

THE 1ST DAY OF THE MONTH OF MARCH
COMMEMORATION OF THE HOLY MARTYRED NUN EUDOCIA

(If this feast fall within the Great Fast, we chant Alleluia at matins; but if it fall outside the Fast, we chant "God is the Lord ..." and the troparion of the saint.)

AT VESPERS

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

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

Having first fasted * and caused the uprisings of the flesh to wither up * through abstinence, * thou didst later set at nought the wiles of the enemy through martyrdom * and didst triumph over him, * O divinely blessed Eudocia. * Wherefore, Jesus, Who loveth mankind, * the Savior of our souls, * hath crowned thee for thy twofold struggles.

In the furrows of thy heart * thou didst receive the divine seed * like rich soil, O divinely blessed one, * and thou didst truly put forth the grain of martyrdom, * producing it a hundredfold. * Thou didst lay it up in noetic granaries * through the power of the Spirit Who transformed thee * and wrought in thee a greater change through grace, * O most lauded Eudocia.

By thy life-creating utterance * thou didst raise up the dead, * O glorious Eudocia, * having first mortified the passions of thy body * with the pangs of abstinence. * And now thou livest with the martyrs in the heavens, * having completed the course of martyrdom * with the help of the Spirit, * and thou prayest for all who hymn thee with faith.

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

Rejoice, O beam of solar radiance, * throne of the never-setting Sun, * who shone forth the ineffable Sun! * Rejoice, O mind * shining with divine splendor, * flash of lightning illumining the ends of the earth, * true luster of gold. * O most comely and all-immaculate one * who hath caused the unwaning Light to shine upon the faithful!

Stavrotheotokion, in the same melody:

Beholding Christ, * Who loveth mankind, * crucified and pierced by a spear in His side, * the all-pure one cried out, weeping: * "What is this, O my Son? * How have the thankless people rewarded thee * for the good things Thou hast done for them? * And dost Thou hasten to leave me childless, O most Beloved? * I marvel at Thy voluntary crucifixion, O Compassionate One!"

Troparion, in Tone VIII:

Having bound thy soul to the love of Christ with uprightness of mind, as a disciple of the Word thou didst avoid corrupt, transitory and beautiful things by ignoring them; and having first mortified the passions by fasting, thou didst put the enemy to shame by thy suffering. Wherefore, Christ hath vouchsafed unto thee a twofold crown. O glorious Eudocia, venerable sufferer, entreat Christ God, that our souls be saved.

AT MATINS

Canon of the martyred nun, in Tone II:

ODE I

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

Be Thou well pleased to transform the misery of my soul into delight, O Good One, through the entreaties of Thy passion-bearer Eudocia; and grant that I may hymn her, O Word.

Who can openly confess the depth of Thy compassion, O Christ? For it hath made into a refuge of salvation one who of old was an abyss of transgressions.

Like good soil did thine all-glorious soul receive the rain of the teaching of the venerable Germanus, and it brought forth the grain of piety as fruit.

Having received the noetic ember of Christ within thy heart through baptism, O most pure one, thou didst truly reduce deception and the passions of the flesh to ashes.

Theotokion: **T**hou hast truly been shown to be a godly habitation more spacious and honorable than the heavens, O Virgin Theotokos; and the choir of the angels now rejoiceth in thee.

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 who hymn Thee.

Thy venerable one, O Christ, having acquired confirmation and an unassailable rampart in her bosom, was not shaken by the assaults of the enemy, but destroyed him utterly.

Desiring the beauty of Christ, and devoured by His love, thou didst unite thyself to Him through martyrdom, O divinely wise and most glorious Eudocia.

Having purified thyself with Christian baptism, by thy tears and, ultimately, by the blood thou didst shed in martyrdom, thou becamest a temple for the Trinity and a place of sanctity.

Theotokion: **T**hou didst bloom forth from Anna as a joy to thy race, O Virgin, and givest birth unto the King; and women, released by thee from the curse, rejoice in thy birth giving.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Illumined by radiance divine, thou didst leave behind the darkness of deception and in the flesh didst receive immaterial life; and filled with the

divine grace of the Spirit, thou didst raise up the dead by thy mere utterance. Wherefore, in thine end thou wast divinely adorned with the crown of martyrdom, and didst put the deceiver to shame, O Eudocia, equal of the angels. Entreat Christ God, that He grant remission of transgressions unto those who honor thy holy memory with love.

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

All of us, the generation of men, call thee, the Virgin, blessed, who alone among women gavest birth unto God in the flesh without seed; for the fire of the Godhead dwelt within thee, and with milk thou didst nurture the Creator and Lord as a babe. Wherefore, we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving!

Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb is in pain, beholding Thy crucifixion, which Thou endurest in the loving-kindness of Thy mercy! O long-suffering Lord, Abyss and inexhaustible Well-spring of mercy: have pity and grant remission of offenses unto those who 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.

With the river of thy divine blood, O glorious Eudocia, thou didst cause the abyss of ungodliness to dry up.

She who before entrapped the senseless in snares of fornication now draweth the faithful into the kingdom of God.

Having rightly distributed the corruptible wealth which thou didst unjustly amass, thou didst inherit the riches of incorruption.

Theotokion: Incarnate of the pure Virgin, O Lord, Thou hast shone forth light in the night and darkness of transgression.

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.

Shining forth, the never-waning Light truly drew the glorious one from the darkness of the passions and, leading her to the path of dispassion, hath shown her to be most radiant.

Having betrothed thyself to the Son of God the King, O all-glorious one, by thine honored invocation thou didst raise up the son of the king, who had died a grievous death.

At the tribunal, O glorious one, thou didst with manly mind profess Christ to be God incarnate; and, beheaded by the sword, thou joinest chorus with the martyrs.

Theotokion: **W**e the faithful, possessed of thine intercession as our hope, and surrounded by the misfortunes of bitter pangs, earnestly have recourse unto thee, O Virgin Mistress.

ODE VI

Irmos: **W**hirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

In that the zeal of thy faith was fervent, whereby thou didst trample upon the position of the unbelievers, O martyr Eudocia, thou didst win the victory of martyrdom.

Having joined the torrents of thy tears to the drops of thy blood shed in martyrdom, by both thou didst perfect the one cup of salvation.

She who before was full of stench through the magnitude of her impurity, is now filled with sweet fragrance and rejoiceth with the choirs of the virgins.

Theotokion: **R**ejoice, O pure Theotokos, joy of the world! Vouchsafe thy joy unto those who cry out to in faith with the angel, and banish our grief.

Kontakion, in Tone IV:

Having contended well in thy suffering, O most lauded one, even after thy death thou dost sanctify with outpourings of wonders us who with faith have recourse to thy divine church; and, holding festival, we entreat thee, O venerable martyr Eudocia: May we be delivered from spiritual afflictions and draw forth the grace of miracles.

Ikos: **T**he church of the passion-bearer hath been shown to be paradise, having acquired in its midst a tree of immortality, her precious body; and those who take the fruit thereof are mightily sanctified by its branches. And beholding, they are amazed at how a dead body truly poureth forth healings, bringing all to their senses. Wherefore, with haste come ye all now with me, the lowly one, and, washing away our filth, let us draw forth the grace of miracles.

ODE VII

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

Trampled by thy feet, the enemy and deceiver, who of old had ensnared thee, striving to apprehend thee with the down-pouring of evil, cried aloud, saying: "Woe is me! I am vanquished by thine inviolable association with God, O pure and all-praised Eudocia!"

Having mortified the wisdom of thy flesh with great abstinence, thou bestowest resurrection upon the dead with thy boldness before God and thine unwavering entreaty, O Eudocia; for He fulfilleth the will of those who fear Him.

Thou didst bear the sufferings of Christ upon the shoulders of thy soul like an adornment fittingly divine, and didst attract Him by thy desire for incorruption; wherefore He betrothed thee as His bride who criest out blamelessly: Blessed is the God of our fathers!

Theotokion: **M**anifestly proclaiming thy divine birthgiving, O pure one, Gideon bore a bowl full of the water he had wrung from the fleece; for the whole Godhead made its abode within thee, O all-pure one: the blessed Fruit of thy womb.

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 approached thy true Lover in mind, thou didst endure the wounding of thy flesh and the bitter pain of the fire without hesitation, O most glorious martyr, blessing Christ for all ages.

Having won through the three-fold billows of tribulations with the mast of the Cross and the rudder of the spirit, thou didst reach the safe harbor of the kingdom of God, O glorious one, blessing Christ forever.

Thou didst cast off the ugliness of the passions and didst clad thy soul in the beautiful robe of dispassion; wherefore, Christ, betrothing thee to Himself as a bride, caused thee to dwell in the mansions of heaven.

Theotokion: **B**y thee, O Theotokos, is our ancestress freed from the curse; and, lo! women now suffer for Christ, and female nature rejoiceth, as the protomartyr Thecla the virgin crieth.

ODE IX

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

The vision of thy countenance, which shone like the sun in spiritual radiance, O pure one, was shown to be a sight strange to the unbelievers who looked on; for, as thou didst love Christ, thou wast glorified by Him as is meet, O most honored one.

Having lighted the lamp of thy soul, O martyr, rejoicing thou hast now entered in splendor with the wise virgins into the bridal chamber of Christ, bearing thy blood as oil. With them be thou mindful of all who praise thee with faith.

Like a sweet-smelling rose, O divinely wise Eudocia, thou didst blossom forth beautifully out of the thorns of deception, hast perfumed the souls of the faithful, and hast surely dispelled the foul stench of the deception of the unbelievers; wherefore, we call thee blessed.

O pure martyr, by thy supplications to God our Deliverer save those who lovingly celebrate thy memorial service, and take away the spiritual defilement of me who have so poorly hymned thee.

Theotokion: **C**ease thou never to entreat thy Son and God, Who loveth mankind, O Virgin, in our behalf; for we have acquired thee as our hope, and by thine intercession are we who glorify thee with faith delivered from tribulations and passions, from transgressions and pangs.

THE 2nd DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE HOLY HIEROMARTYR THEODOTUS
AT VESPERS

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

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

A most sacred priest, * the foundation of the Church, * a pillar unshakable wast thou shown to be, O most glorious one, * and a wonderworker most true, * bestowed of God, O glorious one; * and thou wast a most radiant and sacred luminary * and a garden of paradise, * having acquired Jesus the Bestower of life as the Tree of life in thy midst, * O hieromartyr Theodotus.

Beaten with leathern thongs, * and stretched out on a tree, * and bitterly lacerated, O right wondrous one, * imprisoned in a dungeon, * thy feet cruelly pierced with nails, * and laid upon a heated bed of iron, * thou wast shown to be steadfast, * glorifying Him Who strengthened thee amid all thy torments, O hieromartyr Theodotus.

Strangling the enemy * with the cords of thy struggles, * thou didst vanquish his power; * and having been most splendidly courageous, * thou dwellest as a crowned victor in the kingdom of heaven, * having been accounted worthy of enlightenment * and the comeliness of them that hold festival; * and thou prayest that they that honor thee be saved, * O Theodotus, thou glory of the martyrs.

Glory ..., Now and ever ..., Theotokion, in the same Tone and Melody:

Deliver thou my soul * from condemnation and grievous transgressions, * O all-holy Bride of God, * and rescue it from death by thy supplications. * Grant that on the day of trial * I may receive the justification * which the assemblies of the saints have received; * and before the end show me forth as cleansed through repentance * and by the shedding of tears.

Stavrotheotokion: **A**s she beheld Thee * nailed to the Cross, O Lord, * the ewelamb Thy Mother marveled * and cried out: "What is this that I see, * O my Son most desired? How hast Thou been rewarded by the unfaithful and iniquitous assembly * which hath enjoyed Thy many miracles? * Yet glory to Thine ineffable condescension, O Master!"

AT MATINS

Canon of the Hieromartyr, the acrostic whereof is: "A gift of God splendidly given wast thou, O blessed one," the composition of Joseph, in Tone IV:

ODE I

Irmos: Israel of old, having traversed the depths of the Red Sea dryshod, vanquished the power of Amalek in the wilderness by Moses' arms outstretched to form a cross.

God directed thy movements towards Him, O martyr, and, having kept His precious commandments, thou becamest a hierarch and wast most manifestly illumined with the blood of thy martyrdom.

Having lived in godly and pious manner, and mortified the movements of the flesh with feats of fasting, thou didst receive life, O adornment of the hierarchs, and consummation of the martyrs.

The Holy Spirit, having made its abode in thine all-wise heart from thine infancy, O venerable martyr Theodotus, showed thee to be a divine hierarch, upright, compassionate and mild.

Theotokion: In the beginning human nature was wickedly enslaved through deception, O pure one; but when thou gavest birth unto Christ it obtained its freedom, and glorifieth thee most wisely.

ODE III

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

With the streams of thy tears and torrents of thy blood thou didst extinguish the cruel ember of deception, a holy martyred hierarch Theodotus.

Thy pure life, having shown thee to be a divine prelate, made of thee a true witness to the sufferings of Christ.

Standing in the midst of the tribunal, wounded with cruel wounds, thou didst not deny the name of Christ, O martyr Theodotus.

Theotokion: O all-pure one, heal thou my mind which hath been rendered feeble through the attacks of the evil serpent and is a slave to sin.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Thou didst make the vesture of thy hierarchy more splendid with the wetness of thy blood, O Theodotus, and thou hast made thine abode in the heavens, where with pure thought thou seest Him Whom thou didst desire. Wherefore, we glorify thy most sacred memory and cry aloud: Remember us as thou standest with boldness before God.

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

Who can describe the multitude of mine impure thoughts and the tempests of my wicked notions, O all-immaculate one? Who can recount the assaults of mine incorporeal foes and their malice? Yet by thine entreaties grant me deliverance from them all, O good one.

Stavrotheotokion: Beholding Thee hanging upon the Cross Who wast begotten of the unoriginate Father, she who in latter days gave birth unto Thee in the flesh, O Christ, cried out: "Woe is me, O Jesus most beloved! How is it that Thou, O my Son, Who art glorified as God by the angels, art now crucified by iniquitous men? I hymn Thee, O Long-suffering One!"

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!

Thy body, broken by wounds, O martyr, made thy mind truly more steadfast and stronger, as thou didst chant: Glory to Thy power, O Lord!

Aflame with the love of the Master, thou didst endure the most severe pain from thy wounds as though it were another who was suffering; and thou thyself didst remain greatest among martyrs, O Theodotus.

The wounds inflicted upon thy body thou didst endure, O divinely wise father; for with purity of mind thou didst behold abiding rewards, which lessened thy pain.

Theotokion: O all-holy Theotokos, thou most splendid palace of the Master, show us to be temples of the Holy Spirit who offer praise unto the Lord in thy holy temple.

ODE V

Irmos: Thou hast come, O my Lord, a light into the world, a holy light which turnest from the gloom of ignorance them that hymn Thee with faith.

Suspended upon the tree, O wise Theodotus, thou didst endure the rending of thy flesh right steadfastly, filled with great awe.

Hanging, O Theodotus, thou didst endure the convulsions of thy flesh, having the Master strengthening thee the while, and making thee steadfast through faith.

Empurpled in the streams of thy blood, O blessed Theodotus, thou didst show forth thy sacred vesture as most splendid.

Theotokion: Thou didst conceive God Who had become man, O Mistress! Wherefore, we, the generations of generations, unceasingly call thee blessed.

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.

Thou wast imprisoned in a dungeon like a malefactor, O glorious Theodotus, being a keeper of the commandments of God Who hath made thy divine festival of great brilliance.

Thou didst stand condemned before the tribunal of the unjust, counting it a vain thing to judge iniquitous men who prefer injustice to righteousness, O divinely wise and holy hierarch.

Thou didst break the waves of savage torments as though thou wast a rock, O most blessed one, mounting by the ascent of thy heart to Christ God, the chief Cornerstone.

Theotokion: Christ our God, Who dwelt in thy womb and liveth amongst men, O all-pure one, driveth away sin and, in His love for mankind, maketh human nature His own.

Kontakion, in Tone III:

Thou didst denounce the sea of false belief, and with the faith of correct belief didst wound the falsehood of the godlessness of idolatry; and as a divine immolation thou bedewest the ends of the earth with thy wonderworking. O holy hierarch Theodotus our father, entreat Christ God to grant us great mercy!

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!

Aflame with the divine love of the Spirit, laid upon the intensely heated couch, thou didst remain unconsumed, crying: Blessed art Thou, O my God and Lord!

Remaining as though it was not thou thyself, but another who was suffering, thou didst pay no heed to thy mutilation and burning, sensing nought, in accordance with the will of Christ, having passed on to God wholly in mind.

Standing in the midst of the tribunal, with the wisdom of thy words didst thou denounce them that were full of ignorance, were manifestly afflicted with impiety and chose demonic idols over the Creator.

Theotokion: With the choirs on high we all cry out to thee: Rejoice, O Mother of God, thou animate heaven, most glorious palace, and fiery throne upon which Christ rested in the flesh!

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!

Opposing the enemy with thy struggles, O martyr Theodotus, thou didst tread the heavenly path which leadeth to the kingdom, for thy feet were pierced with nails, O glorious one; and thou didst chant: Bless the Lord, O ye works of the Lord!

Preaching God Who came to earth and destroyed most pernicious suffering with His sufferings, O Theodotus, thou didst accept divine and blessed suffering, crying aloud: Bless the Lord, all ye works of the Lord!

With the shedding of thy blood and the stream of thy sacred teachings thou didst water the hearts of the faithful with grace, O most wise one; and thou didst labor that they put forth divine understanding for the Husbandman of good things. To Him do we cry out: Bless the Lord, all ye works of the Lord!

Theotokion: Thou hast washed away all defilement from human nature, O all-pure one, having given birth unto the heavenly Rain Who becometh a man; and thou, O pure one, hast made us new who have waxed old, and we cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ, the Cornerstone, Who hath joined two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

The divine shrine of the relics of the most sacred pastor poureth forth all manner of healings, putteth an end to sufferings, and truly freeth the faithful from chronic illness through the divine grace of the Savior.

Possessed, as a hieromartyr, of the authority to loose and to bind, loose thou the bonds of my wicked deeds and bedew my soul which burneth with the fire of sin, en treating the most Compassionate One.

Today the Church doth faithfully honor thy most sacred memory and thy departure to the Lover of mankind, O God-bearer; and, rejoicing, it fashioneth diadems of divine hymns for thee.

In that we have acquired thee as a star which shineth by day, O divinely eloquent Theodotus, we are enlightened with the luminous rays of thy godly pangs and the precious splendors of thy wonders.

Theotokion: O Virgin who for us gavest birth unto the Light Who shone forth from the Father before the morning star, thou hast destroyed the darkness of ignorance and brought light to them that sleep in the shadow of sin.

THE 2nd DAY OF THE MONTH OF MARCH
COMMEMORATION OF THE MANIFESTATION OF THE "REIGNING" ICON OF
THE ALL-HOLY THEOTOKOS
AT LITTLE VESPERS

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

Having acquired in her an impregnable rampart, not as lovers of the world but as faithful people, let us fall down before the Virgin Mistress, O brethren, and hymn her intercession.

As thy servants, O all-pure one, we cry out to thee: spurn us not who pray to thee, but shelter us with thy protection.

Haste thou, O gracious Queen, and hearken to my prayer, that my hymn of laudation may come before thee.

Who can recount thy powers, O all-pure one? Thee do we have as our Mistress, and we shall in nowise fear the children of disobedience.

Glory ..., Now & ever ..., in Tone V:

O Theotokos, thou art truly more holy than the cherubim and more exalted than the seraphim. Thee do we know as our helper. Cease thou never to pray for us, O might and refuge of our souls.

Prokimenon of the day.

On the Aposticha, these stichera, in Tone VIII:

We glorify the wondrous appearance of thine icon, O all-immaculate Theotokos, and we celebrate thine aid to us. For, as Mother of Life, thou dost entreat Christ God on behalf of us who have set our only hope on thee, O sure guide to our salvation.

Stichos: I shall commemorate thy name in every generation and generation.

Let us set grief aside, O brethren; for, behold! a second unburnt bush, the icon of the Mother of God, which is seen by the Orthodox people, is revealed for the salvation of sinners.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Shine, shine, O new Jerusalem! And rejoice, O ye poor, for invincible is Sion, and the Mother of our God is in the midst of her people!

Glory ..., Now & ever ..., in Tone VI:

The splendid festival of our helper hath dawned today. Let creation leap for joy, and let the assemblies of men join chorus; for the holy Theotokos summoneth us to behold her icon, which illumineth all the Orthodox with beams of mercy. Wherefore, rejoicing, let us cry out: O all-immaculate one, save us, the faithful children of thy land!

Troparion, in Tone IV:

Seeking the city of Sion, we flee today beneath thy protection, O pure Virgin, and none can assail us, for there is no city as powerful as the one of Him Who is God, and no other might to equal that of the mercy of the Virgin Mistress.

AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera, in Tone IV:

I have lamented and cried unto thee, O Mistress~ but my crying hath availed me nought, and my wailing hath been overwhelmed by the torrent of my sins. How then can I offer thee supplication? Do thou thyself grant my prayer and preserve thy servant. My heart hath withered, and my head is covered with sores; my eyes have grown weak from darkness, and I am wounded in my joints. But save me, in that thou art she who reigneth, and grant me great mercy. (Twice)

Injustice hath covered thy land like a sea, and we are now cruelly engulfed; but do thou stretch forth thy right hand and, as thou art all-lauded, set us upon the rock of the Faith. Save us, save us, O Mistress, and establish thy dominion among us. (Twice)

Thy flock here is shown to have the character of the serpent, for we are buffeted by the wind and are unable to endure; but, as thou art good, still thou the waters of contention and reject not thy servants, ever maintaining thy mercy even unto us. If thou, O Theotokos who art exalted far above all others, if thou, O impregnable rampart and joy of the world, wilt not, who then will beseech thy Son, Christ our God, in our behalf, that He have mercy upon His grieving people, who are contrite of heart? Before Him, then, be thou a never-tiring mediatrix, and save us. (Twice)

Come, all ye faithful, and, assembling together, let us cry out to the reigning Mistress and speak to her thus: we are all unprofitable, and we therefore fall down before thee and entreat thee with boldness and faith, saying: disdain us not who are accursed; but haste thou to entreaty, and save all the Orthodox! (Twice)

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

Put not your trust in princes who pass away; for they are able to accomplish nought, and are sons of men; they will fade like the grass, and no one will remember them. But pray, pray, O brethren, and the Mother of our God will receive you under her protection; and we shall find rest, O ye people, beneath her mantle.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed into Haran. 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 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 as the sand of the earth; and it shall spread abroad to the sea, and the south, and 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 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 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 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 the 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; and I fell upon my face.

A READING FROM PROVERBS

Wisdom hath built a house for herself, and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl, and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying, "Whoso is foolish, let him turn aside to me." And to them that want understanding she saith, "Come, eat of my bread, and drink wine which I have mingled for you." Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge. He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee; rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser; instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of saints is understanding: for to know the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

At Litia, this sticheron, in Tone I:

Fearful is the wrath of the Lord which lieth upon all mortals, yet because of it aid is shown today unto the faithful; for, lo! she who is full of grace doth come, unto the salvation of her people, and no one is able to destroy her flock, for she is the Mistress of the world.

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

As ye await the justice of the Most High, do not lament over it because ye are sorely tested, but cry aloud thus: We know that we are accursed, yet be not angry with us utterly, and by the supplications of the Theotokos save all the Orthodox.

On the Aposticha, these stichera, in Tone VI:

Thou wast a humble maiden, and unto us thou art today shown to be the Queen and Mother of all. Marveling at this, we cry out to thee: How awesome is this mystery, and how fitting it is that we praise thee, the all-good one; but, as the one who hath brought the heavens down to the earth and exalted the earth to the heavens, O Theotokos, save thy people, and do thou thyself preserve thy flock.

Stichos: Glorious things are spoken of thee, O city of God.

Be thou full of mercy, O gracious one, and hearken unto us who beseech thee and speak thus to thee: Rejoice, thou who gavest birth to Christ, for all generations call thee blessed and all things praise thee, in that thy dominion is truly indestructible.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

Holy art Thou, O Lord, and Thy Mother, who was as humble as a lamb. Because of her, more than all the incorporeal ones, is Thy glory adorned with beauty today, and it shall not be moved, and will preserve us, for it is all-powerful.

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

How shall we hymn thee, the Virgin Mistress, and what shall we call thee, the Mother of the ineffable and unapproachable Light? But thou art truly the Theotokos, and thy name is praised and glorified now and forever, unto the end of time.

Troparion, in Tone IV:

Seeking the city of Sion, we flee today beneath thy protection, O pure Virgin, and none can assail us, for there is no city as powerful as the one of Him Who is God, and no other might to equal that of the mercy of the Virgin Mistress. **(Thrice)**

AT MATINS

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

Seeking the city of Sion, we flee today beneath thy protection, O pure Virgin, and none can assail us, for there is no city as powerful as the one of Him Who is God, and no other might to equal that of the mercy of the Virgin Mistress. (Twice)

Glory ..., Now & ever ..., the troparion again.

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

The voice of weeping is heard in Sion, and great lamentation is raised in its holy streets. O Virgin Mistress, hearken unto them, for they are poured forth by thy people; and save the desolate city.

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

We are in reproach of mouth and constraint of tongue, for we have all embittered the King, thy Son, and He hath visited His menace upon us; yet do thou, O all-pure Virgin, beseech Him Who was born of thee, and, if He hath not become utterly wroth with us, let Him cause the desolate city to flourish.

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

Arise, arise, O Mistress, and Sion shall be arrayed in its might, and the bitter water shall be unto us like honey! We are replete with the straits which the Creator hath brought upon us, O ye people, and, chanting, we entreat thy dominion, for it will have no end.

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

Dreadful is the stumbling-block set in our path by the serpent, for he is a liar and murderer from of old; therefore, O Queen and Virgin, we entreat thee and cease not to pray, for we know of thee that his head shall be bruised by thy Seed, and thy dominion will have no end.

Polyeleos, and this Magnification: We magnify thee, O all-holy Virgin, divine chosen Maiden, and we honor the Reigning image of thy holiness, through which thou bestowest great mercy upon all who have recourse to it with faith.

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 IV:

Though thou lettest fall a single drop of thy mercy upon me, O all-pure one, my tongue would be unable to magnify thee as is meet; yet ineffable and beyond measure is thy goodness, and I hymn thy glory, for thou art truly the Mother of God.

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; I speak of my works to the King.

"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:

We have no other help, we have no other hope than thee, O Mistress: do thou help us. On thee do we set our hope, and in thee do we boast, for we are thy servants. Let us not be put to shame.

Canon of the Theotokos, the acrostic whereof is: "Save the Orthodox land, O Theotokos, and preserve thy people", in Tone IV:

ODE I

Irmos: I shall open my mouth, and with the Spirit will it be filled, and I shall utter discourse unto the Queen and Mother, and shall be seen, keeping splendid festival; and, rejoicing, I shall hymn her wonders.

Destruction of our own devising hath covered all thy land, and great darkness reigneth here in thy garden. Grievous is it to me, and I raise lamentation unto thee, O all-pure Mother; but if thou wilt hear me, I shall fear nought, and I will hymn thy name, for gloriously hast thou been glorified.

Teach me repentance, O Mistress, that I may pour out my tears day and night, and, humbled by mine enemies, may cry aloud unto thee: No one is pure save thee, O pure Maiden, and thy dominion preserveth me, for gloriously hast thou been glorified.

Out of the depths of mine evils I cry to thee, and my groaning is not silent before thee. Behold and see, O Virgin Mistress, and reject me not, but hearken to the cry of my voice and cover me with the robe of thy humble-mindedness, for gloriously hast thou been glorified.

Wrathful judgment hath come upon us, and the joy of thy people hath been shattered, for we all weep and lament and say thus: O sword of God, how long before thou art stayed? Cease, therefore, and have pity upon us, and we shall hymn the dominion of our Mistress, for gloriously hath she been glorified.

Out of the night of evil deeds have deceptions destroyed us. Sion hath fallen, and we are made prisoner. O Jerusalem, Jerusalem, wherefore hast thou become so dark? For this cause let us cry out thus to our Mistress: Only thy dominion preserveth us, for gloriously hast thou been glorified.

Katavasia as prescribed by the Typicon.

ODE III

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

The serpent deluded me, for he is a liar; and, harboring what is spiritually harmful within itself, my heart hath become troubled. I remain as one dead. With what words shall I mourn myself? Yet I beseech thee, O Mistress, I entreat thee and say: Gain the mastery over him and cleanse me of my sin.

With bitter tears I pour out my heart like water; my contrition is as a sacrifice to thee, O all-pure one, and I pray: Nay, turn not away from me, thy servant, but preserve me until the last day.

My eyes have grown dim because of my wounds, and my burden hath borne me down. Where is my glory? Mine enemy and foe hath imprisoned me, yet I accept my bonds as mercy and chant in gladness: There is none like our God, Who will raise up His Anointed and His Mother, our Mistress!

Give me guidance, O sustainer of the poor, and illumine me with the light which shineth forth from thee in abundance. O Theotokos, Mother of my God, be thou a faithful help for me.

Beset am I by soul-destroying thoughts, and it is difficult for me. Wilt thou disdain thy servant? O all-pure one, I pray thee: Raise me up from the dung-hill of my sins, heal my sores, and save me, save me, O Mistress!

Sedalion, in Tone III:

O ineffable and most excellent ladder: as did the ladder which our forefather beheld descending from the heavens, so hast thou, O Bride of God, joined heaven to earth. Thou art the ascent whereby we are saved from tribulations.

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

Beholding Christ, thy Son and God, hanging on the Cross between two thieves, O Mother, thou didst bitterly lament; and a sword pierced thy heart: O Virgin Mistress, knowing pain thyself, save all thy broken people who are being sorely tried.

ODE IV

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 saved those who cry: Glory to Thy power, O Christ!

Desolation is come upon thy servant, and our house is become empty and deserted. I go and cry out, but there is none to save me: death alone respondeth to my voice. And, lamenting, I entreat thee and say: Reject me not, O pure virgin, that I may be saved.

Extend thy flower-bearing hand, O Mistress, and bring life to thy garden, that the poor may find their bread and the paupers raiment for themselves, and all may praise thy name, for thy mercy is truly ineffable.

If thou desire it, no one will destroy us, for thou hast acquired great boldness with Christ God, thy Son; and, perceiving this, we cry out to thee, O Mistress, that thou keep us also under thy protection.

We, the Orthodox Christians, flee today beneath thy mercy, and, splendidly celebrating the manifestation of thy precious icon, we say to thee: Thou dost spread thine invincible mantle over us also, O gracious one.

Understand, ye rebellious nations, and boast not in your designs, for there is one city which is impregnable, and that is thy dominion and kingdom, O Ever-virgin Mistress, which will stand until the end of time.

Even when I am in bondage, O pure Maiden, yet through thee am I ever free, and my degradation is not a cause of fear to me, but is as the crucible and the fire are to gold. For, understanding this, I glorify my bonds and magnify thee, the immaculate Virgin.

ODE V

Irmos: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all who hymn thee.

The serpent hath caused us to dwell in the vale of weeping and wicked hopes, and therefore we cannot bear our sorrows. But do thou, O Theotokos, spread thy protection over us, that we be saved from evils.

O Virgin Maiden, thou hast saved us from bondage to the enemy, and thy name hath therefore been inscribed in beauty. Thou art the Queen of the world, and thy dominion will last until the last day.

Thou art the Mother of Light unapproachable, and the darkness of the adversary striveth in vain today; and no one can assail us, for our Mistress is with us, and thy glory hath no end.

O people of God, my friends, believe on Christ our God and her who all-wondrously gaveth birth to Him; and, keeping the commandments of God Most High, ye shall find peace and great mercy for your souls.

Even the angels have glorified thee, the Mistress of all who hast been exalted higher than heaven; for they chant to Christ, thy Son: Thou hast redeemed Thy people, and there is good-will among men.

Who can recount thy greatness, O Theotokos? For thou gavest birth in manner past understanding to God the Word, and the tongue of man is unable to hymn thee worthily. But mercifully accept my prayer and preserve thy servant.

ODE VI

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.

Night and darkness and the waters of gainsaying cruelly try thy land. Lo! this is the menace of God and His wrath. Yet I pray, I pray, O all-pure one, and say: What thou dost wish, thou canst do. And I know that the Maiden maketh entreaty for her dominion.

We, thy people, have been wounded by the serpent, and we cry out to thee as from the belly of hell, O gracious Virgin: O Theotokos, not for our sake, but for the sake of those chosen by thee who have loved the angelic life, save thou all the Orthodox people.

As prisoners in fetters, O Queen, what can we do without thee, and where can we find release from our sins? Yet as thou art good, establish thy holiness within us and reject not those who pray to thee.

My sun hath gone dark and my spirit hath departed into the barren earth; therefore I have considered the light of the Sun of righteousness and have humbled my pride. Unto thee do I cry, O pure Virgin, that thou save thy servant.

Let us remain in oneness of mind, O ye people, and let us rejoice in the wounds which are from the Creator, for, chastising, the Lord hath chastened us, but He hath not given us over to death and hath taught us to understand His will.

The dead shall arise and the earth shall cast up its bones, for He Who deigned to empty Himself shall resurrect us all: He is the King of the world, and His Mother is our Mistress.

Kontakion, in Tone VIII:

To thee, the champion leader, do we offer hymns of victory , for thy might hath been given to us, and we are not afraid; for our salvation is not of this world, but we are defended by the lovingkindness of the all-exalted Mistress. Today we rejoice therein, for the Mistress hath come to watch over her land.

Ikos: **B**eholding thine icon-the Ancient of Days in the clouds, and Christ God, thy Son and the Savior of the world, in thine arms-we bow down before thy temple and, kissing thy precious feet, we cry out to thee thus: Truly great salvation hath been given us, and our hope is ever before us, for the Mistress hath come to watch over her land.

ODE VII

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **Blessed art Thou, the all-hymned Lord and God of our fathers!**

Join chorus, ye assemblies of the faithful, and chant unto the King Who is enthroned in the highest, for blessed and wonderful is our God, the great Lover, and awesome is the heavenly Sion and glorified forever.

Thy land hath been shown to be a vale of weeping: burning fire hath come and embraced it; yet do not mourn, O brethren, for, like the bush which burned but was not consumed, the temple of Sion is glorious forever.

Thee do we have, the bestower of dew, and we in nowise fear the winds which arise in the desert; for we beseech thee, the all-pure one, and cry out to thee thus: Revive thy garden, and it shall be glorious forever!

Mine enemies have set a deceitful word upon me, and the horn of the disobedient doth crush me. Even my friends have abandoned me; but do thou not forsake me, O Mistress, and save me, for thou art the Mother of my God, and thy temple is glorious forever.

Betroth me to thy holiness, O Ever-virgin, and I shall not be afraid of the darkness of mine enemies who have grievously assailed me; and I shall cry out to thee thus: O Jerusalem, Jerusalem, thou art the holy city and glorious forever!

The cherubim, seraphim and all the armies of heaven hymn thee, the all-blessed one, and, crying out, they say: There is no temple save thee, and it is all-glorious forever!

ODE VIII

Irmos: **T**he birthgiving of the Theotokos saved the pious youths in the furnace-then in figure, but now in deed-and it moveth all the world to chant to thee: **Hymn the Lord, ye works, and exalt Him supremely for all ages!**

Acept my lamentation, O my Mistress, and quench the fire which hath been kindled by the adversaries, that I may recognize my God and cry out to Him with zeal: Hymn and exalt Him supremely forever!

I am hungry and cry out to thee, O Mistress, and I entreat thee: let not corruption be my lot, but thy mercy! Wherefore, I say thereof: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely forever!

Drive from me unceasing pride, O gracious one, and quench the fire of my wounds. Not like smoke, but like sweet savor before the Lord, will I chant to my brethren: Ye children, bless; ye priests, hymn; ye people, exalt the Lord supremely forever!

Out of the furnace of my burning as from the flame of hell I cry to thee: O Virgin Mistress, sprinkle upon me the dew of thy tears which were shed at the Cross of thy Son, and I shall cry out, exclaiming: Bless the Mother of God Most High! Hymn and exalt the Lord supremely forever!

With the light of thy humble-mindedness illumine mine eye which loveth darkness, and I shall recognize the will of Him Who fashioned me; and not from my own wisdom, but from my heart I shall exclaim to Him: Chant unto Him and exalt Him supremely forever!

Where sin is, there is gnashing of teeth; but be not silent, O pure Virgin, and grant me speech of understanding, that I may bear my burden and cry out in God my Savior: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely forever!

ODE IX

Irmos: **L**et every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God; and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

The winds of tempest will not crush even one of the towers of thy bulwark, for thy temple is established and will never be shaken. And, rejoicing therein, we chant to thee: Glory to thy might!

All mysteries are shown to be laid bare today. Holy is Thy judgment, O Lord, and holy is Thy name. But see Thou, O God, that Thy Mother standeth in the midst of my brethren, and transform thy wrath.

Gird me about with the armor of faith, O gracious one, and strengthen my right hand with humility of mind, that I may remain on guard, hymning thy name, and, if thou enable me, I shall strive even unto death.

Thy fiery staff is like a pure flame, O our directress, and therewith thou dost lead thy people, that Christians may be preserved from misfortunes.

The raging of hell can do nought against thee, for holy is thy temple, and David received a promise concerning his seed. Thy praise is never-ceasing and thy might endureth to the end of time.

Exapostilarion:

All generations call thee blessed, O Theotokos, for thy humility hath been more greatly adorned than all, and thy name hath been crowned, and God hath glorified thee as His Mother.

On the Praises, 4 stichera, in Tone V:

In thy maternal embrace thou didst bear Him Who sitteth upon the cherubim, and He hath created thy dominion. Rejoicing therein, we chant to thee: Hosanna, O Mother of Christ! Twice

Thy perpetual virginity is like an unshakable tower whose head is higher than the heavens. The Mighty One hath done great things for thee. Today thou art the Mistress of the world, and we chant unto thee: Hosanna, O Mother of Christ!

O Virgin Theotokos, we the faithful bless and glorify thee as is meet: the impregnable city, the invincible rampart, the steadfast intercessor and refuge of our souls.

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

Truly thou art the Theotokos and thy glory is ineffable. Wherefore, we magnify thee, crying out with the cherubim and seraphim: Hosanna, O Mother of Christ!

Great Doxology, troparion, litanies and dislmissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI.

The serpent deluded me, for he is a liar; and, harboring what is spiritually harmful within itself, my heart hath become troubled. I remain as one dead. With what words shall I mourn myself? Yet I beseech thee, O Mistress, I entreat thee and say: Gain the mastery over him and cleanse me of my sin.

With bitter tears I pour out my heart like water; my contrition is as a sacrifice to thee, O all-pure one, and I pray: Nay, turn not away from me, thy servant, but preserve me until the last day.

My eyes have grown dim because of my wounds, and my burden hath borne me down. Where is my glory? Mine enemy and foe hath imprisoned me, yet I accept my bonds as mercy and chant in gladness: There is none like our God, Who will raise up His Anointed and His Mother, our Mistress!

Give me guidance, O sustainer of the poor, and illumine me with the light which shineth forth from thee in abundance. O Theotokos, Mother of my God, be thou a faithful help for me.

Night and darkness and the waters of gainsaying cruelly try thy land. Lo! this is the menace of God and His wrath. Yet I pray, I pray, O all-pure one, and say: What thou dost wish, thou canst do. And I know that the Maiden maketh entreaty for her dominion.

We, thy people, have been wounded by the serpent, and we cry out to thee as from the belly of hell, O gracious Virgin: O Theotokos, not for our sake, but for the sake of those chosen by thee who have loved the angelic life, save thou all the Orthodox people.

As prisoners in fetters, O Queen, what can we do without thee, and where can we find release from our sins? Yet as thou art good, establish thy holiness within us and reject not those who pray to thee.

My sun hath gone dark and my spirit hath departed into the barren earth; therefore I have considered the light of the Sun of righteousness and have humbled my pride. Unto thee do I cry, O pure Virgin, that thou save thy servant.

Troparion, in Tone IV:

Seeking the city of Sion, we flee today beneath thy protection, O pure Virgin, and none can assail us, for there is no city as powerful as the one of Him Who is God, and no other might to equal that of the mercy of the Virgin Mistress.

Kontakion, in Tone VIII:

To thee, the champion leader, do we offer hymns of victory, for thy might hath been given to us, and we are not afraid; for our salvation is not of this world, but we are defended by the lovingkindness of the all-exalted Mistress. Today we rejoice therein, for the Mistress hath come to watch over her land.

Prokimenon, in Tone III, the Hymn 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 PHILIPPIANS, § 240 [PHIL. 2: 5-11]

Brethren: Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia, in Tone VIII: Hearken, O daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

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 3rd DAY OF THE MONTH OF MARCH
COMMEMORATION OF THE HOLY MARTYRS EUTROPIUS, CLEONICUS &
BASILISCUS
AT VESPERS

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

Spec. Mel.: "O all-praised martyrs ...":

O martyrs three in number, * who contended mightily * against those that cruelly condemned you, * and who with faith endured * all manner of pangs most cruel: * ye have received the kingdom on high. * Wherefore, pray ye, * that God grant unto our souls * peace and great mercy.

With spiritual songs let us praise * Eutropius, the steadfast Cleonicus and Basiliscus; * for they utterly consumed the tinder of ungodliness with fire * by the grace of piety. * And now they illumine the ends of the earth * with the divine radiance of fire, * like beacons most bright, * having cast all deception into darkness.

When your heads were severed, * ye crushed the head of the enemy * under thy beautiful feet, * O valiant athletes, * unwavering stars, * animate sacrifices, * treasures of the temple of heaven. * O glorious Eutropius, Basiliscus and Cleonicus, * beg peace for us all.

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

Rejoice, O pure one, thou strange report! * Rejoice, holy tree of paradise, divinely planted! * Rejoice, destruction of the evil demons! * Rejoice, two-edged sword, * who cut off the head of the enemy * by thy strange birthgiving! * O most holy and all-immaculate one, * call us back who have gone astray.

Stavrotheotokion: **T**he unblemished ewe-lamb and Mistress, * beholding her Lamb upon the Cross, * bereft of form and beauty, * said, lamenting: * "Woe is me! * Whither hath Thy beauty set, O Thou Who art most sweet? * Where is Thy comeliness? * Where is the radiant grace of Thine image, * O my Son most beloved?"

AT MATINS

Canon, the acrostic whereof is: "I honor the sufferings of the three most magnificent martyrs", the composition of Joseph, in Tone I:

ODE I

Irmos: In godly manner Thy victorious right hand hath been glorified in strength; for as almighty, O Immortal One, it hath broken in pieces the adversary, fashioning anew the path of the deep for the Israelites.

Illumined with the supernal splendors of the effulgence of the Triune Sun, O most lauded martyrs, enlighten those who now piously bless you on the radiant day of your martyrdom.

O all-wise ones, with your words ye wounded the hearts of the all-iniquitous as with arrows; wherefore, ye patiently endured wounds and stripes, confessing the holy name of God.

Having with sacred discourse preached before the tyrant's tribunal Him Whose good pleasure it was to suffer for our sake, O ever-memorable martyrs, ye steadfastly endured the tortures to which ye were subjected.

Theotokion: Thou wast shown to be more spacious than the heavens, having given flesh to Him Who is in nowise circumscribed. Him do thou therefore entreat, that He deliver us all from imprisonment and from everlasting torment, O Virgin Mother.

ODE III

Irmos: O Thou Who alone knowest the weakness of human nature, and therein didst take form in Thy mercy, Thou shalt gird me with power from on high, that I may sing to Thee, O Holy One: O animate Temple of Thine ineffable glory, O Thou Who lovest mankind!

Gazing upon divine intelligences through divine visitations, O blessed athletes, with manly demeanor ye made haste to the torments, vanquishing the incorporeal foe with your bodies; wherefore, ye are glorified.

Having endured for Christ the severing of your members, O wise ones, ye sanctified the earth in holy manner with the divine outpourings of your blood, and staunched the blood offered to the demons on idolatrous altars, O martyrs.

Ye were truly set like luminous stars in the heavens of suffering, shedding your light upon the whole world with never-waning effulgence, and dispelling the darkness of deception, O holy ones; wherefore, with faith we call you blessed.

Theotokion: In thy womb thou didst receive Christ, Who emptied the womb of Hades by His all-accomplishing counsel. Him do thou entreat, O divinely joyous one, that He deliver from the bondage of sin all who with faith ever call thee blessed.

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Before many people the trinity of martyrs confessed the worshipful Trinity; and, having suffered, they have been numbered among the choirs of the incorporeal ones. Let us praise them today with faith, celebrating their sacred memory, which saveth the world.

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

O all-holy Virgin, thou hope of Christians: with the hosts on high do thou unceasingly entreat God, to Whom thou gavest birth in manner past understanding and recounting, that He grant remission of all sins and amendment of life unto those who ever glorify thee with faith and love.

Stavrotheotokion: **T**he unblemished ewe-lamb, beholding the Lamb and Shepherd hanging dead upon the Tree, said, weeping and bitterly exclaiming: "How call I bear Thine ineffable condescension, O my Son, and Thy voluntary suffering, O all-good God?"

ODE IV

Irmos: **Gazing with eyes of foresight upon thee, the mountain overshadowed by the grace of God, Habbakuk foretold that the Holy One of Israel would come forth from thee for our salvation and renewal.**

Preaching the one Three-Sunned God, the three martyrs stood in the arena, mightily enduring wounds of burning; and they were shown to be fiery pillars of the Church, leading those who are pious in Christ.

Having set your feet upon the rock of faith, ye were not shaken by the wiles of many temptations, but showed yourselves to be unshaken, in every way hindering and thwarting the impious by grace.

Hurled like costly stones upon the earth, ye truly demolished the house of wickedness, O all-wise ones; and ye have made yourselves temples of God and have been borne away to the temple of heaven.

Theotokion: **T**hy God-bearing womb was shown to be a palace wherein Christ, the King of all, did rest, O pure Mother, making the pious splendid habitations of His unapproachable divinity.

ODE V

Irmos: **O Christ Who hast enlightened the ends of the earth with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of the divine knowledge of Thee enlighten the hearts of those who piously hymn Thee.**

Observing the law of God, O right victorious martyrs, ye opposed the iniquitous with courage; and, wounded and lacerated in body, ye have won the trophy of everlasting victory.

Let us praise Basiliscus, and with faith let us honor Cleonicus and Eutropius, the exceedingly wise ones who suffered for their faith in the All-holy Trinity and have shone forth more brightly than the sun.

Working wonders for the glory of our God, ye drew to faith in the Savior those who looked on, O much-suffering ones, beauteous flowers of paradise, foundations of the Church.

Theotokion: **W**ith the radiance of Him Who shone forth from thee in manner past understanding, O most immaculate one, illumine our thoughts and cause the darkness of soul-destroying thoughts to face away, that we may hymn thee, O Mistress.

ODE VI

Irmos: **T**he uttermost abyss hath closed around us; and there is none to deliver us. We have been reckoned as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength of the weak and their restoration.

Heaven and earth rejoice; and men join chorus, celebrating the yearly festival of those who, with steadfast mind, valiantly endured blessed sufferings for Christ.

With thy goodly virtues thou didst honor the all-good God, O Eutropius, and didst overcome the wiles of the enemy. Wherefore, all men honor thee, hoping to receive through thee remission of transgressions.

Pouring forth streams of healings, ye have driven away the burning heat of sickness and sorrow, O wise ones, sending forth good health upon all who ever piously have recourse to your protection.

Theotokion: **O** most immaculate one, who in the blossoming forth of the Fruit of thy womb didst cause the malice of the enemy, which sprouted forth of old through transgression, to wither away: uproot the soul-corrupting and thorny thoughts which blossom in my soul.

ODE VII

Irmos: **W**e, the faithful, look upon thee as a noetic furnace, O Theotokos; for as the supremely exalted One saved the three youths, so in thy womb hath He, the praised and all-glorious God of our fathers, renewed the whole world.

Reckoning the severing of their members, buffetings, convulsions and violent death as divine delight, the martyrs rejoiced, chanting zealously unto God: Praised and all-glorious is the God of our fathers!

After many tortures of the body, ye endured the cross mightily, in emulation of the Deliverer, O glorious Eutropius and great Cleonicus; and ye received a blessed end, hymning our praised and all-glorious God.

Christ appeared to you in prison, commanding you to set your sight on immortal rewards; and beholding Him, ye were filled with boldness, crying out, O glorious martyrs: Praised and all-glorious is the God of our fathers!

Theotokion: O all-holy Mistress, from the invasion of the heathen, from the encounter of evil, and from everlasting damnation deliver us who cry out with faith: Praised and all-glorious is the God of our fathers!

ODE VIII

Irmos: The children of Israel in the furnace, as in a crucible, shone with greater purity than gold in the beauty of piety, saying: All ye works of the Lord, bless ye the Lord, hymn and exalt Him supremely for all ages!

Possessed of minds straining toward the one Master, O most lauded ones, ye were stretched out, wounded and tortured exceedingly, chanting: All ye works of the Lord, hymn and exalt Him supremely for all ages!

Lifted up on crosses, as the Master was of old, O athletes, ye were counted worthy to receive great glory, chanting and saying: Bless the Lord, all ye works of the Lord, hymn and exalt Him supremely for all ages!

Strengthened by the power of God, O athletes, ye mightily vanquished hordes of the iniquitous, chanting and saying: Bless the Lord, all ye works of the Lord, hymn and exalt Him supremely for all ages!

Triadicon: I hymn Thee, the most Holy Godhead, as a Unity in essence, distinguishing three Hypostases without division; and, rejoicing, I cry: Bless the Lord, all ye works of the Lord, hymn and exalt Him supremely for all ages!

Theotokion: Thou wast shown to be the temple of Emmanuel and the portal through which He entered and issued forth, in a way He Himself knoweth, O pure one, saving those who cry: Bless the Lord, all ye works of the Lord, hymn and exalt Him supremely for all ages!

ODE XI

Irmos: Unburnt, the fiery bush showed forth the image of thy pure birthgiving; and now we beseech thee to quench the raging furnace of temptation that is upon us, that we may hymn thee unceasingly, O Theotokos.

That ye might obtain a portion with Christ, ye reckoned all the things of this present life to be but dung, as the divine Paul hath taught; wherefore, having suffered well, ye have your abode in the heavens, O crowned ones of great renown.

The divine company of sacred martyrs was shown to be like unto a three-sided tower; and by grace they cast down the ramparts of wicked ungodliness. And now they dwell in the city of the living God, in the tabernacles of the first born.

Having received from Christ a crown of incorruption and dyed your robes purple in the blood of your martyrdom, ye stand before the King of the ages, radiant with luminous splendors and gifts most rich.

Having already drawn nigh unto God, and celebrating with the assemblies of the incorporeal, O martyrs, ask that those who ever bless you on earth and celebrate your memory may receive the radiance of heaven.

Theotokion: **T**he ranks of the angels stand in awe of the One Who shone forth from thy womb; Him do thou entreat in our behalf, O Virgin Mother, that He deliver all who hymn thee from dread torment and the outermost darkness.

THE 4th DAY OF THE MONTH OF MARCH
COMMEMORATION OF OUR VENERABLE FATHER GERASIMUS OF THE JORDAN
AT VESPERS:

At "Lord, I have cried ...," three stichera in Tone VIII:

Spec. Mel.: "O most glorious wonder":

O divinely wise father Gerasimus, * uniting thyself unto God * through prayer, supplication and great abstinence, * thou didst remain impervious to the designs of the foe, * and didst show thyself a servant of the Almighty. * Hence, we honor thee, * and faithfully celebrating * thy divine memory with great joy, * we praise thee.

O venerable father Gerasimus, * ever abiding in faith, * in deserts, caves and mountains, * thou didst seek God. * And thou didst find Him * as thou didst desire. * Ever strengthened with steadfast soul * and good ascents, * thou didst lead multitudes of saved monastics unto God.

Submitting to the behest of God * Who beholdeth all things, * thou didst receive the grace from Him * to work miracles * and to drive away wicked spirits, * and to tame wild beasts by the purity of thy mind. * Wherefore, we honor thee, * and as is meet we celebrate with faith * thy divine memory, O divinely blessed one.

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

Troubled and in grief, * we beseech thee, O all-pure one, * our intercessor: * Permit not thy servants to perish utterly; * but haste thou to rescue us * from this present wrath and grief, * O divinely joyous, all-holy and pure one. * For thou art our bulwark and hope unassailed.

Or this Stavrotheotokion, in the same melody:

Beholding thee, O Jesus, * nailed to the Cross * and accepting suffering of Thine own will, O Master, * the Virgin Thy Mother * cried aloud: Woe is me, * O my sweet Child! * How is it that Thou dost endure wounds unjustly inflicted, * O Thou that healest human infirmities * and dost deliver all from corruption in Thy lovingkindness?

AT MATINS:

Canon to the venerable one, the acrostic whereof is: "I praise Gerasimus, as I weave a crown for him," 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!

The glory of immortality and a divine crown of incorruption hath Christ given thee who struggled well, O Gerasimus.

Having the Bestower of light attending to thy supplications, O father Gerasimus, thou didst diminish the darkness of the demons.

Through the streams of thy tears, O father, thou didst bring forth the fruits of immortality like a watered tree, O divinely wise Gerasimus.

Theotokion: Assuage thou the pain of my heart, O all-pure Theotokos who, in manner past understanding and recounting, didst give birth unto Christ without pain.

ODE III

Irmos: Thou art the confirmation of them that have recourse to Thee, O Lord; Thou art the light of the benighted, and my spirit doth hymn Thee.

Following Him that endured crucifixion willingly, O venerable one, thou wast wholly crucified to life and to the passions.

Strengthened by the support of Him that accomplisheth all things, O wise Gerasimus, thou wast able to trample down all the snares of the mighty one.

Fortified with a humble mind and a humble spirit, O wise one, thou didst utterly lay low the passions which corrupt the soul.

With the splendors of thy wonders thou dost, like the great sun, enlighten the hearts of all that praise thee with faith.

Theotokion: O all-immaculate one, thou gavest birth unto the Son Who is enthroned with the Father and of the same essence, and Who showeth the portals of life unto all.

Sedalion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

Passing over the wiles of the demons through the activity of the Cross, O venerable one, thou didst become a god by adoption. Wherefore, we faithfully honor thee, O Gerasimus.

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

Stretching forth thine all-pure hands, a Virgin Mary, protect them that trust in thee and cry out to thy Son: O Christ, grant Thy mercies unto all!

Or this Stavrotheotokion:

Beholding thy Son suspended upon the Tree, O all-pure one, thou didst cry out in grief, thy maternal womb rent with pain: Woe is me! How hast Thou set, a mine everlasting Light?

ODE IV

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

Thine enlightened heart became a temple of the Spirit, O father. Wherefore, it poureth forth gifts, healing afflictions by grace divine.

Submitting to the law of God, thou didst follow the Lord from thy youth, O father, embracing the life of the bodiless ones while yet in the body.

Thy steps were directed to the way of salvation, O venerable one, by the guidance of the divine Spirit Who dwelt within thee, O venerable one.

Theotokion: Jesus, the Lover of mankind, Whom thou didst bear in thy womb, O all-immaculate one, do thou beseech, that He save all that hymn 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!

Having received rays of the Holy Spirit with a purified mind, thou didst become a light to monastics.

Thy life, shining forth through the constraint of nature, showed thee to be an earthly angel in the flesh.

Filled with the life-imparting waters of the Spirit, thou didst pour forth rivers of wonders, O father Gerasimus.

Theotokion: O Theotokos, the incarnate Word descended upon thee like a shower, unto the enlightenment of our souls.

ODE VI

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 heard me, O God of my salvation.

The weakness of thy flesh, strengthened by the power of Him that hath shone forth upon us from the pure Virgin, O venerable father, hath brought low the power of the incorporeal foe.

Having crushed the jaws of the noetic Hone by grace, thou didst put down the assaults of the senses, O venerable one. Wherefore, a lion submitted to thee, as a sheep to a shepherd, ministering to thee right dutifully.

Acquiring an angelic life and a mind humble in Christ, O father, thou wast meek. And now, thou hast made thine abode in the land of the meek, filled with divine joy.

Theotokion: The Effulgence of the Father dwelt within thee, O pure one, and, born in the flesh, He hath enlightened the world and delivered all from the darkness of polytheism. Wherefore, we hymn thee.

Kontakion, in Tone IV: Spec. Mel.: "Having been lifted up":

Burning with heavenly love, thou didst prefer the harshness of the desert of Jordan more than all the delights of the world; hence, a wild beast submitted to thee even unto thy death, O father, dying in obedience and grief on thy grave. Thus did God glorify thee. And when thou dost pray to Him, O father Gerasimus, be thou mindful of us.

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!

Light and gladness, its spouse, shone forth upon thee, O father, who dost ever abide in the mansions of Heaven and dost chant: Blessed art Thou, O Lord God, forever!

Having watered thy heart with showers of tears, O God-bearer, thou bringest forth fruits of virtue, through which, with all the venerable, thou hast received the delight of Heaven forever.

Keeping hymnody unceasingly upon thy lips, in emulation of the angels, O Gerasimus, thou didst cry out with watchful mind: Blessed art Thou, O Lord God, forever!

Theotokion: In no wise did the fire of the Godhead burn thee, O Virgin; for the bush on the mountain, which once burned without being consumed, prefigured thee. O pure one.

ODE VIII

Irmos: Trampling down the fire and flame in the furnace the divinely eloquent youths did chant: Bless the Lord: O ye works of the Lord!

Thou didst stand before the Master, illumined with the splendors of fasting. O wondrous Gerasimus; and wast numbered among the choirs of the bodiless ones.

Conducting thy life in guilelessness, thou didst in all ways despise the tribunal of the wicked one, O divinely wise Gerasimus, adornment of fasters.

By putting off the passions wast thou robed in the garment of incorruption, O divinely wise father Gerasimus; and thou didst worthily receive a divine bridal chamber.

Theotokion: **O** all-pure one, He that transcendeth nature found thee in the valleys of life as a fragrant lily, and through thee hath He breathed sweet fragrance upon the world.

ODE IX

Irmos: **E**very ear is awed to hear of the ineffable condescension of God, that the Most High willingly did lower Himself even unto taking flesh, becoming man through the Virgin's womb: Wherefore, O ye faithful let us magnify the all-pure Theotokos!

Following the steps of all that walked well upon the earth, O father Gerasimus, thou didst acquire love, Faith, hope, temperance, wisdom, abundant prayer and ineffable abstinence, delighting in pure ascents.

O the wonder! How hast thou subjected a wild beast to thy command, as though he were a rational creature, O venerable Gerasimus who serves God, Who doth glorify thine angelic life with signs, countless wonders and miracles.

Thou hast been shown to be the confirmation of monastics and the instruction of them that keep silence, O God-bearer; for thou didst travel the most narrow path of abstinence, ever expanding thy soul with divine hope. Wherefore, thou hast found a spacious habitation among the mansions of the elect.

Thou didst flourish in the courts of our God like a stately palm tree, and like a cypress wast thou exalted by the high praises of God, O father. Wherefore, we all faithfully celebrate thy memory, wherein we pray: Save us from all temptations!

Theotokion: **B**earing Emmanuel on thine arms as a babe. O pure and divinely joyous one, thou didst cry out: O my sweetest Child, how can I nourish Thee at my breast Who dost sustain all things? How can I wrap in swaddling clothes Thee Who wrappest the sea in mist?

THE 4th DAY OF THE MONTH OF MARCH
COMMEMORATION OF OUR VENERABLE FATHER, THE RIGHT-BELIEVING
GREAT PRINCE DANIEL ALEXANDROVICH OF MOSCOW
AT LITTLE VESPERS

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

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

Called from on high, from the dwelling-place of heaven, thou didst lift up the radiant eye of thy mind and, spurning the fleeting beauties of this world, thou didst prefer those of eternity; and taking the fire of divine love into thy heart, thou didst prepare thyself for the angelic life, causing thy pure mind to soar aloft unto Christ. Standing before Him today, O blessed Prince Daniel, pray thou that our souls be saved. (Twice)

Thou didst reject kingdom, glory and thy very self, didst follow after Christ with joy, and didst take the cross upon thy shoulder and ascend unto Him, to the eternally incorrupt glory of His kingdom. Standing today before Him, O Daniel favorite of Christ, pray that our souls be saved.

The desire which thy name signifieth set thy heart on fire for the path which leadeth to the city of heaven, and traveling thereon to meekness and humility, in accordance with thy desire thou didst reach the heavenly abodes. Joining chorus there with the angels today, O all-blessed Prince Daniel, pray thou that our souls be saved.

Glory ..., in Tone VI:

Thou wast a right fruitful scion of the root of Alexander, producing the fruit of the virtues; for in holiness, righteousness and humility, in almsgiving and purity of zeal, thou didst emulate thy father, and, splendidly adorned therewith, didst become a spacious dwelling-place of the Holy Trinity. Standing now before God with thy father, pray that thy city and monastery find peace, and that all the children of Russia may be saved.

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

No one who hath recourse to thee, O all-pure Virgin Theotokos, departeth from thee ashamed; for he asketh grace and receiveth a gift for his profitable petition.

At the Aposticha, these stichera, in Tone II: Spec. Mel.: "O house of Ephratha ...":

Thou wast shown to be the abode of the Holy Trinity, O blessed Daniel; wherefore, hymning thee, we all cry out to thee: Rejoice!

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

O ye hierarchs and priests, ye elders and youths, leap up in splendor today, and let us magnify in hymns the memory of the blessed one.

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

Let us all praise today the boast of the princes of Russia, the blessed Prince Daniel, who by his supplications preserveth his homeland unharmed.

Glory ..., in Tone VIII:

Today is the temple of our God filled with gladness, wherein the right-believing Prince Daniel, our great helper, doth rest in holiness in his relics, and sanctifieth all who with faith have recourse unto his precious shrine; and, granting healing, he prayeth for our souls.

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:

Illumined by divine grace, thou didst set aside the glory of thy principality, O divinely wise Prince Daniel, and in thy heart didst unwaveringly set thy whole understanding upon the Creator, away from this vain world, and didst shine forth like a star in the east of the Russian realm; and finishing the good race well by thy chaste and angelic life, thou didst keep the Faith undefiled. Wherefore, even after thy repose God hath glorified thee with miracles, for thou pourest forth healing upon those who with faith have recourse unto thy precious shrine: for this cause we, thy people, glorify thee today. As thou hast boldness before Christ, pray that thy homeland be saved, and that our land find peace.

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

On "Lord, I have cried ...", 8 stichera: 4 in Tone VI:

Spec. Mel.: "Having set aside ...":

Having put away the fleeting glory of the world, O divinely wise Daniel, illumined by the effulgence of the Holy Spirit thou didst cause the uprisings of the passions to wither away through abstinence, didst take up the cross, the light burden of the Gospel, and, following after Christ the Master, didst find the ladder of heaven, ascending which thou didst reach the heavenly Jerusalem; and thou wast shown to be a fellow heir to the kingdom of Christ, and, rejoicing with the angels, thou delightest in the divine vision of His countenance. Him do thou beseech, that He grant peace and great mercy to our souls.

Having set aside all the rule of thy princely realm, made steadfast by meekness of character and burning with most ardent desire for God, thou didst take up the monastic life, O Prince Daniel, emulator of God; and thou didst cause all carnal understandings to wither away, and didst show thyself to be a pillar of chastity; and, humble of mind, thou didst raise thyself up to the heavenly dwelling-place. Standing there continually before Christ God, pray that He grant our souls peace and great mercy.

Having set aside all delight in earthly things for the sake of higher delight, thou wast zealous for abstinence and didst strive to quench the flame of the passions with the tearful torrents of thy prayers, and didst nurture thy soul with abstinence and fasting as with right savory food. Wherefore, living a blameless and righteous life, thou didst reach the throne of the Master; and illumined by the splendors thereof, entreat Christ the King, that He grant peace and great mercy to our souls.

Having set all thy hope on the Judge of the contest and forsaken the broad path of the world, thou didst tread the narrow and difficult path of the monastic life; and, considering purple and fine linen, royal vesture, glory and riches to be transitory and of no account, thou wast deemed worthy to receive the riches of heaven and everlasting glory. And abiding now in life incorruptible, beseech Him before Whom thou standest, that He grant our souls peace and great mercy.

And 4: stichera in Tone II:

With what divine hymns shall we praise the Great Prince Daniel, the lover of abstinence in fasting, the merciful ruler in governance, the protector of widows and orphans, the feeder of the poor, the comforter of the sorrowful and strangers, the champion of the Orthodox, the dispeller of enmity, the helper of the oppressed, for whose sake Christ granteth the Russian land peace and great mercy?

With what most festive praises shall we bless the blessed Daniel, the industrious husbandman of the garden of Christ, the pure reflection of humility of mind, the adornment of monks, the joy of the venerable, the converser with the angels, the fellow heir with the inhabitants of heaven, the glory of the Russian land, the vanquisher of visible foes, for whose sake Christ giveth peace and great mercy to the Russian people?

With what wreaths of praise shall we crown the all-wise Daniel, the boast of the princes of Russia, the inexhaustible well-spring of divine healings, the pure and undefiled habitation of the Holy Trinity, the river of miracles which never runneth dry, the rule of the virtues, the emulator of the life of the incorporeal ones, the citizen of heaven, for whose sake Christ, who hath peace and great mercy, hath set at naught the hordes of the barbarians?

With mouths giving joyful utterance let us magnify Daniel, the radiant star shining forth in the noetic firmament of Russia, the fervent helper of our city, the speedy aid of those amid tribulations, the deliverer of all who have recourse to him, the man invincible in battle, for whose sake Christ, casting down all the arrogance of the enemy, hath granted peace and great mercy to His people.

Glory ..., in Tone VI:

Come, ye assemblies of those who love the feasts of the Church, ye hierarchs and priests ordained by God, and ye monks, together with the Christ-loving multitude, and forming a splendid choir, let us chant the hymnody of David to the right fruitful offspring of Alexander, the divinely blessed Prince Daniel. For, lot planted in the blessed house of his father, like a lofty palm-tree he hath flourished in the virtues, and even unto his departure was a faithful emulator of all the works of his father. And joining chorus with him now in the heavens, he prayeth unceasingly, that his homeland and our realm be preserved, granting victory of the adversary through his supplications.

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 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 WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is

taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

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

At Litia, these stichera, in Tone III:

Thou wast a divinely chosen scion of the ranks of Russia and the heir of the throne of its realm, O divinely wise Prince Daniel. For, living on earth, thou didst lift up thy noetic eyes to God Who dwelleth in the heavens; and abiding now with gladness in the courts of heaven, thou directest the noetic eye of thy blessed soul upon the land of Russia, and watchest over thy realm, thy city and thy holy monastery, wherein thy much-healing holy relics are preserved by the goodness of Christ.

Having adorned the divinely fashioned temple of thy blessed soul with the priceless pearls of beauteous virtues, and made the baser understanding of thy body subject to thy higher soul, which is in the image of God, thou madest thine abode in the city of Jerusalem on high, and illumined therein with beams of radiant everlasting blessedness, thou keepest festival with the angels. Entreat the divine Trinity, O saint, that all the Orthodox be saved who honor thy holy memory, and that they be counted worthy to dwell in the abodes of the righteous.

Loving the meek and humble Christ with all thy heart, thou didst despise pretension; and having walked the spiritually profitable path of humility, forsaking thy princely authority and the worldly life full of vanity, thou madest thine abode in a monastery of God-pleasing monastic struggle, O all-glorious wonderworker Prince Daniel; and becoming a good novice therein, with godly speed thou didst enter the habitations of heaven through humbleness of mind. Beseech Christ Jesus our God, that we also may be accounted worthy thereof.

Glory ..., in Tone IV:

Rejoice and be glad, O mighty city of Moscow, and let thy children leap up within thee, keeping splendid festival in memory of the right-believing Prince Daniel who issued forth from the root of Alexander: the feeder of widows, orphans and the poor, comforter of the sorrowful, speedy helper and aid of those who have recourse unto him. Standing today before his precious shrine, and reverently bowing down, let us cry aloud: O divinely blessed Prince Daniel, by thy supplications grant peace and great mercy unto thy people!

Now & ever ..., Theotokion:

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

**At the Aposticha, these stichera, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":**

O divinely wise Prince Daniel, thou didst earnestly follow the call of Christ thy Master, Who said: "Follow Me!"; for, taking up thy cross, the invincible weapon, and manfully fortifying thyself against the baneful passions, thou didst vanquish hordes of enemies visible and invisible. And having dwelt here in God-pleasing fashion, thou now restest peacefully in the heavens.

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

Having acquired great patience, thou didst prevail against all the perils thou didst encounter from those who hated thy homeland, O right-believing Prince Daniel, through mighty fasting and God-pleasing prayer receiving from Christ the heavenly gifts of healing every illness. Wherefore, grant that we also may be freed from all misfortunes.

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

Strengthened by the Orthodox Faith, thou didst remain firm in the commandments of God by divinely wise understanding, O Prince Daniel blessed of God, and mightily following the precepts of the Lord, thou didst live thy life of chastity in fasting, and didst amaze thy people with God-pleasing prayers, whereby do thou ask of Christ God great mercy,

Glory ..., in Tone VI:

Today the joyous memorial hath shone forth upon all people, but all the more on the mighty city of Moscow, wherein lie the holy relics of the most blessed Prince Daniel, whose precious shrine they approach with faith; and he delivereth from misfortunes, repelleth all the assaults of the enemy, bringeth peace to his homeland, and unceasingly entreateth the all-good God in behalf of all the Russian race, that, delivered from all tribulations and dangers, we may all receive the kingdom of heaven through his prayers.

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 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!

After the Blessing of the loaves, the troparion of the saint, in Tone IV:

Illumined by divine grace, thou didst set aside the glory of thy principality, O divinely wise Prince Daniel, and in thy heart didst unwaveringly set thy whole understanding upon the Creator, away from this vain world, and didst shine forth like a star in the east of the Russian realm; and finishing the good race well by thy chaste and angelic life, thou didst keep the Faith undefiled. Wherefore, even after thy repose God hath glorified thee with miracles, for thou pourest forth healing upon those who with faith have recourse unto thy precious shrine: for this cause we, thy people, glorify thee today. As thou hast boldness before Christ, pray that thy homeland be saved, and that our land find peace. (Twice)

And "Virgin Theotokos, rejoice! ...", once.

AT MATINS

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

Illumined by divine grace, thou didst set aside the glory of thy principality, O divinely wise Prince Daniel, and in thy heart didst unwaveringly set thy whole understanding upon the Creator, away from this vain world, and didst shine forth like a star in the east of the Russian realm; and finishing the good race well by thy chaste and angelic life, thou didst keep the Faith undefiled. Wherefore, even after thy repose God hath glorified thee with miracles, for thou pourest forth healing upon those who with faith have recourse unto thy precious shrine: for this cause we, thy people, glorify thee today. As thou hast boldness before Christ, pray that thy homeland be saved, and that our land find peace. (Twice)

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

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

Spec. Mel.: "The Word, Who is co-unoriginate with the Father ...":

With divine wisdom thou didst desire to bear the easy yoke and light burden of the commandments of the Gospel, O right wondrous Prince Daniel, and, trampling down the evil machinations of Belial in such labor and struggle, thou wast not weighed down by sins, but wast beautifully adorned with the virtues; wherefore, thou didst easily pass over to the mansions of heaven.

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

Thee, the Queen of heaven, the Virgin and Theotokos, do all of us, the generations of men, bless. Wherefore, do thou, who alone art the mighty and fervent intercessor for the human race, unceasingly entreat the Word of God, to Whom thou gavest birth supernaturally, that He free us from the burden of grievous sin and show us forth as heirs to His kingdom.

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

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

Possessed of a nobility of a soul divinely created according to the image of God, O venerable father and wonderworker Daniel, with divine wisdom, throughout all thy life, thou didst unceasingly soar aloft to the divinely creative Cause of all things, the one Godhead in Trinity; wherefore, with all worthiness thou wast perfectly adorned with piety according to His likeness. Entreat our Lord and Creator, that He save us sinners and make us also pious according to His likeness.

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

All the ranks of heaven and men living on earth were astonished at thee, O Mistress Mother of God, for thou wast accounted worthy to give birth in the flesh, in manner transcending nature, unto the hypostatic Word of God the Father. Thou art like the noetic ark, containing within thee not the divinely inscribed tablets of Moses, but the very Hypostasis of the effulgence of the Trinity, Jesus Christ our Lord, the Giver of the Old and the New Covenants, by Whom thou hast passed in the flesh into the dwelling-places on high. Him do thou entreat, O all-pure Virgin, that He save our souls.

Polyeleos, and this magnification: We bless thee, O right-believing Prince Daniel, and we honor thy holy memory, for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

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

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

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

After the Polyeleos, this Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having lived thy life in piety and holiness, thou wast shown to be the God-pleasing ruler of the eminent city of Moscow, possessed of a throne and governing the realm of thine authority with the law of God; and believing in the true God, and defending the Holy Church and all the people from all enemies, thou wast shown to be invincible, O ever memorable Daniel our father. And having adorned thyself with the angelic life and lived angelically in thy monastery with humility of mind, thou didst ascend to the heights of the virtues, receiving the inheritance of all-beauteous paradise. Entreat Christ the Lord, that He grant remission of transgressions unto those who honor thy holy memory.

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

Rejoice, O Virgin Theotokos, most pure Mother, immaculate reflection of life eternal, good pleasure of God the Father, dwelling-place of God the Son, activity of God the Holy Spirit, beautifully adorned and perfect habitation of the purity of the one Godhead in three Hypostases! Rejoice, key to the kingdom of heaven, who givest entry unto all who have recourse unto thee and cry: Rejoice, O Mistress! Grant unto all a healthful and right timely sojourn and an inheritance of everlasting paradise with all the saints!

Song of Ascents, the first antiphon of Tone IV.

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

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?
Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 43 [MT. 11: 27-30]

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

After Psalm 50, this sticheron, in Tone VI:

O people of the mighty city of Moscow, come ye today unto the monastery of the great and wondrous Prince Daniel, rejoicing on the day of his celebration, and let us enter the temple of our God and, approaching the shrine of the relics of His favored one, let us form a spiritual choir and chant hymns of praise, saying: Rejoice, earthly angel who emulated the life of the angels by thy pure life! Rejoice, citizen of heaven and heir to everlasting joy, who took up the light yoke of Christ thy Master and bore it lightly! And now, O all-blessed Prince Daniel, who hast received the reward of thy labors and entered into the joy of thy Lord, as thou hast boldness before Him, pray that all who honor thy holy memory in Orthodox manner may abide in peace and receive from Christ God great mercy.

Canon of supplication to the Theotokos [the Paraclisis], with 6 troparia, including the Irmos; and two canons of the saint, with a total of 8 troparia.

ODE I

Canon I of the saint, the acrostic whereof is "Send me Thy grace, O Christ, that I may glorify Thy favored one", [the composition of Metropolitan Platon of Moscow], in Tone IV:

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Enlighten my mind and illumine my senses, driving the gloom of offenses from my soul, O Christ God, that with a pure conscience I may be able to compose hymnody and magnify Thy favored one, the blessed Prince Daniel.

Illumined by the radiant effulgence of the Holy Spirit, thou wast shown to be the all-radiant luminary of the Russian land, O divinely wise Prince Daniel; wherefore, standing now before the brilliant Light of the Trinity, pray thou for thy native land.

From childhood thou didst dedicate thyself to God, and all throughout thy life thou wast a true emulator of the Gospel of Christ; wherefore, thou hast been recognized as an heir to the kingdom of heaven, O ever-memorable Prince Daniel.

Theotokion: Thou alone, O Bride of God, hast been vouchsafed to bear in thine arms the Creator Who sitteth upon the cherubim; and by all generations thou hast been acknowledged as the worthy receptacle of God the Word

Canon II of the saint, in Tone VIII:

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

Ever considering the kingdom of heaven, thou didst forsake thine earthly power, loving God the King of all alone. Dwelling now with Him in the mansions of heaven, entreat Him in behalf of those who honor thee, O right-wondrous Daniel.

The Master chose thee from earliest infancy, and He sanctified thy soul as an honorable and immaculate temple and prepared it as a dwelling-place for Himself; and He hath glorified thee with miracles, O divinely blessed Daniel, thou favorite of Christ.

Bereft of thy godly father as an infant with his repose, thou wast raised and guided by God, and didst show thyself to be a true reflection of all thy father's works, O blessed one.

Theotokion: All of us, the generations of men, bless thee as the Virgin who, alone among women, without seed gavest birth to God in the flesh. Setting our hope on thee, we are saved, and fleeing unto thee, we are freed from all tribulations.

Katavasia: I will open my mouth ...,

ODE III

Canon I

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

Submitting to the law of the Savior, O most glorious Daniel, thou didst reject the sweet passions of the flesh, and, splendidly illumined by thy virtuous soul, thou didst attain unto the kingdom of heaven.

Thou wast the great adornment of the Church, wherein thou wast shown unto Christ, the King of glory, as an heir of the heavenly temple, O blessed one, where thou hast been counted worthy to hymn the Trinity together with the angels.

With patience thou didst wait upon the Lord, and He heard thee and hearkened unto the voice of thine unceasing entreaty; and he called thee to everlasting gladness, making thee an heir to paradise.

Theotokion: O good Mistress who didst conceive the Creator of all in thy womb and gavest birth unto the Savior and Lord for the world: Him do thou beseech, that He deliver us from all temptations and preserve us in purity of life.

Canon II

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.

Adorned with fruitful virtues, thou didst manifestly cut off every corrupting pleasure of life, unceasingly looking toward the beauty of God.

Ever arrayed in an adornment of miracles, thou wast shown to be a wonderworker; wherefore, deliver us from earthly harm, O blessed one, that we may continually hymn God Who hath glorified thee.

Having preserved thy chastity, and adorned with the understanding of the Gospel, with humility of mind thou didst contemplate Christ; and now thou dost rejoice with Him eternally.

Theotokion: **O** pure Virgin Mother, thou gavest birth unto the unapproachable Light Who illumineth the whole world with the brilliant rays of His divinity.

Sedalion, in Tone IV:

Thou didst spring forth as an all-comely branch of a goodly root, and like a fragrant lily wast thou adorned with the virtues, mercifully regarding the poor and destitute and all the people under thy rule, O blessed and ever-memorable Prince Daniel; and moving inveterate heretics and enemies to love and humility, thou didst live a God-pleasing life in vigils and labors, and hast received from thy Lord a worthy reward.

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

Thou wast the divine tabernacle, O only all-pure Virgin Mother, who hast surpassed the angels in purity and conceived in thy womb the all-beginningless Word Who with the Father is equally without beginning, and for the whole world thou gavest birth to the Deliverer. With the water of thy divine supplications cleanse me who more than all others am defiled by carnal transgressions, granting my soul peace and great mercy.

ODE IV

Canon I

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

Having purified thy precious body by abstinence, like gold by fire, O most sacred one, thou didst show it forth to the Creator as beautiful; wherefore, He hath given thee an incorrupt robe of eternal blessedness.

Forsaking family, riches and power for the sake of Christ, and taking up thy cross, thou didst struggle in godly manner; wherefore, thou now rejoicest with the choirs of the venerable.

Emulating the divinely wise fathers in the virtues, thou didst plant the evangelical seed of the word of God in thy heart, and didst produce fruit for the Master; wherefore, thou hast received from Him a worthy reward.

Theotokion: **O** all-pure one, within time thou gavest birth unto the Timeless One Who became the God-man; wherefore, earnestly beseech Him, that He free from everlasting torment and save man, who was created according to His image.

Canon II

Irmos: With noetic eyes the Prophet Habbakuk foresaw Thy coming, O Lord; wherefore he cried aloud: "God shall come out of Theman!" Glory to Thy power! Glory to Thy condescension!

Thou didst mortify all the deadly passions of the flesh by the grace of Christ; wherefore, with the life-creating applications of thy miracles enliven those who are suffering, and deliver them from the gates of death.

Protected by the shield of piety, O blessed one, thou wast a model of princely governance and the monastic life for the people of the Lord; wherefore we all bless thee.

Thou wast shown to be a well-spring of miracles, O divinely blessed Prince Daniel. And those who with faith approach thee and bow down before thy precious shrine receive the healings they desire.

Theotokion: We all know thee to be the Mother of God, the Virgin who was shown to be incorrupt even after giving birth; wherefore, entreat Him Who was born of thee, that, He deliver from everlasting corruption those who hymn thee with faith.

ODE V

Canon I

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

Unceasingly aflame with the fire of the love of God, O most honored one, having left the world thou didst elect to live as a monk in a monastery; wherefore, enriched by the gifts of the Holy Spirit, thou savest the people by thy working of miracles.

Lo! thy temple is most beautifully adorned with miracles as with radiant stars, and, rejoicing, it is ever blessed and doth piously celebrate thy most honored memory, O great wonderworker Daniel.

Thou dost repel the onslaught of divers periods and tribulations by thy supplications, O divinely blessed Prince Daniel. Ask thou remission of sins for all who diligently celebrate thy most festive memorial.

Theotokion: We have thee alone, after God, as the intercessor of our race; wherefore, we pray: as thou hast boldness before thy Son and our God, entreat Him, that we be saved.

Canon II

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

Disdaining that which is transitory and corrupt, thou wast vouchsafed to behold that which is incorrupt. Continually glorifying Christ there, beg Him, that He show us forth as inheritors of His eternal glory.

Thou didst live virtuously and morally in thy principality, and emulating the life of the angels, thou didst make thine abode in the monastery thou didst found; and having lived a pure life therein, thou dwellest now in the mansions of heaven.

God hath shown thee forth as the intercessor and helper of thy city, thy monastery and all the Russian people; wherefore, defending thy city, bring great peace in all things unto thy monastery, and mediate salvation for thy people.

Theotokion: **O** all-immaculate, incorrupt Maiden, Mistress Mother of God, mercifully regard thy servants, who with faith flee unto thy protection, and entreat thy Son, that He deliver us from all misfortunes.

ODE VI

Canon I

Irmos: **I** will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Ever standing before the throne of the grace of the Trinity, rejoicing with all the angels and bestowing upon the world a wealth of miracles, save us all by thy supplications.

The gates of Eden were opened unto thee, and the inhabitants of heaven received thee with great joy and gladness. Rejoicing there with them, do thou continually visit with mercy all who honor thee with faith.

Thou hast been shown to be a fervent intercessor for thy people, a helper of widows and orphans, the feeder of the poor, the consolation of the sorrowful, and the confirmation of thy city and monastery.

Theotokion: **T**hou hast been shown to be the deliverer of the human race, O Mother of our God; wherefore, with faith we fall down before thee, praying: Entreat thy Son, O most immaculate one, in that thou art good, that He deliver us from all misfortunes and temptations.

Canon II

Irmos: **G**rant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

Thou hast been given unto Russia as the desired gift of God, resplendent with the rich gifts of miracles; wherefore, continually shining with the effulgence of the Trinity, thou hast been vouchsafed to join chorus with the multitude of the choirs of the saints.

The shrine wherein thy precious and holy relics lie, O divinely blessed Prince Daniel, poureth forth a spring of miracles upon those who with faith approach and bow down before thee.

Blessed is the city, blessed the monastery, wherein thou didst deign to struggle in thy lifetime; and leaving thy relics behind as a priceless gift after thy repose, thou dost mercifully regard all who live therein.

Theotokion: **H**aving fallen into many misfortunes and dangers, I am beset by the storm of countless offenses; wherefore, I flee unto thee, O Virgin, as to my fervent intercessor. Entreat God Who became incarnate of thee, that He grant remission of transgressions unto thy servant.

Kontakion, in Tone IV:

Chosen by God from thy parents' loins, raised from infancy in the law of the Lord to be a perfect man, and having received the famed city of Moscow as thine inheritance by the providence of God, thou wast shown to be a faithful steward for thy pious people, O divinely blessed Daniel. And instructing them by thine example, and continually teaching them the commandments of the Lord, ever walking the path which leadeth to everlasting life, thou didst attain unto the kingdom of heaven, where, dwelling with the angelic choirs, thou chantest unto God: Alleluia!

Ikos: **O**n earth thou didst show thyself to be an angel in the flesh, O divinely wise Prince Daniel, unceasingly glorifying the Creator of heaven and earth; for in every way thou didst strive all throughout thy life to fulfill His will, doing good unto all, and thou didst receive from Christ the gift of working miracles. Wherefore, we cry out to thee: Rejoice, for thou wast chosen by God from thine infancy; rejoice, for by Him wast thou called to the citizenship of heaven! Rejoice, for with piety and righteousness thou didst adorn the reign of thy power; rejoice, for thou didst receive from God victory over heretical foes and the creators of enmity! Rejoice, for, having forsaken this deceptive world, thou didst hasten to the calm haven of the angelic life, wherein thou didst provide an example of abstinence for all; rejoice, for thou wast counted worthy by Christ of gifts of grace and miracles for thy great struggles! Rejoice, for in heaven thou dost gaze with all the saints upon the life-creating Trinity and dost chant unto Him continually: Alleluia!

ODE VII

Canon I

Irmos: **T**he 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!**

Rising early unto God from thy childhood, O thou who art most rich, thou didst flee the darkness of the passions of the body and wast enriched by abstinence and the gift of miracles, O venerable one. And dwelling now with the heavenly choirs, thou chantest unto the Trinity: **Blessed art Thou in the temple of Thy glory, O Lord!**

Forth into all of Russia, O blessed one, went the fame of thy miracles, whereby thou hast enlightened thy people, who, delivered by thy wonderworking from all tribulations and perils, chant unto the Trinity: **Blessed art Thou in the temple of Thy glory, O Lord!**

With hymns and spiritual songs do we praise thee, O blessed one, and standing round about thy precious and much-healing reliquary, we cry out thus to the Trinity Who hath glorified thee: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Even after birthgiving thou didst remain a Virgin, as thou wast before giving birth; for thou gavest birth to God the Word, Who delivereth us by thy mediation. To Him, O ye faithful, let us chant unceasingly: Blessed art Thou in the temple of Thy glory, O Lord!

Canon II

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

Manifestly following the steps of thy most blessed father Alexander, O divinely wise and ever-memorable Daniel, thou didst receive the principality of Moscow as thine inheritance; and having afterwards lived the monastic life, thou didst pass over to the mansions of heaven, where thou dost continually hymn the blessed God of our fathers. (Twice)

With divine wisdom thou didst live in fasting and vigilant prayer, and didst unceasingly glorify thy Creator, chanting unto Him: O God of our fathers, blessed art Thou!

Theotokion: As one beautiful, thou gavest birth to the Beautiful One Who hath changed our ugliness back to our pristine form, O most immaculate Maiden. To Him do we chant: Blessed art Thou, O God of our fathers!

ODE VIII

Canon I

Irmos: Stretching 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: Bless the Lord, all ye works of the Lord!

As is meet, the reigning city of Moscow doth celebrate today on the day of repose; and as is meet, the honored monastery which thou didst found, and wherein thy holy relics reside, doth bless thee, crying out to the Creator: Bless the Lord, all ye works of the Lord!

In thy merciful compassion thou didst feed the poor and destitute, and didst thyself receive eternal mercy from Christ. And ever standing before Him, thou chantest with the angels: Bless the Lord, all ye works of the Lord!

Mindful are we of thy great aid and intercession, O divinely blessed Prince Daniel; wherefore, having assembled on the day of thy commemoration, we render praise unto thee, as to the common helper of us all, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: He Who beareth all things by His almighty power was clothed in human flesh through thee, O most immaculate Virgin, for the benefit of those who chant: Bless the Lord, all ye works of the Lord!

Canon II

Irmos: Trampling down the fire and flame in the furnace, the divinely eloquent youths did chant: Bless the Lord, O ye works of the Lord!

Today the people of the great city of Moscow, hastening together to the monastery of the right-believing Prince Daniel on the festive day of his memorial, chant unto the Trinity: Bless the Lord, all ye works of the Lord!

O all ye hierarchs and ye assemblies of priests, come ye to the temple of our God, where the relics of the Great Prince Daniel lie; and kissing them, let us cry out to the Creator: Bless the Lord, all ye works of the Lord!

Today, celebrating in God the festival of the holy Daniel, the Church of Christ calleth all the faithful to praise the favorite of Christ, who poureth forth healing upon those who approach him with faith and chant unto the Creator: Bless the Lord, all ye works of the Lord!

Theotokion: Following the words of Isaiah the prophet, we confess thee to be the Theotokos; for thou gavest birth to the Child who is called Emmanuel, who is older than time. To Him do we cry aloud: Bless the Lord, all ye works of the Lord!

ODE IX

Canon I

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Hastening today to thy monastery and the temple of our God, O right-believing Prince Daniel, we earnestly beseech thee: Grant unto thy people peace and health and joyous consolation amid sorrows, that with faith we may bless thee, our speedy defender.

The Lord hath shown thee to be the founder and first leader, the prince of the city of Moscow, O divinely blessed Prince Daniel. And praying unceasingly unto Him, mercifully visit thy city and monastery, and save them from all tribulations.

Praising the memory of thy feast, all thy people, together with a multitude of monastic fasters, bow down before thee, and seeing the all-glorious miracles given thee by God, they ask mercy of thee. Disdain not their entreaty.

Theotokion: O Virgin Mother of God, who gavest birth to Jesus Christ, the Light Who enlighteneth every man, we beseech thee: Deliver thy people from all misfortunes and perils, that we may ever magnify thee as the helper of our race.

Canon II

Irmos: O ye people, with glory let us honor the pure Theotokos, who received the fire of the Godhead in her womb without being consumed, and let us magnify her with hymns.

In thy life thou didst ever magnify the one Godhead in three Hypostases, the divine and all-creating Cause. Wherefore, standing before Him, pray for thy people, that they may be saved from all misfortunes and dangers.

Thou didst show great zeal for piety, O blessed Daniel, becoming an excellent example for all thy people; wherefore, standing now before the Creator of all, pray thou that all may be delivered from tribulations and trials, and that we may be shown to be inheritors of God's kingdom.

As great as thou wast in thine Orthodox principality, O divinely wise Prince Daniel, to the same extent didst thou humble thyself; wherefore, the all-good God hath exalted thee supremely and given thee a heavenly inheritance and the grace of miracles, which do thou mercifully grant unto thy faithful people, praying to the Lord for us.

Theotokion: Thou gavest birth to our Deliverer and Savior, O most immaculate Virgin; wherefore, beseech Him to deliver us from our transgressions and make us heirs to His kingdom, that we may ever magnify thee, our intercessor.

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

Illumined by the light of the deifying and most divine Trinity, thou wast revealed to all Russia as a light shining with the goodly radiance of the grace of Jesus Christ, O right noble Prince Daniel. Wherefore, entreat the life-creating Trinity that we may be illumined with light most divine, that, inheriting everlasting joy with thee, we may hymn God Who hath glorified thee.

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

All our hope of salvation do we place in thee, O Mother of God who knewest not wedlock, and we ever invoke thine aid: Save us from the assaults of the enemy and from grief, loosing the sinful bonds of our evils, and snatch us from ever lasting fire, that we may ever magnify thee, the intercessor of our race.

On the Praises, 4 stichera, in Tone IV: Spec. Mel.: "Thou hast given a sign ...":

O Christ God, thou hast given the godly Daniel to the land of Russia as an all-glorious wonderworker, a speedy aid for all amid tribulations, a helper of widows and orphans, a liberator of captives and feeder of the poor, a most radiant luminary, who enlighteneth the whole Russian land and delivereth his people from all misfortunes. By his prayers grant confirmation unto his city and monastery, and great mercy to Thy people.

○ Christ God, Thou hast given the blessed Daniel, Thy favored one, as an unshakable pillar, a revealer of piety, a dispeller of ungodliness and enmity, the confirmation of the Orthodox Faith, a mighty bulwark of chastity, a pure reflection of the angelic life, an emulator of the purity of the incorporeal beings, and instructor of piety. By his supplications preserve Thou his city and monastery unharmed, and grant great mercy to Thy people.

○ Christ God, Thou hast given the most blessed Daniel to Thy far-famed city of Moscow as a mighty defender, the boast and confirmation of princes, an all-glorious victor over enemies, the invincible champion of Christians, who preserveth his homeland in constancy, the common intercessor and helper of all. By his supplications grant victory over the enemy, and send down great mercy upon Thy people.

○ Christ God, Thou hast given the most lauded Prince Daniel as an unfathomable abyss of miracles to all Thine Orthodox people, and a well-spring of healings unto all who approach him, an intercessor for all the sorrowful, an all-wondrous physician for the sick, a comfort for those in sorrow and grief and a hope unashamed for the despairing. By his prayers set at nought all the arrogance of the enemy, and grant great mercy to Thy people.

Glory ..., in Tone VI:

○ people of Moscow, come ye today and let us praise the original founder of your city and its first leader, the right-wondrous Prince Daniel Come ye, and let us clap our hands in psalmody, celebrating his spiritual festival today and glorifying him as our wondrous helper! Come, let us fall down before his precious reliquary, kissing his much-healing relics; and reverently rendering honor, let us cry out to him, saying: Rejoice, thou mighty confirmation of all thy people and champion of all Christians! Pray thou unceasingly to Christ for them, that He grant them peace and great mercy!

Now & ever ..., Theotokion:

○ 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. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I of the saint; and 4 from Ode VI of Canon II.

Submitting to the law of the Savior, O most glorious Daniel, thou didst reject the sweet passions of the flesh, and, splendidly illumined by thy virtuous soul, thou didst attain unto the kingdom of heaven. (Twice)

Thou wast the great adornment of the Church, wherein thou wast shown unto Christ, the King of glory, as an heir of the heavenly temple, O blessed one, where thou hast been counted worthy to hymn the Trinity together with the angels.

With patience thou didst wait upon the Lord, and He heard thee and hearkened unto the voice of thine unceasing entreaty; and he called thee to everlasting gladness, making thee an heir to paradise.

Thou hast been given unto Russia as the desired gift of God, resplendent with the rich gifts of miracles; wherefore, continually shining with the effulgence of the Trinity, thou hast been vouchsafed to join chorus with the multitude of the choirs of the saints.

The shrine wherein thy precious and holy relics lie, O divinely blessed Prince Daniel, poureth forth a spring of miracles upon those who with faith approach and bow down before thee.

Blessed is the city, blessed the monastery, wherein thou didst deign to struggle in thy lifetime; and leaving thy relics behind as a priceless gift after thy repose, thou dost mercifully regard all who live therein.

Theotokion: Having fallen into many misfortunes and dangers, I am beset by the storm of countless offenses; wherefore, I flee unto thee, O Virgin, as to my fervent intercessor. Entreat God Who became incarnate of thee, that He grant remission of transgressions unto thy servant.

Troparion, in Tone IV:

Illumined by divine grace, thou didst set aside the glory of thy principality, O divinely wise Prince Daniel, and in thy heart didst unwaveringly set thy whole understanding upon the Creator, away from this vain world, and didst shine forth like a star in the east of the Russian realm; and finishing the good race well by thy chaste and angelic life, thou didst keep the Faith undefiled. Wherefore, even after thy repose God hath glorified thee with miracles, for thou pourest forth healing upon those who with faith have recourse unto thy precious shrine: for this cause we, thy people, glorify thee today. As thou hast boldness before Christ, pray that thy homeland be saved, and that our land find peace.

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.

Kontakion, in Tone IV:

Chosen by God from thy parents' loins, raised from infancy in the law of the Lord to be a perfect man, and having received the famed city of Moscow as thine inheritance by the providence of God, thou wast shown to be a faithful steward for thy pious people, O divinely blessed Daniel. And instructing them by thine example, and continually teaching them the commandments of the Lord, ever walking the path which leadeth to everlasting life, thou didst attain unto the kingdom of heaven, where, dwelling with the angelic choirs, thou chantest unto God: Alleluia!

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

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

EPISTLE TO THE GALATIANS, § 213 [GAL 5: 22-6: 2]

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

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

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO ST. MATTHEW, § 47 [MT. 12: 30-37]

The Lord said: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad. Wherefore I say unto you: All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the

evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

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

THE 5th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE HOLY MARTYR CONON
AT VESPERS:

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

Spec. Mel.: "O most glorious wonder":

O unwaning, divine ray, * luminous radiance of the commandments of God, * ever-memorable athlete, most excellent of martyrs! * Thou hast dispelled the gloom of darkness * like a brilliant star, O blessed one! * O good offering, * and unblemished sacrifice! * Wherefore, unceasingly entreat Christ, * that He save our souls.

O proclaimer of the truth! * Showing thyself to be a sword-wielding opponent of ungodliness, * thou didst fell the enemy * with the suffering of thy head, O all-wise one, * and didst clearly proclaim the command of God, * saying good things to the unlearned people. * O Conon, dweller with the martyrs: * entreat thou the Deliverer, * that He deliver from the passions * thy servants who hymn thee.

O good change * which the Lord of our fathers wrought upon thee * by the right hand of the Most High, * O most glorious athlete! * A fruit blossoming forth from the root of unbelief * wast thou shown to be, O most blessed and all-praised Conon, * and, having Christ as thy most excellent Leader, * thou didst mightily overthrow * the hordes of the demons.

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

Rejoice, bearer of the divine Light, * thou star most bright, * and tabernacle of sanctity! * From thine all-pure womb * Light hast shone upon us, * illumining the ends of the earth, * and enlightening them with His grace. * Rejoice, O all-pure one, origin of salvation! * Rejoice, report and saying * awesome to them that trust in thee!

Or this Stavrotheotokion: **B**eholding Thee, a Jesus, * nailed to the Cross * and accepting suffering willingly, * the Virgin, Thy Mother, O Master, * cried out: Woe is me, * O my sweet Child! * How is it that Thou dost unjustly endure wounding, * O Physician Who hast healed the infirmity of men * and in Thy lovingkindness hast delivered all from corruption?"

AT MATINS:

Canon, the acrostic whereof is: "I hymn Conon, the crowned martyr," in Tone VI:

ODE I

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

Illuminate my mind with the light which is most manifestly in thee, O martyr, that with divine hymnody I may praise thee, the martyr of Christ and steadfast athlete.

Taught by the instruction of the angel of God, O blessed one, thou didst truly transcend the flesh, like an angel on earth, restraining the lusts and adorning thyself

Having kept the commandments of God, thou didst openly revile the iniquity of the Hellenes, O venerable one; and having convinced many by sacred miracles, thou didst lead them to God by thy teachings.

Theotokion: Having adorned thyself with the comeliness of the virtues, thou didst give birth to Him Who is more comely than all men and Who doth wisely adorn us with His own beauties, O most immaculate one.

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.

Having adorned thy soul with divine virtues, O venerable one, O martyr, thou didst truly make of it a dwelling-place for the Father, the Son and the Holy Spirit.

They that of old fell miserably into the abyss are by thine exalted teachings, shining afar, led up to an eminent height, O martyr Conon.

As a temple of God, thou didst cast down idols by thine invocations of God, O most blessed one, standing forth in the temple of the idols, guiding the erring to knowledge of God.

Theotokion: He Who alone is holy is born of thee, O all-holy one, in manner past understanding and expression, sanctifying mortals who are in thrall to the passions because of the vile counsel of the enemy.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having arrayed thyself in the full armor of Christ, thou didst show thyself to be a destroyer of demons and wast a constant sacrifice for the faithful. Possessed of an impregnable tower of faith, thou dost bear us to the height of

thy miracles. Hence, thou hast, fittingly received wreaths of victory from ,God, O much-suffering martyr Conon. Wherefore, we cry to thee: Entreat Christ God, that He grant remission of transgressions unto them that honor thy holy memory with love.

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

Having fallen into the tangled snares of enemies, visible and invisible, beset by the tempest of my countless offenses, O pure one, I flee to the refuge of thy goodness, as to mine ardent help and protection. Wherefore, O all-pure one, earnestly entreat Him Who becometh incarnate of thee without seed, in behalf of all thy servants who unceasingly pray to thee, O all-pure Theotokos, ever beseeching Him to grant remission of offenses to them that hymn thy glory as is meet.

Or this Stavrotheotokion: **B**eholding the Lamb, Shepherd and Deliverer upon the Cross, the ewe-lamb exclaimed, weeping, and lamenting bitterly, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion which Thou endurest in the lovingkindness of Thy mercy, O long-suffering Lord! O Abyss and inexhaustible well-spring of mercy, take pity, and grant remission of offenses unto them that with faith hymn thy divine sufferings".

ODE IV

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

Thou didst lay low the temples of the idolaters, O holy martyr, and didst commit their gods to utter perdition, working miracles and performing right wondrous signs.

When the Word of God cameth to thee in holy manner, O holy martyr, He subjected the race of demons to thee and glorified thee with many miraculous demonstrations.

The All-good One, loving thee greatly, O Conon most great, gaveth thee the great chastiser Michael, manifestly teaching thee mysteries most great.

Theotokion: **O** holy Mistress who gavest flesh to the most Holy Word, grant sanctification to my soul, guiding my mind which rusheth headlong through trackless wastes.

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.

Having most manifestly dyed for thyself a martyr's cloak with the flow of thy sacred blood, O right wise martyr, thou dwellest, rejoicing, in habitations and splendors on high.

The evil-minded one stretched thee out, O blessed and ever-memorable one, who possesseth a mind wholly stretched out towards God, and he mutilated thee who called upon the great name of the Almighty.

Enlivened by grace, adorned, thou didst as a martyr endure drops which wounded; and vanquishing ungodliness, O Conon, thou wast counted worthy of immortality.

Theotokion: **D**elivered from the ancestral curse, O all-pure one, we have all received blessing through thee. Wherefore, with love we bless, magnify, honor and call thee blessed.

ODE VI

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

Having shone like the sun with brilliant virtues and most glorious miracles, and adorned thyself greatly with the endurance of sufferings, thou dost enlighten the ends of the earth which praise thee, O martyr of great renown.

Having shown thyself to be most comely in the beauty of thy wounds, thou workest most excellent miracles; and having died, thou dost still dispel infirmities even after thy burial and drivest away the spirits of deception, O blessed one.

Cure thou the passions of our souls, O wise one, and dispel the weaknesses of the flesh, for thou hast been given by God as a most excellent physician to us who honor thee, O glorious Conon.

Theotokion: **T**he Lord looked upon thee, and through thee, O all-pure one, visited them that had drawn far away from Him. Wherefore, as thou didst say, the generations of the saved call thee blessed.

Kontakion, in Tone III:

Having lived on the earth in purity, like an angel, thou wast thus counted worthy to converse with the angels, and didst bring thy parents to the knowledge of Christ; and having confessed the one God in Trinity, thou didst suffer unto the shedding of thy blood. O martyr Conon, entreat Him unceasingly in behalf of us all.

ODE VII

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

Never-waning light shone upon thee who hast hated the darkness of the passions, O venerable one, and gladness hath seized thee who fought the good fight with diligence. Wherefore, standing before Christ, remember thou us.

Exalted by divine virtues and awesome miracles, O venerable Conon, foundation of martyrs, thou didst show thy heart to be meek and thy mind humble, whereby thou didst destroy all the pride of the enemy.

Dreadful to all the demons wast thou, commanding them to submit at thy sacred command, O divinely wise one, to God Who glorified thee, O Conon, who hast glorified Him with good works on earth.

Theotokion: **H**e Who accomplisheth all things desired to make His abode in thy truly all-immaculate womb, O Theotokos, the one God Who is glorified in the holy councils as great and awesome.

ODE VIII

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

Steadfastly didst thou oppose the vain-minded one who sought to force thee to offer worship to his strange and abominable gods, O athlete. Wherefore, having suffered lawfully, thou hast been glorified.

Those wounded by the onslaughts of the demons were healed by thy divine teachings and received deliverance from sorrows, hymning thy grace, O divinely wise one.

They that have recourse with faith to the shrine of the venerable one draw forth the healing of all manner of ailments, for it manifestly floweth with the grace of the Spirit and quenqueth the passions with torrents thereof.

Theotokion: **O**ffer supplication to God the Creator, that He save our souls and deliver us from the grasp of the passions and the temptation of evil-doers, O divinely joyous one.

ODE IX

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

Thou wast seen to be like a ship riding the storm of the world without taking on water, O God-bearer, seeing thy freight of good deeds safely to the beautiful harbors of rest, the kingdom of God and light.

Having armed thyself with the Cross as with a breastplate, thou didst strip bare the hordes of the enemy and enslave them under thy beautiful feet; and being a dutiful servant of the Master, thou didst deliver those in thrall to the enemy.

Standing before Christ with the countless hosts of heaven, as one crowned, remember us who praise thee with love, that by thy prayers we may find mercy and deliverance from the evil and the cruel, O most lauded Conon.

Theotokion: **W**ith thy light, O Virgin, illumine me who am ever caught fast in the night of despondency, am cast down to the ground, and commit every sin through depravity of mind, that, saved by thee, I may hymn thee, the greatly hymned one.

THE 6th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE FORTY-TWO MARTYRS OF AMORIUM
AT VESPERS:

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

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

Having appeared in the latter times, * O right victorious martyrs, * as unwaning stars * in the honored firmament of the Church, * ye illumined all the earth * with the splendor of your suffering * and destroyed the darkness of deception, O most laudable ones; * and now ye have passed over to the eternal effulgence. * Wherefore, with faith we celebrate * your radiant and sacred suffering, * enriched by your intercession.

O martyrs of Christ, * ye were bound after summary arrest, * and were all incarcerated in prison for a long time, * being divine keepers of the Faith; * therefore, the infamous beast, enraged, * slew with the sword * you who declined to submit * to his evil commands. * And now, ye have joyously inherited the heavens, * having joined yourselves to the kingdom, * O ye all glorious forty-two.

Let us all praise aloud * Constantine, Basoes and Callistus, * Theodore and Theophilus, * and the rest of the divine company of athletes; * for, sacrificing themselves joyfully, * they elected to die for the Life of all. * And now they rest in the city of the living God, * and ask that we may find remission of offenses * on the day of judgment * and complete deliverance.

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

O most immaculate Theotokos, * from every attack of the enemy do thou save them that with piety * worship thine Offspring, * as thou art the intercessor for our whole race; * for thee have we all now acquired * as our help, refuge and confirmation, * and a mediatrix before Christ, the Master and Lord. * Him do thou entreat, we pray, that He grant peace to the world * and forgiveness of sins * unto them that have recourse to thy protection.

Or this Stavrotheotokion: "Lament Me not, O Mother, * beholding thy Son and God hanging upon the Tree, * Who suspended the earth upon the waters without support * and fashioned all creation: * for I shall arise and be glorified, * and shall crush the kingdom of Hades with might, * and destroy the power thereof; * in that I am compassionate; * and I shall lead them to My Father, * in that I love mankind!"

But if it be Saturday or Sunday, the following Doxasticon is chanted;

The composition of Methodius: Glory ..., in Tone II:

Today the Church, arrayed in a new garment, the blood of the new athletes, as in purple and fine linen, doth mystically celebrate: for, nurtured in piety, she hath offered them up as an unblemished sacrifice, acceptable and well-pleasing to Thee, O Christ. Wherefore, O Thou Who didst show them to be victors over the most iniquitous and hast crowned and glorified them, by their supplications send down upon us great mercy.

On the Aposticha: Glory ..., in Tone VI, the composition of the Sykeote:

Come, ye who love the martyrs, and, spiritually celebrating the most sacred memory of the divinely crowned regiment of newly manifest martyrs, the unblemished immolation sacrificed fervently for Christ, the holy army of the elect, forty-two strong, and let us cry out to them: Break ye the savagery of the godless Hagarenes, and deliver the people of Orthodox mind from every evil circumstance, through your supplications.

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down tyrants and crushed the feeble audacity of the demons. By their supplications, save Thou our souls.

AT MATINS:

The Canon, the composition of Ignatius, 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!

At the entreaties of Thine athletes, O Christ, guide to the haven of salvation me who have fallen into the abyss of sins and have recourse unto the abyss of Thy compassion.

Resplendent in the beauty of the virtues, wearing the robe dyed purple in the blood of the martyrs, holding the Cross as a scepter, thou reignest with the Lord, O Theodore.

In hymns, O ye faithful, let us praise Theodore, Callistus and Basoes, and with them Theophilus and the valiant Constantine and the rest.

Theotokion: The soul-corrupting deceiver and enemy vomited forth his venom into the ears of Eve; but thou, O Mother of God, having given birth unto Christ, hast healed the harm he wrought.

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.

As one truly enlightened by the radiance of the worship of God and adorned with the beauty of godly deeds, O blessed and glorious one, thou hast broken the dark impiety of the ungodliness of the barbarians.

The streams of blood which gushed in rivers from the all-pure bodies of Thine athletes, O compassionate Lord, won for them Thy kingdom and a torrent of delight.

The most valiant athletes, having now shone forth like true stars of the firmament of the Holy Church, have illumined the whole universe with the rays of their sufferings.

Theotokion: He Who alone loveth mankind, having taken flesh in thy womb and become man, for the sake of what is best, saveth man from the gates of death, O all-pure Mother of God who alone art all-hymned.

Kontakion, in Tone IV: Spec. Mel.: "Having been lifted up":

Having suffered on earth for the sake of Christ and been shown to be pious crown-bearers, ye have received the reward of dwelling in joy in the heavens; for, having set at nought every wile of the enemy, by the pain and blood of your wounds ye ever bestow remission of sins from on high upon them that praise you.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom":

Ye were led, bound, by the enemy and imprisoned in a dungeon; yet, preserved by faith, ye remained unharmed. And having been released from your bodies by the sword, O holy ones, ye were manifestly bound by divine desire. Wherefore, ye shone forth in the world like beacons, illumining all with the grace of the Spirit, O blessed athletes. Entreat Christ God, that He grant remission of sins unto them that celebrate your holy memory with love.

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

All we, the generations of men, call thee blessed who, alone among women, as virgin gavest birth without seed unto God in the flesh; for the fire of the Divinity made its abode within thee, and thou didst nourish the Creator and Lord with thy milk as a babe. Wherefore, we, the generations of angels and men, glorify thy birthgiving as is meet, and together we cry out to thee: Entreat Christ God, that He grant remission of offenses unto them that with faith worship thine all-holy Offspring.

Or this Stavrotheotokion:

The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, cried aloud, weeping, and, bitterly lamenting, exclaimed: "The earth rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy, O long-suffering Lord, Abyss and inexhaustible Well-spring of mercy, take pity and grant remission of offenses unto them that 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 didst not leave the bosom of the Father and hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

Adorned with the beauties of thy struggles, invested with a robe empurpled with thy martyr's blood, thou wast adorned with the diadem of victory. Wherefore, thou joinest chorus with the martyrs before the face of the Lord, O most blessed Theodore.

Thy feet fettered with iron in prison, O invincible Callistus, thou didst pray that thou mightest walk the straight path without faltering; and, parted from thy body by the sword, thou wast straightway bound by the love of the Creator.

Having contended lawfully and been beheaded for Christ, the Head of all, the divine army, the regiment mustered by God, the forty-two athletes from many places and cities, have now shone forth.

Theotokion: Thou art the boast of the faithful, O unwedded one; thou art the intercessor, thou art the refuge, the bulwark and haven of Christians; for thou bearest entreaties to thy Son, O most immaculate one, and savest from tribulations them that with faith and love glorify thee as the pure Theotokos.

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 Thee.

Foreseeing crowns and lasting glory, O Theodore, with boldness thou didst cry out to them that were suffering with thee: "Be ye in no wise daunted by death, whereby in but a little while ye will receive gladness and ineffable life!"

Wounded with the love of thy Master and consumed by the fire of desire for Him, O blessed one, thou didst drain the cup of martyrdom, which in no wise is polluted by secondary defilements, O ever-memorable athlete Callistus.

With steadfast resolve wast thou the first to go forth to combat, and thou wast a lesson in courage for them that suffered with thee, O Theodore. With them hast thou inherited the everlasting resting places and everlasting delight.

Theotokion: By thy supplications grant remission of offenses unto thy servants, delivering them from temptations, tribulations and sorrows, and conquest by blaspheming heretics, O most immaculate Virgin Theotokos.

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 hearkened unto me, O God of my salvation.

Watered with the streams of thy blood as by a river, thou didst dry up the torrents of turbid deception; and thou dost give drink to the hearts of all the faithful, O right wondrous Theodore.

Leading Thy martyrs up from the depths of suffering, Thou didst establish them upon the rock of endurance when they had left the paths of the enemy and the ways of the perverse, O Thou Who lovest mankind.

Having piously cleansed yourselves of the defilement of ungodliness, O martyrs, ye made glad the city of God with your blood which flowed beautifully like a river from Eden.

Theotokion: Like an animate ark ye contained the Bestower of the law, and like a holy temple ye received the Holy One Who becometh man, unto the benefit of men, O pure one.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest":

With wreaths of praise, as is meet, let us all crown the newly-revealed stars of faith who suffered ardently for Christ and who pray to Him in our behalf, in that they are pillars and ramparts of the Christian realm.

Ikos: Loathing and abominating the ungodly religion of the Moslems and the deceit of the cruel demon with all your soul, and surrounding the divine seal of Christ whole in your hearts, ye did not give support to them that despise Him; moreover, like lambs slaughtered diligently for Him, ye shone forth like the sun after your repose, attaining immortal glory, as pillars and ramparts of the Christian realm.

ODE VII

Irmos: The children that went down from Judaea 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!

As one who lawfully contended, thou didst receive crowns of righteousness from the one Master, and now delightest in divine beauty, O Theodore, crying out: O God of our fathers, blessed art Thou!

Led voluntarily to the slaughter, like a lamb to the sacrifice, O martyr, thou wast laid upon the exalted altar of sacrifice, chanting when thou wast slaughtered: O God of our fathers, blessed art Thou!

Aflame in his heart with the fire of Thy love, O Word, Thy martyr Callistus burned up the thorns of impiety, chanting unto Thee: O God of our fathers, blessed art Thou!

Thinking to persuade the divinely wise to renounce Christ, the all-mindless Ishmael was put to shame; for as they died, they cried out piously: O God of our fathers, blessed art Thou!

Theotokion: Thou didst reveal Thyself incarnate of the Virgin's womb for our salvation. Wherefore, knowing Thy Mother to be the Theotokos, we cry out in thanksgiving: O God of our fathers, blessed art Thou!

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 choir of athletes received thee as another of its number, shining with the beauties of martyrdom; the air was sanctified in thy return, O martyr, and multitudes of angels assembled; and the ground where thy body lieth is hallowed, O thrice-blessed Theodore of steadfast mind.

Being already heir of the Lord, led of thine own will to slaughter, O Callistus, thou didst not allow thyself to be bound with bonds when thy head was cut off. Wherefore, having ascended as a crown-bearer, thou holdest chorus with the hosts on high for all ages.

Let Callistus be blessed, and let Theodore be praised, and the wondrous Basoes and the rest of the choir of the martyrs, joining chorus with the choirs of angels and chanting unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt God supremely for all ages!

Cast into the river, the glorious martyrs were led, after the retribution of the sword, to the right calm haven which is rest in Christ; and having dried up the waters of deception with torrents of blood, they have taught all to chant: Ye children, bless; ye priests, hymn; ye people, exalt God supremely for all ages!

Theotokion: **O** most pure Theotokos, cleanse thou the wounds of my soul and the stripes of my sins, washing them with springs which gush forth from the side of thine Offspring and purifying them with streams therefrom; for to thee do I cry, to thee do I flee, and thee, who art full of the grace of God, do I invoke.

ODE IX

Irmos: **H**eaven 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 hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Emulating the valor of the athletes of old, thou didst truly receive both their title and joy, O Theodore. Be thou mindful of us who piously keep thy holy memory, in that thou hast boldness before the Master, that we may be saved.

He Who was baptized in the streams of the Jordan, joined in the river those who were baptized in their own blood and who emulated His death, joining to their bodies their cast-away heads and guiding them to a dry harbor.

O divine forty-two martyrs, who now dwell in joy in the heavens, make entreaty, we pray, on behalf of us who celebrate your most holy and splendid memory on earth, that we may be delivered from every evil circumstance.

Theotokion: **W**ithout seed, and apart from the desires of the flesh, O Virgin, didst thou conceive the Word of God Who hath created all things; and thou gavest birth unto Him without corruption and maternal pangs. Wherefore, confessing thee with tongue and heart to be the Theotokos, we magnify thee.

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

How can one who loveth the martyrs have enough of the divine memory of the martyrs, as Basil the Great said in the past? Before us now lieth the task of hymning the forty-two godly martyrs who suffered steadfastly for Christ the Savior.

Theotokion: O Virgin who gavest birth unto the hypostatic Wisdom, the transcendent Word, the Physician of bodies and souls: heal thou the grievous and heavy sores and wounds of my soul, and still the pain of my heart.

THE 7th DAY OF THE MONTH OF MARCH

THE COMMEMORATION OF THE HOLY HIEROMARTYRS WHO WERE BISHOPS IN CHERSON

BASIL, CAPITO, AGATHADORUS, ELPIDIUS, AETHERIUS, AND EUGENE

AT VESPERS:

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

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

O fathers of heavenly mind, ye were invincible martyrs, * most laudable hierarchs * and beacons of the universe, * immovable pillars of the Church of God * and a base for the dogmas, * instructors of the pious * and destroyers of falsehood, * light-bearing guides for our souls, * fellow citizens with the angels * and champions of the Trinity.

With divine discourses * let the glorious Ephraim be blessed, * together with the divinely wise Basil, * the great Capito, * the godly Agathadorus, * Elpidius and Aetherius, * and the glorious Eugene; * for, having lived venerably * and suffered in sacred manner, * they were shown to be residents of the kingdom of heaven.

Having slain carnal knowledge with feats of asceticism, * the glorious Basil raised a dead man from the dead * by invoking the name of God; * and the most sacred shepherd Capito, * rejoicing while standing in the midst of the flame, * wast seen to be unconsumed. * By their supplications, O Thou Who lovest mankind, * grant us the means of atonement * and Thy great mercy.

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

Take away the defilement of my passionate heart, * O most hymned Theotokos, * cleanse thou all the wounds and befoulment thereof * which cometh from sin, O pure one, * and halt the wavering of my mind; * that I, thy wretched and unprofitable servant, * may magnify * thy power * and thy great assistance.

Stavrotheotokion: **T**he pure one, beholding * Christ, Who loveth mankind, crucified, * His side pierced by a spear, * cried aloud, weeping: * "What is this, O my Son? * How have the people bereft of grace rewarded Thee * for the good things Thou hast done for them? * And dost Thou make haste to leave me childless? * I marvel, O Compassionate One, * at Thy voluntary crucifixion!"

AT MATINS:

The Canon, the acrostic whereof is: "I honor, the seven-man choir of pastors," the composition of Joseph, 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 cross.

O martyrs infused with outpourings of divine light, deliver from the gloom of the passions them that ever piously praise this, your brilliant and splendid feast.

The incarnate Word of God showed you, the most blessed pastors, how to proclaim His divinity to the erring and to them that languish in ignorance, O venerable ones.

Full of the life-creating waters of the Spirit, ye gave drink unto them that wasted away in the heat of the cruel one, and guided them to the water of salvation, O glorious ones.

Theotokion: In manner past understanding hath the ban on our ancestors been lifted by thine Offspring, O all-pure one, and they have gained again their original access to paradise, praising thee aloud.

ODE III

Irmos: Thy Church doth rejoice in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

Thy mind, enkindled with divine fire, O Basil most wise, utterly consumed the brushwood of ungodliness, in that thou art a most excellent pastor.

With the light of the Spirit, O glorious one, didst thou draw them that are in the darkness of cruel passions toward the enlightenment of holy baptism.

Thy steps were directed toward God, O Basil, and by grace didst thou turn all from the path of deception to the knowledge of God.

Theotokion: Thou gavest birth unto the mighty God Who delivereth men from the constraint of the enemy, O all-pure and most hymned Virgin.

Sedalion, in Tone III: Spec. Mel.: "Awed by the beauty of thy virginity ...":

Sanctified by the myrrh of anointing, ye were shown to be pastors to the divinely wise people; and sacrificed like pure lambs, ye offered yourselves to the Word, the Chief Shepherd, Who was slaughtered like a lamb, O most lauded martyrs and luminaries of the whole world. Wherefore, with love we all celebrate your godly memory.

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

Like a vine which hath not been cultivated didst thou put forth the most comely Cluster of grapes which poureth forth upon us the wine which maketh glad the souls and bodies of all. Wherefore, ever blessing thee as the cause of good things, with the angel we cry to thee: Rejoice, O thou Who art full of grace!

Stavrotheotokion: Thy pure Mother who kneweth not wedlock, beholding Thee hanging dead upon the Cross, O Christ, said, weeping maternally: "How hath the iniquitous and thankless assembly of the Jews, which enjoyed Thy manifold and great gifts, rewarded Thee, O my Son? I hymn Thy divine condescension!"

ODE IV

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

Let the choir of most sacred martyrs be hymned; for, illumined with the grace of the priesthood and martyrdom, it chanteth in gladness: Glory to Thy power, O Lord!

By the Holy Spirit are Ephraim and Agathadorus, Basil and Capito, Aetherius, Eugene and the godly Elpidius, shown to be God-bearing helmsmen of the Church.

Having learned divine things, O godly fathers, ye tended the people in holiness and righteousness, and received your end by martyrdom, O blessed ones.

Taught by thee to believe in Christ our God, O most sacred martyr Basil, they that were dead through unbelief received eternal life through the resurrecting of the dead man.

Theotokion: Having given birth to the hypostatic Life, Christ our God Who in His lovingkindness becometh man in manner past understanding, O Virgin, thou gavest life to mortal men.

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.

Calling faithfully upon the name of the Lord, O God-bearing fathers, ye drained the cup of honorable suffering.

He Who alone breatheth resurrection upon the dead, at thy supplication, O Basil, raised up a dead man, rendering thy preaching brilliant.

Proclaiming the Son equal in honor to the Father, O fathers, ye expelled the tyranny of polytheistic idolatry.

Theotokion: Blessed are the people who know thee to be the Mother of the Master of all and with love call thee blessed, O most immaculate one.

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 by the blood which, for mercy's sake, flowed from Thy side.

With praises let us crown Agathadorus and Eugene, the great Basil and the wise Elpidius, who are valiant martyrs and hierarchs.

Setting the laws of salvation before the iniquitous by nurturing in the law, O most wise ones, ye drew them toward the enlightenment of piety.

Ye were sheep of divers cities, yet were shown to be shepherds of one people and heirs of the city of God, wherein ye reside, O martyrs who have pleased God.

Theotokion: The shadows of the law and the indistinct images of the prophets prefigured thee, O most immaculate Virgin, as the one who, at the ineffable word, conceived the Offspring Who saveth the world.

Kontakion, in Tone II: Spec. Mel.: "He Who dwelleth in the highest ...":

The radiant day of the pastors who were bishops in Cherson hath dawned with splendor. We hymn the feast of those who suffered for the sheep of Christ. O hieromartyrs, entreat Christ, the Chief Shepherd, that He honor us with a place with the sheep on His right hand, that we may cry aloud to you: Rejoice, O sacred fathers who shed your blood for Christ!

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Rejoicing, thou didst enter the furnace, O Capito, yet thou didst remain unconsumed, like the three youths, plucking them that came to believe through thy divine miracles from the future fire of unbelief.

Neither fearing nor afraid of the tyrant's command, O most sacred Capito, thou didst array thyself in a sacred robe, bearing therein a fiery ember, O blessed one.

With thy divine words thou didst close off the path of foolishness, imparting an understanding of piety to all that were sunk in the abyss of the madness of idolatry, O Capito performer of the divine mysteries, who art acceptable to God.

Theotokion: The Word of God Who with His hand fashioned Eve, O Maiden, desiring to edify all, formed Himself within thy womb, He Who is equally enthroned with the Father and the Spirit, receiving a beginning in time.

ODE VIII

Irmos: Stretching 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: Bless the Lord, O ye works of the Lord!

Having mortified the flesh with pain, O venerable fathers, ye won immortal life for all who were worshipping dead gods, who, saved, ever cry out with you: Bless the Lord, all ye works of the Lord!

Together let us hymn Eugene and Agathadorus, Ephraim and Elpidius, with Aetherius, Basil and Capito, O ye faithful, as destroyers of the enemy and hierarchs of Christ. To Him let us cry out: Bless the Lord, O ye works of the Lord!

With thy teachings didst thou gladden the people, O father Ephraim, and now thou hast passed on to never-waning effulgence and everlasting gladness, receiving the reward for thy labors, and crying aloud: Bless the Lord, O ye works of the Lord!

Dwelling on earth like an angel, O most blessed Basil, through grace didst thou come to reign over the passions of the flesh; and thou didst pass on to the heavenly kingdom, standing before Christ the King, and crying out: Bless the Lord, O ye works of the Lord!

Theotokion: The Transcendent One, born of thee, O all-pure one, was seen as a man, manifesting Himself as dual in nature, activity and will, as was His pleasure, wherein He manifested Himself. To Him let us cry out: Bless the Lord, O ye works of the Lord!

ODE IX

Irmos: Christ, 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.

Celebrating the sacred memory of the holy hieromartyrs, come ye, let us all honor with sacred hymns them that pray to our most compassionate God in our behalf.

Dragged across the ground by the ungodly, O divine martyrs, ye were shown to be like precious stones, shattering the hardness of deception with the power of God. Wherefore, ye are called blessed, as is meet.

Today, the city of Cherson doth celebrate your memory, for ye were shown to be its pillars, divine ramparts and foundations, pastors, teachers and intercessors, O blessed of God.

The choir of the fathers, with Eugene, Ephraim and Capito, Elpidius and Aetherius, the glorious Basil and the divinely wise Agathadorus, hath already been joined to the choir of the angels.

Theotokion: **T**he Maiden full of the grace of God, bearing in her arms Christ Who holdeth all things in His hand, cried out in wonder, saying: "How can I recognize Thee as my Son, Who art mine unapproachable Creator?"

**THE 8th DAY OF THE MONTH OF MARCH:
THE COMMEMORATION OF OUR FATHER AMONG THE SAINTS
THEOPHYLACTUS THE CONFESSOR, BISHOP OF NICOMEDIA
AT VESPERS:**

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

Spec. Mel.: "O all-praised martyrs":

Watched over by divine guardians, * thou wast preserved unharmed, * O father Theophylactus; * and thou wast shown to be an unshaken pillar of the Church, * undaunted by the trials of the snares of the heretics. * And now do thou pray, * that peace and great mercy * be granted to our souls.

O blessed father Theophylactus, * beholding God * accessibly and visibly, * and delighting in Him through a better union, * and deified by this partaking, * rejoicing, thou didst receive * the Blessed One Whom alone Thou didst desire, * O most honored hierarch, * making thine abode now with the angels.

Having departed the earth, * O father Theophylactus, * thou didst hasten aloft to heaven, O blessed one, * and wast vouchsafed * to live in the heavenly mansions, * because of the persecution * which thou didst endure for Christ. * Him do thou now beseech, * that He grant peace and great mercy * unto our souls.

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

Heal thou my soul * which hath been grievously afflicted * by evil passions, * O all-holy one who gavest birth unto Christ, * the Healer and Savior of all, * Who hath healed every wound * inflicted by the devil's malice, * and hath abolished death for us.

Or this Stavrotheotokion: **T**he Mistress, the unblemished ewe-lamb, * as she beheld her Lamb upon the Cross, * bereft of form and comeliness, * lamenting, said: "Woe is me! * Whither hath Thy comeliness gone, O most Sweet One? * Where is Thy splendor? Where is the brilliant grace * of Thine image, * O my Son most beloved?"

AT MATINS:

Canon to St. Theophylactus, the acrostic whereof is: "I praise the godly
Theophylactus in hymns," the composition of St.
Theophanes the Branded, in Tone VIII:

ODE I

Irmos: Let us sing unto the Lord Who led His people through the Red Sea, for He alone is gloriously glorified!

Standing before the throne of the Master, O God-bearing father Theophylactus, preserve them that with faith keep thy memory.

The grace of the Spirit anointed thee as was meet, O most blessed one, for the sake of the truth and the goodness of thy manner of life.

That thou mightest receive heavenly things, O blessed one, thou didst trample all things earthly under thy foot, and didst follow after Christ God.

Theotokion: All desire, sweetness and unwaning light is He Whose good pleasure it was to be born of thy womb, O Bride of God.

ODE III

Irmos: Thou art the confirmation of them that have recourse to Thee, O Lord; Thou art the Light of the benighted, and my spirit doth hymn Thee.

Obedient to the laws of thy Master, O glorious high priest, thou didst disdain the laws of the most iniquitous emperors.

With honor didst thou venerate the divine and all-pure depiction of Christ, shunning the dishonor of the impious.

At first thou didst endure torment of conscience with fasting, and now thou hast been invested with the crown of martyrdom.

Theotokion: That Thou mightest show us the path which leadeth to holiness, O Master, in most holy manner Thou madest Thine abode in the all-pure womb of the Virgin.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having fasted, thou wast anointed as a hierarch, O wise and venerable father, to perform the divine mysteries for the preservation of souls. And, honoring the icon of Christ, thou didst endure exile, tribulation and prolonged imprisonment. Wherefore, pouring forth healings after thy repose, thou healest the suffering and enlightenest them that sing, O holy hierarch Theophylactus: Entreat Christ God, that He grant remission of sins unto them that honor thy holy memory with love.

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

Having fallen into most devious temptations wrought by foes visible and invisible, and been caught in the tempest of my countless offences, I flee to the haven of thy goodness as to my fervent aid and protection, O pure one. Wherefore, O all pure one, earnestly pray to Him Who was seedlessly incarnate of thee, in behalf of all thy servants who unceasingly entreat thee, O all-pure Theotokos, ever beseeching Him to grant remission of offenses unto them that hymn thy glory as is meet.

Or this Stavrotheotokion:

The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, cried out, weeping and, bitterly lamenting, exclaimed: "The world rejoiceth, receiving deliverance through Thee; but my womb doth bum, beholding Thy crucifixion, which Thou dost endure in the lovingkindness of Thy mercy. O long-suffering Lord, Abyss of mercy, inexhaustible well-spring: take pity, and grant remission of offenses unto them that with faith hymn Thy divine sufferings!"

ODE IV

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

The fire of temptations did not affright thee, O most blessed and divinely inspired Theophylactus, nor did the sweetness of food diminish thy strength.

God set a guard over thy mouth and lips, O venerable one; wherefore, thou didst remain unshaken when the impious stood up against thee.

With patience thou didst wait patiently for the Most High Who set thy feet upon a rock and was attentive unto thee, when-thou didst bow down before His image.

Theotokion: Delivered from the debt of sin by thy birthgiving, O all-immaculate Bride of God, we joyfully send up hymnody to thee.

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!

Thine arms, lifted up to the Creator, O venerable and divinely inspired father, vanquished the impious.

Taking thee by the hand, the Most High led thee to the delight of Heaven, O God bearing father.

Having trod the narrow way, O wondrous Theophylactus, thou didst attain unto the vastness of paradise.

Theotokion: They that do not know thee to be the Theotokos will not behold the light of Him Who was born of thee, O all-pure Mother of God

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.

Having mortified the senses with abstinence, thou didst come to rule over the passions; and now, O Theophylactus, thou delightest in the splendors of dispassion.

Thou didst teach all to bow down before the image of the Savior, having shone forth in thy works and teachings, O Theophylactus.

Christ showed thee to be a cloud which poureth forth a shower of life, O Theophylactus, holy hierarch of God.

Theotokion: Though He became flesh for our sake, yet in the beauty of His divinity was thy Son more comely than all men, O all-pure one.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest":

Thou wast shown to be a radiant beacon throughout the ends of the earth, O holy hierarch Theophylactus; and having preached the Word Who is of one essence with the Father and the Spirit, thou didst enlighten the council of the godly fathers, and wast shown to be a favorite of the Trinity. Standing before Him, pray thou unceasingly in behalf of us all.

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!

Having finished the divine course and kept the Faith until the end, thou didst receive a crown for thy pangs, O wise one, crying aloud: Blessed art Thou, O Lord God, forever!

Riding the chariot of divine virtues, thou wast taken up to the heights of Heaven, and dost now stand before God, crying aloud: Blessed art Thou, O Lord God, forever!

The Creator Who in secret knoweth the hearts of men, O God-bearer, set that which in thy heart is divine upon the thrones of teaching, O thrice-blessed Theophylactus.

Theotokion: To thee do I now have recourse, and to thy protection and divine intercession, O Theotokos; and I pray that I may be delivered from evils, O blessed and all-pure one who gavest birth unto God in the flesh.

ODE VIII

Irmos: Madly the Chaldean tyrant heated the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Thou hast now made thine abode where the habitation of them that rejoice is, O confessor and champion of the Truth; and light hath shone upon thee, O most wise one, as upon a righteous man who suffered the torments of the martyrs. With them thou also dost cry out: Ye priests, bless; ye people, exalt Him supremely for all ages!

Thou hast received a crown of endurance, O thou who art pleasing unto God; for thou didst dwell in a bitter exile, expecting to receive the reward of thy suffering, and wast not mistaken in thy good hope, crying out now to Christ: Ye priests, bless; ye people, exalt Him supremely for all ages!

With manifest splendor is thy commemoration, radiant with the light of confession, now celebrated, O God-bearer; for thou didst honor the images of Christ, of the Theotokos and of all the saints, and with them dost thou now cry out: Ye priests, bless; ye people, exalt Him supremely for all ages!

Theotokion: Blot out the wounds of, my soul and the stripes inflicted upon me by sin, O all-pure Mother of God who gavest birth unto Him Who is over all through thy virginal womb, O pure Maiden. Him do the children bless, priests hymn, and people exalt supremely for all ages!

ODE IX

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

Great gifts wast thou vouchsafed, having endured misfortune with steadfastness of mind, O God-bearing and divinely blessed father.

Watch over us that hymn thee, O blessed one, delivering us from temptations and tribulations, and trampling down the snares of the heretics.

Manifest as one who lived as a priest chastely and righteously, O martyr, thou didst become splendid, having woven for thyself a cloak dyed purple in thine own blood.

Theotokion: Thou didst shine forth like the dawn upon those lost in darkness, O Virgin, bearing in thine arms Christ the Son of righteousness.

THE 9th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE FORTY MARTYRS WHO SUFFERED AT SEBASTE
AT VESPERS

At "Lord, I have cried ...," six stichera for the day from the Triodion, and four stichera for the martyrs, the composition of John the Monk, in Tone II:

Valiantly enduring the present torments, rejoicing in that for which they longed, the holy martyrs said one to another: If we do not shed our garments, we shall not put off the old man. Winter is cruel, but paradise is sweet; the ice is painful, but the acquisition of the Kingdom is delightful. Then, let us not give way, O warriors! Let us endure but a little while, that we may be crowned with crowns of victory by Christ God, the Savior of our souls. (Once)

Casting off all their garments and entering the lake with trembling, the holy martyrs said one to another: Let us not spare today our corruptible garments, that we may attain the paradise which we lost! Having once been clothed because of the pernicious serpent, let us now unclothe ourselves for the resurrection of all; let us disdain the frigid ice and despise the flesh, that we may be crowned with crowns of victory by Christ God, the Savior of our souls! (Twice)

Seeing tortures as delight, running to the frozen lake as to a warm spring, the holy martyrs said: Let us not fear the season of winter, that we may avoid the fearsome fire of Gehenna; let our legs be consumed, that they may dance eternally; let our arms be cut off, that they may stretch themselves forth unto the Lord; let us not spare our mortal nature; let us submit to death, that we may be crowned with crowns of victory by Christ God, the Savior of our souls. (Once)

Glory ..., in the same tone: repeat the first sticheron: "Valiantly enduring ...":

Valiantly enduring the present torments, rejoicing in that for which they longed, the holy martyrs said one to another: If we do not shed our garments, we shall not put off the old man. Winter is cruel, but paradise is sweet; the ice is painful, but the acquisition of the Kingdom is delightful. Then, let us not give way, O warriors! Let us endure but a little while, that we may be crowned with crowns of victory by Christ God, the Savior of our souls.

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

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gaveth birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the Salvation of our souls.

Entrance. Readings for the day (i.e., from the Triodion),
Prokimenon of the day, and the three Readings for the martyrs:

Reading from the Prophet Isaiah [43:9-14]

Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show 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 showed, 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.

Reading from the Wisdom of Solomon [3:1-9]

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

Reading from the Wisdom of Solomon [5:15-24; 6:1-3]

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

shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty, Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

And the rest of the order for the Presanctified Liturgy.

But if the Presanctified Liturgy be not served, at the Aposticha we chant the stichera from the Triodion, and Glory ..., in Tone VI:

In hymnody let us praise the forty passion-bearing martyrs, O ye faithful, and with sweet singing let us cry out to them, saying: Rejoice, ye athletes of Christ: Hesychius, Meliton, Heraclius, Smaragdus and Domnus, Eunoicus, Valens and Vivianus, Claudius and Priscus! Rejoice, Theodulus, Eutychius and John, Xanthius, Helianus, Sisinnius, Cyrion, Angius, Aetius and Flavius! Rejoice, Acacius, Ecditius, Lysimachus, Alexander, Elias and Candidus, Theophilus, Dometian and godly Gaius and Gorgonius! Rejoice, Leontius and Athanasius, Cyril and Sacerdon, Nicholas and Valerius, Philoctimon, Severian, Chudion and Aglais, for ye have boldness before Christ our God, O most honored martyrs! Him do ye earnestly beseech, that they that keep your most precious memory with faith may be saved

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

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. Thee do we entreat: Pray thou, O Mistress, with the holy apostles, that our souls find mercy.

After "Now lettest thy servant depart in peace ...," the Troparion, in Tone I:

By the pangs which Thy saints, suffered for Thee, be Thou entreated, O Lord, and heal Thou all our diseases, we beseech Thee, O Lover of mankind.

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

When Gabriel announced to thee, Rejoice O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who cameth forth from thee! Glory to Him Who hath set us free by thy birthgiving!

Ektenias. Dismissal. Three full prostrations.

AT MATINS

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

By the pangs which Thy saints, suffered for Thee, be Thou entreated, O Lord, and heal Thou all our diseases, we beseech Thee, O Lover of mankind.

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

When Gabriel announced to thee, Rejoice O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who cameth forth from thee! Glory to Him Who hath set us free by thy birthgiving!

After the first and second chanting of the Psalter, the Sedalions from the Triodion.

No Ektenia are intoned.

After the third chanting of the Psalter, the priest intoneth the little Ektenia, after which we chant this Sedalion, in Tone IV:

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

O ye forty divine martyrs of Christ, like the greatest of stars ye ever illumine the honorable firmament of the Church and enlighten the faithful.

Glory ..., in the same tone:

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

O wondrous athletes, passing over torment with most manly intent, ye passed through fire and water, and crossed over to the wide spaces of salvation, receiving the Kingdom of Heaven as an inheritance. Wherein do ye make divine supplication in our behalf, O wise forty.

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

O Theotokos and Mistress, we, thy servants, thankfully chanting with all our hearts and earnestly entreating thy mercies, cry out, saying: O all-holy Virgin, go thou before us and deliver us from our enemies, visible and invisible, and from every threat, for thou art our aid.

But if it be any Saturday other than that of the first week of the Fast, after the first chanting of the Psalter, we chant the Sedalion: "O ye forty divine martyrs ...," twice;

O ye forty divine martyrs of Christ, like the greatest of stars ye ever illumine the honorable firmament of the Church and enlighten the faithful.

Glory ..., Now and ever ..., Theotokion, in Tone IV:

O all-pure Virgin, accept this entreaty from us that have recourse to thy protection, and cease thou not to beseech the Lover of mankind, that He save thy servants.

And after the second chanting of the Psalter, the Sedalion, in Tone IV:

O wondrous athletes, passing over torment with most manly intent, ye passed through fire and water, and crossed over to the wide spaces of salvation, receiving the Kingdom of Heaven as an inheritance. Wherein do ye make divine supplication in our behalf, O wise forty. (Twice)

Glory ..., Now and ever ..., the Theotokion, in Tone IV:

O Theotokos and Mistress, we, thy servants, thankfully chanting with all our hearts and earnestly entreating thy mercies, cry out, saying: O all-holy Virgin, go thou before us and deliver us from our enemies, visible and invisible, and from every threat, for thou art our aid.

After the Polyeleos, this Sedalion, in Tone V:

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

Adornment of the holy martyrs! Lo! the divinely assembled company of the forty warriors of four-fold radiance! Tried by fire and intense cold, the wise ones were truly shown to be soldiers of Christ, the King of all; and they entreat Him that we be saved. (Twice)

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

I weep now before the Judgment, O pure one, mindful of my wicked and evil deeds, of the abyss of my transgressions which hath grown in size from my youth, stifling my mind. But by their intercession grant me remission, and vouchsafe that I obtain salvation.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: We went through fire and water, and Thou didst bring us out into refreshment.

Stichos: Thou tried us even as silver is tried by fire.

GOSPEL ACCORDING TO ST. LUKE §106 [21:12-19]

The Lord spake unto His disciples saying: But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

After Psalm 50, this sticheron, in Tone II:

Prophetically David cried aloud in the Psalms: We went through fire and water, and Thou didst bring us out into refreshment! And ye, O martyrs of Christ, fulfilling the word in very deed, passed through fire and water, and entered into the Kingdom of Heaven. Wherefore, pray, O ye forty athletes, that we be given great mercy.

Two canons to the martyrs, with eight troparia:

ODE I

Canon I, The acrostic whereof is: "I hymn the divinely-crowned company of martyrs," the composition of John the Monk, in Tone II:

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

With hymns inspired by God I praise the divinely-crowned regiment of the martyrs of Christ, radiantly celebrating the annual commemoration of the forty, for He hath been glorified!

Rejecting every title on earth, the forty desired the title of Christian, whence they now dwell in the Highest.

Living in Christ and despising the flesh and the world, ye did therefore put off the old man and this transitory vesture, and did clothe yourselves in the garment of incorruption.

Theotokion: Who is able fittingly to recount thy conceiving which surpasseth recounting? For thou, all-pure one, didst give birth in the flesh to God, the Savior of us all, Who hath revealed Himself unto us.

Canon II, The acrostic whereof is: "I hymn the divinely-crowned regiment of martyrs," the composition of Theophanes, in the same tone:

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

By your supplication, O ye forty martyrs, now render God well-disposed towards us that call upon you with the pure love of our hearts.

Enlightened in the heavens with the rays of the splendor of the three-fold Sun, O ye forty martyrs, protect us that hymn you on earth, which is frozen over by the winter of temptations.

O forty martyrs, invincible and unshaken rampart of piety and the Church: do ye now pacify that which doth grievously trouble the Christian calling.

Theotokion: O Virgin Theotokos, Mother that hast not known man, thou gavest birth unto the Creator and Lord Who is supernaturally over all and Who, for the sake of us men, took upon Himself flesh.

Katavasia: "I shall open my mouth ..."

ODE III

Canon I

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.

Disdaining the army and life, the comeliness of their bodies and wealth, the right glorious forty martyrs inherited Christ instead of all of these things.

When the forty martyrs were beaten mercilessly with stones at the command of the tormentors, through the Spirit of God the stones were hurled back against them that commanded that they be beaten.

The serpent of him that invented blasphemy spake through the lips of the tormentors, but his God-opposing mouth is broken by the rocks hurled against the martyrs.

Theotokion: Without seed didst thou conceive God in thy womb, giving birth unto Him that was ineffably incarnate; and even the hosts of Heaven dare not gaze upon Him, O pure Ever-virgin.

Canon II

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.

O ye martyred company and united chorus of crowned martyrs: standing before the Master, do ye ever save us that sing your praises.

Battered by the lake of the passions and by the waves of grievous temptations, we flee to you, Christ's forty warriors.

Warmed in the bosom of Abraham and adorned with glorious apparel, pray ye that Christ grant remission unto them that are bound by the winter of evil circumstances.

Theotokion: O Virgin Bride of God: be thou the confirmation, refuge and protection of them that have recourse unto thee in faith and confess thee to be the Mother of God.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having served Christ in martyrdom as warriors and cast down the enemy through suffering, in your deeds ye did fulfill the words of the Prophet: ye went manfully through fire and water, finding refreshment, life incorruptible. Wherefore, adorned with heavenly crowns, ye rejoice with the choirs of the bodiless ones, O blessed and all-praised passion-bearers. Entreat Christ God, that He grant remission of sins unto them that honor your holy memory with love. **(Twice)**

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

Having fallen into subtle snares set for me by enemies, visible and invisible, and caught in the tempest of my countless offenses, I flee to the harbor of thy goodness, as my fervent aid and protection, O pure one. Wherefore, O all-pure one, do thou earnestly pray to Him that was incarnate of thee without seed, in behalf of all thy servants, who pray unceasingly. O all-pure Theotokos, do thou ever entreat Him to grant remission of transgressions unto them that hymn thy glory as is meet.

ODE IV

Canon I

Irmos: I have heard report, O Lord, of Thy dispensation, and have glorified Thee Who alone lovest mankind.

"O ye most iniquitous ones, ye are made vainly to offer such a bad bargain!" said the sufferers.

Sharpened swords and wild beasts, fire and the cross did the tormentors offer to the saints of Christ.

"The fire of Gehenna is frightful to us, but we are not afraid of any of our fellow servants here present," said the athletes.

"Let our arms be cut off, let our feet be burned," the holy ones cried out, "for we shall receive them back incorruptible."

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

Canon II

Irmos: I have heard report, O Lord, of Thy dispensation, and have glorified Thee Who alone lovest mankind.

O martyrs, through God ye have become our illumination, for ye have clothed yourselves in splendor undimmed.

O divinely elect and crowned assembly of martyrs, pray that they that hymn you be delivered from misfortunes.

O holy ones, having been vouchsafed to behold the unwaning light of Christ, ye are accounted worthy to shine forth upon them that sit in darkness.

Shining with the noetic radiance of Christ, ye glorious ones, guide us to the divine illumination.

Theotokion: Hymning Him that was incarnate of thy womb, O pure one, we glorify thee as the Mother of God.

ODE V

Canon I

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.

Through the most mindless savagery of the tormentors, the athletes, condemned to spend the night in the open air in the cold, chanted a hymn of thanksgiving unto God.

Rejoicing, the forty martyrs endured the painful ice, standing in the lake, yet strengthened with the hope of divine crowns.

The serpent which before had made its nest in the waters, driven out became an object of scorn for the forty martyrs of Christ, for he was deprived of his deadly strength.

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

Canon II

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.

From the raging of the heretics do ye now deliver the honorable Church of Christ, O forty martyrs; for, having been born within Her, ye have passed on to great dignity and glory.

Appearing to us, the forty divinely splendid martyrs of Christ like fiery beacons light the salvific way of piety for the faithful.

Passing over from earth to the shelter of Heaven, where ye stand before Christ, the Judge of the contest, O martyrs, count me worthy to acquire divine joy.

Theotokion: O Maiden Mistress, thou didst truly bear God as thy divine Offspring, as a mystery inscrutable and incomprehensible to all, passing all understanding.

ODE VI

Canon I

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

With joy the author of enmity snatched him that fell away from the forty as he had the wretched Judas from the twelve apostles and man from Eden.

Being shameless, the devil rageth in vain, for as of old by the thief and Matthias, so now by one in the office of guardsman is the tyrant also rent asunder.

Vain-minded and worthy of lamentation is he who missed both lives, for thawed by the fire, he departed into the unquenchable fire.

Theotokion: O Virgin, thou gavest birth without knowing man, and remainest forever a virgin, revealing images of thy Son and God, the true Deity.

Canon II

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

O mighty ones, ye have been shown to be watchful and vigilant preservers of the human race and offer up of supplications; and ye have been set forth as helpers of the grieving.

Shining forth in the Church of Christ in your unexcelled beauties, O all-praised ones, from temptations deliver them that honor you with love.

Of old ye became destroyers of the deception of the demonized persecutors, O most eminent ones; and now be our ready help and rampart.

Theotokion: On thee have I placed my hope of salvation, O Ever-virgin Mother; and Thee have I appointed as the steadfast and unshaken intercessor of my life.

Kontakion, in Tone VI:

Having left all the army of the world, ye did cleave unto the Master in the heavens, O forty passion-bearers of the Lord; for, having passed through fire and water, O blessed ones, as is meet ye received glory from the heavens and a multitude of crowns.

Ikos: Unworthy as I am, I fall down before Christ Almighty, our Creator and God, Who sitteth upon an unapproachable throne, Who stretched out the heavens as it were a curtain, Who established the earth, Who gathered the waters in the bodies thereof, Who created all things out of naught, Who granteth breath and life unto all, Who receiveth hymnody from the archangels, is worshipped by the angels and is glorified by all; and offering up entreaty, I beg the grace of eloquence, that even I may piously hymn the saints whom He Himself showed forth as victors, granting them glory from the heavens and a multitude of crowns.

ODE VII

Canon I

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!

The guard set over the forty martyrs was struck with awe, beholding their crowns; and, rejecting that which bound him to life, taking wing with the love of Thy manifest glory, with the martyrs he sang: Blessed art Thou, O God of our fathers!

Hastening to the soul-destroying bath, he that loved his life doth die; but he that loved Christ, being a most exemplary apprehender of those things which he beheld, sang with the martyrs as in a bath of incorruption: Blessed art Thou, O God of our fathers!

When the noetic fire flared up in the minds of the forty, the most subtle madness of the impious was consumed, as it were melting wax. And to Thee, O Christ, they sang: Blessed art Thou, O God of our fathers!

The power of Thy Cross, as exceeding splendid and magnificent, O Christ, doth weave crowns for the forty martyrs with opposites; for, having passed through fire and water, they cry out in incorruption: Blessed art Thou, O God of our fathers!

Theotokion: **O**n Mount Sinai Moses foresaw thee, O pure one, as a burning bush which, without being consumed, bore the unbearable radiance of the ineffable Being Who, as One of the holy Hypostases thereof, united Himself to the coarseness of our flesh.

Canon II

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

Your annual commemoration hath radiantly dawned, O ye that are most rich, shining far, radiant with the splendor of the Fast. And celebrating it with faith, we chant with you: Blessed art Thou, O God of our fathers!

To all are ye shown to be as ones loosened from the passions and beacons shining from afar, the cleansing of the world, the destruction of deception, clear-voiced proclaimers of the truth and expellers of falsehood, chanting: Blessed art Thou, O God of our fathers!

Ye are revealed to us as noetic beacons shining forth, O martyrs; for ye save the tempest-tossed and guide them that sail and are battered by the storm of life, chanting unto Christ: Blessed art Thou, O God of our fathers!

Beautiful to God and desirable to the angels is the divinely assembled and most splendid regiment of the forty martyrs inspired by God, the godly and awesome company which crieth out, saying: Blessed art Thou, O God of our fathers!

Theotokion: A beacon of light, a luminous cloud and a hallowed place hast thou been shown to be, O thou that knewest not wedlock, for thou didst ineffably receive the Word, the Holy One of them that are holy. And chanting unto Him, we cry out: Blessed art Thou, O God of our fathers!

ODE VIII

Canon I

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

Savagely inciting every creature against the athletes, the enemy hath been put to shame by them all, for the forty martyrs unceasingly hymn and exalt the Lord supremely for all ages.

Cruelly were the members of your bodies crushed for Christ, and ye were offered unto God as a divine holocaust; with the angels ye ever hold chorus, O martyrs, hymning Christ for all ages.

With steadfast intent the Christ-loving mother took upon her shoulder him to whom she had given birth; and she offered him up as the fruit of piety, a martyr among martyrs, emulating the sacred action of Abraham.

"Make thy journey running straight to everlasting life, O my son," the Christ-loving mother cried out to her Christ-loving child, "for I could not bear to see thee appear in second place before Christ, the Judge of the contest!"

Theotokion: The Son Who is not parted from the bosom of the Father, yet Who made His abode in thy maternal womb, O pure Virgin Bride of God, we hymn and exalt supremely for all ages!

Canon II

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

Ye steadfastly gave yourselves over to a painful death in the midst of winter, O valiant ones; and now, having passed on to the true life which is hidden in Christ, ye beg salvation and remission for us.

Having passed over from earth to the heavens, O crowned athletes, ye chorus of the victorious martyrs of the Church, ask for us salvation and deliverance from misfortunes, passions and evil circumstances.

Rending asunder the bonds of death, the Savior hath given victory over death to His martyrs, for, warmed by the cold, the forty sang, begging salvation for all the faithful.

Through prayer the divine choir of passion-bearers doth manifestly drive the assaults of dangers, the attack of the passions and the temptations of the demons away from them that hymn Christ forever.

Theotokion: Mortals given over to the dust of mortality and to corruption hast thou alone raised up, O pure Mistress, Virgin Theotokos, having given birth to Christ our God, the Author of life.

ODE IX

Canon I

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.

Stripped naked and beaten with stones for Christ's sake, ye endured the wintry air, icy water and crushing of your limbs; and having been consumed by fire, O ye forty martyrs, ye shine forth in the rushing river like beacons.

Having acquired the Cross as a staff of divine power, the forty athletes cried out to Christ: O Master, almighty Conqueror, crown us by Thine own hand, that we may all magnify Thee unceasingly with hymns!

The pain of the ice and boundless cruelty of the cold did ye endure, O forty martyrs; but paradise is sweet, for the bosom of the Patriarch Abraham doth warm you in the eternal mansions.

Having conquered through sufferings and received crowns from the divine right hand of the Master, O forty martyrs, pray ye now that peace be granted to the world and victory and salvation to us.

Theotokion: The multitudes of angels entreat thy Son, O Virgin Bride and Mother. Accept thou our supplication, O thou that alone art the hope of the faithful; grant peace to the world, and victory and salvation unto us that love thee.

Canon II

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.

Supernatural illumination and ineffable joy and glory have ye been vouchsafed to receive; and now, O soldiers of Christ, ye forty martyrs, from temptations, misfortunes and the wickedness of the enemy deliver them that honor you with love.

Having received power and might from the heavens, O ye that are most rich, fellow prisoners of Christ, ye have become dispellers of falsehood, driving away all the ephemeral gloom of idolatry and enlightening the world, O forty martyrs.

Adorned with the comeliness of an honorable martyrdom, and sharing in divine life, O forty martyrs, warriors of Christ, ye truly rejoice, united to the most radiant and pure Light.

Standing now before Christ with the boldness of piety, and thus illumined with the light of the Godhead, O glorious forty martyrs, earnestly beseech Him, that they that praise you be illumined with thrice-luminous radiance.

Theotokion: O Virgin, portal of divine Light, with the immaterial rays of thy light illumine the manifest twilight of my soul, and vouchsafe that I that magnify thee faithfully and lovingly with hymns, O pure one, may be delivered from the everlasting fire.

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

Let us hymn as is meet the company of forty, the victorious regiment, the array of the holy martyrs, for by fire, ice and water they have put to shame the regiments of the adversary and have received crowns of glory from Christ the Savior.

Glory ..., another Exapostilarion:

Let the forty-member choir of the forty who were martyred for the all-divine Trinity and the four-fold virtues, by the four elements: fire, air, water and earth, be hymned with divine songs, for it suffered for Christ, the Master of all.

Now and ever ..., Theotokion:

O Virgin Mother who, though a maiden, gavest birth unto the Master of all things and all creation: rescue me from the passions which torment me, and lead me to the radiance of the lovingkindness and to the most beautiful Pascha of thy risen Son.

At the Praises, four stichera, in Tone V:

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

Come ye, O brethren, and with praises let us hymn the regiment of martyrs which was consumed by fire and cold, and with burning zeal burned up the winter of deception, the most valorous army, the most sanctified company, the unvanquished and invincible protection, the rampart and protectors of the faith, the divine choir of the forty martyrs who mightily entreat Christ, the Mediator of the Church, that He send down upon our souls peace and great mercy. **(Twice)**

Rejoice, mighty and courageous assembly, victorious regiment, pillars of piety, warriors of Christ, steadfast and invincible swordsmen, truly divine, most mighty of mind and manly of soul, holy choir desired of God, divinely elect company, O ye forty martyrs equal in suffering, equal also in character, and who received equal crowns: entreat Christ, that He grant our souls peace and great mercy!

Rejoice, victorious multitude, who were valorously courageous in battle, ye stars who passed through fire and cold, who broke asunder the water's ice, who have rendered the earth heavenly and illumined all, and who are now warmed in the bosom of Abraham and join chorus with the armies of the angels, ye forty martyrs, flowers emitting the fragrance of spiritual diffusion: entreat Christ, that He grant our souls great mercy.

Glory ..., in the same tone: the composition of John the Monk:

O athletes of Christ, ye have rendered the most honorable Fast most radiant through the commemoration of your glorious suffering; for, being forty in number, ye hallow the forty days of Lent, emulating the Savior's suffering in your own suffering for Christ. Wherefore, as ye are possessed of boldness, pray that we in the world may attain unto the Resurrection on the third day of God, the Savior of our souls.

Now and ever ..., Theotokion:

We, the faithful bless thee, O Virgin Theotokos, and we glorify thee as is meet, for thou art the impregnable city, the insuperable rampart, the steadfast intercessor and refuge of our souls.

At the Aposticha, the stichera from the Triodion; and Glory ..., in Tone II:

The forty martyrs, chanting a hymn unto the Savior, have given the faithful to drink from the cup of truth which is filled with their blood, with the fire of their torments and icy waters; for, though one in mind; they offered themselves to Christ in many bodies. And the godly mother of a Christ-loving son, bearing him upon her shoulder, said: "Come, O athlete, and suffer with the rest!"

Now and ever ..., Theotokion:

O impassible portal which hath mystically been sealed, blessed Virgin Theotokos: accept thou our supplications and bear them to thy Son and God, that through thee He save our souls.

Then, "It is good to give praise unto the Lord ...," Trisagion, troparion, Ektenia, and three full prostrations, the First Hour with its Kathisma, and the dismissal.

The Third, Sixth and Ninth Hours, with their Kathismata, at the proper time, and the Beatitudes quickly, and the rest. At each Hour, three full prostrations.

ON THE SAME DAY, AT VESPERS

After the usual Kathisma, at "Lord, I have cried ...," we appoint ten stichera: six from the Triodion, and four for the martyrs:

In Tone I: The choir of forty-fold splendor, the whole army assembled by God, hath shone forth upon the Fast in their honorable sufferings, illumining and enlightening our souls. (Twice)

In Tone II: The martyrs considered the lake to be as a paradise, and winter to be as the heat of day, O Christ God; and thoughts of the tyrants' threats did not frighten them. Valiant, they feared not the increase of tortures, having acquired the weapon of the Cross; and therewith, as mighty, they vanquished the foe, for which they have received crowns of grace.

Who will not hymn the choir of the martyrs forty in number? For they entered the waters of the lake boldly, and, huddling together in the cold, they chanted a hymn unto the Lord: Nay, in the rivers art Thou wroth against us, O Lord? Nay, in the rivers art Thou wroth against us, O Lover of mankind? Lighten Thou the oppression and bitterness of the wind, for our feet are empurpled with our own blood, and Thou has led us into thine everlasting habitations, O God! May the bosom of Abraham warm us!

Glory ..., in the same tone:

Prophetically David cried aloud in the Psalms: We went through fire and water, and Thou didst bring us out into refreshment! And ye, O martyrs of Christ, fulfilling the word in very deed, passed through fire and water and entered into the Kingdom of Heaven: Wherefore, pray, O ye forty athletes, that we be given great mercy.

Now and ever ..., Theotokion:

All my hope do I set on thee, O Mother of God. Shelter me beneath thy protection.

THE 10th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE HOLY MARTYR CODRATUS
AT VESPERS:

At "Lord, I have cried ...," these stichera, in Tone I:
Spec. Mel.: "Joy of the ranks of Heaven":

With the all-praised Codratus * let a song be faithfully raised with splendor * to the great Cyprian, * the two Dionysiuses and Anectus as is meet, * together with Crescens, and the glorious Paul, * as divinely crowned athletes of the Lord * and our most fervent intercessors.

Today another choir hath appeared * of sacred martyrs, victorious and triumphant, * a brilliant assembly of divine passion-bearers, a steadfast company, a chosen army, * whereof Codratus holdeth the captaincy, * who is shown to be a right glorious conqueror.

O all-praised Codratus, * with thine incisive discourse * thou didst cut through the greatly elaborate webs of the rhetors' wisdom * as though they were darkness. * Faithfully didst thou teach, * and with patience didst thou suffer for Christ; * and being well adorned in both teaching and suffering, * thou hast been crowned together with the passion-bearers.

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

Held fast by hopeless transgressions, O pure Virgin, we cry out in thanksgiving, having acquired thee as our sole intercessor: Cleanse us, O all-holy Bride of God, for thou art the refuge of the world and the help of our race.

Or this Stavrotheotokion:

As she beheld the Lamb lifted up upon the Cross, * the immaculate Virgin cried out, weeping: * "O my sweet Child, * what is this new and strange thing I see? * How is it that Thou Who holdest all things in Thy hand * art nailed to the Cross in the flesh?"

AT MATINS:

Canon to the martyrs, the composition of St. Joseph the Hymnographer, in Tone IV:

ODE I

Irmos: **O** Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh, that in the mortality of my body, as on a timbrel, I may sing a hymn of victory.

The sacred and wondrous feast of the sacred martyrs, who suffered in sacred manner, hath dawned! O ye who love the feasts of the Church, assembling and guiding all with the radiance of the Spirit, let us call them blessed as is meet.

Like the radiant sun hast thou shone upon us in the splendor of the virtues, O blessed athlete Codratus, driving away the darkness of polytheism with the rays of thy light, and illumining the assemblies of the faithful.

Proclaiming Jesus our Savior to be God, the Rock of life, O glorious martyrs, ye suffered with steadfastness; and, stoned, ye made the outpourings of your blood into a fountain of sanctity.

Theotokion: **F**rom the mire of the passions, from the three-fold waves of evil thoughts, from the darts of the enemy, and from every assault of the adversary, save the souls of them that hymn thine ineffable birthgiving, O pure and all-immaculate Theotokos.

ODE III

Irmos: **L**ike a barren woman hath the Church of the nations given birth, and she could scarce bear the great assembly of children come forth from her. Let us cry out to our wondrous God: Holy art Thou, O Lord!

The firm adamants, while slain by the sword and steadfastly being subjected to all manner of pangs, cried out to our wondrous God: Holy art Thou, O Lord!

With wisdom granted him by God, Codratus set at nought the wisdom of the Hellenes, enduring mockery and adorned with his own blood by the divine Spirit.

O ye faithful, with hymns let us with honor and wisdom rightly crown them that suffered with faith: Anectus and Codratus, Crescens and Paul, the godly Cyprian and Dionysius.

Theotokion: **E**ven a celestial intelligence is unable to describe thy birthgiving which surpasseth understanding, O Maiden; for in thy womb thou didst conceive the Word, the primal intelligence, Who by His word created all things, O pure one.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up":

By enduring evils, thou didst slay the proud enemy, O passion-bearer; and thou didst endure death by the sword with the most wise ones who suffered with thee, O Codratus. Wherefore, we celebrate your honored memory, crying aloud: Remember us to the Master, O unvanquished martyrs!

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

Who can describe the multitude of mine impure thoughts and the turbulence of my wicked cogitation, O all-immaculate one? Who can recount the presence of mine incorporeal foes and their malice? Yet by thine entreaty, O good one, grant me deliverance from them all.

Or this Stavrotheotokion:

Beholding Thee hanging upon the Cross, O Christ, Who wast begotten of the unoriginate Father, she that in latter times gaveth birth unto Thee cried out: "Woe is me, O most beloved Jesus! How is it that Thou, O my Son, Who art glorified as God by the angels, art now being crucified by iniquitous men? I hymn thee, O Long-suffering One!"

ODE IV

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

By the wisdom of thy words thou didst put the foolish to shame, and by the instruction of thy doctrines of belief, O martyr Codratus, thou didst attract the godly Anectus; and thou didst bring the steadfast martyr to thy Master.

From thy swaddling bands thou didst become wholly the possession of thy Creator, and from childhood, having chosen the sense of a mature man and desired wisdom, thou didst wholly become a most pure habitation of Christ, O martyr.

Having fed the six-branched lampstand of Thy martyrs with mystic oil, O Lord, thou hast dispelled the night of polytheism and illumined them that cry out: Glory to Thy power, O Christ!

Theotokion: The holy Theotokos, in whom the consubstantial Word of the Father was well-pleased to make His abode, as a fragrant temple was not burned in her womb, nor did she suffer pain, for she gaveth birth unto Emmanuel: God and man.

ODE V

Irmos: Send down upon us Thine enlightenment, O Lord, and release us from the gloom of transgressions, O Good One, granting us Thy peace.

Driving away the gloom of ignorance with the enlightenment of reason, thou didst lead a company of athletes to the Lord, O wise Codratus, being crowned with them.

Having first put down the revolt of the passions through fasting, thou didst then destroy the might of the impious, having suffered most mightily, O martyr Codratus.

The dry rock hath been filled by the shedding of thy precious blood, and giveth forth splendid streams unto the faithful, sanctifying them with its divine down-pouring.

Theotokion: **H**e Who fashioned Eve out of Adam's rib, O all-pure one, is conceived of thy pure womb in His lovingkindness, wishing to save Adam, in that He loveth mankind.

ODE VI

Irmos: **P**refiguring Thy three-day burial, within the whale the Prophet Jonah cried out, praying: **D**eliver me from corruption, O Jesus, King of hosts!

The choir of passion-bearers six in number hath shone upon us like stars in the honored firmament of the Church, illumining the faithful and dispelling the darkness of deception.

Without being battered by waves, the martyrs traversed the deep of torments and received the calm of the Most High, being themselves a haven for the faithful and most fervent intercessors.

Let us praise the glorious Codratus with Anectus, Dionysius and Paul, Crescens and Cyprian, the right faithful branches of the vineyard of Christ.

Theotokion: **T**hou didst make the earthly nature of men heavenly, and didst fashion anew that which had corrupted. Wherefore, O Maiden, with unceasing cries we all glorify thee.

ODE VII

Irmos: **O** all-hymned Lord and God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom righteousness justly hunted, blessed art Thou!

Receiving the dew of endurance from on high amid the fire of torments, with the children the valiant martyrs cried out: O all-hymned Lord and God of our fathers, blessed art Thou!

The stone which before was dry hath been filled with the rain of your precious blood, O passion-bearers, pouring forth streams of healing upon them that chant: O God of our fathers, blessed art Thou!

As a noetic ointment jar doth the shrine of thy relics exude the myrrh of healings, O Codratus, dispersing the stench of the passions and burning the regiments of the demons with divine power.

Theotokion: Blessed is the fruit of thy blessed womb Whom the hosts of Heaven and the assemblies of men bless, and Who hath delivered us from the ancient curse, O blessed one.

ODE VIII

Irmos: O almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious and didst teach them to chant: Bless and hymn the Lord, ye works!

Illumined with the splendor of sufferings, O glorious Codratus, thou dost stand as a crown-bearer with them that suffered with thee, crying aloud: All ye works, bless and hymn the Lord!

Made comely by the light of the virtues, O most wise Codratus, in thine end thou didst inherit the splendor of martyrdom, raising the hymn: All ye works, bless and hymn the Lord!

Corinth hath acquired as fortifications the precious relics of the saints, and their temple as a healing for which no payment is exacted, where everyone who hath recourse thereto is freed from pangs and passions.

Theotokion: Delivered from the curse of the our foremother by thee, O pure Mother of God, blessed Mistress, we bless thee with faith and chant hymns to thee, O all-holy Virgin Bride of God.

ODE IX

Irmos: Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore we all magnify thee.

The sores inflicted during your martyrdom emit a fragrance full of grace, and the blood therefrom poureth forth torrents of healings through the divine Spirit, and healeth soul-destroying passions. Let us bless them as is meet.

Comely in the beauty of thy wounds, thou didst become like unto the angels, O Codratus; and seated upon thy blood which thou hadst shed as upon a chariot, thou didst fly aloft to the Kingdom on high, receiving honors for thy pangs.

Pouring forth divine sweetness from thy mouth, O martyr Codratus, thou didst exhort the company of athletes to suffer with thee: Anectus and Paul, Crescens, Cyprian and the godly Dionysius; and with them thou dost join chorus, O right wondrous one.

We all honor the day of the celebration of your suffering, O passion-bearers; for thereon, having taken up the crown of incorruption, ye became sons of the light and the day, forming a choir around the throne of the King of all.

Theotokion: Shown to be the bearer of the Creator of all in manner past all understanding, O all-immaculate one, thou wast shown to be more exalted than the heavens and as having dominion over all, O undefiled Virgin Theotokos. Wherefore, we all unceasingly magnify thee.

THE 11th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR FATHER AMONG THE SAINTS, SOPHRONIUS,
Patriarch of Jerusalem
AT VESPERS

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

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

Called, O Sophronius, * the namesake of chastity * by divine foreknowledge, * thou wast righteous and chaste in thy deeds, * manly and wise, * being wholly crowned with native virtues. * And thou didst remain flourishing in both, * soul and body * as a most eminent arbiter.

From thy theological mouth, * O most blessed Sophronius, * thou didst thunder forth the teachings of theology, * having clearly expounded the theology of the unoriginate Father, * and the co-unoriginate Son, * and the equally everlasting Holy Spirit, * the Trinity in unity, * and the unity in Trinity, * God One in essential identity.

Wisely didst thou teach * the Word equally unoriginate with the Father, * Who, though incorporeal, united flesh to His Hypostasis * without change or confusion, O most wise one, * whose actions are two-fold, * for both natures, * of which He is composed and wherein He is beheld, * being One, undivided in essence, * apprehended in the one and the other.

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

Bedew my mind * with showers of the All-holy Spirit, O all-pure one, * who ineffably gaveth birth unto Christ * the drop Who with His compassions washeth away * the countless iniquities of men; * dry up the upwelling of my passions, * and vouchsafe unto me a torrent * of ever-living nourishment, * by thy supplications.

Stavrotheotokion: As she beheld Thee * nailed to the Cross, O Lord, * the ewe-lamb, Thy Mother, marveled, * and cried out: "What is this that I see, * O my Son most desired? * Thus doth the disobedient and iniquitous assembly repay Thee * which enjoyed Thy many wonders! * Yet glory to Thine ineffable condescension, O Master!"

AT MATINS

Canon to St. Sophronius, the acrostic whereof is: "I hymn the sincere sacrifice of the namesake of chastity," the composition of St. Theophanes the Branded, in Tone IV:

ODE I

Irmos: I shall open my mouth, and it will be filled with the Spirit, and I shall utter discourse unto the Queen and Mother, and shall appear radiantly keeping festival; and rejoicing shall I hymn her wonders.

Chastely didst thou sail the deep of chastity, steered by the winds of the Spirit, and thou didst amass great riches, the gifts of wisdom, O father Sophronius.

Thou wast like the angel of the Resurrection of Christ and the divine president of the Tomb of Christ God Who enriched thee with a well-spring of immortality and hath raised us up from our fall.

With the splendor of thy discourses and keenness of mind didst thou make the world bright, clearly theologizing concerning the essence of the Godhead in three Persons, the triple Unity, O father Sophronius.

Theotokion: He Who is by nature uncreated, equally everlasting with the Father, above and beyond time, and eternal, being conceived of thee, O Mistress, is come under time as a man, saving man.

ODE III

Irmos: Not in wisdom, nor in power, nor yet in wealth do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father, for none is holy save Thee, O Lover of mankind.

Supported by the staff of thy words, O venerable one, the Church of Christ repelleth the assaults of the impious, driving away heresies opposed to God.

Contending through thine honored preaching, O God-bearer, thou wast shown to be a victor with the aid of the Spirit, wisely strengthened, O father Sophronius.

Having mortified all the corrupting pleasures of the flesh, with piety thou didst enliven thine incorrupt soul, and didst show it to be an instrument of God.

Thy beautiful tongue, which exudeth honey and theology, wells forth rivers of discourse, O thou who art pleasing unto God, pouring forth divine teachings for all.

Theotokion: We glorify thee, the Theotokos who gavest birth unto God, harmonizing the name of thine Offspring and the title which befitteth thee, O all-pure Mistress.

Sedalion, in Tone IV: Spec. Mel.: "Go quickly before ...":

With thy discourses hast thou adorned the Church of Christ, and by thy words hast thou preserved that which is in the image of God, O venerable Sophronius; for the chastity which is within thee hath shown forth in the world, irradiating the grace of thy teachings upon all that with love celebrate thy holy memory.

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

By thy divine birthgiving, O pure one, thou hast renewed the mortal nature of those born of earth which had become corrupt in passions; and thou hast raised up everyone from death to the life of incorruption. Wherefore, we all bless thee as is meet, O all-immaculate Virgin, as thou didst foretell

Stavrotheotokion: **A**s she beheld Thee lifted up upon the Cross, O Word of God, Thine all-pure Mother cried aloud maternally, lamenting: "What is this new and strange wonder, O my Son? How is it that Thou, the Life of all, tastest of death, desiring to give life to the dead, in that Thou art full of lovingkindness?"

ODE IV

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

Thou, O wise father, didst preach the one unoriginate Essence in three Hypostases, Each with its own properties, separate yet indivisible, unified yet not commingled, one in will and divinity.

Possessed of chaste thought and a mind most chaste, O most blessed father, thou didst not aver any change or confusion of the two immutably united natures in the one, only-begotten Christ.

Divinely illumined by the enlightenment of the Spirit, thou didst set at nought the wicked insanity of Nestorius who with his will and reason preached the union into one nature of the two natures of Christ.

With the fire of thy teachings, O divinely wise and venerable father, thou didst utterly consume Pyrrhus who denied that there are two volitions in Christ which are of themselves of different essences, and likewise that there are two energies.

Theotokion: **T**hou art become more comely than all the magnificence of the angels, O Maiden, in that thou hast given birth unto their Creator and Lord, Who was incarnate of thine all-pure blood and delivereth all that glorify Him.

ODE V

Irmos: **T**he impious do not perceive Thy glory, O Christ, but, waking at dawn out of the night, O Only-begotten One, we hymn Thee, the Radiance of the Father's glory, O Lover of mankind.

Gazing upon the site of the honored Resurrection, the tomb of life, with unfeigned love, thou didst draw forth therefrom the mystic teachings of the vision of God, and hast passed on illumination to the faithful, O holy hierarch.

In every way thou didst love Him Who alone is good, aflame with noetic radiance; and thou didst come also to love the Well-spring of in corruption, straining towards Him with thy spiritual vision, O all-wise one.

Thou wast a living and animate temple of God, having died to all on earth and having acquired the abundant table of the Word and the lampstand of grace, O venerable one.

Theotokion: **T**o Christ, the only-begotten Son of God, Who is known in two essences, and Who, though unoriginate, became flesh, didst thou give birth in manner past recounting, O ever-virgin Mother of God.

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.

Richly did the grace of the All-holy, Spirit flow forth from thy lips, O divinely wise one; wherefore, the sound of thy words is like unto the rushing torrents of rivers.

Thou didst flourish like a palm tree in the house of the Lord, O holy hierarch, delighting the hearts of them that with faith honor thee, with the fruitfulness of thy discourse and thy pure life.

The council of the heretics is slain by the vital broadsword of thy words; and the savage array of them that wage war on God is cut down, slain by the sword of thy teachings.

Theotokion: **O** Theotokos, we hymn thy pure birth-giving whereby we are all saved from the snares of death and are delivered from grievous sin and the hands of Hades.

Kontakion, in Tone VIII: Spec. Mel.: "To thee the champion leader ...":

O Sophronius of Jerusalem, most wise among patriarchs, who struggled with divine zeal, spread the commandments of truth with thy lips, set the foundations of the Church in good order, and there transmitted them to those in the monastic ranks: thou didst bring most wise discourses to light; and, instructed thereby, we cry out to thee: Rejoice, O splendid boast of the Orthodox!

ODE VII

Irmos: **O** all-hymned Lord and God of our fathers, Who saved the children of Abraham in the fire, having slain the Chaldeans whom righteousness justly burned, blessed art Thou!

O victor opposing the blasphemy of the heretics with aid from on high, O wise one, thou didst cry out in gladness: O all-hymned Lord God of our fathers, blessed art Thou!

Wholly dedicated to God, O wise one, flying round the plantation of the ascetics, thou didst plant a meadow with thine instructions in the virtues, consecrating it to God Who is in the highest.

Obedient to the law of Christ, to them that asked didst thou piously distribute the riches of thy knowledge, crying aloud: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: **H**aving sanctified thy soul and wholly purified thy body, thou didst give birth seedlessly, having conceived the power of the Most High in thy womb through the coming upon thee of the Holy Spirit, O all-immaculate one.

ODE VIII

Irmos: **T**he Offspring of the Theotokos saved the pious children in the furnace - then in figure, but now in deed, - and He moveth all the world to sing to Thee: Hymn the Lord, ye works, and exalt Him supremely forever!

With the myrrh of the grace of hierarchal activity wast thou hallowed; and having been bishop where the salvation of the world was revealed, O most wise father Sophronius, thou didst cry out: Hymn the Lord, ye works, and exalt Him supremely forever!

Honoring the highest wisdom, thou wast crowned with a crown of the graces, receiving the gift of wisdom, unfading glory and riches which cannot be taken away, O glorious one, crying aloud: Hymn the Lord, and exalt Him supremely forever!

Hieratically vested in divine righteousness, O father, thou initiate of the mysteries of God, thou didst govern the flock of the Master with most righteous words and deeds, teaching them to sing: Hymn the Lord, and exalt Him supremely forever!

Splendidly, in manner past recounting, the Word Who is co-unoriginate with the Father bestowed upon thee discourse which turneth away and weakeneth the words and blasphemies of heresies, O father who criest out: Hymn the Lord, and exalt Him supremely forever!

Theotokion: **T**hou hast been shown to be a sacred temple of the Word Who sanctifieth all creation, and a holy mountain of richness, a most splendid mountain, O blessed Mistress who alone art all-hymned. Wherefore, we hymn thee, O Mother of God, and exalt thee supremely for all ages.

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.

The speech which proceedeth from thy divine lips, O divinely eloquent one, sweeteneth the thoughts of the pious with grace, like sap exuding the magnificence of understanding.

With the Master and King of all dost thou dwell, O divinely eloquent one, amid the inner sanctuaries of Heaven, where the angelic luminaries and the armies of the saints hold chorus.

Having led an angelic life on earth, O father, thou hast been vouchsafed the blessedness of the angels in the heavens, where do thou entreat Christ, that all who hymn thee may be saved.

Thy cheeks were like phials of perfume, filled with precious and pure nard, O divinely wise one, and thou wast shown to be an alabaster box full of wisdom, perfuming the precious body of Christ with thy teachings.

Theotokion: **I**saiah beheld thee as a light cloud, O Virgin, for the Lord, having descended upon thee, lowered all the works of His hands and hath revealed His understanding unto them that hymn thee.

THE 12th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR VENERABLE FATHER THEOPHANES THE
CONFESSOR OF MOUNT SIGRIANA
AT VESPERS

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

Spec. Mel.: "O most glorious wonder ...":

O divinely wise father Theophanes, * called the namesake * of the Theophany of Christ, * thou didst follow in His life-bearing steps, * and didst forsake all the beauties of life, * directing thy gaze towards Him Whom thou didst desire, * O thou of great renown, * being deified by beauty * and divine inclinations towards Him * and excellent perfections.

O divinely wise father Theophanes, * abiding in affliction of flesh, * thou didst steadfastly endure * bitter exiles, * taking no pity on thy body, for the sake of the precious icons, O all-praised one, * banished by the wrath of Leo; * and mocking him thou didst make foolish his counsels * and his vain thoughts * and his pernicious mind.

Truly the Bestower of good things hath richly granted to thee * rewards for thy pangs: * to expel demons * and to heal afflictions, * imparting power, O most blessed one, * and vouchsafing thee ineffable joys * where the angelic ranks hold chorus, * gazing continually upon the countenance of the Almighty.

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

Rejoice, chariot of divine light, * most radiant star, * and tabernacle of sanctity! * The Light hath shone forth upon us from thine all-pure womb, * illumining the ends of the earth * and sanctifying them with His grace! * Rejoice, thou beginning of salvation, O all-pure one! * Rejoice, rumor and saying * awesome to them that trust in thee!

Stavrotheotokion: "**W**hat is this sight * which mine eyes behold, O Master? * Thou Who sustainest all creation, * being lifted up on the Tree, * dost die, granting life to all!" * said the Theotokos weeping, * when she beheld uplifted on the Cross * the God and man * Who ineffably had shone forth from her.

AT MATINS

Canon to St. Theophanes, the acrostic whereof is: "Theophanes hymneth thee, Theophanes" the composition of St. Theophanes the Branded, 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' hands outstretched to form a cross.

Aflame with piety, O father, thou didst follow in the steps of God Who revealed Himself in the flesh; for in receiving a name derived from His revelation which was truly fitting for thee, thou wast prefigured as though by Providence.

Delighting in the most desired love of thy Master, thou didst disdain earthly love; and, united to divine Jove, thou didst count the beauty of life but naught, O most blessed one.

Savagely rushing, the tyrant Leo persecuted the elect, unable to endure the sight of Christ's icon being honored; and he condemned thee to exile with them, O Theophanes.

Theotokion: O Lord, the portal of the condescension to us of Thee Who art mystically called the Orient, the Sun and the Light, the God-man in two natures, hath supernaturally shone forth.

ODE III

Irmos: Not in wisdom, nor in power, nor yet in wealth do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Lover of mankind.

Thou wast seen to be full of divine light, O blessed Theophanes, having united thyself in love to Him Whom thou didst desire. Wherefore, we honor thy glorious memory.

Denouncing the commands of the impious Leo, thou didst piously hold to the traditions of the Church. Wherefore, Christ glorified thee with miracles.

Strengthened by hope and love, the weakness of thy flesh made firm for God through strength of spirit, O venerable one, thou didst befriend thy body as a fellow slave.

Theotokion: He Who in the beginning fashioned me a man out of dust is for my sake conceived in thy womb, setting aright the ancient fall, O all-immaculate one.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

A lover of the love of Jesus, thou didst fend off pleasures and the tumult of life, and becoming a monk, didst live on earth as an angel of Heaven, and dost pour forth gifts of wonders, O venerable one. Wherefore, we faithfully praise thee on the day of thy radiant and holy memory, and cry aloud to thee in harmony: O God-bearing Theophanes, entreat Christ God, that He grant remission of transgressions unto them that with love honor thy holy memory!

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

We all, the generations of men, bless thee as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead made its abode within thee, and thou hast given suck unto the Creator and Lord as a babe. Wherefore, we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto them that with faith worship thine all-holy Offspring.

Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, cried out, weeping and, bitterly lamenting, exclaimed: Lo! the world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou dost endure in the lovingkindness of Thy mercy. O long-suffering Lord, Abyss of mercy, inexhaustible Well-spring: take pity and grant remission of offenses unto them that with faith hymn Thy divine sufferings!

ODE IV

Irmos: **The Church, beholding Thee lifted up upon the Cross, O Sun of righteousness, stood in its place, crying out as is meet: Glory to Thy power, O Lord!**

A dwelling-place hath been prepared in Heaven for thee as an athlete of Christ, O glorious one; for rejoicing, thou didst pass from the tabernacle of earth, crying out to thy Master: Glory to Thy power, O Lord!

Thou wast shown to be a crown-bearer, O God-bearing and blessed Theophanes; for thou didst not refuse to show honor to the precious depiction of Christ. Wherefore, thou also didst cry out: Glory to Thy power, O Lord!

Opposing the command of the impious tyrant, O venerable one, thou didst in no wise pay heed to the affliction of thy flesh, crying aloud to the Creator: Glory to Thy power, O Lord!

Thou hast been magnified by miracles, O God-bearer; for Christ hath rewarded thee for thine endurance. Wherefore, thou pourest forth healings as from a well-spring upon them that ask, O most sacred one.

Theotokion: **T**hou alone art shown to be more exalted than the angels; for thou gavest birth unto the Angel of great counsel, the Word Who enlighteneth all that cry out with faith: Glory to Thy power, O Lord!

ODE V

Irmos: **T**hou hast come, a Light to the world, O my Lord, a holy Light which bringeth forth from the gloom of unbelief them that hymn Thee.

With most pious discourse didst thou proclaim the commandments of Faith, O venerable Theophanes, shining with the Spirit.

In accordance with the Master's command, with divine wisdom thou didst most abundantly distribute thy wealth, O all-praised one, following them that lived in poverty.

Possessing a soul in the image of its Creator, thou didst bow down before the most pure icon of the Master, venerating it with love.

Theotokion: **T**hou gavest birth unto the timeless Light Who came under time, O Mother of God, and thou didst enlighten the world.

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.

Guide my life toward virtue, O venerable one; and, smoothing the path of asceticism with thy supplications, vouchsafe me to tread it rightly and with strength, O blessed father.

Thou hast entered into the glory of the martyrs, O father Theophanes, for, opposing the persecutors, thou didst honor the icons of the Mother of God and the martyrs.

Thou didst conclude thy life with chastity, and didst possess wisdom, courage and righteousness, O venerable one, and wast shown to be adorned with the circle of virtues.

Theotokion: **B**y an ineffable word, the holy Word sanctified thee wholly, O Theotokos, having made His abode in thy sanctified womb. Him do thou entreat, that thy servants be saved.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Receiving divine revelation from on high, with diligence thou didst depart from the midst of the tumult of life; and, having become a solitary, O venerable one, thou didst receive the power to work wonders and the dignity of prophecy, having deprived thyself of wealth and wife.

Ikos: Preferring naught on earth, rejoicing thou didst follow after Christ Who cried out to take His yoke zealously upon thy shoulder, and thou didst obtain peace within thy soul, which do thou likewise send down upon me, who am poor and slothful, who talk yet accomplish naught, who still revel in the things of this life, and marvel at how thou hast escaped them all, having deprived thyself of wealth and wife.

ODE VII

Irmos: The children of Abraham in the Persian furnace, consumed by love of piety rather than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Having acquired and received that which is in the image and likeness of God, thou wast adorned with them both through thy most splendid life, O father, crying out: Blessed art Thou in the temple of Thy glory, O Lord!

Thou wast adorned with a crown of confession, O father, and by thy deeds didst denounce the words of the impious; and thou didst proclaim to the faithful, crying out: Blessed art Thou in the temple of Thy glory, O Lord!

With most steadfast ardor of mind thou didst patiently endure the pangs of thy body, O father, giving thanks unto thy Master, and crying aloud: 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 aloud to thee: Rejoice! Blessed art thou among women, O all-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, girt about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

Seeing the steadfastness of thine opposition, O blessed one, the most wicked tyrant Leo yet more cruelly condemned thee to exile; and with gladness thou didst endure this, crying aloud: Bless the Lord, all ye works of the Lord!

Perceiving that honor rendered to icons ascends to their Prototype, like a most lawful athlete thou didst run with haste to the arena; and, shown to be a victor, thou didst receive a crown, crying out: Bless the Lord, all ye works of the Lord!

The Lord of all gave thee a heavenly tabernacle in place of an earthly one, for instead of imprisonment thou didst discover the vastness of joy in the sweetness of Paradise, crying out with the martyrs: Bless the Lord, all ye works of the Lord!

Thou wast radiant with the noetic light of the divine Spirit, O blessed Theophanes; wherefore, thou dost now pour forth healings upon them that have recourse to thee in faith, that venerate thy holy shrine with love, and cry out: Bless the Lord, all ye works of the Lord!

Theotokion: **H**e Who manifestly upholdeth and sustaineth all creation with divine power, the Ever-existent One Who is equally enthroned with the Father and the divine Spirit, is held in thine arms as a babe, O all-pure one. To Him do we cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **C**hrist, Who hath 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!

All of thy riches didst thou shower upon the poor, O God-bearer, and thou didst manifestly receive the righteousness which shone forth within thee, reaping that which abideth eternally in place of that which corrupteth.

With the power of the Comforter thou healest infirmities, O most blessed one, and through His activity thou dost manifestly drive the demons away. Wherefore, beholding this, we, the faithful, bless thee, O all-blessed God-bearer.

The splendid day of thy repose doth summon all the faithful to partake of sanctification, O divinely wise one; and, rejoicing, we now celebrate it, O most sacred one.

Thou givest a bounteous gift unto me who have zealously woven words in praise of thee, O divinely wise one, showing me to share thy way of life as I share thy name, through thy God-pleasing entreaties, O most blessed one.

Theotokion: **T**he law of praises is vanquished by thy divine glory, O Virgin; but as thou art good and kind of heart, accept the praise of them that hymn thee, bestowing upon them cleansing of sins, O Bride of God.

THE 12th DAY OF THE MONTH OF MARCH
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, GREGORY THE
DIALOGIST, POPE OF ROME
AT VESPERS

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

On "Lord, I have cried ...", 6 stichera, in Tone VI:

Spec. Mel. "Having set all aside ...":

Arroyed in the vestments of a hierarch, O thrice-blessed one, thou didst enter into the Holy of holies, fervently sending up praise to thy Master with pure lips, like an angel; and, illumined with deifying splendor, thou didst teach the faithful the theology of the Faith, O divinely radiant Gregory, as the godly shepherd of Rome, the teacher of the Church and initiate of the mysteries of the grace of God. **(Twice)**

Ever cleaving unto the Lord, and united to the divine Ember in purity, O hierarch, thou didst set down the liturgy of the Presanctified Gifts, hallowing the faithful therewith during the days of fasting and rescuing them from the snares of the enemy; and thou didst bring them into the fold of heaven, showing thyself to be a pillar of fire in the splendor of thy piety and the effulgence of thy divine teachings, O God-bearing father Gregory. **(Twice)**

Thou didst blamelessly preserve the holy anointing of the hierarch, O sacred Gregory, and by the grace of Christ didst cause the gifts thereof to increase, like talants, in love and meekness, in the ardor of faith, in compassion and prayer, and in all whereby thou wast well-pleasing to the only Lord of glory. Wherefore, thou didst piously shepherd the reason-endowed flock of Christ in the meadow of salvation, O divinely eloquent one.

Thy divine memory hath now shone forth like the sun upon the ends of the world, O most honored one, joyfully illumining all the faithful with mystic splendors; and, assembling, we honor it with sacred psalms and hymns, entreating thee to beseech Christ in behalf of those who hymn thee, O divinely glorious one.

Glory ..., in Tone III:

Receiving from Christ the helm of the Church of Rome, O hierarch Gregory of great renown, thou didst pilot its ship to the haven of salvation and didst save it from the tempests of the enemy by the teaching of thy divinely wise words; wherefore, as thou hast boldness, earnestly ask of the Lord peace for the world and salvation for our souls.

Now & ever ..., Dogmatic Theotokion, in the same tone:

How can we not marvel at thy giving birth to the God-man, O all-honored one? For without having accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, and yet preserved intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of those, who in Orthodox manner confess thee to be the Theotokos, be saved.

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 a righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

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

At the Aposticha, these stichera, in Tone IV:

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

Let us praise today the right glorious Gregory, * the champion of the Orthodox Faith, * the teacher of piety, * the archpastor of the Old Rome, * the adornment of hierarchs, * the comforter of Christians, * the helper and feeder of the poor, * the healer of the ailing.

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

Placed by the Holy Spirit * upon the exalted seat of the hierarch * because of thy humility, O venerable one, * thou wast a radiant lamp of the Church, illumining its magnificence * with thy splendid deeds and divine teachings, * and with thy hymns and prayers to the Lord * in honor of His heavenly Presanctified gifts.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Having the fire of love for God and neighbor * ever in thy heart, * and, ready to lay down thy soul * for the flock of Christ, O diligent one, * thou wast shown to be an emulator of Christ, * a true peer of the most lauded apostles, * O holy one, * as the most worthy successor of the preeminent Peter.

Glory ..., in Tone II:

Having adorned thyself with the struggles of fasting and pastorship, O father Gregory, thou didst use both for wings, like a golden dove, and didst soar aloft in soul to Christ, Whom thou desired. Through thy mediation may the Master of all grant us to fight the good fight, O thou who art the chosen of God, and to share in everlasting life for the sake of His great mercy.

Now & ever ..., Theotokion:

Acept the supplications of thy servants, O Theotokos, our helper and refuge; for to whom shall we flee if not to thee, O Mistress? Thou art a shelter and insuperable rampart, and by thine intercession are we preserved from misfortunes. And now, forsake us not, O most good and blessed one, for in thee, after God, do we set our hope.

Troparion, in Tone IV:

Receiving divine grace from God on high, and strengthened with the power thereof, O glorious Gregory, thou didst will to walk the path of the Gospel. Wherefore, thou hast received from Christ the reward of thy labors, O most blessed one. Him do thou entreat, that He save our souls.

Glory ..., 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 MATINS

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

Receiving divine grace from God on high, and strengthened with the power thereof, O glorious Gregory, thou didst will to walk the path of the Gospel. Wherefore, thou hast received from Christ the reward of thy labors, O most blessed one. Him do thou entreat, that He save our souls. (Twice)

Glory ..., 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, this Sedalion, in Tone IV:

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

Assembling, in sacred hymns let us all praise the right glorious hierarch of the Lord, crying out to him: By thy supplications save those who honor thee, break thou the arrogance of the Papists, and ask a peaceful life for the Orthodox, O most wise Gregory.

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

O ye faithful, let us bless the Theotokos, the fervent aid of those in tribulation, our helper and reconciliation to God, through whom we have been delivered from corruption.

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

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

Having cleansed the noetic sight of thy soul, thou didst behold the mysteries of God and therewith didst teach all the pious; and, leading them up to the summit of divine vision, thou didst instruct them to worship God in Trinity, O thrice-blessed one.

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

O all-glorious Lady and Mistress! Thou art the joy of the heavenly hosts, the adornment of hierarchs and ornament of all the saints, the bulwark of Christians and the way of sinners, the surety of those who magnify thee.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Gregory, and we honor thy holy memory; for thou dost entreat Christ our 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 V:

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

Enkindled by the fire of love, thou didst perform the liturgy of the holy pre sanctified Gifts, O sacred Gregory, thou boast of the patriarchs. And we fervently entreat thee: Ask thou that fervent love and sanctity which cannot be taken away be sent down upon us who glorify thee.

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

O pure Virgin, thou holy of holies, thou gavest birth to Christ the Deliverer, the Holiest of the holies, Who sanctifieth all. Him do thou beseech, that He purify and save thy servants.

Song of ascents, the first antiphon of Tone IV

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35 (MIDPOINT) [JN. 10: 1-8]

The Lord said to the Jews that came to Him: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.

After Psalm 50, this sticheron, in Tone VI:

O thrice-blessed and venerable one, thou wast a diligent emulator of the virtues of the patriarch Abraham, ever feeding the hungry and in abundance giving what is needful to the impoverished. And now, entreat Christ, that He grant us great mercy.

Canon of Supplication to the Theotokos [the Paraclisis] with 6 troparia, including its Irmos; and that of the holy hierarch, with 8 troparia.

ODE I

Canon of the Holy Hierarch, 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 is glorified.

O Savior Christ, never-waning Light of the world, send thou Thy noetic light to illumine my mind, that I may hymn the divine Gregory, the primate of Rome.

That He Who foreseeth all things might show thy virtue to the world, O most wise one, He set thee upon the visible summit of the hierarchy.

Finding thee to be an honored and most pure dwelling-place, O divinely wise and holy Gregory, the all-holy Trinity dwelt within thee and filled thee with divine gifts.

Theotokion: With hymns we glorify her who gave birth to God: the pure treasure of virginity, the deliverance of the human race and the joy of the angels.

ODE III

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

Thy life was holy, thy visage godly, thy demeanor serene, thy mind adorned, and thy discourse seasoned with the salt of grace, O divinely wise one.

Christ lighted thee like a candle, O most blessed Gregory, who shinest on the summit of the Church and dost illumine it with thy rays.

Thou didst remove thy mind wholly from the world, O hierarch Gregory, and, directing all thy desire toward the Master, thou didst attract the grace of the Spirit.

Theotokion: The oratory of the rhetors hath been silenced and the keen intellect of sages hath been blunted by thy birthgiving, O Bride of God, for they are at a loss how to understand the mystery of thee.

Sedalion; in Tone V:

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

Let us hymn the ever-glorious hierarch, the godly shepherd and champion of Rome, and with let us cry out to him with compunction: Entreat Christ, O divinely eloquent Gregory, that He grant peace and the uprooting of heresies and schisms to the Churches, and great mercy to our souls.

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

O most holy Virgin, have mercy upon us who flee to thee, the compassionate one, with faith and beg thy fervent aid; for, in that thou art good and the Mother of God Most High, thou canst save all who ever employ thy maternal supplications.

ODE IV

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

Thou shinest with miracles and with thy divine prayers dost drive far away the darkness of the passions, O wise one.

Preaching the incarnation of Christ and His Divinity, O divinely eloquent one, thou didst put to shame the tribe of the Lombards.

Entering the never-waning darkness like Moses, thou didst receive the tablets of the Gospel, O blessed Gregory.

Theotokion: We bless the Virgin, the heavenly ladder whereby God descended and elevated human nature.

ODE V

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

Today Gregory, the emulator of Christ and adornment of hierarchs, calleth the faithful to celebrate his honored memory and to receive grace.

Ever rendering magnification to God, O right glorious one, thou wast exalted by Him as is meet, for the Lord knoweth how to glorify those who glorify Him.

Having lived thy life peacefully, thou hast attained unto the habitations of peace, O God-pleaser, for Christ, the Peace Who passeth all understanding, hath received thee.

Theotokion: O Mary, thou wast shown to be holy earth unbroken by the plough, which put forth the Grain of life, and he who eateth thereof with piety shall not see death, in that he partaketh of life.

ODE VI

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!

Constantly abiding with God, O right wondrous one, by His splendors thou wast shown to be a pillar of fire going before the faithful people.

Noetically joining thyself to the immaterial angels, O venerable one, in thy repose thou hast been glorified with them, just as thou wast heavenly before thine end.

Thy lips poured forth the words of the Spirit like living water, O sacred preacher, and they gladden the hearts of those who follow thee with faith.

Theotokion: Thou wast the remitter of the debt of Eve, O pure one, for through the new Adam Who shone forth from thee, thou didst richly repay her debt.

Kontakion, in Tone III:

Thou didst show thyself to be an emulator of Christ, the Chief Shepherd, O father Gregory, guiding the orders of monks to the fold of heaven; and from thence thou didst teach the flock of Christ His commandments. And now thou dost rejoice and dance with them in the mansions of heaven.

Ikos: **H**aving Jesus, the Son of God, the great High Priest Who hath passed above the heavens, O hierarch Gregory, thou didst hold firm to the confession of piety, rightly dividing the word of the Truth like the apostles. Wherefore, having lived evangelically and greatly increased the talent given thee, thou didst come with boldness before the throne of the grace of the Most High, and, vouchsafed ineffable joy, thou dost dance in the mansions of heaven.

ODE VII

Irmos: **The God-opposing command of the iniquitous tyrant raised up a lofty flame; but Christ spread a spiritual dew upon the youths: He Who is blessed and all-glorious.**

God gave strength unto thee, His faithful servant, to crush the invisible enemy and to save the flock of Christ unharmed.

Offering up the un-bloody sacrifice to Him Who seeth all things, thou wast shown to be greater than Aaron, O God-pleaser, for not with the blood of bullocks and goats, but with the Blood of Christ, dost thou sanctify the people.

Thou didst glorify the uncreated Trinity all throughout thy life, and now, with the angels and all the saints, thou dost chant to God the thrice-holy hymn, O wise Gregory.

Theotokion: **T**hou art our unashamed refuge, O Theotokos; wherefore, we beseech thee earnestly: Protect and preserve from evils thy servants who glorify thee.

ODE VIII

Irmos: **Once, in Babylon, the fiery furnace divided its activity: for at the command of God it consumed the Chaldeans, yet bedewed the faithful, who chanted: Bless the Lord, all ye works of the Lord!**

Thou wast shown to be a healer of illnesses and passions and an expeller of evil spirits, O venerable one, as a successor to the apostles in throne, grace, faith and purity.

By abstinence thou didst vanquish the passions and the sowers thereof, O Gregory, and, having attained dispassion, thou didst chant to thy Master: Bless the Lord, all ye works of the Lord!

Anointed with noetic myrrh, thou hast poured forth myrrh, both tangible and noetic, from thy divine inspired words and the shrine of thy relics, as a performer of miracles.

Theotokion: **O** Virgin, we know thee to be another ark of the covenant and a house full of the glory of God; for the All-divine One chose thee before all generations and was pleased, as God, to make His abode within thee.

ODE IX

Irmos: **God the Lord, the Son of the unoriginate Father, hath appeared unto us, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.**

O assemblies of the pious, come ye together to celebrate the solemnity of the divine Gregory; for he granteth health to the bodies and sanctification to the souls of those who honor him with love.

Restrained by the bonds of my countless offenses, I flee to thee, O God-pleasing father, praying with faith, that I may receive liberation therefrom through thine intercession.

Having increased the talant of grace, thou didst stand forth with joy, saying to the Master: "Behold, I have brought Thee much more than was given me!" Wherefore, as a good and faithful servant, thou hast entered into the joy of thy Lord.

Theotokion: **R**ejoice, O Bride of God, thou divinely glorified tabernacle, joy of the angels and ornament of hierarchs! Rejoice, O most lauded one, thou beauty of the faithful and boast of all men.

Exapostilarion:

A pillar of fire descending on thee from heaven showed thee to be an archpastor of the Romans most worthy, O Gregory; for, afire with divine love, thou wast shown to be a lamp of the Church for the enlightenment and salvation of many.

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

To thee do we flee, O Mother of the Light, crying aloud: With the shining radiance of thy grace drive off the dark cloud of our passions, that, through thy supplications, O Theotokos, we may be shown to partake of the Light never-waning.

On the Praises, 4 stichera, in Tone I:

Let Gregory now be praised: the treasury of spiritual gifts, the most sacred primate of Rome, the divinely inspired clarion, who truly pleased the Trinity.
(Twice)

Instructing the people in the mysteries, thou didst piously teach them the word of God, as an initiate of the mysteries of Christ's apostles and a brilliant theologian of Orthodoxy, O Gregory, thou boast of the patriarchs.

From all sorrow and temptations, from infirmities of soul and body, from the harm wrought by enemies visible and invisible, save those who hymn thee, O holy hierarch Gregory, by thy supplications.

Glory ..., in Tone II:

Let us hymn Gregory as one perfected in the labors of asceticism, who struggled well for the sake of life eternal, and raised up monasteries and temples to the glory of God; and let us say: Rejoice, thou magnificence of hierarchs, confirmation of the faithful, who hath illumined the ends of the earth with thy virtues and doctrines. Entreat the all-good Savior in behalf of those who celebrate thine honored memory.

Now & ever ..., Theotokion:

All my hope do I set on thee, O Mother of God. Keep me under thy protection.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III, and 4 from Ode VI of the saint's canon.

Thy life was holy, thy visage godly, thy demeanor serene, thy mind adorned, and thy discourse seasoned with the salt of grace, O divinely wise one. (Twice)

Christ lighted thee like a candle, O most blessed Gregory, who shinest on the summit of the Church and dost illumine it with thy rays.

Thou didst remove thy mind wholly from the world, O hierarch Gregory, and, directing all thy desire toward the Master, thou didst attract the grace of the Spirit.

Constantly abiding with God, O right wondrous one, by His splendors thou wast shown to be a pillar of fire going before the faithful people.

Noetically joining thyself to the immaterial angels, O venerable one, in thy repose thou hast been glorified with them, just as thou wast heavenly before thine end.

Thy lips poured forth the words of the Spirit like living water, O sacred preacher, and they gladden the hearts of those who follow thee with faith.

Theotokion: Thou wast the remitter of the debt of Eve, O pure one, for through the new Adam Who shone forth from thee, thou didst richly repay her debt.

Troparion, in Tone IV:

Receiving divine grace from God on high, and strengthened with the power thereof, O glorious Gregory, thou didst will to walk the path of the Gospel. Wherefore, thou hast received from Christ the reward of thy labors, O most blessed one. Him do thou entreat, that He save our souls.

Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone III:

Thou didst show thyself to be an emulator of Christ, the Chief Shepherd, O father Gregory, guiding the orders of monks to the fold of heaven; and from thence thou didst teach the flock of Christ His commandments. And now thou dost rejoice and dance with them in the mansions of heaven.

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

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

EPISTLE TO THE HEBREWS, § 335 [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 II: The mouth of the righteous shall meditate 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.

GOSPEL ACCORDING TO LUKE, § 24 [6: 17-23].

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

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

THE 12th DAY OF THE MONTH OF MARCH
COMMEMORATION OF OUR VENERABLE FATHER SYMEON THE NEW
THEOLOGIAN
AT VESPERS

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

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

O venerable father Symeon, * having abandoned the things of life as of no account, * thou didst desire Christ alone, and Him alone didst thou acquire: * thou didst cleave unto Him, serving Him alone. * Wherefore, thou hast been illumined with ineffable light * and, ever delighting in Him, thou hast shone forth in the virtues. * O beacon for monks, lamp of beaten gold, * lightning illumining men's souls, * entreat Christ God, that we be saved!

O father Symeon, thou peer of the angels, * standing continually before the joyous Light, * thou beholdest what the angels see, * delighting in the never-waning effulgence which on Tabor once shone forth upon the three disciples. * Thou hast illumined the ends of the earth like the sun * with the splendor of thy corrections, * warming thy children with beams of Orthodoxy, * and removing the darkness of the defilement of sin. * O fervent advocate, entreat Christ God, that we be saved!

O blessed father Symeon, * leaning noetically against the breast of the lord, * thou didst receive the treasure of theology * and wast yoked with the first among theologians, the great Apostle John, being also an emulator of the holy hierarch Gregory; for thou didst receive their title. O great father and theologian, recounter of the ineffable mysteries of God, thou radiant model of virtue, pray thou ever, that we be saved!

Glory ..., in Tone III:

Come, O brethren, let us magnify the initiate of the mysteries of theology! For, lo! proclaiming ineffable things, he hath made clear for us the dogmas of the mystery of salvation. For, pouring forth springs of tears, he cleansed the eye of his soul; and gazing upon the never-setting Light, he was filled with the waters of heavenly theology, like a river overflowing with the waters of grace, gladdening the souls of the divinely wise, who cry out to him with love: Cleanse us of the mire of many sins, O venerable father, and give us that water to drink which floweth unto the life of everlasting gladness!

Now & ever ..., Theotokion, or this Stavrotheotokion:

Beholding Him Who was born of thee hanging upon the Tree, the most immaculate one exclaimed, crying aloud: "O my sweet Child, where hath the radiant beauty gone of Thee Who hath done good to the human race?"

If it be decided that a troparion should be chanted, we use the following;

In Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Symeon our father, entreat Christ God, that our souls be saved.

AT MATINS

Canon of the venerable one, the acrostic whereof is: "I, Ambrose, hymn the glorious Symeon in song", in Tone V:

ODE I

Irmos: To God the Savior alone, Who in the sea guided the people with dryshod feet and drowned Pharaoh and his whole army, let us chant, for He hath been glorified.

Standing ever before God the Savior, O most honored one, remember us, thy children, whom thou hast caused to bud forth by thy discourses.

Purifying thy noetic eye with streams of tears, thou didst behold a great light; and delighting therein, ask for us divine effulgence.

Having disdained the darkness of sin and rejected the gloom of the passions, thou wast enlightened by lightning-flashes of theology, speaking and revealing ineffable things.

Theotokion: Let the pure Mistress, who alone hath delivered us from the curse and death, be hymned as the glory and adornment of mortals.

ODE III

Irmos: By the power of Thy Cross, O Christ, make steadfast my thoughts, that I may hymn and glorify Thy saving ascension.

Having furnished thy mind with wings by fasting, vigil and prayer, thou didst soar high above the heavens, O Symeon, thou model for life.

Having achieved control over the passions, thou wast adorned on earth with rich poverty, having in thy heart a treasure: the grace of the Spirit.

Emulating the life of the angels, thou wast vouchsafed angelic light, and illumined thereby, as with a token of splendor to come, thou wast pure in all thy life.

Theotokion: With glorification we ever bless thee, the joy and glory of the people who are saved; for through thee have we again been clothed in glory.

Sedalion, in Tone IV:

Forsaking the glory of an earthly king, thou didst close thyself in a narrow cell. Instead of glorious vesture thou didst clothe thyself in the robe of immortality, and instead of sweet foods didst ever abide in fasting. Wherefore, thou wast a guide to salvation for man, and didst direct the assemblies of monks, edifying them with discourses, and all the more being a model for them in thy manner of life, teaching and instructing them in the blameless monastic life. O venerable Symeon our father, ever pray for us who celebrate thy most honored memory.

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

As thou art truly the Theotokos and Mother, pray thou with boldness to thy Son and our God, that He especially preserve this city, which fleeth to thy protection, which hath its dominion in thee, having recourse to thee, its refuge and bulwark, the only intercessor of the human race.

Stavrotheotokion: The Virgin and ewe-lamb, beholding upon the Cross the Lamb Who was born of her without seed, His side pierced by a spear, cried out, wounded with shafts of grief, exclaiming in pain: "What is this new mystery? How is it that Thou diest, Who alone art the Lord of life? Wherefore, arise, raising with Thee our fallen ancestor!"

ODE IV

Irmos: I heard report of the power of the Cross, that paradise hath been opened by it; and I cried aloud: Glory to Thy power, O Lord!

Utterly having spurned the flattery of the world, thou didst richly receive the grace of the Comforter, O Symeon, boast of the fathers.

Even if the enemy assailed thee, bringing many temptations to bear upon thee, yet did he not break the firmness of thy faith, O venerable one.

Grinding down thy body with great struggles, thou didst render thy soul mighty against the passions, accustomed to obedience and prayer.

Theotokion: Declaring beforehand the sign of thine ineffable birth giving, O blessed one, the prophet cried aloud: "Behold, a Virgin shall conceive in her womb, and shall bear a Son: Emmanuel!"

ODE V

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

Emulating the life of the angels, thou didst show forth a wondrous manner of life, and divine light illumined thee when thou didst celebrate the liturgy.

Casting off pleasure in bitter sin, on earth thou didst show thyself to be a resident of paradise; and while yet walking among mortals, thou didst mystically enjoy incorrupt effulgence.

O venerable father, thou peer of the angels, standing before the throne of the King of glory, remember those here who joyfully celebrate thy most honored memory.

Theotokion: O all-pure Mistress, save us, thy servants, for we flee to thee, O intercessor and defender of the faithful. Help thou us!

ODE VI

Irmos: The abyss encompassed me, and the sea monster became my grave. I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

Desiring Christ alone, thou didst depart from the imperial palace, and instead of imperial secretaries didst have angels sharing in thy supplications.

O Symeon the New Theologian and Symeon the pious: make entreaty for us, your children, who praise you with love!

Accustomed to ready obedience, thou didst in nowise pay heed to thyself; and on the gentle ocean of thy tears thou didst sail to the calm haven of the Author of ineffable tranquility.

Theotokion: **O** Mary, thou glory of men and joy of angels, we ever glorify thee, for thou hast magnified our face and united us in immortality with the hosts on high.

Kontakion, in Tone IV:

The Church of Christ rejoiceth today, celebrating thy memory with splendor. Thou hast adorned it with thy discourses and prayers, hast guided the children of faith to the mansions of heaven, and hast shone with ineffable light, receiving radiance from Christ God, our Sun, O Symeon, our venerable father.

ODE VII

Irmos: **Blessed is the God of our fathers, Who saved the young chanters in the fiery furnace.**

With the streams of thy tears thou didst extinguish the furnace of sin, crying out: Blessed is the God of our fathers!

As thou wast a standard of theology and a teacher of chastity, thou hast taught us to chant: Blessed is the God of our fathers!

Thou wast an instrument of the Holy Spirit, ever chanting the divine hymn: Blessed is the God of our fathers!

Theotokion: **H**e whom the angels and the souls of the righteous hymn let us mortals ever bless in song.

ODE VIII

Irmos: **God the Son, Who was begotten of the Father before time began, and in latter times became incarnate of the Virgin Mother, do ye hymn, O priests; ye people, exalt Him supremely for all ages!**

Ever mindful of hell and death, O father, thou didst abstain from sin in every way; and now thou dwellest for all ages in the kingdom of heaven.

Thou didst easily navigate the briny sea of life with the sail of abstinence, and thou dost now rejoice in the calm harbor of paradise for all ages.

All the days of thy life thou didst have streams of tears pouring from thine eyes, O venerable one, and now ineffable light doth illumine thee for all ages.

Theotokion: **R**ejoice, O thou who art full of grace! Rejoice, O Ever-virgin! Rejoice, O Mother of God! Rejoice, O Queen of heaven, for all ages!

ODE IX

Irmos: **T**hee, who art the Mother of God in manner past understanding and recounting, who ineffably gavest birth in time to the Timeless One, do we magnify with oneness of mind, O ye faithful.

As a model for thy disciples during thy lifetime, thou dost now nurture our souls with thy discourses, ever teaching us even after thy repose.

O Symeon our father, accept our praise and the lifting up of our hands with thy wonted kindness, entreating God Who loveth mankind, that our souls be saved.

Emulating the fasting of John the Baptist, thou didst lay waste to thy body with many struggles; wherefore, thou hast now received the rich reward of thy labors, remaining on earth, thy body incorrupt.

Theotokion: Seeing thee who alone art pure in these earthly vales, the Creator received flesh of thee; and, deifying man, He hath given him life eternal.

THE 13th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE TRANSLATION OF THE RELICS OF OUR
FATHER AMONG THE SAINTS, NICEPHORUS,
AT VESPERS

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

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

The streams of thy wisdom, * drawn from noetic clouds, * pour forth a fountain of Orthodoxy upon the world; * and we, the faithful, drawing forth sweetness therefrom, * turn away from the emissions of heresy * as from the bitter waters of Marah.

Lying in the tomb, * thy most pure body did not in any way decay, * but was found to be whole, O most blessed Nicephorus; * and bearing it forth with zeal, * those nurtured by Orthodoxy rejoiced, * gloriously blessing thee, O divinely wise one.

The Church honored with the name of the Apostles * received thee, O most blessed one, * who through thy godly actions * didst become a temple of God, * and who after thine interment art again interred in sacred manner * and hast buried all the fetid foolish prating of the heretics.

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

Tempest-tossed upon the deep of transgression, * having fled to the calm haven * of thy most pure supplications, * I cry out to thee, O Theotokos: * stretch forth thy mighty right hand to thy servant, * and save me, O all-immaculate one.

Stavrotheotokion: **A**s she beheld the Lamb uplifted upon the Cross, * the unblemished Virgin * cried out, weeping: * "O my sweet Child, * what new and strange sight do I behold? * How is it that Thou Who holdest all things in Thy hand * art nailed in the flesh to the Tree?"

AT MATINS

Canon to St. Nicephorus, the composition of Ignatius, 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!

As Thou art almighty, O Compassionate One, with Thine immortal gesture and the hand of Thy lovingkindness raise up and give life to me who am cruelly held fast in the tomb of my sins.

Having acquired perfection in the four native virtues, and mounted them as a chariot, O God-bearer, thou wast taken up to thy goal of divine vision as thine activity.

Having tasted of life incorruptible, thou didst quaff the draught of sobriety from the cup of God, O venerable one. Wherefore, thou didst become a receptacle of wisdom.

Driven from thy cathedra, glory and flock by the violent hand of the pernicious beasts of heresy, O venerable one, thou hast now entered into thy fold again.

Theotokion: By a word thou didst conceive the Word of the Father, and gavest birth to Him in manner beyond recounting; and after giving birth supernaturally and ineffably, thou hast remained virgin as before.

ODE III

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

Defending thyself with the weapon of the Cross, depicting the divine likeness of the Master, thou didst piously worship it, following the teachings of the Fathers.

Thy flock, desiring thee, the shepherd who calleth it by name and driveth away wolves with the staff of faith, doth hasten to thee, O wise one.

As of old Israel bore the body of the chaste and godly Joseph from Egyptian exile back to Canaan, so now the Church of Christ doth honor the shrine of thy relics.

Theotokion: As the temple and sacred habitation of the Word, O all-holy and ever-virgin Theotokos, be thou the washing away of my transgressions.

Sedalion, in Tone III: Spec. Mel.: "Of divine faith ...":

Thou didst crown the Church with triumphs, having driven away the infamy of false doctrine, as a victor. And thou dost sanctify the ends of the earth through the translation of thy holy relics. O venerable father, entreat Christ God, that He grant us great mercy!

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

Thou wast the divine tabernacle of the Word, O only all-pure virgin Mother who surpassest the angels in purity. With the divine waters of thy supplications cleanse me who more than all others am become dust, defiled by transgressions of the flesh, O pure one, and grant me great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, the incorrupt virgin Mother, beholding Him Who sprang forth from her without pain suspended upon the Cross, lamenting maternally cried out: "Woe is me, O my Child! How is it that Thou dost suffer of Thine own will, desiring to deliver man from the infamy of the passions?"

ODE IV

Irmos: I have heard, O Lord, of Thy glorious dispensation and have glorified Thine unapproachable power, O Lover of mankind.

An ark of sanctity from whence we draw for a well-spring of healings hath thy shrine become for them that honor thee.

Thou didst drive out heresies and didst make steadfast the fold of thy flock, fencing it about with divine teachings.

As is meet, we honor the shrine of thy relics as a vase of perfume which emitteth the sweet fragrance of life for the faithful.

Theotokion: **H**onoring thee as the noetic paradise that received Christ, the Tree of life, in thy womb, we therefore glorify thee, O Virgin.

ODE V

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

The enemy is put to shame, and the heresiarchs become insane with rage, beholding thy shrine which is venerated with faith by the emperor and all thy flock, O divinely wise one.

Like a dreadful scourge doth thy sacred shrine drive out the evil spirits of the demons, and it receiveth from God the victory of divine glory over them, O Nicephorus.

The crucible of conscience heated by the fire of the Spirit showed thee to be as lustrous as gold through thy faith, exposing the vileness of the heretics.

Theotokion: **M**ade comely by the descent of the all-holy Spirit, thou gavest suck unto God at thy breasts and didst hold in thine arms Him Who holdeth all creation in His hand.

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!

Thou didst endure sufferings for the Faith, and for the precious traditions of the Fathers didst thou bear banishment; but thereby thou hast acquired most precious glory.

Thy firm faith and opposition aroused the fury of the tyrants; and thou becamest a pillar of fire for the honored Church, O blessed one.

Possessing thy shrine and dust as a lustrous pearl and stones of surpassing brilliance, O wise one, the Church is adorned with a crown of Orthodoxy.

Theotokion: **B**ands of men and angels honor the ineffable manner of thy birthgiving, O Mistress, glorifying thee who art more exalted than all other creatures.

Kontakion, in Tone I: Spec. Mel.: "The choir of angels ...":

The choir of patriarchs doth honor thy holy memory with praises and hymns, O Nicephorus; for it received thy soul at thy translation, O glorious one. Wherefore, today the holy Church, magnifying Christ the King, doth glorify Him Who alone loveth mankind.

ODE VII

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

By the power of God thy grave-clothes were preserved incorrupt, and at the divine behest thy bones were not disunited, O blessed one, but scatter abroad the malice of the unclean spirits. And we cry aloud: Blessed art Thou, O God of our fathers!

Let the divine temple of the disciples of the Word faithfully receive the colleague of the apostles, the companion of the martyrs, the foundation of patriarchs, and one who shared the life of the Fathers, crying out: Blessed art Thou, O God of our fathers!

Theotokion: **O**f old Moses beheld the bush which burnt unconsumed by the fire on Sinai, prefiguring thy womb, O all-pure Mother; for thou didst conceive the divine Fire and wast not consumed, but gavest birth unto the Fashioner of light: God and man.

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 supremely exalt Him for all ages!

Thou didst reach the haven of life, passing through many three-fold waves with the sail of the Spirit, O father, and didst save the good burden with thy dry foot; and now thou enjoyest tranquility there.

The faithful, seeing the coffin placed in a new table of oblation, and thereon sacrifices being faithfully performed, while within lieth the most sacred body, supremely exalt God and His wonderworker.

Thy flock rejoiceth; the brilliant choir of monks, the pious purple of faithful emperors and every assemblage of the mighty hold festival at the honored translation of thy relics.

Theotokion: Having at a word seedlessly conceived in thy womb the Word Who formed all things by His word, O pure virgin Theotokos, thou gavest birth unto Him in manner past recounting. Him do we exalt supremely for all ages.

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.

Multitudes of angels join chorus together, celebrating thy triumph and thy pangs, O father, thankfully glorifying the all-holy Lord; and they ask peace from on high for us that faithfully honor thy relics.

May the grace of thy relics be unto our infirmities like a precious remedy, O all-praised and blessed one, and may thy supplication be propitiation for all, and a path and guide to God for them that honor thee with faith and love.

Defending the faithful with the panoply of victory, O King of all, strengthen Orthodox hierarchs against heresy and preserve Thine Orthodox Church as a firm foundation for the faithful, through the supplications of the venerable one.

Theotokion: O pure and all-hymned one, we are all saved, having acquired thee as a mighty intercession, hope, rampart and anchor, and a steadfast protection, unassailable foundation, haven untouched by storm and sole refuge.

THE 14th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR FATHER AMONG THE SAINTS BENEDICT
AT VESPERS

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

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

Having from childhood renounced the world with true faith and love, O father, rejoicing, thou didst follow after the crucified Christ; and having mortified thy flesh with many feats of asceticism, thou didst richly receive the grace of healings, to assuage divers illnesses and to expel evil spirits, greatly astonished.

Being the adornment of monastics, thou didst assemble a countless multitude to hymn the Lord, O venerable Benedict, and didst guide to heaven the steps of all who followed well thy divine teachings and emulated thy virtuous life, O father. With them we do thee honor, rejoicing in thy repose in sacred manner.

Like Elijah of old, O father, thou didst call down rain from the skies at thy supplication, and thou didst cause the vessel to pour forth oil, didst resurrect a dead man and didst work many other miracles, unto the glory of the God and Savior of all, O venerable one. Wherefore, with love we celebrate thy glorious memory, O Benedict.

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

O joy of all who sorrow, intercessor for the oppressed and nurturer of the hungry, consolation of wanderers and staff of the blind, visitation of the infirm, protection and help of them that labor, help of orphans: Mother of God Most High art thou, O all-pure one. Haste thou, we beseech thee, that thy servants be saved!

Stavrotheotokion: **T**he all-pure one, beholding the Creator of all Who endured much vexation and was lifted up upon the Cross, groaned, saying: "O all-hymned Lord, my Son and God, how is it that Thou endurest dishonor in the flesh, desiring to honor Thy creation? Glory to Thy great lovingkindness and condescension, O Thou Who lovest mankind!"

AT MATINS

The canon, the acrostic whereof is: "I offer a hymn to the wise Benedict," the composition of Joseph, 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.

O venerable Benedict, pray thou that God grant deliverance from all transgressions and grace unto me who yearn to hymn thy right laudable memory.

Taking up thy cross from childhood, in monasticism thou didst follow after the Almighty; and having mortified the flesh, thou wast vouchsafed life, O all-blessed one.

Subjecting thyself to the law of God, O right wondrous one, thou didst quell the uprisings of the passions with feats of abstinence, and wast enriched by the grace of dispassion.

Theotokion: Enriched with incorruption on account of thee, O most pure Theotokos, we cry out to thee who art full of joy: Rejoice, O adornment of the venerable and the righteous!

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.

Full of the living waters of the divine Spirit, O God-bearer, thy soul poured forth rivers of miracles, drying up the flow of ailments.

Thou didst pass over to abide in the vastness of paradise, O most blessed one, having trodden the narrow path, and didst choke off the wiles of the demons and the ways of the disorderly.

Watered with streams of thy tears, O Benedict, like a fruitful tree didst thou bring forth a divine harvest of virtues and miracles, by divine grace.

Theotokion: He Who alone is good passed, incarnated, through thy womb, O all-immaculate one, and was seen as perfect man. Him do thou beseech, that He save them that hymn thee.

Sedalion, in Tone I: Spec. Mel.: "When the stone had been sealed ...":

Being a monk in manner pleasing to God, thou didst live virtuously and didst receive the grace of healing, O Benedict, working awesome miracles; and having assembled a sacred community, thou didst lead to the Lord multitudes of the saved, O thou who art most rich. Glory to God Who enlightened thee! Glory to Him Who crowned thee! Glory to Him Who hath glorified thy holy memory!

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

Stretching forth thy divine hands wherewith thou didst bear the Creator Who in His goodness becometh incarnate, O all-holy Virgin, beg thou, that He deliver from temptations, sorrows and tribulations us who praise thee with love and cry out: Glory to Him Who dwelt within thee! Glory to Him Who came forth from thee! Glory to Him Who hath delivered us by thy birthgiving!

Stavrotheotokion: In awe at Thy great and dread endurance, O Savior, the all-pure one lamented bitterly and cried out to Thee Who wast crucified on the Cross by the iniquitous and whose side was pierced with a spear by the soldiers: Glory to Thy love for man! Glory to Thy goodness! Glory to Thee Who by Thy death hast rendered man immortal!

ODE IV

Irmos: I hymn Thee, O Lord, for I heard report of Thee and was afraid; for Thou comest to me, seeking me who am astray. Wherefore, I glorify thy great condescension towards me, O greatly Merciful One.

Having crucified thyself to the passions and the world, O father Benedict, thou didst please Christ Who stretched out His hands on the Cross of His own will. Him do thou entreat, that He save our souls.

With feats of abstinence didst thou mortify thy fleshly members, O venerable one; by thy prayer didst thou raise up the dead; thou gavest the paralyzed, who marveled in faith, the ability to walk, and didst heal every infirmity, O father.

By thy vivifying discourse, O venerable one, didst thou render dry and desiccated souls fruitful, bringing forth spiritual and divine fruit, in that thou wast advanced by God, thou most sacred adornment of monastics.

Theotokion: The incarnate Word descended upon thine honored womb like rain upon the fleece, O pure one, and manifestly halted the rains of polytheism and brought an end to the bitter winter, O most immaculate one.

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.

Entreating the God of mercy, O venerable father, like Elijah thou didst fill a cruse, a great vessel, with oil, a thing marveled at by them that watched with faith.

As one pure of soul, O most blessed Benedict, in ecstasy thou didst behold the whole earth resplendent as beneath a single light, for God so honoreth thee.

Working miracles in Christ, O Benedict, by thy supplication thou entreatest the Judge of the contest, that water gush forth, which remaineth to this day, proclaiming thy wonders.

Theotokion: **H**e Who dwelleth in the heavens, so desiring, made His abode within thy pure womb, that He might make habitations for the Trinity of us who proclaim thee to be the Theotokos, O pure one.

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!**

Illumined by the effulgence of the Spirit, thou didst dispel the darkness of evil demons, O wonder-worker Benedict, most radiant lamp of monastics.

How glorious was thy life, O blessed one! How splendid thine honored life whereby thou didst draw the flock of monastics to knowledge of the Savior!

As a resident of the kingdom of heaven, O divinely wise Benedict, pray thou, that we who ever faithfully bless thee may also attain it.

Theotokion: **T**he never-setting Sun of righteousness shone forth from thy holy womb and enlightened the faithful, O most-hymned virgin Theotokos.

Kontakion, in Tone VI:

Thou wast enriched by the grace of God, and by thy deeds didst proclaim thy name. In prayer and fasting thou wast shown to be full of the gifts of the Spirit of God, O Benedict, favorite of Christ God. And thou hast been revealed as a healer of the infirm, and one who repulses the enemy, the ready helper of our souls.

ODE VII

Irmos: **The children of old were shown to be orators with a great love of wisdom, for, theologizing with God-pleasing soul, with their lips they chanted: O all-divine God of our fathers, blessed art Thou!**

Thou didst acquire life-bearing mortality by laying aside pleasures; wherefore, thou wast vouchsafed to resurrect the dead, O blessed Benedict, crying out: O all-divine God of our fathers, blessed art Thou!

Astonishing a multitude of the faithful, thou didst do as did the great Elijah, raising up a garden for monks by thy venerable labors, and it remaineth ever walled about by thy supplications, O blessed one.

The mindless ones who sought to murder thee with evil sorcery were put to shame, O father Benedict, denounced by the foreknowledge in thee, for thou wast preserved by the hand of Almighty God.

Theotokion: **H**eal thou the passions of my soul, O Virgin who ineffably conceived the Well-spring of dispassion, and grant me a shower of compunction to bring me consolation there, O holy Theotokos.

ODE VIII

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

Reigning in Christ over corrupting passions, O divinely wise father, thou wast vouchsafed to dwell in the heavenly kingdom with all who lived righteously and loved God Who seest all things.

Accepting thy holy supplications, through thee God bestowed the means to live upon those in want, glorifying thee exceedingly with miracles on earth, O thrice-blessed Benedict.

Adorned with the beauties of godly virtues, thou didst pass on to the beautiful mansions to abide with God, O father, and to enjoy His divine beauties for ages without end.

Theotokion: Behold, a Babe, the Son of the Most High, is born of thee, O pure one, as Isaiah crieth out, and He is seen to be thy Son also, O Virgin, making them that honor thee children of the heavenly Father.

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.

Thou wast shown to be like the great sun, illumining creation with awesome signs and rays of the virtues; wherefore, celebrating thy truly luminous memory, we are enlightened with heartfelt feelings, O father.

The flock of monastics assembled by thee giveth praise day and night, having in their midst thy body which poureth forth rivers of miracles abundantly and unceasingly enlighteneth their steps, O wise father.

Thou didst emit a radiance greater than that of the Sun, O father, fulfilling the commandments of God; and thou hast passed into never-waning light, praying that remission of sins be granted to them that faithfully honor thee; O ever-memorable Benedict.

Theotokion: O Virgin, bearer of the Light, drive thou the passions from my soul, and grant that I may behold, in pure manner, the beauty of the Savior Who shone forth ineffably from thine all-pure womb, as a light to the nations, O most-hymned one.

THE 15th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE HOLY MARTYR AGAPIUS AND THE SIX
MARTYRS WITH HIM
AT VESPERS

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

Spec. Mel.: "O most glorious wonder ...":

O ye seven martyrs of Christ, * ye counted as naught the assaults of the torturers and a violent death; * and having readily and valiantly * hastened to battle and covered yourselves with the glory of victory, * ye were numbered among all the righteous; * and glorifying you with them forever, we call you blessed.

O martyred athlete Agapius, * having loved the Well-spring of good things, * the Summit of desires, * thou didst make haste to drain the cup of martyrdom, * calling upon the divine name of the living God. * O, thy courage! * O, thine endurance, * whereby thou hast been manifestly vouchsafed * to receive glory and splendor!

O all-blessed martyrs, * ye gave yourselves over to voluntary slaughter, * sanctified the earth with your blood, * and enlightened the air with your passing. * And now ye live in the heavens, * ever praying for us * to the never-waning Light, O ye who are in the image of God.

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

Troubled amid griefs, * we beseech thee, * our intercessor, O all-pure one: * permit not thy servants to perish utterly, * but make haste to rescue us * from this present wrath and grief, * O divinely joyous, pure and all-holy one. * For thou art a bulwark for us * and invincible aid.

Stavrotheotokion: **B**eholding Thee * nailed to the Cross, O Jesus, * accepting suffering of Thine own will, * the Virgin, Thy Mother, O Master, * cried aloud: "Woe is me, O sweet Child! * How is it that Thou endurest wounding unjustly, * Physician Who hast healed the infirmity of man * and hast delivered all from corruption by Thy lovingkindness?"

AT MATINS

The Canon, the acrostic whereof is: "I offer hymnody to the seven martyrs," the composition of Joseph, 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.

Dwelling in the habitations of heaven, O martyrs, vouchsafe enlightenment unto them that praise you on earth.

Ye were shown to be pillars of the Church, breaking down the ramparts of the madness of idolatry, O all-valiant athletes of Christ.

Thou wast wounded with the love of the Master of all, for Whose sake thou didst go forth to die, O right wondrous martyr Agapius.

Theotokion: With the most dazzling Radiance which shone forth from thee, O Virgin, enlighten the eyes of my soul, that I may glorify thee.

ODE III

Irmos: None is as holy as the Lord, and none is as righteous as our God, Whom all creation doth hymn, chanting: None is righteous save Thee, O Lord!

Kindled by the fire of the love of Christ, thou didst extinguish the burning of the madness of idolatry with the streams of thy blood, O martyr Agapius. Wherefore, we call thee blessed.

Ye were shown to be swords cutting down myriads of demons with grace, O blessed ones; and now, rejoicing, ye have been united to the myriads of the noetic hosts.

Manfully completing the course of martyrdom, in setting aside the body ye attained the kingdom on high, wherein ye acquired life, O godly martyrs.

Theotokion: O Ever-virgin Mother, we have come to know the Creator Who manifested Himself in fleshly form through thy radiant womb, in the lovingkindness of His mercy, unto us who hymn thee.

Sedalion, in Tone VIII: Spec. Mel.: "He arose ...":

The seven-member choir of holy martyrs suffered mightily for the divine Trinity and destroyed multitudes of the noetic foe with grace; and they have been united to the myriads of the heavenly

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

O all-holy Virgin, save us from every threat and the malevolence of men; for thee do we have as our protection and aid, fleeing to thee, O Mother of God, and to our God Who was born of thee. Him do thou entreat, that He deliver us from tribulations and sorrows.

Stavrotheotokion: **T**he unblemished ewe-lamb, beholding the Lamb and Shepherd suspended upon the Cross, cried out: "O my Child, what is this strange and unexpected sight? How can the Life of all be condemned to death like mortals? But rise Thou from the dead on the third day, O Word, as Thou didst say, that, rejoicing, I may glorify Thee!"

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.

Loving Christ greatly, O Agapius, thou didst manfully emulate His sufferings, slaughtered voluntarily, like a lamb, O right wondrous great martyr.

Having given yourselves willingly over to the sword, O wise martyrs, with the sprinkling of your blood ye dyed vesture, wherein arrayed, ye dwell in the heavens.

O, your fervent love for God, for the sake of which ye utterly denied yourselves! Accepting a violent death, ye have been vouchsafed immortality.

Theotokion: **O** undefiled and pure one, thou didst receive Myrrh in thy womb: the Word Who purifieth the whole world of the stench of all offenses. Wherefore, with faith we call thee blessed.

ODE V

Irmos: **O** Lord Who, out of the night of ignorance, hast enlightened the ends of the earth with the knowledge of God, enlighten me with the dawn of Thy love for mankind.

Loving in thine activity as well as in thy name, O glorious one, thou didst suffer for love of Christ our God, the King of all.

Recruited into Christ's army, ye trampled the edict of the cruel tyrant underfoot, O holy martyrs, and destroyed legions of demons.

Casting down the audacity of the iniquitous with sacred struggles, O martyrs of Christ, ye were crowned with a wreath of immortality.

Theotokion: **O** ye faithful, with divine hymnody let us bless the Theotokos, saying: Rejoice, O portal through which the Lord alone hath passed!

ODE VI

Irmos: **C**leanse 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.

Let us hymn the two Alexanders, the two Dionysiuses, the glorious Agapius, Timolaus and Romulus, who suffered mightily and waged war upon myriads of the enemy.

Pouring forth rivers of healings, O martyrs, in godly manner ye cleanse mortal men of the passions; wherefore, rejoicing, with faith we praise your valiant deeds.

Having completed the sacred contest lawfully, ye were lawfully crowned by the hand of the Omnipotent, O ye seven martyrs, citizens of heaven, peers of the angels.

Theotokion: **O** most immaculate Bride of God, who hast caused the gardens of ungodliness to wither up by thy birthgiving, uproot the enmity of the enemy which ever springeth up within me.

ODE VII

Irmos: **The 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!**

Willingly did ye give yourselves to the slaughter, like lambs, undaunted by tortures, O most laudable sword-wielders, but crying out with spirit: O God of our fathers, blessed art Thou!

Illumined by the love of the Master of all, O martyr Agapius, thou didst bend thy neck beneath the sword and wast enrolled among the army of the martyrs, crying out: O God of our fathers, blessed art Thou!

Ye are seen to be a lamp with seven wicks in the house of the Lord, O glorious martyrs, which illumineth the world with the radiance of grace, crying out: O God of our fathers, blessed art Thou!

Theotokion: **O** most immaculate one, loose me, who am bound by the bonds of unutterable transgressions, granting showers of tears to me who chant unto Him Who shone forth from thee: O God of our fathers, blessed art Thou!

ODE VII

Irmos: **The Lord Who was glorified on the holy mountain and Who through fire revealed the mystery of the Ever-virgin in the bush, unto Moses, hymn ye and exalt supremely for all ages!**

O physicians of divers infirmities, who were shown by the indication of the Spirit, heal ye all our infirmities, that we may praise and glorify your divine memory.

Thou didst love God by Whom thou wast loved, O martyr; wherefore, O Agapius, He led thee, who finished the divine contest, into the mansions of heaven with thy fellow zealots.

Strengthened by the love of the Master, ye set at naught the oppression of the deceiver; and right gloriously adorned with trophies, O martyrs of the Lord, ye dwell in the resting-places of heaven.

Theotokion: Cure thou the passions of my heart, O thou who gavest birth unto the Well-spring of dispassion, and guide me to divine life, that I may glorify thee, the Mother of the Savior, for all ages.

ODE IX

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

Comely in the divine magnificence of martyrdom, ye stand before the Lord, and with Him, athletes, ye are ever glad.

As ye are parted from your bodies, O martyrs, the army of the angels receiveth you into the heavenly fold, unto the Light that waneth not.

O glorious martyrs, cease ye never to remind God of us who keep your sacred memory today.

Theotokion: O most immaculate one, illumine with the light of repentance me who am benighted by negligence, that I may hymn and glorify thy mighty works.

THE 16th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE HOLY MARTYR SABINAS

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

Spec. Mel.: "What shall we call you ...":

What shall we call thee, O glorious one? * Warrior of the mighty King and God, * who hast manfully set at nought the impiety of the incorporeal ones, * beacon who shinest forth the noetic Light, * all-powerful destroyer of idols, * most fervent athlete * and most lawful sufferer. * Pray thou that our souls be saved.

What now shall we call thee, O Sabinas? * River of living water, pouring forth breadth of spirit upon us * who are oppressed amid cruelties, * inexhaustible flood of healings, * cup which pourest out a holy draught, * and wonderworker most true, * equal in honor to the incorporeal ones. * Pray thou that our souls be saved.

What shall we call thee, O holy one? * Guide of the erring, * or intercessor for sinners, * true physician for them be stormed amid evils, * precious and fragrant lily of paradise, * first-fruit among martyrs and their confirmation, * ever-flowing fount of miracles, * valiant struggler. * Pray thou that our souls be saved.

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

To whom hast thou likened thyself, O my wretched soul, * who in no wise risest to repentance, * nor fearest the fire which awaiteth the wicked? * 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: **T**he ewe-lamb, as she beheld the Lamb * stretched out on the wood of the Cross of His own will, * cried out maternally, travailing with weeping: * "O my Son, what is this strange thing that I see? * How is it that Thou diest, O Long-suffering One, * Who as Lord bestowest life upon all, * imparting resurrection to mortals? I glorify Thy great condescension, O my God!"

AT MATINS:

Canon, the acrostic whereof is: "with love I praise Sabinas as an athlete," the

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!

Delighting now with the martyrs in thine incorruptible and godly sojourn in heaven and in unattainable blessings, O divinely wise Sabinas, save them that praise thee.

Dedicating thyself to the sacrifice of praise to Christ, O Sabinas, thou didst resolutely depart unto contests in the deserts, being taught through struggles of fasting.

Taking pleasure in spiritual flowers, thou wast shown to be a garden of paradise adorned with the virtues, gathered in by the sword of martyrdom, and known as fruit for God.

Theotokion: Thou didst escape the grief of death, for God Who is life in hypostasis issued forth from thy womb ineffably, O Virgin Theotokos, renewing our nature.

ODE III

Irmos: Thou art the confirmation of them that flee to Thee, O Lord; Thou art the light of them that are in darkness, and my spirit doth hymn Thee.

Having made thy pure soul a temple, thou didst admit God thereto, and didst cast down the temples of the demons, O Sabinas. (*Twice*)

Having found God merciful for the sake of His mercy, thou becamest an emulator of His sufferings when thy disciple betrayed thee.

Theotokion: O Mistress who gavest birth unto God, as thou alone art the Theotokos, thou hast been shown to transcend all creation.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom":

Bound by the love of the Deliverer, with manly wisdom thou didst endure multifarious wounds and lacerations, O holy one; and cast into the river, thou didst receive a holy end therein; and thou hast been given unto all as a treasure of great value, pouring forth healings and giving release from afflictions unto them that with faith have recourse unto thee, O blessed Sabinas. Entreat Christ God to grant remission of transgressions unto them that honor thy holy memory with love.

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

All we, the generations of men, call thee blessed, as the Virgin who alone among women gavest birth without seed unto God in the flesh; for the fire of the Godhead dwelt within thee, and with milk thou didst nourish the Lord and Creator as a babe. Wherefore we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and together we cry out to thee: Entreat Christ God that He grant remission of offenses unto them that with faith worship thine all-holy birthgiving.

Or this Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, weeping, exclaimed, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb is pained, to behold Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy! O long-suffering Lord, Abyss and inexhaustible Fount of mercy, take pity, and grant remission of offenses unto them that with faith hymn Thy divine sufferings!"

ODE IV

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

Led like a lamb to the slaughter, O martyr, thou didst in no wise cry out, emulating thy Master, for Whose sake thou didst spurn even death.

Adorned with chastity, and living therewith, thou didst set at nought the enemy, O Sabinas, enduring convulsions and wounds with thy steadfast mind.

Having glorified Christ with thy fleshly members, O martyr, thou didst receive a divine and imperishable habitation with the souls of the righteous.

Theotokion: Delighting in thine all-pure gifts, we chant unto thee a hymn of thanksgiving, acknowledging thee to be the Theotokos.

ODE V

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

Having shed the weight of thy flesh by thy convulsions and illumined thy soul, O godly Sabinas, thou didst take wing to divine and true delight. **(Twice)**

That thou mightest find the torrent of sweetness and the beauty of incorruption, O glorious one, thou didst manifestly spit upon the fleeting beauty of the world.

Theotokion: Mortify the uprisings of my passions, O pure one, delivering me from corruption and granting me the salvation of dispassion.

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!

In no wise didst thou endure wounds, bindings, laceration and burning, as though in another's body, for shores that pass away; but, receiving a blessed end, thou didst obtain crowns of glory from Christ, O Sabinas. (Twice)

The Church of Christ hath truly been filled with living waters, having been enriched by thee, the fount of miracles who camest forth from the depths of the river's waters, for it found within itself a pearl of great price, O Sabinas.

Theotokion: By thy birth giving thou hast set aright our fallen essence, O Virgin Theotokos, who gavest birth unto the Creator and Master Who took upon Himself our weakness and hath saved us from the corruption of death by His sufferings.

Kontakion, in Tone II: Spec. Mel.: "The steadfast":

O God-bearing Sabinas, thou divine scion, unfading bloom, branch heavy-laden with fruit, with thy gladness fill them that with faith honor thy memory, and pray thou unceasingly for us all.

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!

That thou mightest receive incorruptible glory, thou didst spurn the glory of life for the sake of the glory of God, O Sabinas, taking delight in thy torments and crying out unceasingly: Blessed art Thou, O God! (Twice)

At the divine behest of the Master thou didst reject the abomination of the godless, having manifestly chosen godly wisdom, O Sabinas, unceasingly chanting: Blessed art Thou, O God!

Theotokion: The Word of God Who became incarnate of thy womb, O Theotokos, hath saved the world. And honoring Him, we hymn thee, crying aloud: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Irmos: When the musical instruments sounded and people innumerable worshiped the image in Dura, the three youths, refusing to obey the tyrant's command, hymned and glorified the Lord for all ages.

Bent by the savageries of the tormenters, yet straightened out by the love of Christ, thou didst therein obtain a dispassion which could not be taken away, O Sabinas, chanting to God the hymn: Thee do we exalt supremely for all ages! (Twice)

With abstinence wast thou adorned, O martyr; thou wast made brilliant with the splendor of thy sufferings; and hast shone forth like a star upon them that cry out: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Theotokion: **T**hou didst shine forth in the radiance of thy virginity, for thou, O Mother of God, wast the cloud of the Sun Who hath extinguished the furnace of the insanity of idolatry. Him do we exalt supremely for all ages!

ODE IX

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

Spurred on by the love of the God of all, thou didst trample the river's waves underfoot, reaching the haven of incorruption, O glorious martyr. **(Twice)**

Possessing faith in the Savior as thy foundation, thou didst not fear the assaults of the godless, but didst hasten from the river's depths to the serenity of life.

Theotokion: **H**aving thee as a rampart, a shelter, our only intercessor and salvation, we are ever delivered from misfortunes and transgressions.

THE 17th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR VENERABLE FATHER ALEXIS
THE MAN OF GOD
AT VESPERS

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

Spec. Mel.: "O all-praised martyrs ...":

We know thee to be a man of God, * both in title and in deed; * for thou didst shine forth in the virtues, * having endured boundless poverty * and straightened circumstances on earth: * and made the faithful * steadfast by thy miracles.

With a desire which bedewed the flesh * thou didst quench * the burning lusts, O Alexis. * Piously didst thou exchange thy chamber for a hut, * and boldly delight * for the divine likeness of the angels. * With them do thou pray, * that peace and great mercy * be granted to our souls.

Thou didst remain unrecognized and in tribulation, O wise one, * before the gates * of thy sacred parents, * as the servants of the household mocked thee * in thy time of need. * And dying, thou wast revealed * through the wonders thou didst work, * healing infirmities * and expelling evil spirits.

And if it be Saturday or Sunday, we chant: **Glory ...**, in Tone II:

Christ God, loving thy calm, silent, guileless and meek life, O most blessed Alexis, hath shown thee to be a beacon to the whole world, shining more brightly than the sun; for thou didst count thy wife and fleeting wealth as but dust, remaining unknown in thy father's house, desiring Christ alone Who is beloved of thee. Yet remember thou thy servants at the throne of God, King of all, O venerable father, and cease not to pray for thy servants.

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

Spec. Mel.: "O all-praised martyrs ...":

My soul, which is grievously afflicted by evil passions, do thou heal, O all-holy one who gavest birth to Christ, the Healer and Savior of all, Who healeth every wound, Who was wounded by the devil's malevolence and hath rescued us from death.

Or this Stavrotheotokion: **T**he unblemished Ewe-lamb and Mistress, beholding her Lamb upon the Cross, having neither form nor comeliness, cried out lamenting: Woe is me! Where hath Thy beauty set, O most sweet One? Where is Thy splendor? Where is the radiant grace of Thy form, O my Son most beloved?

Troparion, in Tone IV:

Having mounted to virtue and cleansed thy mind, thou didst attain unto that which was thine ultimate desire; and having adorned thy life with dispassion and taken up exemplary fasting with a pure conscience, remaining in prayer like one of the bodiless ones, thou didst shine forth upon the world like the sun, O most blessed Alexis.

AT MATINS

Canon to the venerable one, the acrostic whereof is: "Thee, the Man of God, do I praise, O blessed One," the composition of St. Joseph, in Tone II:

ODE I

Irmos: **Once, the almighty Power overwhelmed Pharaoh's whole army in the deep, and the incarnate Word hath destroyed pernicious sin. Most glorious is the Lord, for gloriously hath He been glorified!**

In passing thine immaculate and venerable life, O wise one, thou didst traverse the most narrow way. Wherefore, expand thou the narrowness of my mind, that I may praise thee, O Alexis, who abidest in the spaciousness of paradise.

Having offered thyself wholly unto God, O blessed one, thou didst transcend thy body and the world. To fleeting riches didst thou prefer what is heavenly and abiding and the everlasting city of Sion which hath been promised to the faithful.

Thou didst loose the barrenness of thy mother's womb, being born like Samuel, O thou that art most rich. And having conceived in the womb of thy heart pure fear, in the divine virtues thou didst through faith give birth unto the spirit of salvation.

Theotokion: **The co-unoriginate Son had thee, O Virgin, as the means of His assuming our likeness, for He found thee alone, O pure one, to be more pure than all of creation. Wherefore, all we, the generations of man, hymn and bless thee.**

ODE III

Irmos: **The desert, the barren church of the gentiles, bloomed like a lily at Thine advent, O Lord, and therein hath my heart been established**

Pierced with longing for purity, thou didst exchange a bridal chamber on earth for one in Heaven, and the love of a wife for the angelic habit most sweet.

Thou didst forsake the tumult of life and the burden of wealth, becoming a sojourner in thy homeland, O blessed Alexis, emulating the poverty of Christ.

With tears and pangs and abstinence, O most wise one, didst thou search when the light of knowledge came, imparting dispassion to thy heart.

Theotokion: **He that on High is unseen by the angels is seen below, a perfect man born of thee, O pure one, renewing the world which doth perish.**

Sedalion, in Tone III: Spec. Mel.: "The beauty of thy virginity ...":

Thou didst forsake the beauty of the world, exchanging transitory wealth for what is manifestly abiding and inviolable, O Alexis. Wherefore, we glorify thee with all the saints, and we radiantly celebrate on the day of thy commemoration, asking that through thy prayers we obtain great mercy, O blessed one.

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

The dread mystery of God which was wrought through thee, O divinely favored Mistress, is inconceivable and incomprehensible, for, having conceived, thou gavest birth unto the Incomprehensible One Who was wrapped in the flesh through thy 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 who kneweth not wedlock, O Christ, beholding Thee dead, hanging upon the Cross, said, weeping maternally: "What hath the iniquitous and thankless synagogue of the Jews rendered unto Thee, O my Son, for Thy many and great gifts which they enjoyed? I hymn Thy divine condescension!"

ODE IV

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

A beggar, as poor as was Lazarus, thou didst endure poverty; for divine desire comforted thy heart which longed for the riches of Heaven, O blessed one.

Eating but once a week, O Alexis, a life serene and devoid of grief didst thou desire with longing for the bliss which awaited thee and is not transitory.

Seeking to make of thy heart a temple for God, O glorious one, thou didst love ever to sit in the house of the Mother of God and to contemplate the beauties of Heaven.

Theotokion: **O** Virgin who nurtured the Giver of milk at thy breast, with all knowledge and divine compunction do thou now fill my heart which doth hunger and is straightened, I entreat thee.

ODE V

Irmos: **T**he Mediator between God and men hast Thou been, **O** Christ God; for through Thee, **O** Master, do we have access from the night ignorance to Thy Father, the Origin of light.

Ever watering thy soul with the sacred streams of thy tears, thou didst truly produce grain an hundredfold, storing it up well for the immortal Husbandman.

Thou wast seen on earth, O right wondrous father, emulating the life of the bodiless ones in thy great abstinence and in the care thou didst take in thy prayers, whereby thou wast illumined as with a light.

With the fire of prayers didst thou utterly consume the fuel of sin, O wise one; by thy standing in vigils thou didst put comfort to rest; and in thy repose didst thou pass on to unwaning splendor.

Theotokion: **H**e that dwelleth in light made His abode in thy holy womb, O pure one, fashioning anew the world that had perished through the darkness of ignorance. Him do thou beseech, that He enlighten all that hymn thee.

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 the living temple of God, she that kneweth not wedlock doth show thee forth who became the dwelling place of Christ, and she doth glorify thee who hid and sought to conceal thyself.

Thy prayers were as pleasing to God as incense, O blessed one; and thus by thy life thou hast made fragrant the minds of the faithful through the grace of the Spirit.

To thy native land doth Christ again give thee, who wast not desirous thereof, who forsook fleeting glory and wast adorned with a sacred life, O glorious one.

Theotokion: **T**he Creator Who hath fashioned creation anew, O pure Mistress, is ineffably born of thee through the laws of nature; and in His boundless mercy He doth deify me.

Kontakion, in Tone II:

Having the house of thy parents as a foreign land, thou didst dwell therein in the guise of a pauper; and receiving after thy repose a crown of glory, thou wast revealed as wondrous on earth, O Alexis, Man of God, thou joy of angels and men!

Ikos: **T**hou wast adorned by thy life and words, and hast magnified the Church of Christ by thy life, causing thy father and mother, the emperor and the people to hold festival, preserving that which is in the image of God by thy deeds, O venerable Alexis, for thou didst shine forth in the world in thy chastity. Wherefore, the grace of thy virtues doth illumine all that celebrate thy memory with faith, O father, for thou hast been shown to be the joy of angels and men.

ODE VII

Irmos: The God-opposing command of the iniquitous tyrant raised a lofty flame; but Christ spread a spiritual dew upon the pious youths, He that is blessed and most glorious.

O venerable one, thou didst endure want, sitting before thy parents' gates all unknown, bearing the mockery of the servants, cruelly taunted, and afflicted by great poverty.

Having slain the pride of thy flesh, O venerable one, on seeing thy parents and not being recognized by them, thou didst cover the force of nature, and didst endure the disdain of the artless servants who afflicted thee.

O, the wonder! How didst thou, O Alexis, impoverished, ever abide in the riches of boundless humility? How didst thou endure the mockery and contempt of thy servants who knew not thy life, O allwise one?

Theotokion: Thou wast the minister of the great mystery, O all-immaculate one; for thou gavest flesh unto God Who from great evils hath delivered us that magnify thee, O pure, blessed and divinely favored one.

ODE VIII

Irmos: Once, in Babylon, the activity of the fire was divided at the command of God; for it consumed the Chaldeans, yet bedewed the faithful, who sang: Bless the, Lord, all ye works of the Lord!

Unknown before by thy parents, but revealed at the hour of thy departure, thou didst disclose to them thy secret, unto the glory of our God Who hath greatly and fittingly glorified thee, O glorious one.

With a great voice the Lord revealed thee to all Rome as a hidden treasure, lying in the guise of poverty and enriching with gifts of healing all that have recourse unto thee with faith, O thou that art most rich.

The kings and princes and priests of the people went down to bury thee at God's behest, O blessed one; and, beholding the magnificent sight, they marveled at the wonders which thou didst work through the divine power of the Spirit.

Theotokion: The Lover of mankind was incorruptibly incarnate of thine incorrupt womb, O all-immaculate one, renewing us who of old became corrupt through the transgression of God's commandment; and He hath delivered all from the corruption of sin, O Bride of God.

ODE IX

Irmos: Our God and Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

God doth glorify thee, O blessed one; for, when borne to the grave, thou didst pour forth healings, and the blind saw the light and they that were mute received the power of speech, O most glorious Alexis.

Borne to thy burial, O father, and laid out, thou wast seen to be like the sun, most gloriously emitting rays of healing, driving away dark passions, burning up the demons and enlightening the divinely wise.

The first among the patriarchs came to bury thee, and the most Christ-loving emperor, the princes, senators and young men, and choirs of monastics, sanctified by thy touch, O blessed one, at the behest of God.

Thou wast borne aloft on a chariot of the virtues, and dost rest where are the ranks of the venerable and the assembly of the apostles and martyrs, patriarchs and all the righteous. With them remember us that honor thee, O Alexis.

Theotokion: **W**e offer thee the cry of Gabriel, O all-immaculate one, saying: Rejoice, O field unploughed! Rejoice, annulment of the curse! Rejoice, fount of living water, boast of the venerable, O Ever-virgin Theotokos!

THE 17th DAY OF THE MONTH OF MARCH
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, PATRICK,
ENLIGHTENER OF THE IRISH LANDS

At "Lord, I have cried ...," these stichera, m Tone I:

Rejoice, ye hills and groves of the Irish land! Leap up, ye lakes and rivers! For, lo! through the grace of God blessing and strengthening have come upon you from on high, for your" enlightener and spiritual father cometh unto you: Patrick, glorious among hierarchs, zealot of the Orthodox Faith, chosen by God for the apostolate.

To the newly-enlightened Christians the holy Patrick crieth out: Attend, O my spiritual children: I have begotten you, as saith the Gospel; I have betrothed you as a bride to Christ God. Stand fast, therefore, in the Faith, and confess it fearlessly; be not afraid of the opposition of the pagans, that God may manifest Himself unto you as a great Helper and Protector!

Great is thy faith, O holy hierarch Patrick; for, lo! having left thy homeland and lands enlightened by Christ, thou didst journey to a land languishing in heathen darkness, bearing the Gospel of Christ unto the lost; and thou didst not depart therefrom until thou didst convert the whole land to the Orthodox Faith. Wherefore, we praise thee as is meet.

Glory ..., in Tone VIII:

Who can describe the pangs and struggles which thou didst endure, O Patrick, in preaching the Word of God unto them that sat in pagan darkness? Who can give account of the tears which thou didst shed at night, praying in the solitude of the wilderness, fending off the fear of wild beasts and the assaults of the demons by the power of the Cross of Christ, which thou didst plant triumphantly over all the Irish land?

Now and ever ..., Theotokion; or this Stavrotheotokion, in the same tone:

"What is this sight which mine eyes behold, O Master: Thou Who sustaineth all creation, lifted up upon the Tree, dost die, granting life unto all," the Theotokos said, weeping, when she beheld the God and man Who had shone forth from her ineffably raised upon the Cross.

At the Aposticha, the stichera from the Oktoechos, and this Doxasticon,
Glory ..., in Tone III:

Loving the heavenly homeland and desiring to attain thereunto, thou didst forsake thy native land on earth; and in a foreign land thou didst beget new people in the Spirit, showing thyself to be a true father to them, and crying aloud unto the Lord. Here am I, and the children whom Thou hast given me!

Now and ever ..., Theotokion, or this Stavrotheotokion, in the same

tone:

When the unblemished Ewe-lamb beheld her Lamb led to the slaughter as a man of His own will, weeping, she said: "O Christ, wilt Thou now leave me childless Who gaveth Thee birth? What is this Thou hast done, O Deliverer of all? Yet I hymn and glorify Thine extreme goodness which transcendeth comprehension and recounting, O Lover of mankind!"

Troparion, in Tone III:

O holy hierarch Patrick, wonderworker equal to the apostles, enlightener of the Irish lands; entreat the merciful God, that He grant our souls remission of transgressions!

AT MATINS:

Canon of the holy hierarch, the acrostic whereof is: "The seal of thine apostolate is the Irish people," in Tone IV:

ODE I

Irmos: **To Thee do I raise a hymn, O Lord my God; for Thou didst lead Thy people out of the bondage of Egypt, and didst cover the chariots and might of Pharaoh in the Red Sea.**

O preacher equal to the apostles, with divinely inspired discourse and a life which confirmed thy words, thou didst lead the people of Ireland out of the darkness of paganism into the light of the Christian Faith, as Moses led the children of Israel out of Egypt.

Manfully opposing the heresy of Pelagius, thou didst manifest the power of the grace of Christ to the people, enlightening kings and princes and men of every age and station, leading them into the fold of the Church.

What, therefore, shall we that commemorate the holy Patrick say? Shall we praise his apostolic zeal? Shall we marvel at the tribulations and threats which he endured? Shall we hymn his labors and struggles and the depths of his humility? Let us then glorify God Who gaveth His power to His chosen one to accomplish all of these things.

Theotokion: **T**he rod of Aaron, which put forth leaves, and the unburnt bush, prefigured thee, O unwedded Bride, Virgin Theotokos, who served for the incarnation of the pre-eternal Word.

ODE III

Irmos: **O Christ God, Thou confirmation of them that hope in Thee: confirm us in the Orthodox Faith, in that Thou art the Lover of mankind.**

With much patience thou didst acquire the virtues, confirming the word of thy preaching by thy deeds, unto the glory of God.

Enduring bodily affliction, all manner of temptations and abasement, O Patrick, thou didst unceasingly labor in the field of Christ, neither departing nor becoming troubled, but being made steadfast in the Faith and in trust in the aid of God.

Thou gavest neither slumber to thine eye-lids nor rest to thy body, O holy hierarch, tirelessly traversing the mountains and vales of the Irish land, planting the true Faith and instructing the newly-converted people

Theotokion: **O** Mistress, thou art the joy and consolation of the struggling and the ever-sounding voice of the apostles. Grant that we, the poor and wretched, may instead of gifts worthy of thee offer thee heartfelt hymnody.

Sedalion, in Tone VII:

O lover of the sacred Scriptures, eagerly didst thou learn the Word of God, giving drink unto thy soul from that divine well-spring and nurturing thine understanding with heavenly wisdom. Wherefore, thou didst transmit to thy disciples the divinely-revealed Truth, which thou didst seal in thy writings.

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

O Mother of God and Mother of Christians, take pity on thy children; for even though we sin, in repentance do we cry out: Leave us not orphans, but stretch forth thy hands to us, guiding us to the path of salvation.

Or this Stavrotheotokion: Preserved ever by the Cross of Thy Son, O Virgin, we escape the assaults of the demons. Wherefore, hymning thee as is meet, we glorify thee, O most hymned Theotokos.

ODE IV

Irmos: Proclaiming the advent of Thine appearance on earth, O Christ God, with gladness the prophet cried out: Glory to Thy power, O Lord!

Likening thyself to a hart upon the mountains of spices, thou didst go round the mountains and hills, erecting churches and instructing Christians in the Orthodox Faith; and retiring to desolate places thou didst make unceasing supplications, that thy new flock be saved.

Having forsaken the sin-loving world from thy youth and been nurtured in the monasteries of the glorious Martin and his disciples, and tarried many years in study, thou didst humbly accept the pastoral staff, exclaiming: Glory to Thy power, O Lord!

Thou didst summon the sheep of thy pasture with the voice of the Gospel, and didst lead them to the courts of the Church, showing thyself to be a true shepherd who layeth down his life for his sheep.

Theotokion: O blessed Theotokos, we offer thee the angel's salutation: Rejoice, O thou that art full of grace, the Lord is with thee!

ODE V

Irmos: Glory to Thee! Glory to Thee, O Jesus Son of God, Who hast shone forth the light, hast illumined the morn, and shown forth the day!

With the light of the teaching of Christ didst thou illumine the Irish land, O Patrick, rejoicing in thy newly chosen flock and rendering glory unto God.

Thou didst open the noetic eyes of them that before were blinded with unbelief and languished in the darkness of ignorance; and thou didst move them to glorify Christ the Savior with all the faithful.

Insatiably didst thou preach the Orthodox Faith, standing and teaching in season and out of season, weeping copiously and crying out to Christ God Who rendered thee aid: Glory to Thy power, O Son of God!

Theotokion: **O** Mary Theotokos, who shone forth the Sun of righteousness upon the world and dispelled the darkness, drive away the night of wicked belief from the world!

ODE VI

Irmos: **Prefiguring the three-day burial, the Prophet Jonah, praying in the midst of the whale, cried out: Deliver me from corruption, O Jesus, King of the hosts of heaven!**

When offended, thou didst not protest; and when abased, thou didst humble thyself, showing thyself to be a model for thy disciples. Wherefore, the Lord hath exalted thee, O Patrick.

Battling against the deceptive wiles of the devil, thou didst not fear the threats of the impious sorcerers, fearlessly preaching and crying aloud: Deliver me from their snares, O Jesus, King of the hosts of heaven!

Having endured sorrow, imprisonment and bitter enslavement in thy youth, thou wast made captive, O Patrick, thou didst receive freedom when the Lord spake unto thee, and didst cry out: Glory to Thee, O Jesus, King of the hosts of heaven!

Theotokion: **T**hou art the helper of the oppressed; thou art the liberation of captives, for thy Son and our God doth ever accept thine entreaties, O Ever-virgin Mistress.

Kontakion, in Tone IV:

Thou wast shown to be a true fisher of men, for, spreading out the nets of the good news of the Gospel, thou didst draw the heathen into the kingdom of Christ, enlightening with baptism them that languish in the darkness of idolatry, and making them children of the living God. Wherefore, we beseech thee, O holy hierarch Patrick our father; intercede in behalf of us that honor thy holy memory.

ODE VII

Irmos: **Once in Babylon the children of Abraham trampled down the flame of the furnace, crying out in hymns: O God of our fathers, blessed art Thou!**

O holy hierarch Patrick, beholder of divinely revealed visions, thou didst follow the voice of God which summoned thee and sent thee to convert a new people to the true Faith.

Receiving the angelic habit in thy youth, thou wast zealous in planting the monastic life in the newly-enlightened land, founding many monastic communities, in every place, and chanting unto the Lord: O God of our fathers, blessed art Thou!

In thee doth the Irish land boast, O Patrick, and it honoreth thy memory; and we also, who are from the East, do earnestly call upon thee in our prayers, thanking the Lord for thee and crying out: Blessed art Thou, O God!

Theotokion: Accept now the entreaties of thy servants, O all-immaculate one, as of old thou didst hearken unto the supplications of them that had recourse unto thee; for yesterday, today and in the age to come, thou art shown to be our only merciful helper.

ODE VIII

Irmos: Christ the King did the captive children confess in the furnace, saying with a loud voice: Hymn the Lord, all ye works!

Thou wast shown to be a good sower, having grown a fertile meadow for Christ, O holy hierarch Patrick, teaching the newly-illuminated people of Ireland to cry out: Hymn the Lord, all ye works!

Having laid the firm foundation of the Faith of Christ, thou didst erect churches and monastic habitations without number, and didst exhort them that struggled therein to cry: Hymn the Lord, all ye works!

Thou didst ordain priests of God and didst dispatch them over all the land to exercise their ministry that they might confirm in the Faith which thou didst preach the newly-enlightened people, who cried out in thanksgiving: Hymn the Lord, all ye works!

Theotokion: Render vain the errors of other religions and the arrogance of heresy, and establish the faithful in the Truth, O Mistress, mystically teaching them to hymn God in Orthodox manner.

ODE IX

Irmos: O pure Theotokos, our boast, who wast born of mortals and gavest birth unto the Creator: we magnify thee as her that is Mistress of all created beings.

Celebrating thine annual commemoration, and praising thine apostolic labors, assembling from the East and from the West we magnify thee with one soul.

Thou didst offer Christ thy youth as a sacrifice, and didst serve Him until thou hadst grown old, O holy hierarch, emulating the apostles and imitating the venerable. Wherefore, we magnify thee aloud.

Thou didst hallow the groves and hills of the Irish land with thy prayer, and didst bedew the newly-planted meadow of Christ with copious tears, that it might grow and bring forth fruit an hundredfold. Wherefore, after God, we magnify thy labors and zeal.

Theotokion: Withdraw not thy care from Ireland or any Christian land, O Theotokos, entreating thy divine Son, with the holy Patrick, that He have mercy and save · them that unceasingly magnify thee.

Exapostilarion:

Having illumined the heathen night with the light of Christ, O Patrick, thou now abidest in never-waning light, gazing upon the Sun of righteousness, and praying unceasingly, that the noetic light of Orthodoxy shine forth in all the world.

Theotokion: **O** all-immaculate Theotokos, thou ray of the Sun of righteousness which everlastingly dost cast the Light of the threefold Sun into the darkness: illumine thou our souls!

THE 18th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR FATHER AMONG THE SAINTS CYRIL,
ARCHBISHOP OF JERUSALEM
AT VESPERS:

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

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

Having shone forth like a star, * thou didst illumine the faithful * with the sacred splendors of thy dogmas, * and didst darken heresies. * Victorious to the end, * as a servant thou didst increase the talent given thee; * and having been well-pleasing unto God, * thou didst surrender thy spirit into His hands, * O Cyril blessed of God.

In the wisdom of thy words * and the splendor of thy life * didst thou shine forth like a most luminous star * amid the council of the Fathers, O right wondrous one, * and didst choke with the cords of grace * the godless Macedonius * who madly blasphemed * and manifestly worked iniquity * against the holy Spirit of God Who giveth life unto all.

The pernicious mind of the most mindless Manes * didst thou put to shame, * denouncing most wisely and well * the vile teachings of his foolishness, * O chief among teachers, * splendor of priests, * godly champion of the Church of Christ. * Wherefore, in gladness * we celebrate thy holy repose.

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

O Virgin who gavest birth to God my Savior, * by thy supplications, grant me to escape impending torment * and to receive divine grace, * excellent repentance, * saving healing, * streams of tears, * and thought of the dread and terrible hour * and the judgment which is impartial.

Or this Stavrotheotokion: **T**he ewe-lamb, Thy Mother, * when she beheld Thee * nailed to the Cross, O Lord, * marveled and exclaimed: * "What is this new thing that I see, * O my Son most desired, * wherewith the iniquitous and unbelieving assembly hath recompensed Thee * which hath enjoyed Thy many wonders? * But glory to Thy descent, O Master!"

AT MATINS:

Canon to St. Cyril, the acrostic whereof is: "I hymn Cyril the primate of Jerusalem,"
the composition of St. Theophanes the Branded, in Tone IV:

ODE I

Irmos: **O** Thou that wast born of a Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh, that in the mortality of my body, as on a timbrel, I may sing a hymn of victory.

Having adorned thy soul with types of virtues, thou didst make it receptive to the grace of the Holy Spirit; hence thou hast let gush an abyss of wisdom which drieth up the depths of heresy, O Cyril.

Thou didst cause thy mind to transcend material things, showing thyself to be a colleague of the immaterial servants of God, and with the fire of thy words thou didst utterly consume the matter of heresy, O Cyril, ever-vigilant beacon of the Church.

As the perfume of Christ, with the sweetly wafting fragrance of thy words, O most wise one, thou didst dispel the unbearable stench of all the heresies of Manes, the namesake of insanity, and as a pastor most true didst drive him far away.

Theotokion: **F**rom the mire of the passions, from the threefold waves of evil thoughts, from the darts of the wicked one, from every assault of the adversary, save the souls of them that hymn thine ineffable birthgiving, O pure and all-immaculate Theotokos.

ODE III

Irmos: **L**ike a barren woman hath the Church of the nations given birth, and she could scarce bear the great assembly of children come forth from her. Let us cry out to our wondrous God: Holy art Thou, O Lord!

Radiant with the splendors of spiritual wisdom, O father, thou didst splendidly make clear the doctrine of the thrice-luminous Godhead of the Trinity to them on earth, by Whom we have been delivered from the darkness of deception.

Thou wast shown to be a harp of the all-holy Spirit, O divinely wise one, sounding forth a hymn of the manifestation of Christ; and thou didst proclaim Him to be in two natures, delighting our souls.

Thou didst show forth thy soul as a habitation of sanctity, wherein the Father, the Son and the life-creating Spirit supernaturally made their abode, to Whom we chant: Holy art Thou, O Lord!

Theotokion: Not even a heavenly intelligence can describe thy birthgiving which surpasseth comprehension, O Maiden; for thou didst conceive in thy womb the Word, the primal Intelligence Who fashioned all things by His word.

Sedalion, in Tone VIII: Spec. Mel.: "Of the wisdom ...":

Enriched with the wisdom of discourse, thou didst pour forth living rivers of teaching, and didst water every thought of the pious therewith, and with the staff of God didst pasture the flock on green meadow, and didst nurture it with divine understanding. Wherefore, as pastor, great teacher and helper of the faithful, we praise thee, O holy hierarch Cyril, crying aloud: Entreat Christ God, that He grant remission of sins unto them that with love honor thy holy memory!

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

All we, the generations of men, bless thee as the Virgin who alone among women gaveth birth in the flesh without seed unto God; for the fire of the Godhead made its abode within thee, and thou gavest such unto the Creator and Lord as a babe. Wherefore, we, the race of angels and of men, glorify thine all-holy birthgiving as is meet, and together we cry out to thee: "Entreat Christ God, that He grant remission of offenses unto them that with faith worship thine all-holy Offspring!

Or this Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, weeping, exclaimed and, bitterly lamenting, cried aloud: "The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion which Thou endurest in the lovingkindness of Thy mercy, O long-suffering Lord! O Abyss of mercy, inexhaustible Well-spring, take pity, and grant remission of offenses unto them that with faith hymn Thy divine suffering!

ODE IV

Irmos: Thy virtue hath covered the heavens, and the earth is full of Thy glory, O Christ; wherefore, we cry out with faith: Glory to Thy power, O Lord!

Thy heart, which received an abyss of teaching which drowneth the minds of the impious, hath given rise unto a stream of heavenly wisdom, O venerable one.

Thou didst preach the Godhead of three Hypostases: One Power, One Essence, One Will, and didst dry up the torrent of the deception of polytheism, O Cyril.

Possessed of a mind instructed by God, O blessed one, thou didst openly denounce the most foolish mind of clay of Manes.

Theotokion: As one more exalted than all other creatures, O pure one, thou didst conceive the Creator of creation, giving birth supernaturally unto Him Who hath renewed our nature.

ODE V

Irmos: Thou hast come, a Light unto the world, O my Lord, a holy Light which bringeth forth from the gloom of unbelief them that hymn Thee.

With the staff of thy precious wisdom, O blessed and holy hierarch, thou didst guide thy flock to the water of Orthodox worship.

Thy discourse made radiant with the divine light, O Cyril, dispersed the gloom of the ignorance of them that were enlightened in Jerusalem.

Theotokion: The night of the passions and the gloom of evils covereth my soul. Illumine me, I pray thee, O all-pure one who gavest birth unto the Bestower of light.

ODE VI

Irmos: Prefiguring Thy three-day burial, within the whale the Prophet Jonah cried out, praying: Deliver me from corruption, O Jesus, King of hosts!

A river full of the life-bearing waters of the Spirit, thou didst issue forth as from another Eden, O holy hierarch, and dost water the furrows of the Church.

With the beam of thy words dost thou save men as from the tempest of the sea of impiety, O most sacred one, beckoning them to the calm haven of Orthodoxy.

Theotokion: Thou hast made man's earthly nature heavenly, O all immaculate Maiden, and hast fashioned anew what was corrupted. Wherefore, we glorify thee with unceasing cries.

Kontakion, in Tone I:

With thy tongue and through divine inspirations didst thou enlighten thy people to honor the One Trinity indivisible in essence and divided as to Persons. Wherefore, rejoicing, we celebrate thine all-holy memory, setting thee before God as an intercessor.

ODE VII

Irmos: The three youths in Babylon; having treated the tyrant's command as foolishness, changed in the midst of the flame: Blessed art Thou, O Lord God of our fathers!

Having the fire of the fear of God within thy mind, O father, thou didst reduce the fuel of pleasures to ashes, chanting: Blessed art Thou, O Lord God of our fathers!

Having quenched the flame of the passions with tears, O blessed one, thou didst maintain the luster of thy soul undimmed, crying out: Blessed art Thou, O Lord God of our fathers!

Possessing a living stream with thy soul through the grace of the Spirit, O divinely wise father, thou hast poured forth rivers of doctrine which give drink unto the Church which piously honoreth thee.

Theotokion: **O**ur holy Lord, the living God Who dwelleth among the saints and borrowed flesh for Himself from thy flesh, O Theotokos, hath wholly sanctified thee.

ODE VIII

Irmos: **O** almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious and didst teach them to chant: Bless and hymn the Lord, ye works!

Having chased the slumber of indifference from the eyelids of thy soul, O blessed one, thou hast now fallen into the sleep which is fitting for the righteous and hast passed on to the day of never-waning light.

With the lightning flashes of thy words hast thou utterly consumed the undergrowth of heresy, O ever-memorable one, and hast enlightened the faithful to honor the One Trinity of Persons which is in oneness of nature.

Having sanctified thyself with fasts, thou didst offer up sacrifice in an unbloody manner unto Him Who became mortal for thy sake, O Cyril, as a godly hierarch and minister of the ineffable mysteries.

Theotokion: **D**elivered from the curse of our foremother by thee, O pure Mother of God, blessed Mistress, we bless thine all-holy birth-giving, O most glorious and all-pure Virgin.

ODE IX

Irmos: **E**ve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore, we all magnify thee.

Desirous of beholding the ineffable glory of Christ, O holy hierarch, thou didst endeavor to slay the soul-destroying passions, and to make of thy heart a receptacle of the greater and higher wisdom. Wherefore, with faith we bless thee.

In the firmament of the Church hath Christ the Sun set thee as a most radiant star, O Cyril, illumining the hearts of them that faithfully keep thy splendid memory, O venerable one.

Thou art one who hast conversed and ministered with angels; for, having lived on earth as one incorporeal, O father, thou wast shown to be an associate of the venerable and one of equal standing with the holy hierarchs. And as thou joinest them in chorus, remember us.

Theotokion: **O** all-pure Virgin Theotokos, who wast born of a barren woman at the behest of Him Who with His will transformeth all things, show forth my heart, which is barren of godly virtues, to be fruitful, that I may hymn thee, O all-hymned one.

THE 18th DAY OF MARCH and THE 3rd DAY OF SEPTEMBER
THE HOLY PASSION-BEARER EDWARD, KING OF ENGLAND
AT GREAT VESPERS:

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

At "Lord, I have cried ...", 8 stichera, 4 in Tone I:

As a most fruitful vine of the new vineyard of Christ, planted in thy land in the splendor of its enlightenment, thou didst shine forth in many virtues and wast pleasing unto God; wherefore, with praises we call thee blessed, O Edward, thou most pious king. (Twice)

Traveling the royal way, O holy king, adorned with the love of Christ, the queen of the virtues, thou didst watch over the poor and wretched, and didst visit the sick, rendering judgment and justice to thy people, O Edward of godly piety.

Thou hast given thy precious relics, like a great treasure, unto those who honor thy memory, O Edward. Wherefore, thou dost heal the divisions of those who have recourse to thee, and by thine intercessions before God dost fulfill their petitions which are of profit.

And these 4 stichera, in Tone II:

O Edward, the iniquitous Elfreda took counsel against thee, likening herself unto Jezebel who endeavored to slay the prophets of God, and she plotted thy murder, for she was not daunted by thy youth, nor by thy meek demeanor, nor yet by thy piety, but benighted with bitter hatred she followed the prompting of the devil. (Twice)

Like Judas who betrayed Christ with a kiss, so the impious queen, plotting evils against thee and taking counsel with her retainers, doth with deceitful intent invite thee, O king, in full knowledge that she is leading thee to the slaughter.

What, then, didst thou acquire, O foolish woman, who wrested the throne from thy lawful king and placed his gory crown upon the head of thine own son? For, lo! Edward shineth forth in the kingdom of heaven, adorned with a martyr's crown, whilst thou, repenting in sackcloth and ashes, dost sue to obtain his pardon

Glory ..., in Tone VIII-

It is not on a hunt that thou goest forth, O most innocent king, but thou art treacherously summoned to a council of the iniquitous; thus thou dost not encounter the wild beast, but receivest a cruel death at the hands of bestial rebels. Yet departing thine earthly kingdom, thou art crowned with a martyr's crown and dost inherit the kingdom of heaven, making thine abode with the saints and the righteous.

Now & ever ..., the Dogmatic Theotokion in the same tone.

Entrance. Prokimenon of the day. Three readings:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

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

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 grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened

He to take him away from among the wicked. This the people saw, and understood not, neither laid they up them in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litia, the sticheron of the temple, and this sticheron of the saint, in Tone IV:

Come ye, let us make haste to the shrine of the much-healing relics of King Edward, who was pleasing unto God, and who in the years of his youth received a martyr's crown, that he may intercede for his people, ever standing before the heavenly King, making unceasing supplication.

Glory ..., in Tone VI:

Let the impious queen lament, rending her garments and her hair, beholding thee, unjustly slain, O Edward, and glorified by God with miracles; for thou art vouchsafed a martyr's crown, whilst she, mindful of her great guilt, and trembling before the impartial Judge, doth strive to cleanse her soul with repentance.

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

All who endure sorrows in this earthly life dost thou meet and comfort, O pious Bride of God, granting relief to them, and drying every tear from their eyes. Wherefore, help thou all who are in tribulation and suffering, granting them speedy deliverance, for thou art the surcease of all grief.

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

O most glorious wonder! O providence divine! A most precious treasure, hidden beneath the earth to preserve it from mockery, is discovered in the fullness of time: for lo! the holy relics of the martyred king are revealed as a new and much-healing well-spring for all who with faith bow down before them and glorify God Who is wondrous in His saints.

Stichos: I have raised up one chosen out of My people.

O wondrous solemnity! O most joyous feast! For we celebrate the most splendid memorial of Edward the King, the merciful healer of the afflicted and the diseased, the defender of the orphaned, the consoler of the grieving, uprooter of irreverence and planter of piety, the bold intercessor and advocate for our souls.

Stichos: With My oil have I anointed him. O the richness of the great wisdom of God!

O the providence of God! The holy relics of the martyred Orthodox king are entrusted to the Orthodox Church! Wherefore, let us now bow down with faith, invoking the crowned passion-bearer in prayer; and let us fervently offer thanksgiving unto Christ God Who hath given us such a treasure and doth ever show forth His mercy upon us.

Glory ..., in Tone III:

A valiant warrior who fought against incursions of the foe, thou didst array thyself yet more against the sinful passions; and, manifest as a glorious victor over both, clothing thyself with humble-mindedness as with a breastplate, thou didst render glory and honor unto Christ God.

Now & ever ..., Theotokion, in the same tone

In accordance with the will of the Father, through the divine Spirit thou didst without seed conceive the Son of God Who without mother was begotten before the ages of the Father. And for our sake thou didst give birth in the flesh to Him Who was begotten of thee with father, and with milk didst thou nourish the Infant. Wherefore, cease thou not to pray that our souls be delivered from misfortune.

Troparion, in Tone IV:

Celebrating the newly-established commemoration of the holy king Edward who shone forth of old in the virtues and suffered in his innocence, and bowing down before his precious relics, in gladness we cry out: truly wondrous art Thou in Thy saint, O God!

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 MATINS

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

Celebrating the newly-established commemoration of the holy king Edward who shone forth of old in the virtues and suffered in his innocence, and bowing down before his precious relics, in gladness we cry out: truly wondrous art Thou in Thy saint, O God! (Twice)

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, this Sedalion, in Tone VII:

Passing the time of the fast in spiritual endeavors, O Edward, thou didst prepare thy soul for a worthy meeting with Holy Pascha, the feast of feasts. But, deprived of thy life on earth of a sudden, thou didst glorify the resurrection of Christ in His kingdom, joining chorus with angels and the righteous, watching over thy people from the heavens.

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

Rejoice, O Virgin Theotokos, full of grace, haven and intercession for the human race; for from thee is incarnate the Deliverer of the world, for thou alone art Mother and Virgin, ever-blessed and most glorious. Entreat Christ God to grant peace to all the world.

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

Lo! spring hath blossomed forth on the earth, marking the end of winter; and the celebration of the spiritual spring, the resurrection of Christ, hath shone forth upon the world. But thy people, O king, are filled with grief, stricken by thine untimely end. Wherefore, make haste and speedily comfort them, revealing to them that thou dwellest in the kingdom of heaven with the risen Master, Who hath granted them to obtain thy sacred relics as a pledge of thy care for those who love thee; that, having recourse unto them in piety, they may receive gifts of healing.

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

O Theotokos, Bride unwedded, thou who transformed the grief of Eve into joy: we, the faithful, praise and bow down before thee, for thou hast led us up out of the ancient curse. Pray now unceasingly, O all-hymned one, that we be saved.

Polyeleos, and this Magnification: We magnify thee, O holy passion-bearer Edward the king, 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, this Sedalion, in Tone VIII:

Having endured death out of season, O blessed one, instead of the cup of treachery thou didst receive an un-quaffed cup of joy from the hands of the Savior. Now, therefore, delighting in the sight of Christ's most radiant countenance at His banquet, pray that those who honor thee, may from Him receive the kingdom of heaven.

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

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

Then the Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: The righteous cried, and the Lord heard them.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, § 106 [LK. 21: 12-19]

The Lord said unto His disciples: Lo, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk's, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

After Psalm 50, this sticheron, in Tone VI:

Though thou didst labor but a little while in the field of Christ, yet having labored without sloth, thou didst receive the promised payment from the hand of God, and didst show thyself to be a faithful steward. Wherefore, thou hast entered into the joy of thy Lord, and hast acquired boldness before Him, ever interceding for thy people.

Canon to the holy King Edward, the acrostic whereof is: "I hymn the memory of the pious King Edward", 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.

Edward the king, who shone forth in piety and was glorified by God with many miracles, let us hymn with songs of divine beauty.

Now let the land of Britain keep festival, and let the Orthodox Church be glad, glorifying the memory of the divinely wise king.

Having endured out of season a murder unjust. thou didst acquire boldness before God, O Edward. Wherefore, thou dost bestow healings upon those who honor thee.

Theotokion: The ranks of angels and the choirs of the righteous, monks and laymen, paupers and kings. together hymn the Theotokos.

ODE III

Irmos: Thou art the confirmation of them that flee to thee, O Lord. Thou art the Light of the benighted, and my spirit doth hymn Thee.

Born in accordance with the providence of God, that thou mightest shine forth in the virtues and show forth an example of piety unto thy people, thou didst bring to a good end the short course of thy life.

To Christ, the King of all, wast thou a good and faithful servant who increased the talent given thee by Him, O wise King Edward. Wherefore, thou didst enter into the joy of thy Lord.

Like unto Abel who was slain in his innocence, thou didst endure unjust murder; yet, deprived of thy transient life, thou dwellest now in the mansions of heaven.

Theotokion: The Virgin Theotokos, Queen of heaven and boast of earthly kings, unshaken pillar of the Church of Christ and unassailable rampart of the kingdom of God, let us unceasingly hymn.

This Sedalion, in Tone III:

As said the preeminent Peter, in every nation he that feareth God and worketh righteousness is accepted with Him; thus, from the ends of the earth, the saints and the righteous have entered into the kingdom of heaven. Wherefore, do thou also, O holy passion-bearer and king, having come from the West, meet with the holy Boris and Gleb, who shone forth from the land of Russia; for like thee, living righteously, they were unjustly slain out of cruel jealousy. And now, partaking together of everlasting joys, remember us who honor you and cry out: Truly wondrous in Thy saints art Thou, O God!

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

As an uncultivated vine, O Virgin, thou hast put forth the most comely Cluster which poureth forth the wine of salvation for us, gladdening the souls and bodies of all. Wherefore, blessing thee as the cause of good things, with the Angel Gabriel we ever cry out to thee: Rejoice, O greatly joyous one!

ODE IV

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

Emulating a lamb led to the slaughter, O holy Edward, thou didst not struggle against the malefactors who slew thee, but surrendered thy soul into the hands of God in a moment.

Celebrating thy joyous memory, we call thy wonders to mind, O Edward, for thou dost heal the leprous, the paralyzed and those who are blind from birth, by thy most bold supplication to Christ.

Desiring to glorify thee openly, Christ God bestowed healing power upon thy precious relics that, beholding the miracles worked thereby, the pious people might praise the Lord forever.

Theotokion: The divine prophets have announced thee, O Theotokos; the apostles have proclaimed thee; the martyrs have confessed thee, and the hymnographers and the venerable have hymned thee in songs of beauty divine.

ODE V

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

A divine light illumined the woman who was blind from birth when she touched thy body, O King Edward. Wherefore, her eyes were opened, and she glorified God and thine assistance.

Thy tomb was shown to be a well-spring of healings for all who had recourse to it and called upon thee in prayer, O king, entreating enlightenment and consolation.

Open thou the eyes of our hearts, O Edward who gavest light to the eyes of the blind woman, that we may perceive God's most wise providence concerning us, and glorify His power.

Theotokion: Let us not fall idle in our unceasing praise of her who is more honorable than the cherubim and beyond compare more radiant than the seraphim, gazing with the eyes of our minds upon her greatness;-and magnifying her loving-kindness with ardent heart and love divine.

ODE VI

Irmos: As Thou didst deliver the prophet from the subterranean abyss, O Christ God, in that Thou lovest mankind deliver me from my sins, and direct my life, I entreat Thee.

When the impious queen learned of the uncovering of thy relics and of the miracles which had come to pass, O Edward, she desired to fall prostrate in repentance before them; but the power of the Lord prevented her.

With other kings, thou didst bring glory to the heavenly Jerusalem, O Edward, laying at the feet of the Lord the twofold crown of kingship and martyrdom, and receiving fitting honor from Him.

Thou didst escape the vile pit of destruction, rendering justice and righteousness and feeding the wretched, claiming for thyself a throne of royal honor, O Edward most wise and right glorious.

Theotokion: May they who do not honor thee as the Theotokos be clothed with shame and confusion, denounced by all creation, which unceasingly doth hymn thee.

Kontakion, in Tone IV:

Celebrating the memory of the holy Edward today, and honoring his light-bearing relics, let us radiantly weave a wreath of hymns for the twice-crowned king and passion-bearer, crying out to him with fervor: Cease thou never to entreat Christ God, that He establish thy homeland in the Orthodox Faith!

Ikos: Lo! the fullness of time is come! Arise, ye Christian people, and, putting off your sackcloth, gird yourselves in gladness, heaping not ashes upon your heads, but joining chorus in God! For, behold! the righteous Judge, Who seeth all things, mindful of His mercies and compassions, and wishing to fill the dried-up well-spring of piety with life-bearing streams, hath disclosed unto us the relics of His favorite and passion-bearer, Edward the King, which for many years lay hidden beneath the earth; for when the tempest of persecution was raised against the saints of God by an impious king and the holy shrines were demolished by his henchmen, they were buried in the Convent of the Theotokos as a priceless treasure, and there they remained even until these days. But now, through the providence and good pleasure of God, the holy relics are once more given to the faithful, and again the light of Orthodoxy shineth forth in the land of Britain. Wherefore, adorn thyself, O London, thou city of kings! And all them who dwell therein, rejoice, crying out to the blessed King Edward, whom the King of kings would fain glorify: Cease thou never to entreat Christ God, that He establish thy homeland in the Orthodox Faith!

ODE VII

Irmos: O Lord God of our fathers, Who in the beginning founded the earth and established the heavens by a word: blessed art Thou forever!

Having fought against the foe, and battled the passions yet more, thou wast shown to be a victor over both; but surrendering in humility thou didst give glory unto God, crying out: Blessed art Thou, O God of our fathers!

The ranks of the angels and the choirs of the righteous, accompanying the holy king who is received into the kingdom of Christ, hymn God Who is wondrous in His saints, crying out: Blessed art Thou, O God!

Departing the sin-loving world out of season, thou didst reach the heavenly fatherland, O Edward, where thou dost pray unceasingly to the blessed God of thy fathers in behalf of thine earthly homeland.

Theotokion: Feared not the fiery furnace, the children who prefigured thee, O Virgin, cried out in gratitude for thee: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: The Lord Who was glorified on the holy mount and Who revealed the mystery of the Ever-virgin in the fiery bush, hymn ye and exalt supremely for all ages!

Celebrating the memory of the divinely honored king, and marveling at the wonders that have been wrought by his relics, rejoicing in God we cry aloud: Hymn ye the Lord, and exalt Him supremely for all ages!

Having vanquished all the wiles of Hades and put to shame the devisings of the impious, summoned to the heavenly kingdom thou didst chant, O holy king: Hymn ye the Lord, and exalt Him supremely for all ages!

Bowing down before thy precious relics and calling upon thy name in prayer, O Edward most God-loving king, we hymn the Lord and exalt Him supremely for all ages.

Theotokion: To men didst thou reveal Him upon Whom the angels dare not gaze. Reveal to us also His ineffable mercy, that we may exalt thee supremely for all ages.

ODE IX

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

Thou pourest forth healings and receivest the prayers of the faithful, earnestly praying for those who honor thy memory. Wherefore, O Edward, in thanksgiving we magnify thee.

Thy memory is glorious and thy rest is with the saints; for thou dost ever stand before the throne of God. Wherefore, we magnify Christ Who gaveth thee to His people as a new intercessor.

From the east even unto the west the Christian Faith doth reach. Wherefore, the saints of God are glorified throughout the world.

Theotokion: **T**hy kinswoman Elizabeth hath taught us to cry out to thee, O all-pure Theotokos: Blessed art thou among women, and blessed is Christ, the Fruit of thy womb, Whom we magnify unceasingly!

Exapostilarion:

Meet it was for thee, who beheld the unwaning light, to show forth thy first miracle through light, O most blessed king; for, lo! a heavenly light illumined the house wherein the ungodly had concealed thy body; and the eyes of the woman blind from birth were opened, and giving thanks unto God she cried out: Wondrous art Thou, O Lord, Who hast revealed to us Thy new favorite!

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

Thou coverest all the earth with thy radiant omophorion and dost embrace the whole world with thy love, O Theotokos, and receivest the prayers and entreaties of all who call upon thee, and dost help all before the throne of the Son; for He hath given thee to man as an intercessor forever.

At the Praises, these stichera, in Tone II:

Thou dost abide with pious kings in the heavenly kingdom, with the fasters and ascetics art thou praised, with the martyrs art thou glorified, and with all the righteous art thou blessed, O glorious Edward. Twice

Earnestly do we bow down before the shrine of thy relics, celebrating the commemoration of thine untimely demise; and mindful of the wonders worked thereby, we ask thine aid and assistance, O Edward, thou righteous king.

O thou who with the blood of thy martyrdom didst adorn thy royal vesture more than with purple and amethyst, and who hast received a crown of suffering from the hand of God: thou hast reclined at the banquet of Christ with His elect. Pray thou, O Edward, in behalf of our souls.

Glory ..., in Tone VI:

Lo! the time is shortened; judgment is at the gates! Lo! the souls of the slain cry out for the justice of God: How long, O Lord, dost Thou not avenge our blood? But they are admonished to wait with patience until the number of the saved is fulfilled and the mystery of iniquity is revealed. Then the Judge will come, Who will render unto each according to his deeds. And thou, O most blessed king, shalt receive the portion of the blessed. Wherefore, entreat Christ the Master, that we be vouchsafed a place at His right hand.

AT THE LITURGY:

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

Born in accordance with the providence of God, that thou mightest shine forth in the virtues and show forth an example of piety unto thy people, thou didst bring to a good end the short course of thy life. (Twice)

To Christ, the King of all, wast thou a good and faithful servant who increased the talent given thee by Him, O wise King Edward. Wherefore, thou didst enter into the joy of thy Lord.

Like unto Abel who was slain in his innocence, thou didst endure unjust murder; yet, deprived of thy transient life, thou dwellest now in the mansions of heaven.

When the impious queen learned of the uncovering of thy relics and of the miracles which had come to pass, O Edward, she desired to fall prostrate in repentance before them; but the power of the Lord prevented her.

With other kings, thou didst bring glory to the heavenly Jerusalem, O Edward, laying at the feet of the Lord the twofold crown of kingship and martyrdom, and receiving fitting honor from Him.

Thou didst escape the vile pit of destruction, rendering justice and righteousness and feeding the wretched, claiming for thyself a throne of royal honor, O Edward most wise and right glorious.

Theotokion: May they who do not honor thee as the Theotokos be clothed with shame and confusion, denounced by all creation, which unceasingly doth hymn thee.

Troparion, in Tone IV:

Celebrating the newly-established commemoration of the holy king Edward who shone forth of old in the virtues and suffered in his innocence, and bowing down before his precious relics, in gladness we cry out: truly wondrous art Thou in Thy saint, O 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 IV:

Celebrating the memory of the holy Edward today, and honoring his light-bearing relics, let us radiantly weave a wreath of hymns for the twice-crowned king and passion-bearer, crying out to him with fervor: Cease thou never to entreat Christ God, that He establish thy homeland in the Orthodox Faith!

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Harken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO TIMOTHY, § 292 [II TIM. 2: 1-10]

Timothy 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 laboureth 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 evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, 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 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 shall they blossom forth.

GOSPEL ACCORDING TO ST. LUKE, § 63 [LK 12: 2-7]

The Lord said: there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

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

THE 19th DAY OF THE MONTH OF MARCH
COMMEMORATION OF THE HOLY MARTYRS CHRYSANTHUS & DARIA
AT VESPERS

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

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

Having received the effulgence * of the knowledge of God, * thou didst illumine thy heart, O all-wise father, * didst expel the gloom of the mind's .deception, * and didst confess Christ, * the Lord of all Who assumed our flesh. * Hence, O most lauded Chrysanthus, * made strong by the power of the Spirit, * thou wast shown to be stronger than thy tortures.

Thou didst reckon the deceits of the enemy * and the burning of pleasures * to be like a spider's web. * And standing in thy gloomy dungeon * thou wast illumined with divine effulgence * and wast filled with noetic fragrance * while surrounded by the fetid stench; * and as a most excellent escort * thou didst bring to Christ as an undefiled bride * the woman who sought to defile thee.

Wounded by the most sweet love of the Creator, * thou didst utterly spurn all ungodliness; * and having betrothed thyself to Christ * by the many torments of thy body, * thou didst find within thyself a divine bridal chamber, * Daria of great renown, * thou divine receptacle of the Spirit, * adornment of athletes * and ornament of virgins.

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

O most immaculate Virgin Mother, * transform the infirmity and impotence of my soul * into might and power, * that with fear and love * I may keep and observe the statutes of Christ, * that I may avoid the unbearable fire, * and, ever rejoicing, * may inherit through thee * the legacy of heaven and life unsurpassed.

Stavrotheotokion: Beholding Christ crucified * Who loveth mankind, * His side pierced by a spear, * the all-pure one cried out, weeping: * "What is this that I see, O my Son? * How have the ungrateful people rewarded Thee * for the good things Thou hast done for them? * Dost Thou hasten to leave me childless, O most Beloved One? * I marvel at Thy voluntary crucifixion, * O Compassionate One!"

AT MATINS

Canon, the acrostic whereof is: "I honor thee, the golden flower of the martyrs", the composition of Joseph, 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.

Adorned with a crown brighter than any gold, O martyr, and shining with the beauties of martyrdom, thou standest before the Master, praying for us who honor thee, O right wondrous one.

Thou wast wounded with sweet desire for thy Creator, O martyr Chrysanthus, and disdaining the beautiful things of the world, thou didst give all the power of thy heart to Him Whom thou didst earnestly desire.

Armed with faith, thou didst cast down the crafty one who tried to lead thee into deception through the pleasures of a woman; and thou didst remain a precious vessel of purity, O Chrysanthus.

Theotokion: He Who is unapproachable in His divine essence showed Himself to be approachable, taking flesh from thee, O Virgin. And desiring Him, Daria suffered patiently, and hath been brought to Him as a bride.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and confirmation.

Thou wast gold tried by the fire of the emperor's tortures, O Chrysanthus, bearing the image of the sufferings of Christ.

Abandoning the fables of the rhetors, thou didst fish with the nets of the disciples of Him who manifestly madeth thee wise, O Chrysanthus.

Thou didst submit to thy spouse, who escorted thee to Christ as a bride, O most wise Daria, forsaking a fleshly lover for the sake of the precious Faith.

Theotokion: Jesus, Who was born of thy womb in the flesh, O Virgin, doth betroth to Himself Daria, the pure martyr, as a bride.

Sedalion, in Tone III: Spec. Mel.: "Awed by the beauty of thy virginity ...":

Thou didst desire most comely beauty and didst pass beyond visible beauty; and by thy truly golden words, O blessed Chrysanthus, thou didst lead to Christ the glorious Daria, who endured sufferings and put the torturer to shame. With her, be thou mindful of all of us who keep your memory with faith.

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

Incomprehensible and unapproachable is the awesome mystery of God wrought within thee, O divinely joyous Mistress; for, having conceived the Infinite One, thou gavest birth to Him wrapped 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: Thou didst willingly endure a violent death in crucifixion, O Compassionate One. And she who gaveth birth to Thee was wounded, beholding Thee. At her entreaties, take pity and save the world, O all-good Lord Who alone lovest mankind and takest away the sins of the world.

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!

The luminous rays of the Spirit and thy pure heart made thee wholly radiant, O martyr, who earnestly cried out: Glory to Thy power, O Lord!

The Creator arrayed thee in a garment of incorruption woven of divine grace from on high, O blessed one, and He kept thy body undefiled, and crowned thee as victor.

With courage of heart thou didst shake off carnal pleasures, delighting in the incomparable beauty of God; and thou didst complete the contest of thy martyrdom.

Thou wast deified by partaking of divinely wrought unity, O passion-bearer Daria, and, rejoicing, thou hast made thine abode in the mansions of heaven, as an undefiled bride of the Master of creation.

Theotokion: The Inconceivable One Who was incarnate of thee, O all-pure one, preserved thee a virgin even after birth giving, as thou wast before giving birth; and He led the martyr Daria to Himself.

ODE V

Irmos: Thou hast come, O my Lord, as a light unto the world, a holy light which turneth from the gloom of ignorance those who hymn Thee with faith.

Bound, thou didst destroy the malice of the enemy, O blessed one, holding thy mind above material things.

As a most sacred lover of purity, O all-lauded one, thou didst transform the ardent love of the maiden into love for the Lord.

Beholding the tyrant cast down and trampled underfoot, O all-blessed one, thou didst magnify the Master with joyous thought.

Theotokion: Who can describe thy mystery, O most pure one? For, in manner past understanding and recounting, thou gavest birth to God the Word in two essences.

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.

Light from heaven, surrounding thee, wholly illumined thee as thou didst hymn the Master of all when thou wast imprisoned in the darkest prison-cell, O ever-memorable Chrysanthus.

Having acquired thee, the glorious one, as a golden star by thine honored martyrdom, Rome is adorned with thy struggles and divine miracles, O martyr Chrysanthus.

Having shown thyself to the most comely Word as beautiful, all-comely and all-glorious, O martyr Daria, thou didst wed thyself to Him by all manner of bodily pangs.

Theotokion: The Virgin gaveth birth unto Thee, the most timeless Word, as a little Babe; and maidens that follow after her, desiring Thee, have been brought to Thee, the King of all, as brides.

ODE VII

Irmos: The children of Abraham in the Persian furnace, consumed with love of piety rather than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Thou wast the golden flower of the martyrs, and the assembly of athletes hath brought thee to Christ by thy divine words and miracles, O God-pleasing martyr. With them do we now faithfully call thee blessed.

With radiant glory Jesus illumined thee with divine fragrance, when thou hadst been imprisoned, naked, in a vile cell, O blessed one; Him didst thou most wisely love with pure thought.

Christ sent to thee a wild beast to be the protector of thy virginity; and it manifestly warded off the destruction of the impious when thou didst chant, O most lauded Daria: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: He who, in His divine essence, is uncircumscribable becometh circumscribed in the flesh, like us, within thy womb, O Virgin. Blessed art thou among women, O all-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!

Opposing the vain-minded one with steadfast thought, O blessed one, thou didst endure the laceration of thy body; and though burned with torches, thou didst remain unconsumed, O Chrysanthus, chanting with the three youths: Bless the Lord, all ye works of the Lord!

Adorned with the wisdom of Christ, thou didst expose the insolence of the mindless as foolish. And thou didst put to shame the mind of the deceiver who led Eve astray, O wise one, ensnaring his instrument by thy piety; and didst lead her to God as a bride chosen for her faith.

With oneness of soul ye avoided carnal intercourse and showed yourselves to be pure vessels of the Almighty; and ye have been borne into the temple of heaven, O athletes, chanting unto Christ: Bless the Lord, all ye works of the Lord!

Having mastered the carnal passions by the will of God, Chrysanthus and Daria reduced the fire of torments to ashes by the dew of the Spirit, and have received crowns of life, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **G**od found thee, the undefiled one, like a rose amid the thorns of life, O all-pure one; and He madeth His abode in thy pure womb, and hath filled the world with mystical fragrance, crying: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **Christ, the Cornerstone not cut by the hands of men, Who hath united two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.**

When thou didst utter divine discourse, the army of God appeared before thee, delivering thee from vile deception. Slain by the sword, the martyrs offered themselves as unblemished sacrifices unto Him who, for our sake, was slaughtered like a Lamb.

Ye were seen to be like lambs in the midst of wild beasts, O athletes, preaching the incarnation of God Who condescended even to take our flesh upon Himself; and in godly manner ye inherited an end without pain through your pangs.

Today the city of Rome doth splendidly summon every city and land to celebrate your divine sufferings and struggles, O holy ones, offering them forth as a complete and immaterial banquet.

Ye were bound to immeasurable glory, O martyrs Chrysanthus and Daria; and ye stand before the almighty Word as ones crowned, praying in behalf of us who ever call you blessed.

Theotokion: **E**very mind and heart that pondereth thine incomprehensible birthgiving doth tremble, O Maiden; for thou didst bear God the Word in thy womb, Who through thee delivereth those who honor thee from all necessity.

THE 20th DAY OF THE MONTH OF MARCH

COMMEMORATION OF OUR FATHERS SLAIN IN THE MONASTERY OF ST. SABBAS AT VESPERS

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

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

Loving the ultimate Goal of desire utterly, * O venerable ones, * ye did account the beauties of life to be but dung; * and through vigil and prayer, * through rain and burning heat, * ye acquired those things which alone are lasting; * and having dwelt together as one, * by grace were ye shown to be * dwellers with the angels.

Beaten with staves, * stoned with rocks, * cut down with swords, * ye did not break your oneness of mind, O martyrs, * bound together by love and fraternal desire; * yet, slain together, * your members cut off, O passion-bearers, * ye have set yourselves upon the altar of God * as unblemished sacrifices.

Consumed by fire, * laid waste by suffocation, * ye committed your souls into the hands of the King of all * as unblemished sacrifices, O glorious martyrs; * ye have joined yourselves to the choirs of the incorporeal powers, * and inherited everlasting glory. * Pray ye unceasingly, * that they that praise you * may also have a share therein.

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

O Virgin who gavest birth * unto God my Savior, * grant me the choice and saving remedy of repentance: * a torrent of tears, * and thought of the dread and awesome hour * of the impartial judgment; * that by thy supplications * I may escape fearsome torment * and receive grace divine.

Stavrotheotokion: **W**hen she beheld Thee * nailed to the Cross, O Lord, * the ewe-lamb, Thy Mother, * marveled and cried aloud: * "What is this that I see, * O my Son most desired, * wherewith the disobedient and iniquitous assembly hath recompensed Thee, * which enjoyed thy many wonders? * But glory to Thine ineffable descent, O Master!"

AT MATINS

Canon to the venerable martyrs, the acrostic

whereof is: "With hymns I glorify the martyrs who shared one way of life," the composition of Stephen the Sabbaite, in Tone VIII:

ODE I

Irmos: O ye people, let us send up a hymn to our wondrous God, Who freed Israel from bondage, singing and crying out a hymn of victory: We shall chant unto Thee Who alone art Master!

Unto me who desire to praise the divinely crowned multitude of Thy sacred martyrs with hymns, O Christ, through their entreaties grant light from Heaven, that I may raise a divinely crowned hymn.

Having fled the world of deadly pleasures, O ye that are most rich, ye cast off defilement of the flesh and spirit; and having lived angelic lives, ye have passed on to a dwelling place on high.

Manifestly ordering your members and senses in accordance with the law of the Spirit, ye showed yourselves to be temples dedicated to God, O God-bearing martyrs; for Christ made His abode within you.

Having left corruptible wealth behind on earth and disdained the beautiful things of life like a dream, O saints, pleasing Christ ye have now received the unshakable kingdom.

Theotokion: Thou hast been shown to be the noetic ladder which Jacob, the chosen one of God, beheld, and from whence by His ineffable Word the Incorporeal One passed Who, in manner past recounting, became flesh through thee immutably, O Theotokos.

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.

Having sanctified your whole blameless life, O martyrs, ye truly offered yourselves up to the all-seeing God as divine immolation-s; and have received perfect crowns.

As dedicated disciples of the God-bearing Sabbas, desiring to withdraw from the tumults of the world, ye attained unto everlasting life, unerringly treading the path of tribulation.

Having cultivated the seed which was the word of God sown within you, and watered it abundantly with streams of tears, O venerable ones, bearing fruit ye have offered grain unto God an hundredfold

Theotokion: Having dwelt in the Virgin corporeally, O Lord, Thou didst appear as a man, as it befitteth Thee to be seen; and Thou hast shown her to be the true Theotokos and help of the faithful, O Thou Who alone lovest mankind.

Sedalion, in Tone VIII: Spec. Mel.: "That which was mystically ordered ...":

Having mortified the fiery assaults and movements of the passions, O God-pleasing fasters, following the steps of God Who alone hath wrought all things, beaten, slain and cut down with violence by slaughter at the hands of barbarians, ye offered yourselves up to Him as living and hallowed sacrifices.

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

O thou that art full of divine joy, pure and blessed one, with the powers on High, the archangels and all the incorporeal ones, beseech Him that was born of thee for the lovingkindness of His compassions; that before the end He grant us forgiveness, cleansing of our sins and amendment of life, that we may find mercy.

Stavrotheotokion: Ever protected by the Cross of thy Son and God, O Virgin, we vanquish the assaults and wiles of the demons, hymning thee who art truly the Theotokos; and all generations bless thee with love, O all-pure one, as thou didst foretell. Wherefore, by thy supplications grant thou remission of our offenses.

ODE IV

Irmos: Thou didst mount Thy steeds, Thine apostles, O Lord, and didst take their bridles in Thy hands; and Thy chariot became salvation unto them that sing with faith: Glory to Thy power, O Lord!

Beholding the invincible martyrs, adorned with divers virtues, persevering in the waterless desert, the enemy became inflamed with wickedness, and, imbued with hatred, prepared himself for an assault upon you.

The evil serpent, having rooted deception for this purpose within his disciples, instructed the barbarian tribes in the slaying one of another; whereby he strove to drive the venerable from the desert.

The enemy of the righteous, having savagely gathered to him them that were round about him, was unable to drive the invincible ones away; and, vanquished invisibly, he arrayed himself against them visibly.

Full of poison and rage, the prince of wickedness and his warriors launched themselves, descended like wild beasts upon the blessed ones, and spilled torrents of their blood by inflicting upon them unbearable wounds.

Those whose hope was on earth sought for transitory things: a treasure of corruptible gold; but, rendered steadfast, the valorous ones, placing their trust in heaven, cried out: Glory to Thy power, O Lord!

Mercilessly, like wild beasts, they tortured the venerable ones with staves, sword and stoning, commanding them to tell where their choice treasures were hid; but they all remained steadfast through the law of love.

Theotokion: **O** Virgin and Mother, thou art the adornment of the apostles, the confirmation of the holy martyrs, the boast of the venerable, and the salvation of them that sweetly chant with faith: Glory to Thy power, O Lord!

ODE V

Irmos: **Why hast Thou turned Thy face from me, O Light unwaning? Why hath a strange darkness covered me, wretch that I am? But turn me to the light of Thy commandments, and guide my steps, I pray Thee!**

The venerable ones, having learned the union of the perfection of love, laid down their lives for their friends, taught by Thee, O Savior, emulating Thy voluntary passion more than other men.

O Christ Who wast of Thine own will born in the flesh, in manner far surpassing nature they showed themselves to be mightier than death at Thy command; for, having been brought together by Thy law, the divinely-wise right laudably made haste to die for their friends.

Having sprinkled your souls with the noetic hyssop of baptism, ye were straightway sprinkled with your blood, O venerable ones; and tried like gold in the rushing of the fire, ye became a pleasing and sweet-smelling sacrifice unto God.

Theotokion: **H**aving acquired maternal boldness before thy Son, O all-pure one, disdain not forethought for thy kin, we pray, that we may set thee alone before the Master as the merciful cleansing of Christians.

ODE VI

Irmos: **From the depths of sin did I cry unto the Lord Who can save me, and He led my life out of corruption, in that He is the Lover of mankind.**

The favored ones of Christ did not fear the threats of the barbarians; for they continually made their life a training for death.

Thinking to enrich themselves, the impious mercilessly tortured the non-acquisitive ones; but they, having cast aside corruptible things, acquired incorruptible things.

Invested with invincible power, the athletes of Christ vanquished the noetic destroyers and the insolence of the barbarians.

Theotokion: **A**s on a light cloud did the reigning Lord come upon thee, O all-immaculate one, to cast down the works of the Egyptian hands.

Kontakion, in Tone IV: Spec. Mel.: "Having "been lifted up ...":

Having manifestly disdained the pleasure of earthly and corruptible things, and chosen a life in the desert, despising the most beautiful things of this world and food which passeth away, O all-blessed ones, ye hence were accounted worthy of the kingdom of heaven and make merry with the choirs of martyrs and fasters. Wherefore, honoring your memory, we earnestly cry out to you: Deliver us from tribulations, O fathers!

ODE VII

Irmos: Having quenched the most pernicious power of the Chaldean furnace by the appearance of the Angel Who had descended into it, the youths cried out to the Creator: Blessed and praised art Thou, O God of our fathers!

The hostility of the hordes of adversaries, visible and invisible, grew weak at the sight of the martyrs in their wounds who were chanting: Blessed and praised art Thou, O God of our fathers!

Having wed themselves to Thee, O Christ, casting aside kin and homeland and wealth, wounded with desire for Thee, they that fled to Thee for refuge loved Thee Who alone existest, O our Deliverer, God of our fathers!

The bloodlust of the barbarians did not alter Thy lovers of desert service, O Christ; for they did not fear those who slay the body, holding fast to Thy commandment as an immovable foundation.

Having turned their desire from the world to Thee and armed themselves solely against the spirit of sin, Thy favored ones pleased Thee, embraced by most wise thought, O Lord Christ.

O martyrs, receiving within you the law writ upon the tablets of your hearts, ye preached the One God in Trinity, crying out to Him: Blessed and praised art Thou, O God of our fathers!

Theotokion: O ye that walk in the light of the Lord, come, let us hymn the divine portal of the King of kings, pure Mary who is truly the Theotokos, for she is the hope of our souls.

ODE VIII

Irmos: The divinely struck harp of piety sounded forth a different hymn than the instruments of impiety: O ye works of the Lord, bless Christ forever!

The equals of the angels, vying with the ranks of heaven, standing all night in vigils, sang: All ye works of the Lord, bless Christ forever!

Taking up their cross, with all their heart the martyrs followed after Thee, the Master, chanting: All ye works of the Lord, bless Christ forever!

Having purified body, soul and spirit equally, consumed in the fire, O fathers, ye offered yourselves up as whole-burnt offerings to God, exalting Christ supremely for all ages.

Trinitarian: Let them that utter blasphemy, saying that Thou Who art indivisible art in two hypostases, be put to shame as ones who honor a godhead of four persons; for we worship Thee alone as One of the divine Trinity.

ODE IX

Irmos: Heaven is struck with awe, and the ends of the earth are amazed that God hath appeared to man in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as Theotokos.

Having trained themselves in divers ways and overcome the machinations of the ruler of this world, the fasters, like athletes, put to shame the malice of the barbarians, enduring their assaults. Wherefore, they received twofold crowns from the just Judge of the contest.

Leading a life of fasting in caves and caverns, O blessed ones, ye were confined within a narrow cave in a lightless defile; and dyed with your own blood, consumed by fire and cruelly suffocated by smoke admixed with steam, ye were shown to be the victors.

We hymn your feats which transcend nature, whereby ye contended against sin, youthfully opposing it as warriors of Christ, O glorious ones; for right gloriously did ye overcome it. And now, standing before the Most High with the ranks of the saints, remember ye us.

Arroyed in the heavens with thrice-radiant splendor, as dutiful children of Sabbas your father and instructor, O blessed ones, pray in behalf of us your fellow disciples and chanters, that general peace be granted to the Churches and salvation to our souls.

Theotokion: As Mother of the Deliverer, O all-pure one, thou hast once more summoned us who have rejected the life of heaven and wretchedly fallen into death; and thou hast vouchsafed us to make haste again to our first homeland. Wherefore, we unceasingly magnify thee, O Mother of God.

THE 21st DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR VENERABLE FATHER JAMES THE
CONFESSOR, BISHOP OF CATANIA

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

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

Desiring good repute * which is eternal * and in no wise passeth away, * thou didst disdain glory * which is transitory and perishable; * and, taking up thy cross, * thou didst follow after the Crucified * and didst make thy flesh submit by feats of fasting. * Wherefore, we celebrate thy memory, O James.

Crucified to the world and the passions, O father James, * thou didst preserve thy soul * undefiled and pure? * untainted by base traits, * taking wing to the heavens in mystic visions. * Therein, as a true friend of Christ, * as a most faithful favorite, * thou didst set forth thy life, O venerable one.

Innocent, guileless, * merciful and full of brotherly love, * humble-minded and meek, * full of love, * adorned with almsgiving, * gifted with patience, * bedight with faith and hope, * ornamented with prayer, * and shining sacredly with divine splendors, * wast thou shown to be, O ever all-memorable one.

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

Take away the defilement of my passionate heart, * O most hymned Theotokos; * cleanse thou all the wounds and befoulment thereof * which cometh from sin, O pure one, * and halt the wavering of my mind; * that I, thy wretched and unprofitable servant, * may magnify * thy power * and thy great assistance.

Stavrotheotokion: **T**he pure one, beholding * Christ, Who loveth mankind, crucified, * His side pierced by a spear, * cried aloud, weeping: * "What is this, O my Son? * How have the people bereft of grace rewarded Thee * for the good things Thou hast done for them? * And dost Thou make haste to leave me childless? * I marvel, O Compassionate One, * at Thy voluntary crucifixion!"

AT MATINS

The Canon, the composition of Ignatius, in Tone IV:

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.

Receiving the effulgence of the Trinity in thy soul, O James, thou didst forsake the dark deception of the world and didst receive transcendent glory.

Shouldering thy cross, O venerable one, thou didst follow after the Crucified; and having struggled in monasticism most wisely, thou didst cause the passions to dry up through abstinence, O father.

From thine infancy thou wast a vessel containing the gifts of the Spirit, and a citizen and heir of the heavenly Sion, O blessed James.

Theotokion: O Maiden, thou gavest birth unto the one infinite God of all Who in His goodness becometh finite within thee. Him do thou entreat, that He save them that hymn thee.

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.

Thy life was beautiful, thy discourse seasoned with the salt of love, thy heart right compunctionate, O divinely wise one; wherefore, with faith do we call thee blessed.

In honoring the divine image of Christ Who revealed Himself in the flesh for our sake, O father, thou didst endure persecution, tribulation and sorrows, O most blessed one.

Mortifying sin, thou didst offer thyself to the Lord as a pure sacrifice; and as a lawful hierarch thou didst offer Him un-bloody sacrifices.

Theotokion: Thee, O Virgin, do we truly call the golden censer, the jar of manna, the divine mountain and the all-beauteous palace of God.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

Forsaking the world and manifestly reducing the flesh to submission by abstinence, O all-blessed James, whence thou didst have the holy anointing of the priesthood; and now thou hast passed on to the immaterial choirs, praying for all of us who praise thee.

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

O Bride of God who alone gavest birth unto the Creator of all, who alone hast adorned mankind with thy birthgiving, deliver me from the snare of the false enemy, and set me upon the rock of Christ's will, earnestly entreating Him to Whom thou gavest flesh.

Stavrotheotokion: As she beheld Thee uplifted upon the Cross, O Word of God, Thine all-pure Mother exclaimed, lamenting maternally: "What new and strange wonder is this, O my Son? How canst Thou, the Life of all, taste death, desiring to give life to the dead, in that Thou art compassionate?"

ODE IV

Irmos: I have heard report, O Lord, of Thy dispensation, and have glorified Thee Who alone lovest mankind.

In mortifying the pleasures of the body with night-long entreaties, thou didst show thyself to be a perpetual lamp of dispassion, O venerable one.

Ever laving thyself with streams of tears, O all-blessed one, thou didst show thyself to be a pure receptacle for the Holy Spirit.

A holy hierarch humble and meek, sympathetic, guileless and chaste, wast thou, O venerable one.

Theotokion: O Mistress who knewest not wedlock, who conceived God in thy womb, deliver all from temptations and grief.

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.

Desires for glory, which are truly eminent among men, didst thou abominate most manifestly, O venerable father; and thou wast a beacon, shining with the radiance of humility of mind

With much abstinence and in diligent vigil, prayer and the endurance of evils, didst thou seek God, Who hath translated thee to the mansions on high.

Thou didst stand, O holy father, divinely wise James, exercising thyself in night-long prayers, receiving divine rays through the eye of thy soul.

Theotokion: In that thou art sympathetic, O all-pure one, who gavest birth ineffably unto Him Who was wounded in the flesh on the Cross, heal thou my heart which hath been wounded by the assaults of the evil one.

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!

The streams of thy tears dried up a sea of grievous sufferings, O venerable one, and brought heavenly consolation for thy precious soul.

Guileless, meek, harmless, venerable, sweet, humble-minded, serene and full of enlightenment, wast thou, O all-glorious father.

Thy memory, O father, hath been glorified with that of the divine pastors, as that of a good shepherd, O wise pastor James, in that thou didst tend thy flock in holiness.

Theotokion: He Who by His will created all, in His good pleasure made His abode within the womb of her who kneweth not wedlock, honoring those who have been sick with corruption with incorruption, in that He is full of lovingkindness.

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!

Much persecution and inexorable trials didst thou endure, vanquishing the iconoclasts, shining forth in Orthodoxy, illumining all who watched, and crying out, O James: O God of our fathers, blessed art Thou!

Mindful of the awesome coming of Christ, thou didst pass all thy life in compunction, O blessed one, until thou didst find complete cleansing of transgressions, eternal consolation, true enlightenment and ineffable glory.

In meekness of soul thou wast shown to be a lamb of Christ the Shepherd, and, guided by Him, thou becamest known as a shepherd of the reason-endowed sheep in the Spirit, O father, chanting ever with them: O God of our fathers, blessed art Thou!

Theotokion: O glorious Virgin, pure one who hast not tasted wedlock, O blessed one, thou restoration of the fallen and deliverance of sinners, save me, a prodigal! Save me who criest out to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

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

Thy most pure mind, illumined with divine purity, didst thou consciously turn away from the darkness of the demons and the gloom of the passions, O venerable one, crying out: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

With a rain of incessant tears didst thou quench the fiery darts of the enemy, O wise one, and, kindled with the love of Christ, thou didst utterly consume the rife thorns of the pleasures, O most blessed one.

By thy supplications, O all-wise one, from temptations and tribulations preserve thou this flock, which thou hast gathered together by thy teachings, and who with faith celebrate thy sacred and honored divine memory which is full of light.

Theotokion: O Virgin Theotokos who, being a fountain of life, gavest birth unto the Water of life: Water my soul which is wasting away in the flame of sin, that I may glorify thee for all ages.

ODE IX

Irmos: O ye faithful, let us with hymns magnify in oneness of mind the Word of God, Who from God cameth 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.

After manifold labors and countless pangs, after fasting and sorrows, thou didst truly find rest in a harbor, laden with the celestial riches of divine virtues, O most sacred father, thou adornment of the venerable.

A lamp of discernment, a throne of sensibility, guileless, meek, merciful and right compassionate wast thou; and having lamented and watered thy couch, as David said, with him be thou mindful of all that honor thee with faith.

O James, we honor thee as a wise hierarch, as a star of the day, as a temple of the Spirit, as a rose full of mystic fragrance, as a tree of lofty branches, as one who sharest in eternal glory.

Torrents of tears sent down upon the soil of thy heart in abundance truly caused ripe grain to grow which nurtureth the souls of them that ever honor thee with faith, O divinely wise hierarch, James our father.

Theotokion: Have pity, have pity on me when Thou wilt judge me, and condemn me not to the fire, neither disdain me in thy wrath! The Virgin who gaveth birth to Thee, O Christ, entreateth Thee, together with the multitudes of angels, the venerable and the martyrs.

THE 22nd DAY OF THE MONTH OF MARCH
COMMEMORATION OF THE HOLY HIEROMARTYR BASIL, PRIEST OF THE
CHURCH OF ANCYRA
AT VESPERS

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

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

Adorned with the vesture of the priesthood, * thou didst serve God like an angel, * offering sacrifice unto Him Who appeared in material flesh for our sake, * O Basil of great renown, * wherefore, thou wast slaughtered like a perfect lamb, * wast a pure sacrifice, * and hast now been offered up * upon the altar of heaven. * For which cause, with joyful voices * we ever call thee blessed, crying out to thee: * Pray thou unceasingly, * that our souls be saved!

When thy skin was flayed off * by the unjust judge, * thou didst endure pangs, * looking forward to an end without pain, O glorious one, * and to the honors prepared for those who suffer; * and, tempered in fire like steel, * thou becamest a well-forged sword of heaven, O most blessed one, * cutting down all the hosts of the enemy. * Wherefore, rejoicing, every nation of the pious * doth honor thee today, * O valiant minded athlete, * right glorious Basil.

Adorned with divine wounds, * bound, thou didst hasten from city to city, * thereby binding the tyrant * and setting aright the steps of thy feet; * and when thou didst enter the city of Caesarea, * wherein thou didst receive thy blessed end, * thou didst straightway ascend, crowned, * to the city of heaven. * And now thou standest * before God the King. * Him do thou entreat, * that He save and enlighten our souls.

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

In that I have fallen, accursed, * into the abyss of many falls * through my despondency and slothfulness, wretch that I am, * I am now held fast by doubt and despair. * Be thou to me help and cleansing * and salvation, O all-pure one, * bestowing upon me most compassionate consolation. * Thee do I beseech, * and to thee do I pray; * and I fall down and cry out to thee with faith: * Let me not utterly become * a joy to the deceiver!

Stavrotheotokion, in the same melody: "**W**eep not for me, O Mother, * beholding thy Son and God * hanging upon the Tree, * Who hath suspended the earth without support upon the waters * and hath fashioned all creation; * for I shall arise and be glorified, * and I shall crush the kingdom of hell with might * and destroy its power; * and I shall deliver the prisoners from its malice, * for I am compassionate, * and shall lead them to my Father, * in that I love mankind."

AT MATINS

Canon of the hieromartyr, the acrostic whereof is: "I praise thy pangs, O great martyr", the composition of Joseph, in Tone VI:

ODE I

Irmos: Israel, having traversed the deep on foot as on dry land, beholding the tyrant Pharaoh drowned, cried out: Let us chant unto God a hymn of victory!

The glorious Basil, ardently loving the glory of Thy kingdom, O King of all, suffered on earth. Through him vouchsafe us the kingdom of heaven.

Thy right laudable life, honorable manner of living, and the steps of thy struggle showed thee to be an heir of God and made of thee a citizen of heaven, O glorious one.

Having made thyself subject to the Lord, O all-wise one, thou didst subdue the enemy by thy good life and trample him underfoot, doing splendid battle with him, O martyr Basil.

With the outpouring of thy blood thou didst truly drown the whole army of the noetic Pharaoh; and thou didst hasten to the land where the cloud of athletes ever rejoiceth, O wise one.

Theotokion: He Who is the only-begotten of the Father made His abode in thine all-pure womb as He desired; and He becometh man, wishing to save men in His goodness.

ODE III

Irmos: None is as holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Suspended aloft like a lamb upon a tree, O most blessed one, thou didst endure laceration with steadfast intent and didst lay low the assaults of the enemy by the power of the divine Spirit.

Thou wast shown to be most comely of soul and body with the beauties of thy wounds, O martyr, uttering cries of thanksgiving to the Judge of thy contest with a pure mind.

Seeking great renown, O wise one, thou didst endure great struggles with most wise demeanor, and didst bring down him who doth ever greatly vaunt himself.

Imprisoned in a dungeon as a godly observer of the precepts of God, O divinely wise one, thou hast opened the path of doctrine unto the faithful, which leadeth to the broad plain of understanding.

Theotokion: Isaiah, perceiving thy conception from afar, O Maiden, declared it, crying out: Lo! a Virgin shall conceive God in her womb!

Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ...":

Thou wast the adornment of the Church, the might of piety and the destroyer of impiety, O Basil; and, having endured tortures like one of the incorporeal ones, thou didst join the incorporeal ones, rejoicing, O glorious martyr. Entreat Christ God, that He grant our souls great mercy.

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

Taking flesh in thy womb without separating Himself from the divine Essence, the one Lord remained God while becoming man, preserving thee, His Mother, an 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 hanging upon the Cross, Who had sprung forth from her without pain, 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: **Christ is my power, my God and my Lord, the honored Church doth chant in godly manner, crying out with a pure mind, keeping festival in the Lord.**

Beholding thy divine countenance luminous with spiritual radiance, O martyr, the ungodly one marveled; but as a servant of darkness he was mindlessly insane.

Adorned with higher wisdom, thou didst make fools of the pagan sages with the power of God; and having suffered patiently, thou didst receive a crown of victory.

The Word Who was stretched out upon the Cross and bestoweth dispassion upon the faithful by His sufferings, O Basil, strengthened thee when thou wast stretched out and all thy members severed.

"I will not sacrifice to demons; neither do I fear death nor any form of torment! I confess the one God Who is known in Trinity!" the sacred Basil cried out.

Theotokion: **I** hymn thee, the greatly hymned one, O Mistress; and I bless thee, O Virgin, because of whom all men have been blessed and have been truly delivered from the ancient curse.

ODE V

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 all forth from the darkness of sin.**

Desiring to bear the yoke of the Lord most light, thou wast bowed down beneath the weight of irons, O martyr, yet didst humble the neck of the proud enemy who raged against the Creator.

Gladly loaded down with iron chains, O martyr Basil, thou didst hasten from place to place, adorned with them as with jewelry; and thou didst gladden the Judge of thy contest.

With the streams of thy blood thou didst truly dye for thyself a robe of royal purple, O glorious martyr; and adorned with the crown of victory, thou reignest with Christ, rejoicing, O Basil.

Made steadfast by the grace of the Cross, savagely persecuted thou didst endure the long and cruel road, chanting: "Adorned and rejoicing, O Word, I tread the path of thy testimonies!"

Theotokion: **W**ith hymns let us honor the only Theotokos, who is more exalted than the cherubim, higher than the heavens, greater than creation, the protection of the wise martyrs.

ODE VI

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

Elevated by thy sufferings, thou didst cast down the enemy, O great and glorious martyr; and crowned with the wreath of victory, thou didst pass over to God at the end of thy sufferings, O right laudable one.

Emulating Him Who stretched out His hands on the Cross for thy sake, O wise martyr, thou didst patiently endure laceration, lifted up upon a tree, wounding the deceiver with thy wounds.

Bound for Christ, O Basil, thou didst bind the incorporeal enemies; and loosed from the flesh, thou didst utterly destroy their evil works with divine grace.

Theotokion: **I** hymn thee, O most hymned one, whom the armies of the ranks of heaven do hymn; and I beseech thee: heal thou the sufferings of my soul, O pure one, and free me from everlasting fire.

Kontakion, in Tone VIII: Spec. Mel.: "To the chosen ...":

Running thy race lawfully, thou didst keep the Faith, O hieromartyr Basil; wherefore, thou hast been counted worthy of crowns of martyrdom and hast shown thyself to be an unshakable pillar of the Church, confessing the Son as equally unoriginate with the Father and the Trinity as indivisible, Whom do thou entreat, that those who honor thee be delivered from misfortunes, that we may cry out to thee: Rejoice, O divinely wise Basil!

ODE VII

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

Shining with the radiance of divine grace, thou didst pass through the darkness of torments as one who shareth in the never-waning day, O wise one; and thou didst cry out: Blessed art Thou, O God of our fathers!

Thy heart, founded firmly upon the rock of divine understanding, O wise athlete, was not shaken by the winds of temptations, crying out to the Deliverer of all: Blessed art Thou, O God of our fathers!

Foolishly, the tyrant commanded that the soles of thy feet be flayed, O glorious one, yet, seeing thee enduring like one of the incorporeal ones, he in no wise understood how to cry: Blessed art Thou, O God of our fathers!

Burning in the furnace of torments, thou didst shine like gold; and as a model of the divine sufferings, O wise Basil, thou didst cry out: Blessed art Thou, O God of our fathers!

Theotokion: **K**nowing thy virginity to remain incorrupt after giving birth, O Virgin, thou didst cry out to our Savior and God Who was born of thee in manner past understanding: 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 willest. Thee do we exalt supremely for all ages.**

Intent wholly upon God, thou didst account the pangs of the body to be as a dream; and hence, rejoicing, thou didst pass over to the blessed life which is without pain, O martyred athlete.

Strengthened by the love of the Almighty, thou didst mightily endure the laceration of thy body, and dost choke him who is mighty in malice with the streams of thy blood, O thrice-blessed Basil.

With hymns let the great Basil be praised: the royal adornment of the Church of Christ, the steadfast martyr, the model of the sufferings of the Savior, the confirmation of the faithful.

At thine end, O martyr, thou wast vouchsafed to obtain supernatural glory and never-waning light, the kingdom of heaven, an imperishable crown, life devoid of grief and ineffable joy.

Theotokion: **T**hrough thee, O all-pure and divinely joyous one, hath the human race been vouchsafed salvation; for thou alone gavest birth for us to the Savior, Whom we exalt supremely for all ages.

ODE IX

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

Released from the flesh, O thou who art most rich, thou wast vouchsafed to behold the beauteous splendors of the saints; and thou didst join the angelic armies, ever chanting with them: Holy, holy, holy art Thou, O all-accomplishing and omnipotent Trinity!

Seen as a light, as a great sun in the sky of the Church of Christ, O most blessed one, thou dost illumine the souls of all who praise thee with the radiant effulgence of thy sufferings and the divine splendors of thy miracles.

Thou didst adorn thyself most gloriously with the beauties of sufferings, O divinely wise athlete, and dost stand before our comely Christ, wearing now a crown of righteousness. Wherefore, rejoicing, we the faithful honor thee.

The earth hath been hallowed by the divine burial of thy sacred and divine body, O Basil; and the souls of the righteous leap with joy, having thy spirit in their midst, O blessed one. Be thou mindful of us who remember thee with them.

Theotokion: Awesome is the image of thy birthgiving, O Virgin, for God, being born, becometh incarnate. Him do thou entreat, that He deliver from dread torment all of us who with sure faith honor thee, O pure Mother who knewest not wedlock.

THE 23rd DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE MARTYRED MONK NICON AND TWO
HUNDRED OF HIS DISCIPLES MARTYRED WITH HIM
AT VESPERS

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

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

With the bit of abstinence * thou didst curb the pleasures of the body * and the recalcitrance of the flesh, O blessed one, * vanquishing the full force of the enemy * with the power of the Spirit, * as one who art brave. * Hence, thou wast a leader of monastics, * who ever followed * thy most wise and divine preaching, * O Nicon.

Shining forth from the East * like the sun, O most glorious one, * thou didst bring light to the whole world * with the radiance of miracles, * guiding the choir of thy luminous disciples like a star. * With them thou didst suffer mightily, * beheaded by the sword, * and placing your souls * in the hands of the King and Master of all.

Neither starvation, nor tribulation, * nor nakedness, nor wounding, * nor a truly violent death * were able to separate you from the love of God, O right wondrous ones; * but, following the Shepherd, * like sheep led to the slaughter, * from the West ye reached * the never-ending rest of the heavenly kingdom, * O crown-bearing athletes.

Glory ...; Now and ever ..., Theotokion, in the same tone and melody:

O all-holy Bride of God, * deliver thou my lowly soul * from condemnation and grievous transgressions, * and by thy supplications release it from death, * and grant that I may receive the justification * on the day of trial * which the councils of the saints have received. * Before the end show me to be cleansed * by repentance and the shedding of tears.

Stavrotheotokion: As she beheld Thee * nailed to the Cross, O Lord, * the ewe-lamb, Thy Mother, marveled * and cried out: "What is this that I see, * O desired Son? * What are these things wherewith the faithless and iniquitous assembly hath recompensed Thee, * they who have enjoyed Thy miracles? * But glory to Thine ineffable condescension, * O Master!"

AT MATINS:

The Canon, the acrostic whereof is: "I hymn thee, the namesake of victory, O blessed one," the composition of Joseph, 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.

Having conquered him who is crafty in wickedness with ascetic struggles, thou wast crowned with the beauties of martyrdom; and now thou standest before God, O venerable Nikon, praying for us who honor thee.

Strengthened by the might of Him Who hath given us strength in our weakness, O blessed one, thou didst contend first in battles, and then, as a victor, didst hasten to receive Christian baptism.

The most blessed regiment of thy disciples is adorned with martyrdom, enlightened before with fastings; and by struggles redoubled they wove far themselves twofold wreaths of victory, O wise one.

Theotokion: The portal of the descent to us of Thee, the East, O Lord, supernaturally gaveth birth to Thee in two natures, to Thee Who art uncontainable, Who art mystically called the East, the Sun and Light.

ODE III

Irmos: Thy Church doth rejoice in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and consolation!

Surrounded by a spiritual army, O martyr of Christ, thou didst equip the divine army for feats of suffering.

Having first crucified the flesh ascetically, O most glorious one, thou didst strive to vanquish the hordes of demons with the wounds of thy suffering.

Having come like a star from, the East, O Nikon, thou didst attain unto the Western lands. Wherefore, dying, thou didst set and shed thy light toward Christ.

Theotokion: The assembly of the martyrs imitated Thy sacrifice, O Master, mowing Thee to have sprung forth from the Maiden who kneweth not wedlock.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

Having first lived venerably, O Nikon, thou didst assemble a choir of those obedient to God, who ever piously followed thee; and shining forth from the East to the West, like a luminous sun, with rays of sufferings, with the blood of your stripes ye set deception at nought.

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

O most immaculate Virgin who gavest birth to the transcendent God, with the incorporeal ones unceasingly entreat Him to grant remission of transgressions and correction of life before the end unto us who with faith and love hymn thee as is meet, O thou who alone art most laudable.

Or this Stavrotheotokion: **A**s Thine all-pure Mother beheld Thee suspended upon the Cross, O Word of God, lamenting maternally she exclaimed: "What is this new and strange wonder, O my Son? How is it that Thou, the Life of all, dost taste death, Who desirest to bring life to the dead, in that Thou art full of lovingkindness?"

ODE IV

Irmos: **B**eholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in her place, crying out as is meet: **G**lory to Thy power, O Lord!

Delighting in splendors divine, O right wondrous martyr Nicon, thou didst pass through streams of torments unscathed, and didst worthily receive the crown of victory.

Thou didst struggle as a faster, adorning thyself with the splendors of brave deeds; and having first mortified the passions of the body by suffering, thou didst later vanquish hordes of demons.

Ye arrayed yourselves with the weaponry of piety against the enemy, O divinely wise ones, and by a glorious death obtained immortality, chanting: **G**lory to Thy power, O Lord!

Theotokion: **T**he Creator, loving thee as her who is above creation, O Virgin Mother, showed thee forth as His Mother. Thee do the assemblies of athletes now entreat graciously.

ODE V

Irmos: **T**hou 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.

Rightly obeying the godly admonitions of thy mother, O Nicon, learning higher things thou didst have the power of the Cross in battle.

Thy life, illumined with the light of the virtues, possessed suffering as a most magnificent adornment, O divinely wise and most honored one.

Obeying the laws laid down by God, the martyrs, having contended, manfully conquered the iniquitous with the help of God.

Theotokion: **F**or us didst thou give birth to the timeless Light, the Effulgence of the Father, Who in the richness of His goodness came under time, O most immaculate one.

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 by the blood which, for mercy's sake, flowed from Thy side.

Like the sun of great radiance didst thou hasten from the East, O divinely wise one, leading the choir of thy disciples like stars; and ye all illumined the West with your rays.

With the drops of thy blood didst thou deluge the sea of polytheism, O martyr; and with the deep of thy struggles thou didst drown the cruel and most wicked author of evil.

Ye blossomed forth like lilies on the meadow of suffering, and like sweet-scented roses ye perfume our hearts with the beauties of martyrdom, O divinely inspired athletes.

Theotokion: The choir of athletes, knowing thee to be the temple of God and the animate palace, a Mistress, entreateth thee, the one who hath removed the reproach of women.

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Tried by wounding more than gold is tried by fire, O divinely wise one, thou wast shown to be a pillar of the virtues, repelling the assaults of the demons, and crying: Blessed art Thou, O my God, Lord of our fathers!

After thine end, thy body, which had been secretly cast out, O martyr, emitting the radiance of divine healings, dispelled demonic outrage by the divine power of Him Who made thee manifest.

Having wholly enjoyed divine favor, O most blessed one, thou didst steadfastly give thy body over to wounding, and as thou didst desire, O venerable one, thou standest, crowned, before the Almighty in the heavens.

As a shepherd of the reason-endowed sheep, O wise one, thou didst preserve them unharmed by the noetic wolves; and abiding with them in the fold of heaven, thou standest before the Ultimate Object of holy desires.

Theotokion: Without corrupting thy virginity in the least, O Maiden, the Word of the Father made His abode within thee; and the glorious choir of the martyrs hath venerated thee, confessing thee to be the pure Theotokos.

ODE VIII

Irmos: Stretching 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: Bless the Lord, O ye works of the Lord!

Vigilantly tending the pyre of thy heart, which is fed with torrents of tears and the blood of martyrdom, O venerable one, thou now dwellest in a chamber not fashioned by the hands of men, crying out: Bless the Lord, all ye works of the Lord!

Thou wast shown to be the adornment of fasters and martyrs, O venerable Nikon; for in both wast thou content, gaining over the one enemy victories which astonish the mind, and crying out: Bless the Lord, all ye works of the Lord!

Having watered souls with blood, thou didst raise them to divine zeal, O venerable one, and with thy martyr's wounds thou didst wound the horde of the demons, showing forth the fittingness of thy name, and crying out: Bless the Lord, all ye works of the Lord!

Theotokion: Rend asunder the heavy chains of my falls, O pure and most lauded one who hast set aright the fall of Adam by thy birthgiving; and bring us to cry with pure thought: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ, 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.

The Bestower of crowns beheld thee flourishing in the beauty of thy wounds and clad in the robe dyed purple by thy martyr's blood; and He dwelt within thee who rejoicest in godly manner.

All-beauteous is the love which thou didst acquire for God, O Nikon; fervent is thy zeal which is kindled by divine fire, and wondrous the suffering which united thee to the angels of heaven.

The choir of athletes, having thee like a sun in the midst of the firmament of the Church, shining with divine light like stars, illumine the whole world with radiant splendors.

Thou wast taken up to the incorrupt mansions, presenting the two hundred-member choir of athletes to the Bestower of crowns, O martyr; with them be thou mindful of them that celebrate your sacred memory today.

Theotokion: **T**hou wast revealed as the abode of the Light Who for our sake revealed Himself through thee. Him do thou unceasingly entreat, that He enlighten the thoughts of us who piously hymn thee, O all-immaculate Virgin Mother.

THE 24th DAY OF THE MONTH OF MARCH
THE FOREFEAST OF THE ANNUNCIATION OF THE ALL-HOLY VIRGIN
AT VESPERS

The usual Kathisma.

On "Lord, I have cried ...", 10 stichera: the Automelia of the day, twice, and the martyricon; 3 stichera Prosomia; and 4 stichera of the forefeast, in Tone IV:

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

The Archangel Gabriel confirmeth * the mystery hidden * and unknown even to the angels; * and he is now come to thee who alone art incorrupt, * the comely turtledove, * the restoration of our race, * and crieth out to thee, O all-holy one: * "Rejoice! * Be thou made ready by my words * to receive in thy womb * God the Word!" Twice

A splendid palace * hath been prepared for thee, O Master: * the pure womb of the divine Maiden! * Come Thou and enter therein, * have pity on thy creation * which in envy undertook to oppose Thee, * is held in thrall to the deceiver, * hath lost its primal beauty * and awaiteth thy saving descent.

The Archangel Gabriel * manifestly cometh to thee, O all-immaculate one, * and crieth out to thee: * "Rejoice, thou annulment of the curse, restoration of the fallen! * Rejoice, thou who alone hast been chosen by God! * Rejoice, chariot of the Sun of glory! * Receive thou the Incorporeal One * Who desireth to make His abode within thy womb!"

Glory ..., Now & ever ..., Automelon, in Tone II:

Today Gabriel maketh announcement to her who is full of grace: "Rejoice, O unwedded Mother who knewest not wedlock! Be not amazed at mine awesome appearance, neither be thou afraid; for I am an archangel! The serpent once deceived Eve; but now I announce joy to thee: Thou shalt remain incorrupt, and shalt give birth to the Word, O all-pure one!"

Entrance. Prokimenon. Readings of the day, and the rest of the liturgy of the
Presanctified Gifts.

But where there is no liturgy of the Presanctified Gifts, on "Lord, I have cried ..." we
chant the 3 stichera from the Triodion, and the 3 stichera for the forefeast;

Glory ..., Now & ever ...,

Today Gabriel maketh announcement to her who is full of grace: "Rejoice, O unwedded Mother who knewest not wedlock! Be not amazed at mine awesome appearance, neither be thou afraid; for I am an archangel! The serpent once deceived Eve; but now I announce joy to thee: Thou shalt remain incorrupt, and shalt give birth to the Word, O all-pure one!"

At the Aposticha, the Automelon of the Triodion, and the martyricon;
Glory ..., Now & ever ..., of the forefeast, in Tone II:

Today is the mystery hidden from before time began revealed, and the Son of God becometh the Son of man, that, taking upon Himself that which is below Him, He might bestow upon me that which is higher. Of old Adam was deceived, and, desiring to become a god, he failed; but God becometh man, that He might make Adam a god. Let creation be glad! Let nature dance! For the archangel standeth in fear before the Virgin and offereth her his "Rejoice!", the antidote to grief. O our God Who art become man in the lovingkindness of Thy mercy, glory be to Thee!

AT MATINS

Alleluia, and the Trinitarian hymns of the tone.

But if it be Saturday or Sunday, we chant instead "God is the Lord ...", and this Troparion, in Tone IV:

Today the first-fruits of universal joy command us to chant hymnody of the forefeast; for, lo! Gabriel cometh, bearing an announcement to the Virgin, and he crieth out to her: "Rejoice, O thou who art full of grace! The Lord is with thee!"

The customary Kathismata, and the rest, as usual.

Canon of the forefeast, with 6 troparia, including its Irmos; and those of the Triodion, in their order.

Canon of the forefeast, the composition of Theophanes, 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 the Cross.

With gladness doth the world rejoice, sensing the descent of the Lord upon thee; for He descendeth to make His abode in the womb of the Virgin in the lovingkindness of His mercy.

Behold! the divine archangel is sent to thee, the Queen, to proclaim the arrival of God the King of all, and to exclaim to thee: "Rejoice, restoration of the first father!"

A lustrous and golden jar is prepared to receive the Manna of life; for at the voice of the archangel He cometh upon thee, making His abode within thee supernaturally.

The Lord Who dwelleth ever in heaven desireth to make His abode in thy pure womb; for He cometh to make heavenly the nature of mortal men, wisely clothing Himself therein.

ODE III

Irmos: Not in wisdom, nor in power, nor yet in riches do we boast, but in thee, the hypostatic Wisdom of the Father, O Christ; for none is more holy than Thee, Who lovest mankind.

O earth so sadly overgrown with the thorns of the passions, dance thou, leaping up; for, lo! the immortal Husbandman now cometh, removing the curse from thee.

Prepare thyself, O undefiled Virgin, thou divine fleece; for upon thee will God descend like rain, to dry up the torrents of transgression.

Be thou well adorned, O divine scroll; for by the finger of the Father will the divine Word incarnate be written upon thee, annulling the transgression of my irrationality.

O golden lamp, bear aloft the fire of the Godhead which shineth forth through thee, bestowing light upon the world; for thereby is the darkness of our evils broken.

Sedalion, in tone IV: Spec. Mel.: "Thou hast appeared ...":

With the descent of the all-holy Spirit and at the cry of the archangel thou didst conceive Him Who is equally enthroned with the Father and of one essence with Him, O Theotokos, thou restoration of Adam.

Glory ..., Now & ever ..., another Sedalion, in Tone III:

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

Today all creation rejoiceth, for the angel crieth out to thee "Rejoice!", O blessed Mary, all-pure Mother of Christ God. Today the arrogance of the serpent is cast into darkness; for the bond of the forefather's curse hath been broken. Wherefore, we cry out to thee for all things: Rejoice, O joyous one!

ODE IV

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

The mystery appointed from of old before time began beginneth to be manifest; and the earth and the heavens rejoice together and joyously cry aloud.

O palace of the great King, unstop the divine openings of your ears, for Christ the Truth is come already and maketh His abode in the midst of thee.

The Deliverer appeareth, setting aright the stumbling of our first mother, making His abode within the womb of her who kneweth not wedlock; to Him let us cry out: Glory to Thy power, O Lord!

Of old Habbakuk called thee the mountain overshadowed by the virtues, from which our God desireth to manifest Himself, O all-immaculate Virgin, thou only restoration of men.

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 those who hymn Thee with faith.

O unblemished ewe-lamb! Our God, the Lamb, maketh haste to enter thy womb, taking away our offenses.

As is written, the mystic rod doth gradually blossom forth a divine Flower, manifesting it to us from the root of Jesse.

Ripening like a vineyard at the cry of the angel, O Virgin, prepare thou to put forth the ripe and incorrupt Cluster.

Be glad, O Isaiah, thou greatest of the prophets, for the Virgin of whom thou didst prophesy conceived the Angel of great counsel in her womb.

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 by the blood which, for mercy's sake, flowed from Thy side.

The Archangel Gabriel proclaimeth to thee, "Rejoice!", for thou dost ineffably receive in thy womb the joy which Eve lost through her transgression, O Virgin.

The fire of the Godhead neither consumeth nor in anywise affrighted thy womb, O Maiden, for the bush of old, which burned yet was in nowise consumed, prefigured thee, O most pure one.

Rejoice, O Virgin, thou mountain which Daniel foresaw in the Spirit! For from thee was the noetic Stone cut which shall demolish the inanimate temples of the demons.

The King of peace cometh unto thee, and through thee He shall reconcile those who have been assailed and deceived by the wicked counsel of the serpent, O Mother of God.

Kontakion, in Tone VIII: Spec. Mel.: "To the chosen ...":

Thou art the beginning of the salvation of all of us mortals, O Virgin Theotokos; for Gabriel, the great supreme commander, the servant of God, sent from heaven to stand before thee, offered thee gladsome joy. Wherefore, we all cry out to thee: Rejoice, O Bride unwedded!

ODE VII

Irmos: O all-hymned Lord, God of our fathers, Who saved the children of Abraham in the furnace and slew the Chaldeans, whom justice rightly overtook: Blessed art Thou!

O noetic tabernacle, which the true Bestower of the law, loving, desireth to make His habitation, thou hast been filled with sweet fragrance; for through thee doth He renew those who have become corrupt.

The divine choir of the prophets, perceiving the peaceful coming of the Deliverer upon thee, crieth out to thee: Rejoice, deliverance of all! Rejoice, thou who alone art the salvation of men!

Fear not the voice, neither marvel at him who speaketh; for he is the servant of God. He hath come to reveal a mystery to thee which is ineffable even to the angels, O blessed Virgin who knowest not wedlock.

Thou beholdest all creation enslaved by the enemy, O Virgin; but He Whose good pleasure it is desireth through thee to have mercy upon it, in the lovingkindness of His mercy. Wherefore, do not discount the words of the angel.

ODE VIII

Irmos: Stretching 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: Bless the Lord, all ye works of the Lord!

Prepare thyself, O thou who knowest not wedlock, thou light cloud of the Light! For the never-setting Sun shineth forth upon thee from on high, which, hidden within thee for a time, shall be revealed to the world and shall dispel the darkness of evil.

The first minister among the angels cried out to thee a voice of joy, O pure one, announcing to thee the Angel of great counsel Who, in His goodness, is incarnate of thee. To Him do we cry: Bless the Lord, all ye works of the Lord!

The Transcendent One Who sitteth at the right hand of the Father desireth to make His habitation within thee, O pure one, that He may set thee, the beloved and comely one, at His own right hand like a Queen, and extend His right hand to all the fallen, and save us.

The Lord our Creator, recognizing thee as a pure rose of the valley, as a fragrant lily, hath now desired thy beauty, O pure one, and wisheth to become incarnate of thy blood, that He may dispel the stench of deception with goodness.

ODE IX

Irmos: Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore, we all magnify thee.

Eve laid hold of the fruit, which resulted in all-destroying death; but in the midst of thee, O Mistress, the mediating Fruit of immortality groweth: Christ our sweetness. And chanting to Him, we glorify thee.

Bowing down Thy heavens, O Word, Thou hast come down to us, and the womb of the Virgin hath already been prepared for Thee as a throne; and seated thereon as a most mighty King, Thou dost lift up the creation of Thy right hand from its fallen position.

O pure one, thou unsown field, receive at the angel's word the Word of heaven, Who springeth forth from thee like fruitful wheat and nourisheth the ends of the earth with the grain of understanding. Worshipping Him, we glorify thee.

Christ desired thy beauty, O all-immaculate one, and made His abode within thy womb, that He might deliver the human race from the ugliness of the passions and bestow upon it its ancient comeliness. Worshipping Him, we glorify thee.

If the forefeast fall on a Saturday, this Exapostilarion:

Spec. Mel.: "To the disciples ...":

Flying down from on high, Gabriel cried out: "Rejoice!", O Theotokos; for He Who sprang forth from thee blessed the children of Adam, annulling the whole curse of our first mother.

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

At the Aposticha, stichera of the Triodion: the Automelon of the day, twice, and the martyricon; then:

Glory ..., Now & ever ..., in Tone IV:

The Theotokos heard a tongue which she kneweth not; for the archangel spake unto her the words of the annunciation. And accepting his salutation with faith, she conceived Thee, the pre-eternal God. Wherefore, rejoicing, we cry out to Thee: O God Who wast immutably incarnate of her, grant peace to the world and great mercy to our souls!

First Hour, with its Kathisma and prostrations, as usual.

THE 25th DAY OF THE MONTH OF MARCH
FEAST OF THE ANNUNCIATION OF OUR ALL-HOLY MISTRESS, THE THEOTOKOS
& EVER-VIRGIN MARY

If the feast fall on a fast day, we begin vespers without a Kathisma and without prostrations.

If the eve of the feast fall on a Saturday or Sunday, we chant:

AT LITTLE VESPERS

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

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

Taking pity on His creation, * and bowing down in his loving-kindness, * the Creator hasteneth to make His abode * in the womb of the divine Virgin Maiden. * And the great archangel came to her, exclaiming: * "Rejoice, O divinely joyous one! * Our God is now with thee! * Be not afraid of me, the supreme commander of the King, * for thou hast found the grace * which Eve, thy first mother, lost of old. * Thou shalt conceive and give birth * to Him Who is consubstantial with the Father."
(Twice)

"Thy speech and the sight of thee are strange, * and strange are thy words and thine announcement," * Mary said to the angel. * "Deceive me not, * for I am a virgin who hath not known wedlock. * Thou sayest that I shall conceive the Uncontainable One. * But how can my womb hold Him * Whom the vast spaces of heaven cannot contain?" * "Let the tent of Abraham teach thee now, O Virgin, * for it contained God, * prefiguring from afar * thy God-receiving womb."

Arriving now in the city of Nazareth, * Gabriel saluteth thee, * the animate city of Christ the King, * crying out to thee: * "Rejoice, O blessed and divinely joyous one, * for thou shalt receive in thy womb the incarnate God, * Who through thee calleth mankind * to its ancient blessedness * in His compassion! * Blessed is the divine and immortal Fruit of thy womb, * Who granteth to the world * cleansing and great mercy!"

Glory ..., Now & ever ..., in Tone I:

In the sixth month the supreme commander was sent to thee, the pure Virgin, to announce to thee the word of salvation, and to cry out to thee: "Rejoice, O joyous one! The Lord is with thee! Thou shalt give birth to the pre-eternal Son of the Father, and He shall save His people from their sins!"

At the Aposticha, these stichera, in Tone VIII:

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

The leader of the hosts on high, * flying down from the heavens to Nazareth, * saluteth the Virgin, saying: * "Rejoice, O pure chariot of the Godhead! * God hath loved thee from ages past, * and hath chosen thee for his dwelling-place! * I am the servant of the Master, who am come to thee to cry out: * Thou shalt give birth to the Lord, * yet shalt remain incorrupt!"

Stichos: Proclaim from day to day the good tidings of the salvation of our God.

"Wherefore is thy visage fiery?" * the pure one said to Gabriel in amazement; * "What is thy dignity, and what the power of thy words? * Thou declarest that I shall conceive a Son, * yet have I not experienced man. * Get thee far away, and deceive me not, O man, * as once the false serpent did to my first mother Eve!"

Stichos: O sing unto the Lord a new song, sing unto the Lord all the earth.

"The all-holy Spirit of God * will come upon thee, O all-pure one, * O Mistress who shalt contain God, * and the power of the Most High will overshadow thee, * and thou shalt bear a Son * Who shall preserve thy virginity intact. * He is the Son without lineage! * And having appeared, He will save His people, * as is His good pleasure!"

Glory ..., Now & ever ..., in Tone IV:

During the sixth month the archangel was sent to the pure Virgin, and having pronounced a salutation to her, he announced that the Deliverer would come forth from her. Wherefore, having accepted the salutation, she conceived Thee, the pre-eternal God, Who hast been well pleased to become ineffably incarnate for the salvation of our souls

Troparion, in Tone IV:

Today is the crown of our salvation and the revelation of the mystery which is from before the ages! The Son of God becometh the Son of the Virgin, and Gabriel announceth the glad tidings of grace. Wherefore, with him let us cry out to the Theotokos: Rejoice, O thou who art full of grace! The Lord is with thee!

AT GREAT VESPERS

On "Lord, I have cried ... ", when the Liturgy of St. Gregory is served, 10 stichera:
From the Triodion, the Idiomelon of the day, twice, and the 3 stichera from the
Triodion; and 6 stichera of the feast, in Tone VI:

Spec. Mel.: "Having set aside ...":

Gabriel stood before thee, * O Maiden, * revealing the pre-eternal counsel, * saluting thee and exclaiming: * "Rejoice, O earth unsown! * Rejoice, O bush unburnt! * Rejoice, O depth hard to fathom! * Rejoice, O bridge leading to the heavens * and lofty ladder, which Jacob beheld! * Rejoice, O divine jar of Manna! * Rejoice, annulment of the curse! * Rejoice, restoration of Adam: the Lord is with thee! **(Twice)**

"Thou appearest to me as a man," * the incorrupt Maiden saith to the supreme commander; * "yet how is it that thou announcest words which are beyond man? * For thou hast said that God is with me, * and that He will dwell in my womb. * Tell me, how shall I become * so spacious a dwelling * and a place of sanctity * which surpasseth the cherubim? * Deceive me no more with falsehood, * for I have not known lust, * I have not partaken of marriage, * how then shall I give birth to a Child?" **(Twice)**

"When God desireth, * the order of nature is overcome," * said the incorporeal one; * "and things beyond man are wrought. * Believe thou my true words, * O most holy and all-immaculate one!" * And she cried aloud: * "Be it now with me according to thy words: * I shall give birth. to the Incorporeal One, * Who will borrow flesh from me, * that through this mingling He might lead man up * to his primal dignity, * in that He alone is mighty!" **(Twice)**

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

Idiomelon, in the same tone:

The Archangel Gabriel was sent from heaven to announce the conception to the Virgin. And, arriving in Nazareth, he pondered within himself, marveling at the wonder: "How is it that He Who in the highest is unapproachable is born of the Virgin; that He Who hath heaven for His throne and the earth for His footstool is contained within the Virgin's womb; that He upon Whom the six-winged and many-eyed beings cannot gaze hath been well pleased to become incarnate of her by His word alone? This is God's word. Why, therefore, do I stand and not say to 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!?"

Entrance. Prokimenon of the day. Readings of the day from the Triodion, and 3 readings for the feast:

A READING FROM 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!"

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 the way of the outer gate of the sanctuary that faceth 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 faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

A READING FROM PROVERBS

Wisdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

Then, "Let my prayer be set forth ...", and three prostrations, and the rest of the Liturgy of the Presanctified Gifts.

But if the Liturgy of the Presanctified Gifts is not celebrated, then on "Lord, I have cried ...", we appoint 8 stichera: 3 stichera from the Triodion, and 5 of the feast; Glory ..., Now & ever ..., The Archangel Gabriel was sent from heaven ... Entrance. Prokimenon. The readings for the day from the Triodion, and 3 readings of the feast.

Then, "Vouchsafe, O Lord ...". At the Aposticha, the sticheron Idiomelon of the day, from the Triodion, twice; and the sticheron of the martyrs; Glory ..., Now & ever ..., "Today the joy of the annunciation is come!..." After "Now lettest Thou Thy servant depart ...", the troparion of the feast. Litany. 3 prostrations. Dismissal.

At meals we are permitted wine and oil, on whatever day the feast may fall, in honor of the all-holy Theotokos.

Be it known that if the feast of the Annunciation fall on any of the Saturdays or Sundays of the Fast, we read first the readings of the day, and after them 5 readings of the feast, as follows:

A READING FROM 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."

A READING FROM PROVERBS

The Lord hath made me the beginning of His ways for His works. He established me before time was in the beginning, before He made the earth: even before He made the depths; before the fountains of water came forth; before the mountains were settled, and all the hills, He begetteth me. The Lord made countries and deserts, and the highest inhabited parts under the heavens. When He prepared heaven, I was present with Him; and when He prepared His throne upon the winds, and when He strengthened the clouds above, and when He secured the fountains of the earth, and when He strengthened the foundations of the earth: I was by Him, arranging all things. I was that in which He took delight; and daily I rejoiced in His presence continually.

Then, the 3 readings-:"from Genesis, Ezekiel and Proverbs, as set forth above. But if the feast fall on a weekday, the 3 readings are read at vespers on the eve of the feast, while the 2 readings are read at the Liturgy on the feast itself.

At the first hour of the night (i.e., about 7 o'clock, in the evening), the great bell is rung for a time, and then all the bells are rung. And when all are assembled in the church, and the priest intoneth the blessing and censeth, we chant Great Compline, singing "God is with us! ..." in Tone VIII, antiphonally, and the usual troparia:

"Day is passed ..." After the first Trisagion, the troparion of the feast: "Today is the crown of our salvation ...;" After the second Trisagion. the Kontakion of the feast: "To thee, the champion leader ..." And after "Glory to God in the highest ...", we go forth to the Exonarthex, where we perform the Litia as usual.

At Litia, these stichera, in Tone I:

The composition of Byzantius: In the sixth month the supreme commander was sent to thee, the pure Virgin, to announce to thee the word of salvation, and to cry out to thee: "Rejoice, O joyous one! The Lord is with thee! Thou shalt give birth to the pre-eternal Son of the Father, and He shall save His people from their sins!"

The composition of Anatolius: During the sixth month the Archangel Gabriel was sent from heaven to the city of Nazareth of Galilee, to convey to the Maiden the joy of the annunciation. And, approaching her, he cried aloud, saying: "Rejoice, O joyous one! The Lord is with thee! Rejoice, O receptacle of the uncontainable Essence! For Him Whom the heavens cannot contain hath thy womb held, O blessed one! Rejoice, O honored restoration of Adam and deliverance of Eve, thou joy of the world and gladness of our race!"

The Archangel Gabriel was sent by God from heaven to the undefiled Virgin, to the city of Nazareth of Galilee, to announce to her a conception strange in manner. The incorporeal servant was sent to the animate city and noetic gate, to declare the descent and arrival of the Master. The heavenly warrior was sent to the all-holy palace of glory, to prepare for the Creator a dwelling-place which cannot be taken away. And, approaching her, he cried: "Rejoice, O fiery throne, far more glorious than the creatures with four faces! Rejoice, O throne of the King of heaven! Rejoice, O unquarried mountain, all-precious receptacle, for in thee hath all the fullness of the Godhead dwelt bodily, at the good pleasure of the everlasting Father and through the cooperation of the most Holy Spirit! Rejoice, O joyous one! The Lord is with thee!"

If it be Saturday or Sunday, Glory ..., the composition of John the Monk, in Tone VIII:

Let the heavens be glad and let the earth rejoice! For He Who with the Father is equally everlasting, equally unoriginate and equally enthroned, taking unto Himself His loving mercy toward mankind, hath appointed for Himself an abasement, by the

good pleasure and counsel of the Father, and hath made His abode within the Virgin's womb, which was wholly purified by the Spirit. O the wonder! God is among men, the Infinite One is contained in a womb, the Timeless One hath entered into time! And what is more glorious: that His conception is seedless, His abasement is ineffable. So great is this mystery! For God doth empty Himself and becometh incarnate, He took on form when the angel spake of His conception to the pure one, saying: "Rejoice, O joyous one, the Lord is with thee, Who hath great mercy!"

Now & ever ..., in Tone II:

Today Gabriel announceth the glad tidings to her who is full of grace, saying: "Rejoice, O Mother unwedded, who knoweth not wedlock! Marvel not at my strange appearance, neither be thou afraid, for I am an archangel. The serpent once deceived Eve, but now I announce joy to thee: thou shalt remain incorrupt and shalt give birth to the Lord, O all-pure one!"

But if the feast fall on a weekday, then we chant:

Glory ..., Now & ever ..., "Today Gabriel announceth ..."

Then the usual prayers of a vigil. And on reentering the church we chant the Aposticha stichera:

Idiomelon, in Tone IV:

During the sixth month the archangel was sent to the pure Virgin, and having pronounced a salutation to her, he announced that the Deliverer would come forth from her. Wherefore, having accepted the salutation, she conceived Thee, the pre-eternal God, Who wast well pleased to become ineffably incarnate for the salvation of our souls.

Stichos: Proclaim from day to day the good tidings of the salvation of our God.

The Theotokos heard a tongue which she did not know, for the archangel spake to her words of annunciation. And accepting his salutation with faith, she conceived Thee, the pre-eternal God. Wherefore, rejoicing, we cry out to Thee: O God Who wast immutably incarnate of her, grant peace to the world and great mercy to our souls!

Stichos: O sing unto the Lord a new song, sing unto the Lord all the earth.

Behold, our restoration hath now been revealed to us! God uniteth Himself to me, in a manner past recounting! Falsehood is dispelled by the voice of the archangel! For the Virgin receiveth joy, an earthly woman hath become heaven! The world is released from the primal curse! Let creation rejoice and chant aloud: O Lord, our Creator and Deliverer, glory be to Thee!

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

Today is the joy of the annunciation, the triumph of virginity! Those below are united to those above! Adam is restored, and Eve is freed from her primal grief. The tabernacle of our nature, mingled with divinity, hath become the temple of God! O the mystery! Incomprehensible is the image of His abasement, and ineffable the richness of His goodness! An angel serveth the miracle, and the Virgin's womb receiveth the Son. The Holy Spirit is sent down from on high, and the Father is well pleased. The covenant is enacted by common consent. Saved thereby, let us cry out together with Gabriel to the Virgin: Rejoice, O joyous one, from whom Christ God, our salvation, is come, assuming our nature and elevating it in Himself! Him do thou entreat, that our souls be saved.

Then, "Now lettest Thou Thy servant depart ...", and after Our Father ...,

The troparion of the feast, in Tone IV:

Today is the crown of our salvation and the revelation of the mystery which is from before the ages! The Son of God becometh the Son of the Virgin, and Gabriel announceth the glad tidings of grace. Wherefore, with him let us cry out to the Theotokos: Rejoice, O thou who art full of grace! The Lord is with thee! (**Thrice**)

Then, "Blessed be the name of the Lord ...", chanted thrice; and the reading of the feast.

AT MATINS

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

Today is the crown of our salvation and the revelation of the mystery which is from before the ages! The Son of God becometh the Son of the Virgin, and Gabriel announceth the glad tidings of grace. Wherefore, with him let us cry out to the Theotokos: Rejoice, O thou who art full of grace! The Lord is with thee! (Thrice)

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

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

The great commander of the immaterial angels, standing forth in the city of Nazareth, proclaimeth to thee the King and Lord of the ages, O all-pure one, saying to thee: Rejoice, O blessed Mary, thou unapproachable and ineffable mystery, thou restoration of men!

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

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

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

Today all creation rejoiceth as the archangel saith to thee "Rejoice!", O blessed, honored and all-pure Mother of Christ God. Today the arrogance of the serpent is cast into darkness; for the bond of our forefather's curse is annulled. Wherefore, we cry out to thee unceasingly: Rejoice, O joyous one!

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

Polyeleos, and this magnification: We cry out to thee with the voice of the archangel, O pure one: Rejoice, O thou who art full of grace! The Lord is with thee!

Selected Psalm verses:

A: O God, give Thy judgment to the king

B: And Thy righteousness to the son of the king.

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

After the Polyeleos, this Sedalion, in Tone IV:

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

Gabriel from heaven crieth out "Rejoice!" to the honored one; for she conceiveth in her womb the pre-eternal God Who formed the ends of the earth by His word. Wherefore, Mary replied: "I know not man: how then shall I give birth to a Son? Who hath ever seen a seedless birthgiving?" And the angel, recounting, said to the Virgin Theotokos: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee!"

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

Gabriel was sent to the Virgin Mary and announced to her ineffable joy; for she would conceive without seed and not suffer corruption. "For thou shalt give birth to a Son, the pre-eternal God, and He will save His people from their sins. And He Who sent me beareth witness, telling me to cry to thee: Rejoice, O blessed one! O Virgin, thou shalt give birth, and shalt remain a virgin even after giving birth!"

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: Proclaim from day to day the good tidings of the salvation of our God.

Stichos: O sing unto the Lord a new song, sing unto the Lord all the earth.

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 II:

Today Gabriel announceth to her who is full of grace: "Rejoice, O Mother unwed, who knewest not wedlock! Be not amazed by my strange appearance, neither be thou afraid; for I am an archangel! The serpent once deceived Eve; but now I announce joy unto thee: thou wilt remain incorrupt and wilt give birth to the Lord, O all-holy one!"

Canon of the feast, the Irmoi repeated twice, and the troparia repeated to make up 12. In odes in which an ode from Triodion occureth, canon of the feast, with 6 troparia, including the Irmos, and Triodion, with 8 troparia.

ODE I

Canon of the feast, the acrostic whereof is the [Greek] alphabet (up to Ode VIII),
The composition of Theophanes, in Tone IV:

Irmos: I will open my mouth, and with the Spirit will it be filled, and I shall utter discourse unto the Queen and Mother; and I shall be seen keeping splendid festival, and, rejoicing, I will hymn her wonders.

O Mistress, let David thy forefather chant to thee, striking his spiritual harp: "Pay heed, O daughter, to the joyful voice of the angel; for he announceth to thee ineffable joy!"

The Angel: "I cry to thee in gladness: Incline thine ear, and hearken unto me, who announce the seedless conception of God; for thou hast found before God favor which no one else hath ever found, O most honored one!"

The Theotokos: "That I may understand the power of thy words, O angel, how shall what thou hast said come to pass? Speak more plainly: How shall I conceive, who am a virgin maiden? How shall I become the Mother of my Creator?"

The Angel: "Thou thinkest, I suppose, that I am making a false declaration. I rejoice, beholding thy steadfastness. Yet be thou of good cheer, O Mistress, for, God willing, all-glorious things will easily come to pass!"

Katavasia: The Irmoi of the feast, except for those odes which conclude with a Triodion, when the Katavasia is prescribed by the Triodion.

ODE III

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory spiritually unite those who hymn thee into a choir, and vouchsafe unto them crowns of glory.

The Theotokos: "A ruler hath failed from Judah! The following time hath come, wherein Christ, the hope of the nations, shall appear! But tell me: how shall I, who am a virgin, give birth to Him?"

The Angel: "O Virgin, thou seekest to learn from me the manner of thy conceiving; yet it is indescribable. The Holy Spirit, overshadowing thee, shall accomplish it with His creative power."

The Theotokos: "My first mother, accepting the serpent's knowledge, was driven away from divine sustenance; wherefore, I fear thy strange salutation, wary lest I stumble."

The Angel: "I am sent as a divine intercessor to convey to thee the divine counsel. Wherefore fearest thou me who am even more in fear of thee, O most immaculate one? Why dost thou render homage to me who render homage to thee with honor, O Mistress?"

Sedalion, in Tone VIII: Spec. Mel.: "Of the shepherds' pipes ...":

The Word of God hath now come down to the earth, and the angel stood forth, crying out to the Virgin: "Rejoice, O blessed one, receiving the pre-eternal Word and Lord in thy womb, that, as God, He might save the human race from deception!"

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

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

Gabriel, the supreme commander, was sent from heaven by God; and he quickly presented himself before the animate city, manifestly saying to her: "Thou shalt receive the Creator in thy womb, O Virgin, and shalt immutably give birth to Him in the flesh! Wherefore, I am sent to announce to thee thy strange birth giving, O pure one, and stand here, crying aloud to thee: Rejoice, O bride unwedded!"

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt hand hath saved those who cry: Glory to Thy power, O Christ!

The Theotokos: "I have heard the prophet who of old prophesied that Emmanuel would come when a certain sanctified virgin giveth birth. Yet I wish to understand how human nature will endure mingling with divinity?"

The Angel: "O joyous and most hymned one, the bush which was unconsumed when it received the flame revealed the all-glorious mystery which will be wrought in thee, for thou shalt remain a pure Ever-virgin after giving birth."

The Theotokos: "Illumined with the radiance of God Almighty, O Gabriel, thou herald of the Truth, speak thou things most true: How shall I give birth to the incorporeal Word in the flesh, while remaining in mine incorrupt purity?"

The Angel: "As a servant I stand with awe and fear before thee, my Maiden Lady, and I am abashed to look upon thee; for as the rain descended upon the fleece, so will the Word of the Father descend upon thee, as is His good pleasure."

ODE V

Irmos: All things are filled with awe by thy divine glory; for thou, O Virgin who knewest not wedlock, didst conceive in thy womb God Who is over all, and gavest birth to the timeless Son, granting peace to all who hymn thee.

The Theotokos: "I cannot understand the purport of thy words; for there have been miracles in great numbers, wrought by divine power, and the signs and images of the law; yet never hath a virgin given birth without knowing a man!" I,

The Angel: "Thou dost marvel, O most immaculate one, for strange is the miracle of thee; for thou alone shalt receive the King of all incarnate in thy womb. Yea, the sayings and indistinct images of the prophets and the types of the law prefigure thee."

The Theotokos: "How can He, Whom nought can contain and is visible to no one, make His abode in a virgin's womb, which He Himself created? How shall I conceive God the Word, Who with the Father and the Spirit is equally unoriginate?"

The Angel: "A promise was given to David, thine ancestor, that the Fruit of thy loins would sit upon the throne of his kingdom. And God hath chosen thee alone, the beauty of Jacob, to be His reason-endowed habitation."

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah cried aloud, praying within the sea monster: Deliver me from corruption, O Jesus, King of hosts!

The Theotokos: "Accepting the joyous sound of thy words, O Gabriel, I have been filled with divine gladness! For thou tellest of joy, and dost announce gladness without end!"

The Angel: "To thee hath divine joy been given, O Mother of God! To thee doth all creation cry out "Rejoice!", O Bride of God! For thou alone hath been called beforehand the Mother of the Son of God, O pure one!"

The Theotokos: "Let the condemnation of Eve now be annulled! Let her debt now be repaid by me! Through me let the ancient loan be rendered up in full!"

The Angel: "God promised to thine ancestor Abraham that the nations would be blessed in his seed, O pure one; and through thee hath this promise found its fulfillment this day!"

Kontakion, in Tone VIII:

To thee, the champion leader, we, thy servants, dedicate hymns of victory and thanksgiving, as ones delivered from evils, O Theotokos; but in that thou hast invincible might, free us from all misfortunes, that we may cry to thee: Rejoice, O Bride unwedded!

Ikos: An angelic chieftain was sent from heaven to cry to the Mother of God: "Rejoice!" with his incorporeal voice. And, beholding Thee incarnate, O Lord, he was filled with awe and stood, crying to her such things as these: Rejoice, thou through whom Joy shineth forth! Rejoice, thou through whom the curse is lifted! Rejoice, restoration of fallen Adam! Rejoice, deliverance from tears for Eve! Rejoice, height difficult for human thoughts to scale! Rejoice, depth hard even for the eyes of angels to fathom! Rejoice, for thou art the throne of the King! Rejoice, thou who didst bear Him Who beareth all! Rejoice, star heralding the Sun! Rejoice, womb of the divine incarnation! Rejoice, thou through whom creation is made new! Rejoice, thou through whom we worship the Creator! Rejoice, O Bride unwedded!

ODE VII

Irmos: The divinely wise youths would not worship a created things instead of the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord God of our fathers, blessed art Thou!

The Theotokos: "Declaring the radiant tidings, the divine announcement, that the immaterial Light Who, in His great loving-kindness, is uniting Himself to a material body, thou criest to me: "Blessed is the Fruit of thy womb, O most pure one!"

The Angel: "Rejoice, O Virgin Mistress! Rejoice, O all-pure one! Rejoice, O receptacle of God! Rejoice, O lamp-stand of the Light, restoration of Adam, deliverance of Eve, holy mountain, all-manifest sanctuary and bridal-chamber of immortality!"

The Theotokos: "My soul hath been cleansed, my body sanctified; I am made a temple fit to hold God, a divinely adorned tabernacle, a temple rendered animate through the visitation of the all-holy Spirit, and the pure Mother of the Life!"

The Angel: "I see thee now as a lamp of surpassing radiance, a bridal-chamber made by God, a golden ark. O Bride of God, receive the Giver of the law, Whose good pleasure it is to deliver corrupt human nature through thee!"

ODE VIII

Irmos: Harken, O pure Virgin Maiden, that Gabriel may recount to thee the ancient counsel of the Most High. Make ready to receive God; for through thee hath the Infinite One come to dwell with men. Wherefore, rejoicing, I cry: Bless the Lord, all ye works of the Lord!

The Theotokos: "Every earthly mind is vanquished, pondering the all-glorious things thou declarest unto me," answered the Virgin; "I have heard thy words, yet am in fear and terror, lest through deception thou send me far away from God. Yet, behold! I cry out: "Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!"

The Angel: "Behold, thy perplexity hath been resolved," Gabriel said to this; "for thou hast said well that this is a matter hard to comprehend. Yet, submitting to the words of thy mouth, doubt not that this is true, but believe it. For, rejoicing, I cry: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!"

The Theotokos: "This is God's law for men," the immaculate one straightway said, "Birthgiving cometh from common love. I am utterly ignorant of the pleasure of a spouse. How then sayest thou that I will give birth? I fear that thou speakest falsehood. Yet do I cry out: "Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!"

The Angel: "The words thou declarest to me, O pure one, apply in general to the birthgiving of mortal men," the angel said again; "I promise thee that the true God, incarnate in manner past recounting and comprehension, as He knoweth, will come forth from thee. Wherefore, rejoicing, I cry aloud: "Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!"

The Theotokos: "Thou showest thyself to me as a herald of the truth," the Virgin said, "for thou hast come as a harbinger of common joy. I have therefore cleansed soul and body. Be it unto me according to thy word, that God may dwell in me, to Whom I cry out with thee: "Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!"

At Ode IX, the faithful again light their candles. We do not chant the Magnificat; rather, the right choir chanteth instead the refrain of the feast and the Irmos, and then the left choir doeth the same. The refrain is also used to introduce each of the troparia of Ode IX of the festal canon, but for the troparia of the Triodion, we use the refrain: "Glory to Thee, our God, glory to Thee!", and for the Theotokion of the Triodion we use the festal refrain.

Refrain: O earth, announce glad tidings of great joy! Ye heavens, praise the glory of God!

ODE IX

Irmos: Let the hand of the defiled in nowise touch the animate ark of God; and let the lips of the faithful unceasingly cry out with joy to the Theotokos, chanting the words of the angel: Rejoice, O thou who art full of grace! The Lord is with thee!

Refrain: O earth, announce glad tidings of great joy! Ye heavens, praise the glory of God!

Conceiving God in manner past understanding, O Mistress, thou didst elude the custom of nature; for in giving birth thou didst escape corrupt maternal nature, transcending it. Wherefore, thou hearest as is meet: Rejoice, O thou who art full of grace! The Lord is with thee!

Refrain: O earth, announce glad tidings of great joy! Ye heavens, praise the glory of God!

No earthly tongue can explain how thou pourest forth milk, O pure Virgin; for thou showest forth a thing strange to nature and dost transcend the rule of lawful birthgiving. Wherefore, thou hearest as is meet: Rejoice, O thou who art full of grace! The Lord is with thee!

Refrain: O earth, announce glad tidings of great joy! Ye heavens, praise the glory of God!

Mystically wast thou spoken of in the sacred Scriptures, O Mother of the Most High; for Jacob of old, seeing thee in figure as a ladder, said: "This is the ladder of God!" Wherefore, thou hearest as is meet: Rejoice, O thou who art full of grace! The Lord is with thee!

Refrain: O earth, announce glad tidings of great joy! Ye heavens, praise the glory of God!

The bush and the fire showed forth a wondrous miracle to Moses, who was manifest in sanctity; and seeking the end thereof in the passage of time, he said: "I perceive it in the pure Maiden!" To her, as to the Theotokos, let it be said: Rejoice, O thou who art full of grace! The Lord is with thee!

Refrain: O earth, announce glad tidings of great joy! Ye heavens, praise the glory of God!

Daniel called thee the mystical mountain, and Isaiah called thee the birth-giver of God. Gideon saw thee as a fleece, David called thee a sanctuary, and another called thee a door. But Gabriel crieth out to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

Then the Irmos of the Triodion (as Katavasia), and the refrain and Irmos of the feast, both choirs together.

Exapostilarion: Spec. Mel.: "With the disciples ...":

The supreme commander of the angelic hosts was sent by God Almighty to the pure Virgin, to announce a strange and ineffable wonder; for God, Who watcheth over the whole human race, as man became a babe through her without seed. O ye people, tell forth the glad tidings of the restoration of the world! **(Twice)**

Glory ..., Now & ever ..., another Exapostilarion:

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

The mystery of God which was from before time is made known today: God the Word becometh the Son of the Virgin Mary in His loving-kindness, and Gabriel proclaimeth the joy of the annunciation. And with him we cry out to her: Rejoice, O Mother of the Lord!

On the Praises, 4 stichera, in Tone I:

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

Flying down to Nazareth from the circles of heaven, * Gabriel came to the Virgin Mary, * crying to her: "Rejoice! * Thou shalt conceive a Son Who is older than Adam, * the Creator of the ages * and the Deliverer of those who cry to thee: * "Rejoice, O pure one!"

The Word Who with the Father is equally eternal and all-unoriginate, * without separating Himself from those on high, * hath now come before those below in His extreme lovingkindness, * taking pity on us for our stumbling; * and, accepting the poverty of Adam, * He hath assumed a form alien to Himself.

Bearing glad tidings to the Virgin from heaven, * Gabriel cried aloud: "Rejoice! * Thou shalt conceive in thy womb * Him Who will be contained by thee, * though He cannot be contained by anything; * and in giving birth thou shalt show forth * Him Who shone forth from the Father before the day-star!"

The transcendent Word * hath made His abode within thee in the flesh * at the counsel of the Father, O Virgin Theotokos; * becoming like us, He hath built up the race * which fell through the ancient curse. * Wherefore, with the angel we all cry out to thee with faith: * Rejoice, O Mother of Christ!"

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

Today the mystery is revealed which was hidden from before time began, and the Son of God becometh the Son of the man, that, taking upon Him that which is worse, He might grant me that which is higher. Of old Adam was deceived, and though he desired to become a god, he could not; yet God becometh man that He might make Adam a god. Let creation be glad, let nature dance! For the archangel standeth with fear before the Virgin and offereth her "Rejoice!", an antidote to grief. O our God Who hast become man in the lovingkindness of Thy mercy, glory be to Thee!

If it be Saturday or Sunday, the Great Doxology, litanies and dismissal.

But if it be a weekday, we chant at the Aposticha the Idiomelon of the day from the Triodion, twice, and the sticheron of the martyrs;

Then: Glory ..., Now & ever ..., in Tone VIII:

Let the heavens be glad and let the earth rejoice! For He Who with the Father is equally everlasting, equally unoriginate and equally enthroned, taking unto Himself His loving mercy toward mankind, hath appointed for Himself an abasement, by the good pleasure and counsel of the Father, and hath made His abode within the Virgin's womb, which was wholly purified by the Spirit. O the wonder! God is among men, the Infinite One is contained in a womb, the Timeless One hath entered into time! And what is more glorious: His conception is seedless, His abasement is ineffable. So great is this mystery! For God doth empty Himself and becometh incarnate, He took on form when the angel spoke of His conception to the pure one, saying: "Rejoice, O joyous one, the Lord is with thee, Who hath great mercy!"

Then, "It is good to give praise unto the Lord ...". Trisagion through Our Father ..., Troparion of the feast, litanies, and three final full prostrations, without the dismissal of matins. Then the holy oil is given to the brethren, and the stichera from the Triodion are chanted. Then. First Hour (with Kathisma), with troparion and Kontakion of the feast; and at the end, three full prostrations, and the prayer: "O Christ, Thou true Light ...", and the dismissal.

At the third hour of the day [i.e., about 9 o'clock A.M.], we go forth with the cross in a procession around the church, and on returning we enter the refectory, where the Third and Sixth Hours are read with Kathismata, but without prostrations, during which the troparion and Kontakion of the feast are read. We do not ring the bells for the Hours.

During the Sixth Hour we chant the troparion of the prophecy from the Triodion, and the rest in order. We also add the Ninth Hour, with its Kathisma. Then, the Beatitudes are read quickly, not chanted, and with no prostrations at the end. "Remember us, O Lord ..."; "The angelic choir ..."; Glory ..., "The choir of holy angels ..."; Now & ever ..., "Absolve, remit ..." After "Our Father ...". the Kontakion of the feast. Lord. have mercy! (40 times). Glory ..., Now & ever ... More honorable than the cherubim ... 3 full prostrations. and the prayer: "O most holy Trinity ...". Dismissal, and we chant vespers, without a Kathisma and without prostrations.

AT VESPERS

On "Lord, I have cried ...", 11 stichera (but beginning the stichera as usual for ten stichera): the Idiomelon of the day from the Triodion, twice (Note: the sticheron of the martyrs is not chanted); 3 stichera Prosomia from the Triodion; 3 stichera of the feast, in Tone IV:

During the sixth month the archangel was sent to the pure Virgin, and having pronounced a salutation to her, he announced that the Deliverer would come forth from her. Wherefore, having accepted the salutation, she conceived Thee, the pre-eternal God, Who wast well pleased to become ineffably incarnate for the salvation of our souls.

The Theotokos heard a tongue which she did not know, for the archangel spake to her words of annunciation. And accepting his salutation with faith, she conceived Thee, the pre-eternal God. Wherefore, rejoicing, we cry out to Thee: O God Who wast immutably incarnate of her, grant peace to the world and great mercy to our souls!

Behold, our restoration hath now been revealed to us! God uniteth Himself to men in manner past recounting! Falsehood is dispelled by the voice of the archangel! For the Virgin receiveth joy, an earthly woman hath become heaven! The world is released from the primal curse! Let creation rejoice and chant aloud: O Lord, our Creator and Deliverer, glory be to Thee!

And 3 stichera of the archangel, in Tone I: Spec. Mel.: "O most lauded martyrs ..."-

The great Gabriel, * the most godly, radiant and salvific intelligence, * who with the ranks on high * beholdeth the light of the threefold Sun * and chanteth divine and awesome hymnody, * prayeth that He grant unto our souls * peace and great mercy.

The great mystery * unknown before to the angels * and kept secret from before time began * was entrusted to thee alone, O Gabriel; * and thou didst declare it to her who alone is pure, * having arrived in Nazareth. * With her do thou pray, * that God grant unto our souls * peace and great mercy.

Stichos: He maketh His angels spirits, and His ministers a flame of fire.

Ever full of light, * doing the will of the Almighty * and carrying out His commands, * O chief among the angels, * most excellent Gabriel, * save those who honor thee with love, * ever asking, * that God grant unto our souls * peace and great mercy.

Glory ..., Now & ever ..., in Tone VI:

The Archangel Gabriel was sent from heaven to announce the conception to the Virgin. And, arriving in Nazareth, he pondered within himself, marveling at the wonder: "How is it that He Who in the highest is unapproachable is born of the Virgin; that He Who hath heaven for His throne and the earth for His footstool is contained within the Virgin's womb; that He upon Whom the six-winged and many-eyed beings cannot gaze hath been well pleased to become incarnate of her by His word alone? This is God's word. Why, therefore, do I stand and not say to 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!?"

During the chanting of the stichera, the priest performeth proskomedia.

Entrance with the Gospel book. "O gladsome Light ..." Prokimenon.

Readings of the day, from the Triodion. And 2 readings for the feast:

A READING FROM 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."

A READING FROM PROVERBS

The Lord hath made me the beginning of His ways for His works. He established me before time was in the beginning, before He made the earth: even before He made the depths; before the fountains of water came forth; before the mountains were settled, and all the hills, He begetteth me. The Lord made countries and deserts, and the highest inhabited parts under the heavens. When He prepared heaven, I was present with Him; and when He prepared His throne upon the winds, and when He strengthened the clouds above, and when He secured the fountains of the earth, and when He strengthened the foundations of the earth: I was by Him, arranging all things. I was that in which He took delight; and daily I rejoiced in His presence continually.

Then, the Little Litany, the exclamation of the Trisagion, and the Trisagion itself.

Prokimenon, in Tone IV: Proclaim from day to day the good tidings of the salvation of our God.

Stichos: O sing unto the Lord a new song, sing unto the Lord all the earth.

EPISTLE TO THE HEBREWS, § 306 [HEB. 2: 11-18]

Brethren: He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

Alleluia, in Tone I: He shall come down like rain upon a fleece, and like rain-drops that fall upon the earth.

Stichos: His name shall be blessed unto the ages, before the sun doth His name continue.

GOSPEL ACCORDING TO LUKE, § 3 [LK. 1: 24-38]

In those days, Elizabeth, the wife of Zachariah, conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a

man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And the rest of the Liturgy of John Chrysostom.

Instead of "It is truly meet ...", we chant the refrain and Irmos of ODE IX of the festal canon.

Refrain: O earth, announce glad tidings of great joy! Ye heavens, praise the glory of God!

Irmos: Let the hand of the defiled in nowise touch the animate ark of God; and let the lips of the faithful unceasingly cry out with joy to the Theotokos, chanting the words of the angel: Rejoice, O thou who art full of grace! The Lord is with thee!

Communion Verse: The Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

THE 26th DAY OF THE MONTH OF MARCH

SYNAXIS OF THE ARCHANGEL GABRIEL

[The materials for Vespers, and those for Matins particular to the Feast, are to be found in the Festal Menaion.]

AT MATINS

At "God is the Lord ...", on certain days, according to the Typicon, there is chanted along with the troparion of the Feast that of the Archangel, in Tone IV:

O supreme commander of the armies of heaven, we ever entreat thee, unworthy though we are, that by thy supplications thou mayest guard us with the shelter of the wings of thine immaterial glory, preserving us who fall down and earnestly cry: Deliver us from misfortunes, in that thou art the leader of the ranks of the powers on high.

The appointed Kathismata, and the Sedalia from the Triodion.

Psalm 50

Canon of the Theotokos, with 4 troparia, including the Irmos; and that of the archangel, with 6 troparia, the acrostic whereof is the alphabet, in Tone VI:

ODE I

Canon of the Theotokos

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

Today Gabriel, the radiant leader of the heavenly ranks, hath been sent to the Virgin, crying out: "Rejoice, O immaculate Bride, for through thee is come the Creator and Lord of all!"

The Theotokos: "**I** wish to understand thy strange salutation," the Virgin said, "for the joy which thou hast uttered is a saying strange to mankind. Speak thou clearly, teaching me."

The Angel: "**I** shall speak most clearly, standing before thee with all reverence, O all-pure one; and do thou incline thine ear, for the power of the Most High shall come upon thee, and thou shalt be inhabited by the all-accomplishing Spirit."

Canon of the Archangel, the composition of Joseph, in Tone IV:

Irmos: **I shall open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall be seen, keeping splendid festival; and, rejoicing, I shall hymn her wonders.**

I beseech thee, O archangel of the Lord, as thou art divine and immaterial light through sharing immaterially in the uttermost Light: illumine my mind by thy supplications, that I may hymn thee.

In gladness let us form a divine choir today, honoring the first among the incorporeal intelligences, who hath announced the ineffable Joy Who, in His goodness, hath come into the world.

Having thee, O Gabriel, as an intercessor most great, a helper before God, a rampart and confirmation, we who love and praise thee are delivered from misfortunes and the evil of the serpent.

Theotokion: **W**hen Gabriel beheld thee, the pure and most immaculate one, he cried out to thee with splendor: "Rejoice, O Mistress, thou salvation of men who knewest not wedlock, boast and pride of the angels!"

ODE III

Canon of the Theotokos

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

The Theotokos: **"I** see now that thou speakest falsely, O angel, for how can a nature which is material, corruptible and earthly contain the Immaterial One Who is clothed in the light of incorruption?"

The Angel: **"S**ensibly hast thou accused me, O pure one, yet such is His good pleasure. But be thou convinced by the bush which, burning, was in no wise consumed by the fire, prefiguring thine ineffable birthgiving. "

The Theotokos: **"T**hou criest out to me words of life; yet the smoking mountain of old, which received God, persuadeth me that material nature is unable to receive the Immaterial One."

Canon of the Archangel

Irmos: **O** Theotokos, thou living and abundant fountain, spiritually establish thy servants who have formed a choir for thee, and in thy divine glory vouchsafe unto them crowns of glory.

Thou wast seen to be a secondary luminary, O Gabriel, illumined immaterially by partaking of the most immaterial Light, as one truly immaterial, ever illumining the material men who hymn thee.

Having revealed to us the great mystery, thou wast vouchsafed the greatest of fame, O greatest of the angels, whereby we who honor thee greatly have been caught up from the earth to the greatest of heights.

From heaven hast thou manifested thyself unto all who ever seek thee with love; and thou hast stilled the tempest of the passions and tribulations which besetteth us, O Gabriel, supreme commander.

Theotokion: **R**elating the mystery hidden from of old, O Maiden, Gabriel once cried out to thee: "Rejoice, O palace of God wherein, making His abode, he hath deified all men, in that He is compassionate!"

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

To thee alone, O glorious Gabriel who hast the primacy among the incorporeal ministers of God, was entrusted the awesome mystery which was appointed before time began: the ineffable birthgiving of the holy Virgin. And thou didst proclaim to her: "Rejoice, O thou who art full of joy!" Wherefore with gladness we, the faithful, ever call thee blessed, as is fitting.

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

ODE IV

Canon of the Theotokos

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.

The Angel: "Thy womb is become the chariot of the Sun, O all-pure one; and for men thou givest birth to the never-waning Light," Gabriel proclaimed to the Virgin with all joy.

The Theotokos: "Depart from my doors, and speak not words whose fulfillment thou canst in nowise demonstrate, O supreme commander! Why dost thou trouble my mind and soul, saying these things to me?"

The Angel: "The clarions of the prophets were vouchsafed to perceive the depth of the mystery from afar, O most immaculate one. I am the minister thereof, and I stand at thy doors."

Canon of the Archangel

Irmos: Perceiving the unfathomable counsel of God, the incarnation of Thee, the Most High, from the Virgin, the Prophet Habbakuk cried out: Glory to Thy power, O Lord!

Of old, O right wondrous Gabriel, thou didst stand, illumining the Prophet Daniel with divine communion, through the Spirit expounding the manifestation of incomprehensible things.

With lips of clay we joyfully praise thee who art fiery by nature. By thy divine mediations, O Gabriel, rescue us from the ever-burning fire.

Arrayed in divine vesture brighter than the sun in unapproachable glory, O supreme commander of the servants of God, thou standest in gladness before the King of heaven.

Theotokion: Understanding thee to be wholly purified by the Spirit, O most immaculate one, Gabriel openly crieth out to thee: Rejoice, O deliverance from the curse and restoration of the ancestors of men!

ODE V

Canon of the Theotokos

Irmos: With Thy divine light, O Good One, do Thou illumine the souls of those who 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

The Theotokos: "I behold thee radiant with angelic splendor, O angel," said the all-immaculate one, "yet I am reluctant to believe without hesitation, not knowing first every particular."

The Angel: "The Creator, seeing human nature corrupted, hath been well-pleased to make His abode within thee, O pure one, revealing now in awesome manner the mystery which hath been hidden from before time began."

The Theotokos: "I have been betrothed unto Joseph, but hitherto have not united with him, O archangel. Therefore, not having known a man, how can I give birth? The words thou speakest unto me are contrary to nature."

Canon of the Archangel

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who knewest not wedlock, didst have within thy womb Him Who is God of all, and didst give birth unto the timeless Son, granting peace unto all who hymn thee.

Made luminous through communing with the primal Mind, thou wast shown to be a secondary luminary crying out with the countless ranks of angels: Holy is God the Creator of all, the equally unoriginate Son, and the Spirit Who is equally enthroned with them.

Thine aspect is fiery, thy beauty all-wondrous, striking every thought with awe, O Gabriel most great. Great is thy glory, O leader of the divine incorporeal ones, adornment of all who hymn thee with faith.

Of old, when the godly Zachariah beheld thee as he stood during the time of censuring, he was struck mute; for he did not believe the dread announcement which thou didst proclaim, O Gabriel, thou supreme commander.

Theotokion: As a temple of sanctity, O most immaculate one, at the cry of the Archangel Gabriel thou didst give birth to the most holy God Who resteth in His saints, Who sanctifieth all and rescueth us from evils.

ODE VI

Canon of the Theotokos

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

The Angel: "Jesus, the Creator of being, doth not hold beings in slavery to laws, O Maiden. May the rod of Aaron, which grew without water, and hath prefigured that thou wilt give birth without knowing man, convince thee."

The Theotokos: "Contemplating these thine awesome and honorable words, I marvel; and desiring to believe, I ponder the greatness of their eminence and am wholly abashed, O supreme commander."

The Angel: "Wilt thou not submit to my words? Thee, O pure one, did Daniel foresee as the mountain from whence, without human hands, would be cut the Stone which will most mightily break down the temples of the idols."

Canon of the Archangel

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.

The nations of the earth are unable to honor thee, the radiant and heavenly intelligence who art most splendidly and ineffably illumined with divine effulgence which passeth understanding.

By thy radiant entreaties to the Theotokos rescue those who hymn thee from the darkness of the passions, O supreme commander of the fiery servants of God, thou ray far brighter than the sun.

By thy supplications to the Creator of all, O archangel, confound the counsels of the Pagans, make firm the Orthodox Faith, and bring an end to schisms within the Church.

Theotokion: Thou wast obedient to the divine words of Gabriel, O pure one, and didst give birth in the flesh unto the all-un-originate Word Who hath delivered the world from folly.

Kontakion, in Tone VIII:

O supreme commander, thou glorious intercessor before and servant of the all-radiant, worshipful, all-accomplishing, infinite and awesome Trinity: do thou now unceasingly pray that we be delivered from all tribulations and torments, that we may cry out to thee: Rejoice, O protection of thy servants! how my womb will contain Him Whose magnitude the heavens are unable to contain?"

The Angel: "I shall recount to thee. Understand, O most immaculate one: How did the tent of Abraham once receive and contain God, O all-pure one? Wherefore, be not doubtful now, but accept my salutation lovingly, in that thou art the joy of men."

The Theotokos: "The magnitude of this matter troubleth me; but since it is the good pleasure of the All-good One to make His abode within me in manner past understanding, behold! I am preserved for Him as a temple pure in soul and body."

Canon of the Archangel

Irmos: **T**he divinely wise youth did not worship a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

Once, in the midst of the temple, thou didst announce the birth of John to Zachariah, who stood chanting before God the Deliverer: O all-hymned Lord and God of our fathers, blessed art Thou!

The all-glorious magnificence of thy temple most radiantly illumineth the souls of the faithful, a Gabriel, and compelleth them to cry aloud: O all-hymned Lord and God of our fathers, blessed art Thou!

Illumined by mystically partaking of the primal Light, O supreme commander, thou hast been truly seen to be a secondary luminary, ever enlightening those who chant: O all-hymned Lord and God of our fathers, blessed art Thou!

Theotokion: **G**abriel the supreme commander was sent to announce joy unto thee, O pure Virgin Mother, because of whom grief hath ceased, the curse hath truly withered away, and blessing hath blossomed forth for the faithful forever.

ODE VIII

Canon of the Theotokos

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

At the cry of the angel thou didst conceive the Light. Wherefore, to thee do we all cry out: Rejoice, O Virgin Theotokos, thou portal of the Light, vision hard to see, throne of the Most High!

Rejoice, perfection of the exalted mystery! Rejoice, manifestation of things hard to comprehend! Rejoice, unification of men to God! Rejoice, O Virgin, thou restoration of the fallen!

Rejoice, O mother of the Master, the Bestower of light! Rejoice, O haven for the storm-tossed! Rejoice, O most immaculate one, true and fruitful vine! Rejoice, thou who hast put forth the Grapes of immortality!

Canon of the Archangel

Irmos: **T**he birthgiving of the Theotokos saved the pious youths in the furnace, then in figure, but now in deed; and it moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

In gladness the sacred people hymn thee with sacred utterances; for thou dost announce to the Virgin, who is one of us, the all-accomplishing Word Who becometh incarnate as we are, in manner past understanding and recounting. Wherefore, we honor thee for all ages.

Uniting thyself immaterially to the great and primal Mind, O archangel, with thy fiery mouth thou dost chant the awesome hymns which all the choirs of the angels sing: Hymn the Lord, O ye works, and exalt Him supremely for all ages.

Manifestly adorned with divine glories, thou dost pass over those of heaven and of earth, accomplishing the divine desires of Christ the God of all, O Gabriel, leader of the angels and adornment of those who ever praise thee with faith.

The Word, desiring to mingle with men in a fleshly hypostasis, had thee go before Him and prepare a sacred palace, O sacred Gabriel, singing: Hymn the Lord and exalt Him supremely for all ages!

Theotokion: Let us hymn the blessed Virgin as the beautiful throne of the King, as the one exalted above all created beings, as the one who gaveth being to Him Who is above being, Who hath deified men by the higher unification of her ineffable and awesome birthgiving.

ODE IX

Canon of the Theotokos

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

Rejoice, O honored and most blessed one, thou cause of joy and furrow of goodly growth who bearest the Nourisher of all! Rejoice, O all-pure one, wellspring of living water, thou jar and garden of God! Rejoice, O most immaculate one!

Rejoice, O cleansing of souls and bodies, through whom better things flow forth upon men, thou cause of the deification of all! Rejoice, O light cloud who bearest the Sun Who illumineth the world with radiant effulgence!

We cry out to thee a hymn of joy: Rejoice, O pure one, boast of the martyrs and the apostles, all-glorious utterance of the prophets! Rejoice, thou adornment of hierarchs and the venerable, for whose sake the inhabitants of heaven rejoice with those of earth!

Canon of the Archangel

Irmos: Let everyone born of earth leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Illumined with effulgence past understanding and deified in sacred manner, thou standest in awe before the throne of grace, ministering thereunto, and, seen as light, thou dost illumine those who honor thee with faith, O sacred Gabriel, thou supreme commander.

Thou art seen to be like the sky, adorned with divine radiances as with stars, and as a commander thou holdest an all-radiant scepter in thy hands; and dost pass over the whole earth, ever doing the will of the Master and rescuing the faithful from evils.

Still thou the cruel tempest of the barbarians which ever assaileth thy servants; cause schisms to cease within the Church; and grant deliverance from transgressions to those who hymn thee and victories to our civil authorities through thine intercession, O Gabriel.

O all-comely and all-glorious twain, Michael and Gabriel: standing before the throne of divine glory, ask for all forgiveness of sins and release from evils, in that ye are intercessors and emulate the goodness of the Master in all.

Theotokion: By thy birthgiving thou hast shone forth the Light of effulgence and illumined the whole world; and thou hast destroyed the prince of darkness, O most pure Theotokos, thou boast of the angels and salvation of all men who praise thee with unceasing voices.

On certain days, according to the prescriptions of the Typicon, the Exapostilarion of the archangel is chanted:

Spec. Mel.: "Thou hast enlightened us ...":

O supreme commander of God, who hast arrayed thyself in the shelter of thy wings: protect me who have recourse unto thee; at my departure from this life, deliver me from the bitter tormentors, and save me by thine entreaties.

On the Praises, 4 stichera, in Tone IV:

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

The pre-eternal Mind * made thee, O Gabriel, a secondary luminary * through divine fellowship, * illumining the whole universe * and revealing unto us * the great and truly divine mystery from of old * of Him Who is incarnate in the Virgin's womb, * and Who, though incorporeal, * becometh man to save men. (Twice)

Standing before the throne of the three-sunned Godhead, * richly shining forth * with the divine effulgence unceasingly emitted thereby, * O Gabriel, supreme commander, * from the darkness of the passions deliver those on earth * who join chorus joyfully * and praise thee; * and illumine them with enlightenment, * O thou who prayest for our souls.

Bring low the arrogance of the Moslems * who so often assail thy flock; * bring an end to the schisms of the Church; * still the tempest of countless temptations; * deliver from tribulations and evil circumstances * those who honor thee with love * and have recourse to thy protection, * O Gabriel, supreme commander, * who prayest for our souls.

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

Today Gabriel announceth to her who is full of grace: "Rejoice, O mother unwed who knewest not wedlock! Be not amazed by my strange appearance, neither be afraid; for I am an archangel! The serpent once deceived Eve; but now I announce joy unto thee: thou wilt remain incorrupt and wilt give birth to the Lord, O all-holy one!

On the Aposticha, the Automelon of the Triodion, twice; the Martyricon;

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

THE 26th DAY OF THE MONTH OF MARCH
COMMEMORATION OF THE HOLY HIEROMARTYR IRENIEUS OF SIRMIUM

This service is transferred to March 27th because of the Apodosis of the Annunciation
AT VESPERS

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

Today the heavens are opened with joy for the all-radiant soul of the hieromartyr, which ascendeth from the earth. The flaming sword of the cherub is anointed with his blood, which was shed for Christ, and obediently withdraweth from the gates of Eden. And the choirs of the righteous, rejoicing cry aloud, beholding the blessed! Irenieus being led into the eternal mansions.

Rejoice, O pastor of Sirmium, magnificent adornment of the Church of Christ, unshakeable pillar of the Faith, all-wise and most beloved hierarch who, though young in years, wast an elder in understanding! The things of this earth didst thou account as but nought, that thou mightest obtain Christ. Wherefore, thou art now ineffably gladdened.

Today the Church is splendidly arrayed, in a robe empurpled by the blood of the martyr, and is crowned with the wreath of his goodly confession! Today the waters of the River Sava are sanctified in receiving the sacred body of the blessed Irenieus, and the faithful, celebrating the holy memory of the passion-bearer with fear and love, cry out: Glory to Thee, O Christ God, for Thou revealest a new mediator for us, the all-praised hierarch of Sirmium, whose supplications in our behalf be Thou well pleased to accept, and for whose sake do Thou grant us great mercy.

Glory ..., in Tone VI:

Hoping to receive everlasting glory from God in heaven, thou didst accept dishonor from men on earth, O all-praised Irenieus; and, loving life incorruptible, thou didst deign to bow thy head beneath the sword. Wherefore, as thou hast acquired great boldness before Christ, we earnestly beseech thee: Incline the loving-kindness of God toward us, and, going before thy sheep as a shepherd, lead us up to the path of salvation, watching over our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set aside ...":

Of old, when the unblemished ewe-lamb and immaculate Mistress beheld her Lamb upon the tree of the Cross, she exclaimed maternally and, marveling, cried aloud: "O my Child most sweet, what is this new and all-glorious sight? How hath the ungrateful assembly betrayed Thee to the tribunal of Pilate and condemned to death the Life of all? Yet do I hymn Thine ineffable condescension, O Word!"

After the Aposticha stichera, Glory ..., in Tone V:

No longer is the Church of Sirmium arrayed in widow's vesture, pouring forth torrents of martyrs' blood and escorting its pastors to their death! For, lo! the time of the dominion of the heathen hath come to an end, and the true Faith hath blossomed forth through the prayers of Irenieus, the blessed athlete and hierarch, the chief prelate of the Church of Sirmium. And celebrating his memory with love, we cry out without ceasing: Remember thy flock, which thou hast gathered together, O wise one, delivering thy sheep from cruel wolves, and nurture them in rich meadows!

Now & ever ..., Theotokion, or this Stavrotheotokion:

Standing before the Cross, O Jesus, she who gave Thee birth lamented, weeping and crying aloud: "I cannot bear these things, beholding Thee Whom I bore nailed to the Tree. As one who knew not man I avoid the pangs of birthgiving: how now is it that I am beset by pain and wounded in heart? For now are fulfilled the words spoken by Symeon: "A sword will pierce thy heart, O immaculate one!, Yet do thou arise, O my Son, and save those who hymn Thee!"

If it be deemed needful, we chant this troparion, in Tone II:

Chant now and clap your hands, O Church of Sirmium! Leap up, ye waters of the River Sava, adorning thyself in the name of the all-praised Irenieus! For, having fought the good fight and kept the Faith, sealing it with his blood, he hath acquired great boldness before God, Whom he entreateth without ceasing, that his Christian flock be saved in peace.

AT MATINS

Canon of the hieromartyr, the acrostic whereof is: "Grant peace to us who hymn thy memory with faith", the composition of Valerian, in Tone II:

ODE I

Irmos: **O**nce, the power of the Almighty drowned the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified!

Come, O ye who love the martyrs, and let us honor today the sacred memory of the most lauded Irenieus, who, emulating Christ, laid down his life for his sheep, and sealed his blessed confession with his own blood, whereby Christ God hath gloriously been glorified.

Thou didst love the true Faith utterly, and for its sake didst count all transitory things as nought, O blessed Irenieus, putting the savagery of the tyrants to shame by thy patience, and steadfastly enduring multifarious torments, whereby Christ, the Judge of the contest, hath gloriously been glorified.

Having acquired perfect understanding through piety, and attained unto the measure of Christ's stature, though young in years thou didst take up the shepherd's staff, whereby Christ, the Chief Shepherd, was gloriously glorified in thee.

Theotokion: **W**e hymn thee who art more holy than the saints, the Mother of our God, the astonishment of the angelic ranks, the strength and adornment of the martyrs, and the salvation of the faithful.

ODE III

Irmos: **T**he desert, the barren church of the nations, blossomed like a lily at Thy coming, O Lord, wherein my heart hath been established.

"Deny Christ Whom thou dost worship!" the tyrant cried to the blessed Irenieus, when he stood before the unjust tribunal, emulating Christ the King, Who had stood before Pilate. And, boldly confessing Him to be the God and Creator of all, he put the ungodly and their idols to shame and confirmed the true Faith.

"How long wilt thou remain in thy foolishness?" the tyrant cried out again to the holy one; "Sacrifice to our gods, and thy soul shall live!" But, filled with the Holy Spirit, he replied: "I glorify the hypostatic Wisdom of God, for Whose sake ye call me a fool! To Him alone will I sacrifice with a voice of praise; for, lo! He calleth me to imperishable life through torments of short duration."

"Though thou endurest cruel torments, yet dost thou remain without understanding," the prefect said, gazing upon the tortured saint and marveling. But he, lifting his eyes to heaven, cried out: "O Christ God, Who gavest Thy shoulders over to scourging and Thy cheeks to buffeting, Who wast nailed to the Cross for my sake: strengthen me who pray fervently to Thee at this time, making me steadfast on the rock of the confession of Thee!"

Theotokion: O blessed Theotokos mediatrix of life and everlasting gladness for us, entrusting ourselves to thine intercession, we hope to be saved.

Sedalion, in Tone VII:

The blessed Irenaeus, standing today before Christ, the Chief Shepherd, offereth bold supplication in behalf of all who celebrate his memory; and, looking down from the heavens upon his flock, he crieth out with the voice of the Church: "O my beloved children, remember me who have laid down my life for you! Remember the pain and labors which I endured for you, and, casting off the works of darkness, clothe yourselves in Christ, that I may rejoice unceasingly in you, asking for you great mercy from God!"

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

Thou art more honorable than the glorious cherubim, O all-holy Virgin. For they, unable to endure the power of God, cover their faces with their wings while they offer worship; while thou, gazing upon the incarnate Word with thine own eyes, dost bear Him. Unceasingly beseech Him in behalf of our souls.

Stavrotheotokion: O pure Ever-virgin Theotokos, beholding thy Son hanging upon the Cross, weeping maternally thou didst magnify His awesome condescension, O Mistress who knewest not wedlock.

ODE IV

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

"Do not the wounds which I have inflicted upon thee suffice?" the tyrant again asked the saint, "or shall I give thee over to tortures yet more cruel? Submit to my command and deny thy God!" But the holy one, boldly confessing Christ, said: "Shall I then deny Him Who, being God, appeared on earth in guise of poverty for my sake, and Who, though sinless, suffered for my sins, that He might freely give me His kingdom and imperishable life? Yet do I cry out to Him with love: Glory to Thy power, O Lord!"

"Wilt thou not spare thy youth? Wilt thou ignore all the beautiful and delightful things in this life? Wherefore dost thou mindlessly commit thyself to death?" the tyrant said in perplexity. But the holy one said to him: "Behold, I look to Him Who is more beautiful than all the children of men, Who calleth me to life which groweth not old! His servant am I, and, worshiping Him alone, I cry out: Glory to Thy power, O Lord!"

"If thou wilt not take heed for thyself," the tyrant said, marveling, "then have pity on thy children. Behold how they shed tears, crying out bitterly." But the holy one, turning his gaze upon them, replied: "I have left them, but the Lord will receive them. They have a heavenly Father to care for them, Who in time will lead them also to that radiant place into which I hope to enter this day."

Theotokion: By thine omnipotent supplication and tireless intercession thou dost unceasingly save the whole world, O Theotokos, averting the just wrath of God from men. Wherefore, we cry aloud: Rejoice, thou hope of all!

ODE V

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing: I rise early unto Thee, O King of peace. illumine me with Thy radiance, for we know none other God than Thee.

"Wherefore shed ye tears without understanding, O children?" the blessed Irenieus cried out to his children and flock; "Rather rejoice for me, for I shall pass over sorrows to that which is most sweet, I shall pass over griefs to that which is most profitable. God, Who knoweth men's hearts, knoweth that I love you. Yet do I desire to be released and to dwell with Christ."

"If ye love me, O children," the saint cried aloud with tears, "remember all my words, whereby I instructed you; and hold fast mightily to the Faith which I have transmitted to you, that, standing before Christ, the Chief Shepherd, I may with confidence cry out with the prophet: Behold, here am I and the children whom God hath given me!"

"Pray for me, O my spiritual children," the passion-bearer and hierarch cried out, "and thus recompense me for the labors wherewith I labored in your enlightenment; for if ye desire not to be parted from me in spirit, fall not away from the faith and love of Christ, and cleave unto Him alone, for we know none other God than Him."

Theotokion: Shining more brightly than the sun in the glory of thy perpetual virginity, and revealing the Bestower of light to the world, O Theotokos, thou dost utterly disperse the darkness of sin, illumining the faithful with thy grace:

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!

O all-wise Irenieus, thou didst consider thy prison-cell to be a bridal-chamber, tribulations to be joy, and beatings and dishonor to be glory; wherefore, when the sentence of death was pronounced over thee, thou didst rather rejoice in thy spirit, expecting to pass from this corrupt life to incorruption, and desiring to enjoy everlasting rest.

"I say to thee, O Irenieus," the tyrant exclaimed to the saint, "behold! death awaiteth thee and beheading by the sword! Wilt thou not now worship our gods?" But the blessed hieromartyr cried out: "I worship Him alone Who rose from the dead, and Who by His power shall gloriously resurrect me from the corruption of the grave!"

The tyrant asked the following: "Hast thou no wife? Hast thou no children?" But the saint answered him, saying: "Nay, but I have Christ my God, in Whom I shall find all again!"

Theotokion: From the pit of the passions and the snares of the enemy lead us up, thy servants, to thy Son and God, O Theotokos, praying with the blessed Irenieus and moving Him to have mercy upon us.

Kontakion, in Tone VIII:

As is meet, let us hymn Irenieus, the pastor of Sirmium, the namesake of peace and right victorious warrior of Christ, who all-gloriously trampled the ancient prince of this world underfoot and strengthened his own hands for battle against him; and let us cry out to him with heartfelt love: Pray thou unceasingly to Christ, the King of peace, that He grant peace to the whole world and great mercy to our souls!

Ikos: Preserving in thy heart the peace of God which passeth all understanding, O blessed Irenieus, thou didst heed the fiery mouth of the preeminent apostle, who said that our battle is not against flesh and blood, but against spiritual wickedness in high places. Wherefore, with manly wisdom thou didst rise up against it, showing thyself to be a glorious vanquisher of the passions and the ungodly persecutors. Thou didst lay down thy life for Christ, and didst establish the true Faith in the land of Sirmium. Therefore, faithfully celebrating thy memory, we cry out with fervor: Pray thou unceasingly to Christ, the King of peace, that He grant peace to the whole world and great mercy to our souls!

ODE VII

Irmos: The God-opposing command of the iniquitous tyrant raised up a lofty flame, but Christ, Who is blessed and all-glorious, spread a spiritual dew over the pious children.

"The Church of Sirmium, which Thou hast given me, O Christ, do Thou preserve for Thy name, immaculate forever," the holy Irenieus cried out, praying to the Savior; and, rejoicing in his imminent departure, he said: "Now have I come to know that the Lord, the Judge of the contest, Who alone is blessed and all-glorious, doth deign to accept my life as a sacrifice of sweet savor!"

Lifting up his hands, the blessed hieromartyr blessed the sheep of his flock, crying out fervently to Christ: "Behold, I come to Thee, O my King and my God, but I leave these behind in this vain world. Preserve them through Thy grace, O Thou Who alone art compassionate and omnipotent, and make them steadfast in the Faith!"

"The cherubim are Thy chariot, O God, and the heaven of heavens is Thy throne," the holy Irenieus cried aloud. "And even if I, Thine unprofitable servant, lay down my life for Thee, yet, confident of Thy compassions, I offer this supplication for my sheep, and I hope that it will be heard by Thee, the most merciful Savior."

Theotokion: Rejoice, O thou who art more beautiful than the garden of paradise! Rejoice, thou who art more holy than the saints! Pour forth the dew of thy grace upon the faithful who cry out to thee from the furnace of temptations: Even though we have sinned, yet may we be accepted with contrite heart!

ODE VIII

Irmos: Once, in Babylon, the fiery furnace divided its activity, consuming the Chaldeans at the command of God, but bedewing the faithful, who chanted: Bless the Lord, all ye works of the Lord!

Thy spiritual children were bitterly downcast when thou wast taken and led to death, O Irenieus; and, following after thee, they beat their breasts, crying out: "Whither goest thou, O our good shepherd? To whose care art thou leaving us? Who now will defend us from the noetic wolf, and who will find us when we are lost? Speak unto us, therefore, a word of consolation, that, understanding the dispensation of God, we may glorify Him forever!"

"O my beloved children," the blessed passion-bearer replied to his flock, "have ye not heard the Lord and Savior, Who saith: 'Fear not those who slay the body, but cannot slay the soul. Even though I depart from you in the body, yet shall I remain with you in my spirit forever.'"

The Church of Sirmium was given to heartfelt weeping when thou wast beheaded by the sword, O Irenieus; yet, adorned by thy glorious contest, it cried out to Christ God with thankful mouth: "Glory to Thee, O Jesus, Thou boast of the martyrs! For Thou hast given Thy strength to Thy minister, Who hath all-gloriously vanquished the princes of darkness today and made the true Faith steadfast forever!"

Theotokion: In thee do we boast, O Virgin Theotokos; for of old thou didst trample the head of the serpent underfoot by thine ineffable birthgiving, crushing his power. Wherefore, thou dost ever grant victory over the enemy to the Christian people.

ODE IX

Irmos: God the Lord, the Son of the unoriginate Father, hath appeared to us, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the most hymned Theotokos.

Celebrating his memory with love, we magnify the hierarch of Sirmium and pastor of our souls, who was young in years but wiser than elders, who accepted death for Christ and liveth ever in heaven.

O emulator of the compassionate and merciful God, follower of the love of Christ, thou dost generously give goodly gifts to those who ask, and quickly fulfilllest our entreaties. Wherefore, O Irenieus, we magnify thee as our fervent mediator and mighty helper.

Where thou now abidest in gladness before the face of the Lord, O our blessed hierarch, there let us, thy children, be with thee, when with thy bold mediation thou openest to us the gates of paradise and inclinest the lovingkindness of God toward us. Him do we magnify forever!

Theotokion: **O** most merciful Queen and Theotokos, entreat the merciful Savior of our souls in our behalf, that, thanking thee, we may magnify thee unceasingly.

Exapostilarion:

Lo! we have come to the sunset of our life! Night is falling, and we are lost in a place barren of virtue. Yet lighting the torch of Christ with love, do thou, O our shepherd, come forth to search for us who are perishing, and, having found us, lead us back to the straight path, that, following thee and listening to thy voice, we may attain unto the courts of God and enjoy everlasting rest.

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

Look down upon our afflictions and tribulations, O all-immaculate Virgin, and cover us with thy protecting veil, lest the depredations of the infidels overwhelm us and we perish before their onslaught. Earnestly beseech thy Son and God, that He extend to us His compassion and lead us to the safe refuge of His loving-kindness, where, illumined by His grace, we may find rest for our souls.

THE 27th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR HOLY MOTHER MATRONA OF THESSALONICA
AT VESPERS:

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

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

With reason didst thou oppose * the ferocity and naked savagery of the Jews, * O divinely wise and manly wise one, * foreseeing the delight of things to come, * which remaineth ever immutable for ages. * This didst thou receive, * departing from earth * to the mansions of heaven and the indissoluble choir, * O glorious one.

Adorned with the wounds * of thy steadfast suffering, * thou wast vouchsafed to behold * the splendor of the kingdom * and the beautiful comeliness of thy Bridegroom; * and thou didst draw nigh unto the Source of good things as is meet. * Whence thou didst richly receive * the fruit of divine gladness * and undying glory.

Neither the yoke of slavery, * nor woman's weakness, * nor hunger, nor stripes * prevented thee from emulating the steadfastness of the martyrs, * O most glorious one; * for thou didst endure torments with fervor of soul. * Hence thou hast received a heavenly mansion, * and hast been adorned with a crown of graces, * standing before thy Creator.

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

Deliver my lowly soul * from condemnation and grievous transgressions, * O all-holy Bride of God; * and by thy supplications set me free from death. * And grant that on the day of testing * I receive that justification * which the assemblies of the saints have received. * Before the end show me forth as cleansed * by repentance and outpourings of tears.

Or this Stavrotheotokion: **W**hen she beheld Thee * nailed to the Cross, O Lord, * the ewe-lamb, Thy Mother, * marveled and cried aloud: * "What is this that I see, * O my Son most desired, * wherewith the disobedient and iniquitous assembly hath recompensed Thee, * which enjoyed Thy many wonders? * But glory to Thine ineffable descent, O Master!"

AT MATINS:

Canon to St. Matrona, the acrostic whereof is: "I hymn the divine glory of Matrona,"
the composition of St. Theophanes the Branded, 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' hands outstretched to form a cross.

In that thou hast now joined chorus with the divine ranks of the incorporeal ones before God the Cause of all, and manifestly delightest in the splendor of the Godhead: enlighten them that hymn thee.

He Who deigned to assume the guise of a servant, Christ God, wishing to free man from corruption and the bonds of death and the yoke of slavery, O martyr, betrothed thee as His bride.

Making her feminine nature manly through grace, in the weakness of her body, yet strengthened by divine might, she humbled the haughty gaze of him who boasted beyond measure of old that he would obliterate the sea.

Theotokion: Now that the portal of Thy descent to us, O Lord, hath supernaturally shone forth Thee Who art mystically called the Orient, the Sun, the Light, we praise Thee, the Lover of mankind Who art of two natures.

ODE III

Irmos: Thy Church rejoiceth in Thee, crying out, O Christ: Thou art my strength, O Lord, my refuge and confirmation.

With steadfastness of mind didst thou endure the cruel and grievous torment of the most iniquitous woman, O glorious and most blessed Matrona.

Perceiving the pangs of thy stripes, thou didst nonetheless steadfastly endure them; and by groping in the darkness thou didst receive divine radiance.

The streams of thy blood quenched the pyre of impiety, and they have given the faithful to drink of the waters of piety.

Theotokion: With godly voice we praise thee, O all-pure one, who received in thy womb the unoriginate Word of God, as the table and the ark.

Sedalion, in Tone IV: Spec. Mel.: "The co-unoriginate":

Having piously enslaved thyself to the Almighty, O honored Matrona, thou wast held in thrall by the impiety of thy mistress; but thou didst steadfastly endure a dark imprisonment and the sting of scourgings, and didst pass on to God, O divinely wise martyr. Pray thou in behalf of them that keep thy memory.

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

O fervent and invincible intercessor, renowned and unashamed hope, rampart, shelter and haven for them that flee to thee, O pure Ever-virgin: with the angels entreat thy Son and God, that He grant peace, salvation and great mercy unto the world.

Or this Stavrotheotokion: Beholding Thee suspended on the Cross between two thieves of Thine own will, O Christ, Thy Mother, her womb rent asunder maternally, said: "O my sinless Son, how is it that Thou art unjustly nailed to the Cross like a malefactor, desiring to give life to the human race, in that Thou art compassionate?"

ODE IV

Irmos: The Church, beholding Thee lifted up upon the Cross, O Sun of righteousness, stood in its place, crying out as is meet: Glory to Thy power, O Lord!

Strengthened by divine power, O Matrona, thou didst flee the slavery of thy cruel mistress; for, laboring for thy Master alone, thou didst acquire a humble inclination of soul.

Bellowing and insane with drunkenness, enraged with wrath, with Hebraic cruelty thy most impious mistress flayed thy body, O passion-bearing martyr.

Imprisoned in dark places and tortured with hunger, O martyr, thou didst show forth the endurance of youth and didst win thy reward, the banquet of immortality.

Theotokion: The golden candlestick prefigured thee who art truly the Mother of God who bore the incarnate God Who enlighteneth all things with the splendor of divinity.

ODE V

Irmos: Thou hast come, a Light to the world, O my Lord, a holy Light which bringest forth from the gloom of unbelief them that hymn Thee.

O Bestower of life, the divinely wise one acquired Thee as a splendid crown of praise and went forth from darkness to divine effulgence.

Christ set thy feet on the rock of faith, O blessed one, and thou didst wisely direct thy steps to Him.

Possessed of a truly divine, wise and God-centered mind, O most blessed Matrona, thou shinest amongst the choir of martyrs.

Theotokion: O Mother of God, thou gavest birth unto the form of divinity and the form of humanity, the union unconfused through unmingled union.

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.

Deified by unceasing prostrations, thou didst studiously embrace the Desire of Eve, O passion-bearer Matrona; and rightly hast thou been vouchsafed everlasting glory. (Twice)

It is not slave or freeman who is judged in Christ, but nobility of virtue, O thou who art adorned with the inclinations of piety. And thou hast been shown to be a model thereof, O invincible passion-bearer.

Theotokion: We know thee to be the temple and chamber of God, the jar, candlestick and tablet who acquired within thee the inscription of the Word Who became incarnate in His lovingkindness, O all-immaculate one.

ODE VII

Irmos: The children of Abraham in the Persian furnace, consumed by the love of piety rather than by the fire, cried out: Blessed art Thou in the temple of the glory, O Lord!

Thou didst truly cleave to Thy heavenly Lover with love and boldness, O all-praised one, crying out in thanksgiving: Blessed art Thou in the temple of the glory, O Lord! (Twice)

Full of all manner of virtues, with gladness and joy didst thou pass over from earth to the choirs of heaven, O glorious Matrona, receiving an immortal inheritance.

Theotokion: Resplendent and adorned with all the virtues as with varied colors, O Mother of God, thou gavest birth unto the Word of the Father in manner past recounting. Blessed art thou among women, O all-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, girt about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

Released from the flesh, thou wast vouchsafed to behold rays of abundant light, and to dwell in a tabernacle of heaven instead of the dark and gloomy place wherein thou hadst been incarcerated, O glorious one, crying out: Bless the Lord, all ye works of the Lord! (Twice)

Beautiful is the crown wherewith thou hast now been crowned by the life-creating right hand of the Almighty, O glorious one; for, beholding thee, His bride, empurpled by the streams of thine own blood, He joyfully illumined thee. To Him do we chant: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hou hast truly been shown to be her who truly gaveth birth unto the God of truth, bearing the Divine Name for the faithful in corresponding manner, O all-pure one. Wherefore, with divine wisdom we glorify thee as Theotokos, O all-immaculate 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.

Thy day shineth with noetic outpourings of light and the most radiant splendors of the three-Sunned Effulgence, O martyr. Thereon we now pray: illumine them that hymn thee.

The rewards for thy painful stripes didst thou find to be the inheritance of heaven, O glorious passion-bearer, in the assembly of the firstborn; holding festival therein, protect us by thy supplications.

Truly thou hast now united thyself unto Christ, thine immortal Bridegroom, having splendidly come to flower through His divine wounds, O most wise one, shining with the precious blood of martyrdom.

Theotokion: **L**oose now the chains of my transgressions, O Virgin Theotokos who gavest birth unto the Wellsprings of lovingkindness; and fill me with sweetness of soul, O thou that alone art blessed of God, that I may magnify thee as is meet.

THE 28th DAY OF THE MONTH OF MARCH
COMMEMORATION OF OUR VENERABLE FATHERS HILARION THE NEW &
STEPHEN THE WONDERWORKER
AT VESPERS

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

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

Having acquired a blameless life, * patience and meekness, and love unfeigned, * boundless abstinence, * standing all-night, divine compunction, * faith and true hope in compassion, O father, * thou didst live on earth like an angel in the flesh, * O blessed Hilarion, * intercessor for our souls.

An earthly angel and a heavenly man * wast thou, O venerable one, * a wellspring of compunction, * a stream of compassion, * an abyss of miracles, a surety for sinners, * a truly fruitful olive-tree of God, * anointing with the oil of thy labors * the faces of those who praise thee with faith, * O wondrous Hilarion.

Illumined with divine understanding, * thy mind transcended the passions of the body, * and was aloof from earthly things, * bearing the image of God * and depicting divine beauty within itself. * Through the activity of the Spirit, * thou art recognized as wholly godly, * O Hilarion our father, * thou adornment of monastics.

And 3 stichera for the venerable Stephen, in the same tone:

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

As a monk most true, * a most radiant star * and a wellspring of compunction, * thou wast shown to be full of love, * meek and serene, * compassionate and humble, * guileless and blameless, O father Stephen. * Wherefore, Christ appointeth thee as a shepherd for the venerable, * honored with miracles.

Thou wast possessed of all-night vigilance, O father, * ineffable abstinence, * undisturbed prayer, * godly life, * faith, hope and love, * Orthodox wisdom, wondrous endurance, * and the greatest compassion; * and thou didst repose, shining forth before thine end in all-glorious signs. * Wherefore, we honor thee, O venerable Stephen.

We praise thee, O Stephen, * as a star of great brilliance, * as a never-setting sun, * as an animate heaven * adorned with divine miracles as with stars, * as a fragrant meadow and garden of sweetness, * as a wellspring of sanctity, * as a most great physician of the infirm, * as our good pastor and intercessor.

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

With the showers of the all-holy Spirit * bedew my thoughts, O all-pure one, * who gavest birth to Christ, the Drop * Who by His compassions washeth away * the infinitely innumerable iniquities of men; * dry up the spring of my passions, * and by thy supplications * ever vouchsafe unto me * a torrent of the food of life.

Stavrotheotokion, in the same melody: As she beheld Thee * nailed to the Cross,
O Lord, * the ewe-lamb, Thy Mother, marveled and cried out: * "What is this
sight which I see, * O my Son most desired? * How hath the unbelieving and
iniquitous assembly recompensed Thee, * which enjoyed Thy many miracles? *
But glory, O Master, * to Thine ineffable condescension!"

AT MATINS

ODE I

Canon of the Venerable Hilarion, the acrostic whereof is: "I praise thy joyous traits,
O father", the composition of Joseph, in Tone II:

Irmos: Once the power of the Almighty overwhelmed Pharaoh's whole army in the deep; and the incarnate Word hath destroyed pernicious sin, for our most glorious Lord hath gloriously been glorified.

As thou art compassionate and meek, chaste and truly glad of spirit, O father Hilarion, by thy mediation vouchsafe unto me divine compassion, that I may hymn thee now in the stillness of my heart.

Having purified thyself from childhood and taken up thy cross, O father, thou didst follow the Lord; and, adorned with dispassion, by abstinence and frequent prayer thou didst cause the passions to wither away.

Taking up the easy yoke of the Lord, obedient to His precepts, O venerable Hilarion, thou didst cast off the most onerous burden of sin, acquiring holiness, O most wise one.

Theotokion: Uproot the tares of my transgressions, O Mistress, praying to thy Son and God; and destroy the sin which tormenteth me, O Ever-virgin, that, saved, I may ever praise thee, O most immaculate one.

Canon of the Venerable Stephen, the acrostic whereof is: "I honor thy divine labors,
O most blessed one", the composition of Joseph, in Tone I:

Irmos: Let us all chant a hymn of victory unto God Who hath wrought wondrous miracles with His upraised arm and saved Israel, for He is glorious.

Celebrating thy divine memory with faith, O divinely wise father Stephen, we ever glorify the Lord of all Who hath glorified thee with many miracles.

Thy mind, deified at the bidding of God, turned utterly away from the passions of the flesh and showed thee to be an angel on earth, O most wise Stephen.

Thou didst endure the pangs of fasting, O father, and didst mortify the passions of the flesh, which are subdued only with difficulty; and thou didst manifestly clothe thyself in dispassion as with a garment.

Crucified by restraining thy members, O father, thou didst live for Christ Who by the Cross destroyed death and hath enriched thee with the abundant grace of healings.

Theotokion: At the ineffable word of the archangel, O all-pure one, thou didst conceive Him Who by His word sustaineth all the ends of the earth, and gavest birth to Him. Earnestly beseech Him to have mercy upon us.

ODE III

Canon of the Venerable Hilarion

Irmos: **The desert, the barren Church of the gentiles, blossomed like a lily at Thine advent, O Lord; and therein hath my heart been established.**

Thy life shone forth with radiant deeds like the sun, O venerable one, and hath illumined the choirs of monastics and dispelled the darkness of the demons.

Thou wast glad of heart, humble of spirit and full of divine love, O venerable one, ever possessing a courteous character.

With the drops of thy tears thou didst quench the burning embers of sin and even after, thine end, as before it, O wise one, thou pourest forth an abyss of healings upon those who have recourse to thee.

Theotokion: **Heal the wounds of my soul, O Mistress, and direct the movements of my mind to the will of the Word Who was incarnate of thee, I pray.**

Canon of the Venerable Stephen

Irmos: **Let my heart be made steadfast in Thy will, O Almighty Christ God, Who established the second heaven above the waters and hast founded the earth upon the waters.**

Thou didst shine forth like a most radiant star in honorable deeds and the corrections of the virtues upon the assembly of the monastics; and thou hast illumined the whole world with beams of miracles.

By the power of the grace of the Spirit thou didst cast down the incorporeal foes, and was right gloriously exalted by humble wisdom; and thou wast thyself a worker of miracles, O wise father.

With the word of truth thou didst shut the mouths of the heretics, O father; and, having endured persecution apart from thy wounds, thou hast received a divine crown, O wise one, as a most eminent martyr.

Theotokion: **That man might become divine, God becometh man: the Unoriginate One received a beginning in time through thee, the only pure one. Wherefore, we, the faithful, call thee blessed, O Virgin.**

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

Thou didst consecrate thy whole life to God, O most blessed and sacred one, as a truly most excellent performer of sacred Christian acts. Wherefore, rejoicing amid thy great exertions and pangs, thou wast translated to the immaterial mansions and now pourest forth streams of healings upon us.

Glory ..., in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Thy memory, O father, shining forth like the radiant sun, illumineth the hearts of the faithful, driving away the passions and dispelling the darkness. Protect us who celebrate it with pure faith, O father Stephen, and preserve us from the temptations of life.

Now & ever ..., Theotokion:

O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who trust in thee, O Maiden, and save our souls by thy divine supplications.

Stavrotheotokion: Seeing Thee stretched out dead upon the Cross, O Christ, Thy most immaculate Mother cried out: "O my Son Who art equally unoriginate with the Father and the Spirit, what is this Thine ineffable dispensation, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

ODE IV

Canon of the Venerable Hilarion

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to Thee: Glory to Thy power, O Lord!

Having cleansed thy heart, thou didst furnish thy mind with wings to soar aloft in honorable ascents, to behold the inconceivable beauty of the one God and to be illumined by the splendors thereof.

Recounting divine words, O father Hilarion, thou didst draw forth divine understanding therefrom, and didst transmit it unto all who piously had recourse unto thee.

With the sweetness of thy words calm thou the hearts of those who have recourse unto thee; for, laboring, thou didst teach them with right acceptable discourse and didst preserve love amid compassion, O venerable one.

Theotokion: The Lord made thee the Lady and Mistress of all, O all-pure one; for He was incarnate of thy womb, delivering His creation from the dominion of the enemy.

Canon of the Venerable Stephen

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst proclaim, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

Thou wast shown to be a fruitful tree, O wise Stephen, having watered thyself with the drops of thy sacred tears, bringing forth the sweet-smelling fruits of the virtues; and thou pourest forth countless miracles. Wherefore, we piously honor thee.

The church which possesseth the shrine of thy relics is seen as a divine garden of paradise, O wise Stephen, wherein divers flowers of miracles bloom, wherein the hearts of those who ever praise thee with faith do delight.

Unto the glory of Christ thou curest the blind and dost cause the cruel infirmities of men to cease; and hence, having been enriched by the grace of good works, thou hast been magnified, illumined and glorified, O our father, thou glory of monastics.

Theotokion: Sanctify me, O holy Theotokos who gavest birth in the flesh unto the All-holy One Who desired to become like unto men; and by thy supplications show us all forth as having a share in the life of heaven, O all-pure one.

ODE V

Canon of the Venerable Hilarion

Irmos: Thou art the Mediator between God and men, O Christ God, for by Thee, O Master, are we led up from the night of ignorance to Thy Father, the Source of light.

Out of thine own pangs thou didst weave for thyself a robe of salvation, O venerable one; for, clad therein, thou didst clothe the prince of darkness in everlasting shame.

Having caused the pleasures of the flesh to wither through abstinence, O venerable father Hilarion, thou didst receive the grace of heaven to cure all the infirmities of men.

With thy hands, which are unceasingly lifted up to God, thou hast delivered the pious from the hands of the deceiver, O father, and hast given health to all the ailing.

Theotokion: Thou wast the might of the faithful and the dominion of the venerable; for through thee, O pure one, have higher things come down upon all, and those who dwell on earth ascend to the heavens.

Canon of the Venerable Stephen

Irmos: Grant us Thy peace, O Son of God, for we know none other God than Thee; we call upon Thy name, for Thou art the God of the living and the dead.

As a phial full of the divine virtues, O wise one, after thy repose thou didst pour forth sweet-smelling myrrh, causing the faithful people to marvel who venerate thee with love.

Thou didst shine forth in the great performing of awesome miracles, O most wise Stephen, before death, and after thy departure, O right wondrous one, and in thy sacred burial.

Having come to the end of thy life in Christ in a holy manner, O Stephen, our divinely wise father, thou hast made thine abode with the saints, and now dost sanctify those who honor thee with faith.

Theotokion: O all-immaculate one who gavest birth unto Emmanuel our God, Who manifestly became man in His lovingkindness: beseech Him to have pity upon sinners, in that He loveth mankind, O pure one.

ODE VI

Canon of the Venerable Hilarion

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 slain thyself to this world, O Hilarion, after thy repose thou now dwellest in the mansions of heaven and ever pourest forth the life-bearing work of healing.

Thou wast rightly named, meek, guileless, blameless and venerable, easy to entreat and calm of spirit, O father who art most rich.

Adorned with boundless compassion and honored with the beauty of love for the poor, thou wast shown to be a chosen favorite of God, O most excellent Hilarion.

As thy life was honorable and blameless and thy character all-comely and beautiful, O most wondrous one, so are the miracles awesome which thou dost ever perform.

Theotokion: All of us, the generation of generations, bless the Theotokos as the divine, undefiled bridal-chamber of God, the fiery throne of the Almighty.

Canon of the Venerable Stephen

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free me from corruption! O Savior of the world, save me who cry out: glory to Thee!

O venerable father Stephen, in Christ thou dost set the lame aright and dost cause the blind to see, dost enable the paralyzed to walk and drivest away evil spirits.

A stream of healing ever floweth from thy precious shrine in abundance, as from a pure spring, O blessed one, drying up every torrent of the passions.

O father Stephen, who wast shown to be a wondrous worker of miracles and a true pastor, ever preserve thy flock, which thou didst gather together with thy great effort.

Theotokion: The Savior, descending upon thee like dew upon a fleece, O Theotokos, hath manifestly dried up the torrents of ungodliness and ever giveth drink to the souls of those who honor thee.

ODE VII

Canon of the Venerable Hilarion

Irmos: **The God-opposing command of the iniquitous tyrant raised a lofty flame; but Christ spread a spiritual dew upon the pious youths, He Who is blessed and most glorious.**

With the sword of thine ascetic feats thou didst wound the incorporeal serpent and utterly destroy him. Wherefore, thou hast received the prize of miracles, O venerable one, to heal the most -cruel sufferings of souls and bodies.

Thy discourse issueth forth like dew, O our venerable father, dispelling the burning heat of the despondency of those who with faith have recourse to thee, and ever illumining their character with thy virtues and spirit.

Having made thy mind the ruler over thy passions, thou didst manifestly reign as an excellent victor and didst vanquish alien nations, O wise one; and thou didst destroy the most pernicious passions of the demons.

The winds of temptations did not shake the tower of thine unmovable heart, O venerable one; for strengthened by the love of the Lord, thou wast established firmly upon the rock thereof, and hast become the divine confirmation of many, O father.

Triadicon: **O** transcendent Trinity, I hymn Thee, the indivisible, unconfused Unity of three Persons, incomprehensible in essence: the one God Almighty, O Father, Son and Holy Spirit.

Theotokion: **O** pure one, the grace of the Spirit prefigured thee from afar in images and the proclamations of the prophets, calling thee the fertile and holy mountain, the portal of salvation, the scroll most new and the tabernacle.

Canon of the Venerable Stephen

Irmos: **The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth. the three hymned and blessed Thee, saying: Blessed is the God of our fathers!**

Thou didst perform the sacred mysteries, for by the ember of thine ascetic sojourn thou didst show thyself to be wholly the sweet fragrance of Christ, and dost ever perfume the faces of the faithful, working miracles past understanding.

Radiant with the brilliance of Orthodoxy, thou didst drive away the darkness of heresies, O wise one; and having endured persecution for many years, thou wast a martyr who did not shed his blood. Wherefore, we praise thee with faith.

Having acquired great patience, abstinence, faith and true love, thou wast shown to be a father of orphans, a compassionate and meek intercessor for widows, and the glory and boast of monks, O Stephen.

The horde of those of evil mind were amazed by thy standing all night, thine abiding in prayer, thy tears and sighing to the Creator of true love, O Stephen, whereby thou didst destroy their machinations.

Theotokion: How is it that thou dost nourish with milk the Son thou didst bear without father, Who feedeth every creature, O pure Mother? How is it that thou bearest in thine arms Him Who sustaineth all things? Thy wonder passeth understanding! Wherefore, we ever hymn thy mighty works.

ODE VIII

Canon of the Venerable Hilarion

Irmos: Once, in Babylon, the activity of the fire was divided at the command of God; for it consumed the Chaldeans, yet bedewed the faithful who sang: Bless the Lord, all ye works of the Lord!

Having abandoned the transitory glory of life and fleeting pleasure, O most wise father, in the heavens, with all who fear the Lord, thou didst receive glory which cannot be taken away and lasting sustenance.

Thou didst pass all thy life with downcast countenance; wherefore, thou hast been vouchsafed the blessedness and consolation in which the saints do share. And now, rejoicing, O venerable one, thou abidest in the land of the meek as one intelligent and wise.

Thy death was shown to be precious in the sight of the Lord, O most sacred father; for thou didst venerate His icon and endure persecutions, O venerable one, oppressed by tyrants and therein shown to be a martyr.

Thou didst manifestly cause the displeasure of the fishermen to cease, O father, and didst multiply their draught of fishes, which before they were unable to catch; for God hearkened unto thy prayers, O venerable and all-blessed sacred minister.

Theotokion: Wash away the defilement of my passions and the mire of my sins, O divinely joyous one, and open the portal of repentance unto me who have stumbled, am impeded mightily by transgressions and anger God.

Canon of the Venerable Stephen

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt supremely for all ages!

Doing venerable works in holiness, O most blessed one, thou hast joined the venerable and all the elect. With them we honor thee, worshiping at the shrine of thy relics, O God-bearing father Stephen.

Having acquired purity of mind, O wise one, thou wast a beautiful mirror of the Spirit, receiving the manifestations thereof, and illumining the people with thy teachings.

Through thee, O most blessed and all-wise one, that which is all-glorious and perfect is seen; for at the mere sight of thee, a woman was loosed from the illness which afflicted her, and began to walk aright.

Triadicon: Let us hymn the unoriginate Father, Son and Holy Spirit, the indivisible First Cause, the eternal Rule, the Essence in three Hypostases, the one glory and sole reign.

Theotokion: The Incorporeal One Who was divinely incarnate of thee, O all-pure one, do thou beseech, that He slay the passions of my flesh and enliven my soul, which hath been slain by my sins.

ODE IX

Canon of the Venerable Hilarion

Irmos: Our God and Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, let us magnify the all-hymned Theotokos.

Thy tomb, pouring forth healings through the grace of the Spirit, drieth up the showers of the passions, expelleth spirits of deception, and illumineth the hearts of all the faithful who bless thee with faith, O venerable Hilarion.

In the meadow of fasting thou didst blossom like a rose, like a sweet-smelling lily, like a fragrant apple; and thou hast perfumed the souls and hearts of all the pious, O glorious Hilarion, intercessor for those who praise thee.

Thou didst have compassion, love, humility and mercy, a simple demeanor, true faith and hope, an honorable life and upright character, O venerable Hilarion, adornment of monastics.

Thy memory hath shone forth today like the sun, truly illumining the hearts of the pious with the splendor of thy pangs and the effulgence of thy miracles, O father; and thereon be thou mindful of all who honor thee with faith.

Theotokion: Rejoicing, we offer thee the cry of Gabriel, saying: Rejoice, O place of sanctity! Rejoice, glory of the venerable and salvation of all the faithful, because of whom we have been deified, O Ever-virgin Theotokos!

Canon of the Venerable Stephen

Irmos: The radiant cloud upon whom the unoriginate Master of all descended from heaven, like the rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

Following the steps of those who lived piously and in holiness upon the earth, O God-bearing Stephen, thou didst show thyself to be meek, guileless, compassionate and humble, peaceful and full of the love of God; wherefore, we praise thee with faith.

Like sweet-smelling myrrh, like an all-pure lily, like a full-blown rose, O father, thou dost emit from thy precious shrine the fragrance of countless healings, dispelling the fetid illnesses of those who fervently have recourse unto thee with faith.

We entreat thee, O divinely wise one, the godly shepherd and emulator of Christ, the Chief Shepherd. With thy holy mediations ever save us, who are of thy flock, from the wolves of evil.

Thy most holy memory, shining forth like a great sun, doth splendidly illumine creation; and celebrating it with piety, we cry out to thee, O Stephen: having enlightened the thoughts of all with thy supplications, protect and preserve us.

Theotokion: Being sin-loving and careless of life, O pure one, I tremble before the inexorable judgment. By thy holy entreaties keep me uncondemned thereat, O Bride of God, that I may ever bless thee as mine intercessor.

THE 29th DAY OF THE MONTH OF MARCH
COMMEMORATION OF
OUR VENERABLE FATHER MARK, BISHOP OF ARETHUSA, CYRIL THE DEACON,
& OTHERS WHO SUFFERED UNDER THE TYRANT JULIAN THE APOSTATE
AT VESPERS

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

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

O venerable and holy martyred hierarch, * shining sacredly with the light of the priesthood, * thou didst emit * the unfading radiance of martyrdom. * And now thou hast passed over to the never-waning effulgence, * wherein the choirs of the martyrs rejoice, * and where the ranks of angels join chorus. * With them be thou ever mindful of us, * O blessed and God-pleasing one.

O Cyril, martyr and athlete, * manifest as a servant of God * thou didst minister unto Christ; * and, sacrificed as a pure immolation, * thou wast offered up upon the altar of God, O divinely blessed one, * and hast received a precious inheritance, * ever abiding * amid the splendors of the saints, * holy of calling and deed.

O all-praised martyrs of Christ, * ye passed without harm * through the furnace of torments * with the dew of divine grace, * and have been vouchsafed to dwell by still waters, * having received the prize of victory. * Wherefore, rejoicing today, we celebrate with faith * your sacred memory, O holy ones, * glorifying Christ.

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

Thee do we entreat, O all-pure one, * our intercessor: * Let not thy servants perish utterly * who are troubled amid griefs; * but haste thou to rescue us * from this present wrath and sorrow, * O divinely joyous, pure and all-holy one; * for thou art a rampart for us * and help invincible.

Stavrotheotokion: Seeing Thee, O Jesus, * nailed to the Cross * and accepting sufferings voluntarily, * the Virgin, Thy Mother, cried out, O Master: * "Woe is me, O my sweet Child! * How is it that Thou dost endure wounding unjustly, * O Physician Who healest the afflictions of men * and deliverest all from corruption * in Thy lovingkindness?"

AT MATINS

Canon of the saints, the acrostic whereof is: "I honor the deified Mark and Cyril", the composition of Joseph, in Tone VIII:

ODE I

Irmos: That which had been hewn down cut through the undivided, and the sun saw land which it had not seen before; the water engulfed the cruel enemy, and Israel traversed the impassible and chanted the hymn: Let us sing unto the Lord, for gloriously hath He been glorified!

Standing with the angels before God, O most blessed martyrs, ask deliverance from transgressions for us who with love call you blessed and chant in praise: Let us sing unto the Lord, for gloriously hath He been glorified!

The Holy Spirit put thee forward as a hierarch to shepherd multitudes of people in all holiness with the noetic staff of the dogmas; and with them, O blessed one, thou didst chant: Let us sing unto the Lord, for gloriously hath He been glorified!

Having quenched the flame of polytheism with the streams of your blood, O wise ones, rejoicing, ye suffered, putting the pagan sages utterly to shame; and now ye stand with the martyrs before Christ, crying out: Let us sing unto the Lord, for gloriously hath He been glorified!

Theotokion: God, Whom the choirs of the incorporeal beings glorify, trembling, as the Creator of all, the only Immutable One, is become incarnate of the incorrupt Maiden; and men on earth ever sing, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

ODE III

Irmos: Plant Thou the fear of Thee in the hearts of Thy servants, O Lord, and be Thou a confirmation for us who call upon Thee in truth.

Thou didst not offer worship to inanimate graven images, O most blessed one, but didst most mightily endure multifarious torments, O Mark of valiant wisdom.

With courage of mind thou didst endure the mockery and tortures of all-iniquitous men, O all-glorious Cyril, thou martyred athlete.

Though stripped naked and covered with wounds, O much-suffering martyrs, ye remained unmoved, preferring nothing more than the love of Christ.

Theotokion: From thee, O most immaculate Virgin, hath the Sun of righteousness shone forth, illumining all under the sun with all-glorious radiance.

Sedalion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Illumined with true grace, O glorious hieromartyrs, ye splendidly instruct the ends of the earth with piety. Wherefore, with faith we call you blessed.

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

Stretching forth thine all-pure hands, O Virgin Mother, protect those who set their hope on thee and cry out to thy Son: O Christ, grant Thou Thy mercies unto all!

Stavrotheotokion: Seeing thy Son hanging on the Tree, O all-pure one, thou didst cry out in pity, thy maternal womb rent asunder: "Woe is me! How is it that Thou hast set, O my eternal Light?"

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.

Thy blood which flowed forth upon the earth truly sanctified it fittingly, O divinely wise one; and it hath watered the souls of the pious, moving them to divine zeal.

Manifestly illumined with noetic radiance, O most blessed martyrs Mark and Cyril, ye most gloriously dispelled the evil night of ungodly paganism.

Heal thou our infirmities, O Benefactor, through the supplications of the godly Mark and Cyril, and send down Thy mercies upon all who hymn Thee, O Compassionate One.

Casting down the temples of the idols by divine power and the grace of the Word, O martyrs of Christ, by faith ye were shown to be a temple of the Holy Spirit.

Theotokion: O Theotokos, thou hast been shown to be the spacious habitation of God, the exalted throne and the portal through which He passed in ineffable childbirth, calling us up from corruption.

ODE V

Irmos: O Lord Who hast illumined the ends of the earth with the knowledge of God, enlighten me out of the night of ignorance with the dawn of Thy love for mankind.

As beacons revealed to the world, O divine hieromartyrs, illumine all with the divine splendors of the Spirit.

Looking to the divine rewards, O most blessed Mark, thou didst most mightily endure unbearable wounds and pangs.

As a sacred minister offering un-bloody sacrifices unto Christ, O blessed one, thou didst offer thyself up to the Lord as a sacrifice of sweet savor.

Theotokion: Thou didst bear the King of all in awesome childbirth, O all-pure Theotokos, unto the benefaction of creation.

ODE VI

Irmos: Thou didst cause Jonah to sojourn alone in the whale, O Lord; save me, who am caught in the nets of the enemy, as Thou didst save him from corruption.

Having endured most intricate tortures and mediating death, O divinely wise Cyril, thou dost join chorus in everlasting glory in the heavens, praying for us.

Having the Word of God dwelling in thy heart, O glorious Mark, thou didst draw peoples and nations to the divine Faith and didst right gloriously finish thy race, O wise one.

Consumed by torments, ye offered yourself to the Lord as sacred ministers and perfect sacrifices, and ye stand, resplendent, before the King of all in the highest.

Theotokion: O Virgin, ask remission of our debts and correction of life for us who hymn thy mighty works and glorify thee with pious mind.

ODE VII

Irmos: Once in Babylon the youths who had come forth from Judea trod down the flame of the furnace with the faith in the Trinity, singing: **O God of our fathers, blessed art Thou!**

Illumined by the radiance of the Holy Trinity, O divinely blessed ones, ye have dispelled the darkness of deception and have obtained glory, chanting: O God of our fathers, blessed art Thou!

Let the God-bearing Mark and the divine Cyril be honored, who forsook things below and have inherited things on high, chanting: O God of our fathers, blessed art Thou!

Having shaken off the slumber of indifference during your struggles, ye finished the race and have joined the assembly of athletes, chanting: O God of our fathers, blessed art Thou!

Theotokion: From thee hath salvation shone forth, in manner past understanding and recounting, upon those who sit in the darkness of death, O Virgin, and thou hast made heavenly those below, who chant: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: Made victors over the tyrant and the flame by Thy grace, the children, strictly observing Thy commandments, cried out: **Bless the Lord, all ye works of the Lord!**

Having shown yourselves to be victors over the tyrant who savagely condemned you, O martyrs, ye have received imperishable crowns, crying out: Bless the Lord, all ye works of the Lord!

Armed with the shield of love and faith, O athletes, with the sword of divine valor ye cut down hordes of the enemy, crying out: Bless the Lord, all ye works of the Lord!

Having suffered on earth, O saints, ye have received a crown of righteousness from the hand of Christ in the highest, crying: Bless the Lord, all ye works of the Lord!

Triadicon: I worship thee as the Unity in essence, as the Trinity of Persons, O almighty Father, and Son, and Holy Spirit, crying: Bless the Lord, all ye works of the Lord!

Theotokion: O blessed one, we proclaim thee to be the jar of living Manna, the table, the star, the censer, the golden lampstand, the mountain, the portal, the bush unconsumed, the throne of the Most High and the salvation of the world.

ODE IX

Irmos: Every ear is stricken with awe to hear of the ineffable condescension of God: how of His own will the Most High descended even to assume flesh, becoming man through the womb of the Virgin. Wherefore, O ye faithful, we magnify the all-pure Theotokos.

Following the steps of Christ Who suffered and died of His sufferings, O martyrs, ye accepted the trial of many wounds and, denouncing the worship of the ungodly enemies, ye were magnified and have manifestly become like the angels.

Having fellowship with God, O most blessed ones, ye were shown to be fiery embers, and with grace ye utterly consumed the tinder of polytheism and have passed, rejoicing, over to the noetic Light, illumining our understanding, O divinely blessed ones.

Having set the feet your souls upon the noetic Rock, O all-praised ones, ye were not shaken by the assaults of many torments. Wherefore, ever make steadfast our thoughts, which are shaken by the machinations of the enemy, O right victorious martyrs.

Ye have been caught up to the all-radiant citadel of martyric witness, to a great height, O athletes, and have been vouchsafed to receive the unshakable kingdom of God, O most sacred Mark and glorious Cyril. Pray ye that all of us may also receive it.

Theotokion: With thy noetic effulgence illumine our thoughts, hearts and understanding, O divinely joyous Maiden, that treading the paths of life aright, we may receive mercy, ever proclaiming thy praises.

THE 30th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR VENERABLE FATHER JOHN, AUTHOR OF
"THE LADDER"
AT VESPERS:

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

Spec. Mel.: "O most glorious wonder ...":

O venerable father John, * thou didst truly bear continually * the high praises of God in thy throat, * meditating, O most wise one, * upon active, divinely inspired words; * and as one blessed, * thou wast enriched by the grace which floweth forth therefrom, * overthrowing the purposes of all the impious.

O all-glorious father John, * having cleansed thy soul with upwellings of tears * and moved God to mercy by thy standing all night, * thou didst take wing, O blessed one, to His love and beauty, * wherein thou dost now delight as is meet, * rejoicing unceasingly, * with thy fellow strugglers, * O divinely wise and venerable one.

O venerable father John, * having by faith given thy mind wings to fly to God, * thou didst abhor the instability of the confusion of the world; * and, taking up thy cross, * thou didst follow after Him Who seeth all things, * enslaving to thy mind * the body which is hard to bridle * through struggles of fasting, * by the power of the divine Spirit.

If it be Saturday or Sunday, the following is also chanted:

Glory ..., in Tone VI: Idiomelon:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou art possessed of boldness before Christ God, ask peace for our souls.

But if it be a fast day, after the stichera we chant:

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

I beseech thee, O most honored one, * thou vessel of virginity * and pure and comely habitation of God: * comfort my soul * which hath been tormented by the venom of the serpent, * and hath been mortified by transgressions, * that I may glorify thee * who art magnified by all the faithful, * O divinely joyous one.

Stavrotheotokion: "What is this thing * which mine eyes see? * O Master, * Who sustainest all creation, * dost Thou die, lifted up upon the Tree, * bestowing life upon all?" * the Theotokos said, weeping, * when she beheld the God and man * Who had shone forth from her ineffably, * suspended upon the Cross.

At the Aposticha, Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, O John our father, for following thy steps we have truly come to know how to walk rightly. Blessed art thou, O converser with angels, partaker of the bliss of heaven with the venerable and the righteous, who, having labored for Christ, didst put the might of the enemy to open shame. With the saints pray thou to the Lord, that He have mercy upon our souls.

Troparion, in Tone VIII:

With the streams of thy tears didst thou water the barren desert, with sighs from the depths of thy soul thou didst increase the fruit of thy labors an hundredfold; thou art become a beacon for the whole world, radiating miracles, O John our father. Entreat Christ God, that our souls be saved.

AT MATINS:

The canon, the composition of Ignatius, in Tone VIII:

ODE I

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

O venerable John, having risen from the coarseness of material things to the immaterial and noetic Light, enlighten me through thy prayers to the Lord.

Having tasted the sweetness of abstinence, thou didst spurn the bitterness of the passions; wherefore, thou delightest our senses more than honey and the honeycomb.

Having mounted to the summit of the virtues and spat upon pleasures which love the depths, thou wast shown to be the sweetness of salvation for thy flock, O venerable father.

Theotokion: **O** thou who ineffably gavest birth unto the Wisdom and Word of the Father, heal thou the grievous wounds of my soul and quell the pain of my heart.

ODE III

Irmos: Thou art the confirmation of them that have recourse to Thee, O Lord; Thou art the light of the benighted, and my spirit doth hymn Thee.

With the burning coal of fasting thou didst utterly consume the thorns of the passions, and thou warmest the companies of monastics.

From the aromatic essence of fasting thou wast wholly distilled as a myrrh of sanctification, unto the fragrance of the sweet savor of God.

Learning instruction in the laws of God, with the flow of thy tears thou didst drown the passions, as though they were other minions of Pharaoh.

Theotokion: **Q**uell the raging tumult of my thoughts, O pure Mother of God, directing their movements toward thy Son.

Kontakion, in Tone I: Spec. Mel.: "The choir of angels ...":

Bringing forth ever-blooming fruits of teaching from thy book, O blessed and all-wise one, thou dost delight them that with vigilance attend thereto; for it is a ladder of the soul leading from earth to heavenly and lasting glory for them that honor thee with faith.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Shining forth supernaturally in vision and deed, thou dost enlighten with doctrines; thou hast set forth divinely wise laws, O blessed one, setting as rungs the beauties of the virtues, and indicating the deceits and machinations of evil. Hence, thou leadest up them that follow thy divine teachings from the passions to dispassion, O angelic John. Entreat Christ God to grant remission of transgressions unto them that with love honor thy holy memory.

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

All we, the generations of men, bless thee as the Virgin who, alone among women, gayest birth without seed unto God in the flesh; for the fire of the Godhead dwelt within thee, and thou gavest suck unto the Creator and Lord as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving, and together we cry out to thee: Entreat Christ God to grant remission of offenses unto them that with faith worship thine all-holy Offspring.

Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping and, bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb is pained to behold Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, Abyss of mercy and inexhaustible Well-spring: have pity and grant remission of offenses unto them that with faith hymn Thy divine sufferings!"

ODE IV

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

Like a most fragrant meadow and animate garden of the virtues, thou didst blossom forth with abstinence, wherewith thou nurturkest all that honor thee.

Having truly acquired thee, O father, as Moses and David, we bless thee, the giver of the law of instruction and the most meek model for monks.

Thou hast been shown to be a right flourishing branch, planted by the waters of abstinence, putting forth the grapes of piety, O blessed father.

Theotokion: For us, O Mother of God, hast thou given birth unto Him Who timelessly shone forth from the Father, yet came under time; to Him do thou pray, that He save them that hymn thee.

ODE V

Irmos: Why hast Thou turned Thy face from me, O Light unwaning? Why hath a strange darkness covered me, wretch that I am? But turn me to the light of Thy commandments, and guide my steps, I pray Thee!

Having quenched all the passions with the dew of thy struggles, O blessed father, and abundantly kindled the lamp of abstinence with the ember of love and faith, thou becamest a beacon of dispassion and a child of the day.

Thou didst nurture the grapes of faith with thy godly cultivation, O father, didst place them in the winepress, and didst squeeze out instructions through thy labors; and having filled the cup of thy spirit with abstinence, thou makest glad the hearts of thy flock.

Having valiantly endured the assaults and wounds of invisible foes, thou wast shown to be a pillar of patience, establishing thy flock on the fields of abstinence with thy divine staff, O blessed one, and nurturing thy sheep on the waters thereof.

Theotokion: Following the words of thy lips, O most pure one, we call thee blessed; for the Lord, Who accomplished mighty works through thee, hath magnified thee and, born of thy womb, hath shown thee to be the true Mother of God.

ODE VI

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 unto me, O God of my salvation.

Within thy soul thou didst amass the divine wealth of the Spirit: blameless prayer, purity, honesty, constant vigil, and labors of abstinence, whereby thou camest to be known as a house of God.

Thou didst transcend the baseness of matter here below, giving wings to thy mind through immaterial prayer, and through the perfection of thy life thou wast manifested as an heir to the serenity of the Most High.

With the sweat of thy fasting didst thou truly extinguish the burning darts of the enemy, and having kindled the fire of the faith thou didst utterly consume the arrogance of the infidelity of the heresies.

Theotokion: The Splendor of the Most High shone forth from Sion clad in flesh taken from thee, O thou who knewest not wedlock, in an ineffable union; and He enlightened the world.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

In the firmament of true abstinence hath the Lord set thee as a true star guiding the ends of the earth with light, O father John our instructor.

Ikos: Truly thou didst make of thyself a house of God, O father, manifestly adorning it with thy godly virtues as with radiant gold, expounding the divine laws of faith, hope and love, learning through abstinence, like one of the incorporeal ones, understanding and courage, and acquiring chastity and humility, whereby thou hast been exalted. Wherefore, having been enlightened by unceasing prayers, thou didst take wing through mystical visions and didst receive the mansions of heaven, O father John our instructor.

ODE VII

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

Thou didst nurture thy flock on the verdure of the kingdom of the Most High, O father, and, driving away the wild beasts of the heresies with the staff of Orthodox dogmas, thou didst chant: O God of our fathers, blessed art Thou!

Into the upper bridal chamber of the kingdom of Christ hast thou entered, clad in vesture worthy of a guest, and therein thou didst recline at the banquet, crying out: O God of our fathers, blessed art Thou!

A river of abstinence devoid of sin wast thou .shown to be, O father, drowning evil thoughts and washing away the defilement of them that with faith cry out: O God of our fathers, blessed art Thou!

Theotokion: **F**rom thy womb did the Lord of all issue forth incarnate, O Virgin. Wherefore, understanding in Orthodox manner that thou art the Theotokos, we cry out to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

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

Having truly acquired thee as an animate pillar and model of abstinence, O father, we all honor thy memory, O John.

The multitude of monastics rejoiceth, and the assembly of the venerable and the righteous join chorus; for with them thou hast received a crown as is meet.

Adorned with the virtues thou didst enter into the bridal chamber of ineffable glory, chanting a hymn unto Christ forever.

Theotokion: **S**purnd not them that are in need of thine aid, O Virgin, and who hymn and exalt thee supremely forever.

ODE IX

Irmos: **O ye people, let us gloriously honor the pure Theotokos, who received the fire of the Godhead within her womb without being consumed; and let us magnify her with hymns.**

Thou hast been revealed by God as a physician for them that ail amid their transgressions, and a destroyer and expeller of evil spirits; wherefore, we call thee blessed.

Thou hast left the earth as the abode of corruption, O father, and hast made thy dwelling in the land of the meek; with them dost thou rejoice, delighting in divine sweetness.

Today is a day of festivity, for the whole flock of monastics summoneth us to a spiritual chorus, a banquet and meal of a life of incorruption.

Theotokion: **H**e Who hath cast down the wicked slayer of man who of old deceived the first of our race, hath made His abode within thee, O most immaculate one, and saved us all.

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

Thou didst avoid the defilement of this most passionate world and, having laid waste to thy flesh with hunger, didst restore the strength of thy soul, O venerable one, and hast been enriched with heavenly glory, O ever-memorable one. Wherefore, cease not to pray for us, O John.

Theotokion: We that have been saved by thee, O Mistress, with authority confess thee to be the Theotokos; for thou didst ineffably give birth to God Who hath destroyed death by the Cross, and Who hath drawn to Himself the assemblies of the venerable. With them do we praise thee, O Virgin.

THE 30th DAY OF THE MONTH OF MARCH

COMMEMORATION OF OUR FATHER AMONG THE SAINTS SOPHRONIUS THE WONDER-WORKER, BISHOP OF IRKUTSK

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 VIII:

O holy hierarch father Sophronius, pure vessel of the Holy Spirit, rule of piety, adornment of the Church of the city of Irkutsk and confirmation of all Siberia, emulator of the apostles, boast of hierarchs: Entreat the Chief Shepherd, that He grant our souls peace and great mercy. (Twice)

O most sacred Sophronius, thou didst preserve the law of God intact, and, instructing thy people in piety, faith, love and lovingkindness, thou didst set a rule of life for monastics, thyself providing a model of virtue, and didst teach the fear of God to those of every rank and age, leading all to salvation and beseeching God, that He grant mercy unto each. (Twice)

Divine grace summoned thee to be the Hierarch of the great city of Irkutsk and the land of Siberia, O blessed one, and to be a rule of faith and a model of meekness. Wherefore, O divinely wise one, thy life showed thee forth as most comely, an ally of hierarchs and a companion of the venerable and the righteous. And now, standing at the throne of the Holy Trinity, pray thou for the salvation of our souls. (Twice)

After thy repose, O holy hierarch Sophronius our father, thy relics were preserved for many years, pouring forth miracles upon those who call upon thee with faith; but when the time of thy glorification drew nigh, thy tomb was reduced to ashes by a fiery conflagration, and thy relics were consumed by the flames because of our sins and vile life, for we are unworthy to possess such a heavenly treasure: yet even after this thou hast dwelt among us, granting us peace and great mercy. (Twice)

Glory ..., in Tone VI:

O glorious and sacred Church of Siberia, ye company of hierarchs and people of every rank, let us now join together, that we may glorify in splendor the memory of Sophronius, our pastor and teacher, joyfully crying out to him: Rejoice, O champion of the Trinity! Rejoice, adornment of the see of Irkutsk! Rejoice, new and excellent wonder-worker! For precious are the remains of thy holy relics which have never ceased to emit miracles, and which illumine and gladden thy chosen people, whom thou didst beget through the Gospel and hast made steadfast in Orthodoxy. And now thou prayest to the Lord for us, O holy one.

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. 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 Litia, the sticheron of the temple, and this sticheron of the saint, in Tone I:

Following in the steps of Christ the Master, illumined with the light of the divine Spirit, thou wast shown to be an abode of purity and didst partake of divine visions. Wherefore, Christ hath shown thee to be an heir to the kingdom and a dweller with all the saints. Pray thou, O father, that we who keep thy memory with love may obtain this as well.

Glory ..., in Tone VII:

Ineffable grief overtook the flock of Irkutsk when thy holy and precious relics and sacred shrine were consumed by a fiery conflagration in the night. Yet even thereafter thou wast shown to be an inexhaustible well-spring of miracles, O Sophronius, holy hierarch of Christ, thou rampart of thy city, strengthening of soul for thy faithful children and confirmation of the holy Faith.

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

Beneath thy protection do all mortals flee, O Mistress, and we cry unto thee: O Theotokos our help, deliver us from our boundless transgressions, and save thou our souls!

At the Aposticha. these stichera. in Tone III:

Rejoice, ye people of the city of Irkutsk! For, lo! a new wonder-worker hath appeared, a physician and helper amid all sorrow, a healer and expeller of demons, the defender of his city and subduer of passions, an ever-vigilant advocate before the Lord for all who flee to him in faith.

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

Rejoice, O sacred one, God-pleasing father Sophronius, thou foundation of right faith, fulfiller of all virtue, provider for the poor and consolation of the sorrowful, physician who exactest no fee from the infirm, mighty hope of all who call upon thee with ardent faith.

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

Rejoice, O Sophronius our joy, fellow sufferer with the sorrowful and advocate for them; for thou didst live on earth like an angel, adorned with innocence and righteousness, indicating the radiant path which leadeth to God. And even after thy departure from us on earth thou dost not forsake us. We glorify thee, O God-pleasing father!

Glory ..., in Tone III:

Glory to Thee, O Christ God, Thou boast of the apostles and joy of the martyrs, majesty of hierarchs and priests, spiritual delight of the venerable! Glory to Thee, O Christ our Savior, for Thou hast revealed to us a new and all-glorious wonder-worker!

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

Fill thou my heart with joy, O Virgin who didst receive from Gabriel tidings of joy; and, destroying now the grief of sin which is within me, fill my heart with love for the Lord.

Troparion, in Tone IV:

From thy youth thou didst love Christ, O blessed Sophronius; thou didst guide aright the communities of monastics; and, having been counted worthy of the priestly rank, thou didst shepherd the flock of Irkutsk. Wherefore, even after thy repose thou hast received from God gifts of miracles. Entreat Christ God, that He deliver us from misfortunes and save our souls.

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT MATINS

On "God is the Lord ...". the troparion of the holy hierarch, in Tone IV:

From thy youth thou didst love Christ, O blessed Sophronius; thou didst guide aright the communities of monastics; and, having been counted worthy of the priestly rank, thou didst shepherd the flock of Irkutsk. Wherefore, even after thy repose thou hast received from God gifts of miracles. Entreat Christ God, that He deliver us from misfortunes and save our souls. (Twice)

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

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

The grace of the Spirit was poured forth in thy lips, O all-wise father Sophronius, and thou becamest a shepherd of the flock of Christ, teaching the reason-endowed sheep to love their neighbor as themselves, and God with all their heart and all their strength, and to be faithful to Him even unto death.

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

O Theotokos, who art more holy than the bodiless hosts of heaven and more honorable than all creation: pray thou to the Lord, with the holy hierarch Sophronius and all the saints, that we be delivered from misfortunes and manifold evils, in that thou art good.

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

Most wisely didst thou elude the pursuit of the most evil one, and didst cast him down utterly, in that thou wast the pillar and ground of Orthodoxy. Wherefore, assembling today, we honor thy memory.

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

Having thee as our hope and intercession, O Theotokos, we fear not the assaults of the enemy, for thou dost save our souls.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Sophronius, 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 III:

Thou didst live an angelic life on earth, O father, and standest now among the very ranks of the angels in heaven. Wherefore, blessing thee as a man of God, we joyfully celebrate thy memory, trusting that through thy supplications we will obtain from Christ God peace and great mercy.

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

Without seed thou didst conceive by the Holy Spirit; and, glorifying thee, we chant: Rejoice, O all-holy Virgin!

Song of Ascents, the first antiphon of Tone IV.

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

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?
Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35, (MIDPOINT) [JN. 10: 1-8]

The Lord said to the Jews that came to Him: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them."

After Psalm 50, this sticheron, in Tone VI:

A great wonder do we behold in the immolation of thy relics, O holy hierarch Sophronius our father: for the power of working miracles was not diminished in thee, neither was thy holy place made desolate; but like a ray of the sun thou illuminest the hearts of the faithful, teaching them to believe in the one Godhead, in the consubstantial Trinity.

Canon of supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the holy hierarch, with 8 troparia, in Tone II:

ODE I

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.

Let us send up glory to Christ our God, Who is wondrous in His saints, glorifying the memory of His favored one this day.

Thee have we received as a second defender of our city. By thine intercession preserve us from all the evils which assail us.

Showing thyself forth to thy flock as a model of all good works, thou didst draw many souls to salvation; and they have obtained the delight of heavenly consolation, chanting: None is more holy than Thee, O Lord!

Theotokion: The storm of temptations and the waves of tribulations beset us, O Mistress; but, going before us, grant us thy helping hand, thy fervent aid and intercession.

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!

As a most precious diamond thou didst shine forth unto the adornment of the Church of Russia, resplendent in the innocence of thy life, that we, the unworthy, may also delight in the light of Christ.

With the fervor of the Faith warm thou our hearts and rescue us from the darkness of sin, and root thou the spirit of piety and the fear of God within us who bless thy memory.

Steadfast in the love of Christ, thou didst show thyself to be a river watering the land of Siberia with the teaching of thy discourses, O divinely blessed Sophronius; wherefore, we celebrate thy memory with love.

Theotokion: Now hast thou truly made wondrous upon us thy benefactions and mercies, O Mistress; wherefore, we glorify thy great lovingkindness.

Sedalion, in Tone V:

Truly blessed, yea thrice blessed, art thou, O hierarch Sophronius! Cleaving unto God with perfect love, thou didst love all men, laying down thy life for thy flock, doing good to the unfortunate, and watering souls with humility and submission to divine Providence; wherefore, we call thee blessed.

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

An invincible rampart art thou for us Christians, O Virgin Theotokos; for, fleeing to thee, we remain unscathed, and though we sin again, we have thee as our advocate. Wherefore, giving thanks we cry to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

ODE IV

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

O hierarch of God, standing before the throne of the Lord of glory, entreat Him to grant peace unto our land, and that it be delivered from all evils.

In thy good works thy light shone greatly before men, to whom thou didst show thyself to be a comforter amid sorrows and a gracious physician for the sick, that all the people of Irkutsk might glorify the heavenly Father Who hath given thee to us as a great wonder-worker.

Thou wast a temple of the all-holy Spirit, O father, containing within thyself divine wisdom for the edification of the Church of Christ and the confirmation of monastics.

Theotokion: **A**ll the earth is amazed, and all the nations marvel, beholding thy surpassing lovingkindness towards our land and the Christian race. O Mistress, transform thou our wickedness into piety through faith.

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.**

Gathering together this day, O ye people of the flock of Irkutsk, as many of us as have been baptized into Christ, let us clothe ourselves in spiritual joy, glorifying the memory of the holy hierarch.

As an emulator of the love of Christ, do thou quell all our hatred for our brethren, that, aided by thee in the love of the Gospel, we may reverently praise thee.

Thou wast shown to be undaunted in the work of the Lord, O Sophronius, subjecting thyself in all things to His holy will, in nowise looking to please men, but ever chanting: I know none other God than Thee!

Theotokion: **W**ith thy divine radiance heal thou the passions which ever assail us because of our negligence, O good one; for the holy Sophronius maketh supplication for this.

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!**

Again hath saving grace been made manifest unto the flock of Irkutsk in the glorification of thy memory, O blessed one; for we who honor thy memory have not been rewarded according to our sins, but have found in thee a fervent advocate.

We know thee to be a good shepherd tended with thy flock. Preserve now thy flock in the Faith and in oneness of mind, that we may abide in the bond of love and peace, and may be counted worthy of everlasting love.

Thou didst nurture the hungry with the heavenly food of righteousness; for thy discourse was the bread of angels, O Sophronius, rescuing the souls of thy children from bondage to sin and leading them to Christ.

Theotokion: We are seized with trembling, O good one, for the pursuit of the evil one doth terrify us. But do thou, O Mistress, lead us up from the abyss of sin.

Kontakion, in Tone IV:

O all ye faithful, with love let us praise our father, the holy hierarch Sophronius, the excellent adornment of the Church of Irkutsk, a hierarch named for chastity; for he is the guardian of this city and land, and the advocate of our souls.

Ikos: Wounded by the beauties of chastity, O holy hierarch, with unwavering resolve thou didst follow after Him Who created thee, didst disdain every carnal passion, and, like another sun, hast shone upon thy flock of Irkutsk: wherefore, Christ hath enriched thee with the gift of miracles. Be thou mindful of us who honor thine all-radiant memory that we may cry unto thee: Rejoice, adornment of the hierarchal rank! Rejoice, spiritual ornament of the city of Irkutsk! Rejoice, ray of the noonday of the Russian land! Rejoice, thou who hast not diminished thy miracles since the immolation of thy relics! Rejoice, thou who wearest the crown of righteousness in the heavenly kingdom! Rejoice, O divinely wise Sophronius, thou advocate of our souls!

ODE VII

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

We, the people of the city of Irkutsk, are filled with joy, assembling for thine honored glorification, that with one mouth and heart we may adore the consubstantial Trinity, Who hath glorified thee, and before Whom thou standest, O holy hierarch, praying for our souls.

O holy hierarch father Sophronius, as thou standest in the heavens forget not us below. Preserve us from every peril that assaileth us, and subdue all divisions and all contention, that we may pass the remaining time of our life untouched by grief, protected by thy supplications.

The light of the threefold Sun rested upon thee, O holy hierarch Sophronius, and showed thee to be an all-radiant lamp for thy people, a healer and unmercenary physician for those who chant: Blessed art Thou, and supremely glorified!

Theotokion: O all-glorious Virgin Mother, extinguish the furnace of our passions with thy lovingkindness, that with thine elect we may hymn thee forever.

ODE VIII

Irmos: Once, in Babylon, the fiery furnace divided its effect at the command of God, consuming the Chaldeans, but bedewing the youths who sang: Bless the Lord, all ye works of the Lord!

Desiring not to receive glory from men, as God permitted thou didst withdraw thy precious relics in a fiery conflagration, that thou mightest be glorified by Christ God alone, teaching us to desire not that which is earthly, but rather the kingdom of heaven, which we hope to obtain by thy supplications.

Like a ray of the light of Christ thou didst shine forth in the land of Siberia, O holy hierarch father Sophronius, enlightening all who tread the path of the Gospel, that, illumined by thy light, we may not wander onto the path of sin, but, having attained eternal light, may delight with thee in life everlasting.

Let us glorify Sophronius, the second apostle of Siberia; let us follow his blameless life and, thrusting aside all sinful remembrance of wrongs, let us cry: Rejoice, O Sophronius, thou help of our city!

Theotokion: Truly holy is this day, whereon the Mother of God hath assembled us to glorify her favored one, Sophronius, who resteth in her temple and by his miracles moveth us to chant: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Thou didst keep the faith, thou didst finish thy race, and a crown hath been bestowed upon thee in the kingdom of Christ. Make us steadfast who are shaken by little faith, that we may not prove faithless, but believing, and that, gazing upon thine image, we may obtain salvation.

They who have called upon thee with faith have received great grace, O favored one of God; for thou hast shown thyself to be a comforter amid the sorrows of life, a helper amid its griefs, a healer of multifarious ailments, and a deliverer from all tribulations and evils. In thy miraculous aid forsake not us who honor thy memory with faith.

In thy mind thou didst strive for that which is eternal and incorrupt, and didst reject all earthly things. Help us to seek righteousness and the kingdom of God, O wondrous guide, that at the hour of our death we may be vouchsafed a Christian end, and may be counted worthy with thee to gaze face to face upon the Lord of glory.

Theotokion: Come ye, let us all praise the Queen of angels, the Sovereign of the hierarchal, priestly and monastic ranks, the protectress of the whole Christian race; and let us bow down before her: for in truth she hath promised to be our helper until the end of time.

Exapostilarion:

The light of Christ dwelt abundantly within thee, O all-wise Sophronius, that, having prepared thy soul with purity, He might make thee an heir to the kingdom of heaven and an advocate for our souls.

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

O delight of the angels, joy of hierarchs and the venerable, intercessor for all Christians, Virgin. Mother of the Lord: Help us and deliver us from everlasting torment!

On the Praises, 4 stichera, in Tone IV:

Having nurtured thyself well with abstinence, thou didst ascend to the all-glorious summit of the virtues, adorned with hierarchal vesture and the splendor of thy life, shining with divine grace. With thy supplications illumine us who praise thee, O Sophronius.

O all-wise Sophronius, thou hast adorned the Church of Christ, and having increased the talant entrusted to thee, thou hast been vouchsafed to enter into the joy of thy Lord. And standing before Him, with the angels, O holy one, pray thou for our souls.

As gold tried by the fire is shown to be pure, so were thy precious relics tried in the crypt, O father Sophronius, that they might shine forth all the more with the radiance of miracles, illumining souls darkened by the cloud of little faith; that they might glorify Christ our Savior and His great mercy.

When thine incorrupt relics were revealed to our generation, O blessed hierarch Sophronius, they were consumed in a fire through the malice of the enemy who desireth that thy glory be set at nought; but God hath glorified thee with multitudes of miracles, and hath made thee an advocate for our souls.

Glory ..., in Tone VIII:

O father Sophronius, good and faithful servant of the Lord, diligent husbandman of the vineyard of Christ, having labored well in founding communities of monks, and given thy flock divine water to drink, thou didst grow seeds of piety among the people; and now, rejoicing and standing before God, pray thou with all the saints for the salvation of our souls.

Now & ever ..., Theotokion:

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

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI

As a most precious diamond thou didst shine forth unto the adornment of the Church of Russia, resplendent in the innocence of thy life, that we, the unworthy, may also delight in the light of Christ. (Twice)

With the fervor of the Faith warm thou our hearts and rescue us from the darkness of sin, and root thou the spirit of piety and the fear of God within us who bless thy memory.

Steadfast in the love of Christ, thou didst show thyself to be a river watering the land of Siberia with the teaching of thy discourses, O divinely blessed Sophronius; wherefore, we celebrate thy memory with love.

Again hath saving grace been made manifest unto the flock of Irkutsk in the glorification of thy memory, O blessed one; for we who honor thy memory have not been rewarded according to our sins, but have found in thee a fervent advocate.

We know thee to be a good shepherd tended with thy flock. Preserve now thy flock in the Faith and in oneness of mind that we may abide in the bond of love and peace, and may be counted worthy of everlasting love.

Thou didst nurture the hungry with the heavenly food of righteousness; for thy discourse was the bread of angels, O Sophronius, rescuing the souls of thy children from bondage to sin and leading them to Christ.

Theotokion: We are seized with trembling, O good one, for the pursuit of the evil one doth terrify us. But do thou, O Mistress, lead us up from the abyss of sin.

Troparion, in Tone IV:

From thy youth thou didst love Christ, O blessed Sophronius; thou didst guide aright the communities of monastics; and, having been counted worthy of the priestly rank, thou didst shepherd the flock of Irkutsk. Wherefore, even after thy repose thou hast received from God gifts of miracles. Entreat Christ God, that He deliver us from misfortunes and save our souls.

Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone IV:

O all ye faithful, with love let us praise our father, the holy hierarch Sophronius, the excellent adornment of the Church of Irkutsk, a hierarch named for chastity; for he is the guardian of this city and land, and the advocate of our souls.

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

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

EPISTLE TO THE HEBREWS, § 318 [HEB. 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: The mouth of the righteous shall meditate 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.

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 31st DAY OF THE MONTH OF MARCH
COMMEMORATION OF THE VENERABLE HYPATIUS THE WONDERWORKER,
BISHOP OF GANGRA
AT VESPERS

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

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

O divinely wise Hypatius, * raised well in abstinence, * thou didst enter upon the all-glorious heights of the virtues, * manifestly stretching thyself out toward divine vision, * contemplating the beauty of Christ. *And having illumined thy mind and thought * with His radiance, * thou hast surrounded all with rays of miracles.

O Hypatius, father of fathers, * shining with the light of Orthodoxy * thou hast illumined the thoughts * of those who have recourse to thee with faith; * and blinding the eyes of Arius, * thou didst drive him from the Church of Christ, O venerable one. * Wherefore, all of us, having acquired thee as a beacon, * honor and bless * thy sacred memory.

O sacred father Hypatius, * having in thy heart * Christ the King, Whom thou didst preach * as consubstantial with the Father, * thou didst shine forth with wondrous beams, * casting light upon the whole world. * Thou didst slay the serpent * and by thy supplications didst pour forth a torrent of warm waters * for the healing of sufferings.

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

I beseech thee, * the vessel of virginity * and habitation of God, pure, beautiful and most precious: * Calm thou my soul, * which hath been afflicted by the venom of the serpent * and is mortified by my transgressions, * that I may glorify thee * who hast magnified all the faithful, * O divinely joyous one.

Stavrotheotokion: "What is this sight * which I behold with my eyes, O Master? * Thou Who sustainest all creation * art suspended upon the Tree; * and, dying, Thou grantest life unto all!" * said the Theotokos, weeping, * when she saw lifted upon the Cross * the God and man * Who had shone forth ineffably from her.

AT MATINS

Canon, the acrostic whereof is: "The glorious Hypatius do I crown with hymns", the composition of Joseph, in Tone IV:

ODE I

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

Rejoicing, with hymns let us all praise aloud the divine athlete, the wise hierarch, the wellspring of miracles, the good shepherd, the confirmation of the Church, the universal beacon.

The divine river which flooded thy pure soul, O all-blessed one, hath poured forth upon us the all-pure waters of many miracles, drying up the turbid streams of the passions, O most wise Hypatius.

Having mortified the pleasures of the flesh with abstinence, O Hypatius, thou didst have the true life of Christ, Who died for our sake, living within thy soul and directing all thy steps toward Him.

Thou didst make thy heart and soul an undefiled temple of the Trinity, O venerable hieromartyr, and didst build sacred churches unto the praise of the Lord, as a saving guide for thy flock.

Theotokion: O pure and all-holy one, with thine own blood thou gavest flesh to God the Savior Who hath shown us His wise hierarch, the wondrous Hypatius, as a saving and fervent helper.

ODE III

Irmos: Not in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, Who lovest mankind.

With all thy heart thou didst repair to the well-spring of good things, and thence thou didst shine radiantly with divine effulgence most rich, O sacred father.

Protected by the laws of God, O father, with divine power thou didst destroy the synagogue of iniquitous heresies, saving thy flock, O father Hypatius.

Illumined by the all-radiant and exalted lamp of the Spirit, O wise one, thou didst reveal lamps to those traveling by night, illumining them with thy waters.

Augmenting the blessed choir of the divine fathers which Christ assembled, thou wast a member of the First Council, O blessed one, choking Arius the most insane.

Theotokion: Deliver me from every attack of the serpent adversary, O pure Virgin Mother, and illumine the heart of me who glorify thee, the most immaculate one, with faith.

Sedalion, in Tone I: Spec. Mel.: "When the stone had been sealed ...":

Thou didst shine forth in the world, O holy hierarch Hypatius, illumining with miracles those who have recourse to thee with faith; and having suffered even to the shedding of thy blood, O wise one, thou didst greatly unite thyself to Christ, and joinest chorus with the angels in the heavens, praying for us. Glory to God Who strengthened thee! Glory to Him Who crowned thee! Glory to Him Who, through thee, worketh healings for all!

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

Stretching forth thy divine hands, wherewith thou didst bear the Creator Who became incarnate in His goodness, O all-holy Virgin, entreat Him, that He deliver from temptations, sufferings and misfortunes us who praise thee with love and cry out: Glory to Him Who dwelt within thee! Glory to Him Who issued forth from thee! Glory to Him Who hath delivered us by thy birthgiving!

Stavrotheotokion: When Thou wast crucified on the Cross by the iniquitous, O Savior, and the soldiers pierced Thy side with a spear, the all-pure one lamented bitterly and stood in awe of Thy great and dread patience, crying out: Glory to Thy love for men! Glory to Thy goodness! Glory to Thee Who by Thy death has t given men immortality!

ODE IV

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 saved those who cry: Glory to Thy power, O Christ!

Preserving the true word and genuine teaching, thou didst preach the Word Who is equally eternal with the Father, O right wondrous hieromartyr and wonderworker, vanquishing the falsehood of the thoughts of Arius.

By thy sign alone thou didst show forth as salubrious the most bitter waters which flowed out of the mountains, having acquired in thy heart the living water which floweth unto eternal life, O father.

Having served venerably as a priest and suffered under the law, thou didst show forth a more splendid priesthood in thy blood shed for love of Him Who poured forth His precious blood for the deliverance of mankind.

Grace not having delayed to descend upon thee, working miracles thou didst give over to cruel demons those who bitterly slew thee in ungodly manner, O most blessed and sacred martyr of Christ.

Theotokion: Streams of thy gifts, wellsprings of healings and bestowals of divine riches were given thee by the life-giving hand of the Almighty Who was born of thy womb, O Bride of God.

ODE V

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

The comprehension of thy grace passeth understanding, and no tongue can describe the measureless depths of thy wonders, O martyr, hierarch and pastor, adornment of the Gangrans and beacon for the whole world.

Thou didst slay the serpent, sending it into the fire; and didst show forth the divine grace which richly abode within thee and glorified thee before rulers and all the people, O most sacred one.

The emperor had thine icon made as the seal and treasure of his guardian, honoring thee therewith and proclaiming openly that the veneration accorded it passeth to the Prototype, O Hypatius.

Having struggled greatly, thou wast greatly glorified, working wonders in sacred manner: driving away illnesses, dispelling demons and fending off their assaults, and vanquishing the pernicious malevolence of heresies.

Theotokion: Thou gavest birth to the hypostatic Wisdom of God, Who hath shown forth the most wise saints, O all-pure Virgin Theotokos; wherefore, the arrogance of the sage's malice and his cruel machinations were set at nought.

ODE VI

Irmos: I shall sacrifice to Thee with a voice of praise, the Church crieth out to Thee, O Lord, having been cleansed of the blood of demons by the Blood which, for mercy's sake, flowed from Thy side.

Thou didst ascend to the summit of the virtues, O Hypatius; thou didst draw nigh to the most pure wellspring of divine gifts, O blessed one, and hast poured forth an abyss of miracles.

The stones cast at thee were thy crown, O father, and the rungs of thy ladder leading to the heights of heaven; and having ascended thereby, thou hast most manifestly united thyself to God.

Thy shrine ever poureth forth healing, O father, and the blessing received through thy precious finger truly scattereth evil like dust.

Having suffered under the law, thou didst gain honor as a martyr, and at an age far advanced thou didst pass, rejoicing, to thy fathers, and, as is meet, hast received from Christ a crown for thy labors.

Theotokion: **O** wonder greater than all wonders! Without knowing man, the Virgin conceived in her womb Him Who holdeth all things, yet did not limit Him.

ODE VII

Irmos: **O** all-hymned Lord and God of our fathers, Who saved the three children of Abraham in the fire and slew the Chaldeans, whom justice rightly pursued: **Blessed art Thou!**

The mouth of the slithering serpent in nowise opened against thee, rather he dutifully crept into the fire, submitting to thy dread command, O ever-memorable one, crying out: O God of our fathers, blessed art Thou!

Mingling with thy tears the blood thou didst shed, thou didst make a single drink of both, O wise and right wondrous one, for thee who art mindful of the torrent of nourishment forever, O boast of martyrs.

Entering upon the meadow of thine honorable pangs, O blessed Hypatius, we perfume thy soul, knowing thee to be the sweet fragrance of Christ; and we cry out: O all-hymned Lord, God of our fathers, blessed art Thou!

Theotokion: **O** pure one who knewest not wedlock, O Bride of God Who without seed conceived Him Who is consubstantial with the Father and gavest birth to Him through thy holy blood: cease not to pray now, that He save us all.

ODE VIII

Irmos: **T**he birthgiving of the Theotokos saved the pious children in the furnace-then in figure, but now in deed; and it moveth all the world to chant to Thee: **Hymn the Lord, ye works, and exalt Him supremely for all ages!**

Thy voice, infused with light, O most wise one, hath dispelled the darkness of heresies with the divine splendors of radiance and hath guided to the light of Orthodoxy those who cry: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Like a pen, thy most beautiful tongue, O most wise Hypatius, hath recorded the law with grace, erasing all the ancient images on the tablets. Wherefore, we hymn thee as a wise scribe for all ages.

Let the wondrous Hypatius be honored as a divine pillar of fire reaching up to the heights of heaven, an unassailable buttress, an indestructible rampart, the confirmation of the Church, the foundation of hierarchs, the comely beauty of martyrs.

Thou hast been counted worthy to behold Him Whom thou didst desire when manifestations of the truth were disclosed; for, still dripping thine ardent blood, O martyr, thou didst hasten to thine ultimate Desire, joining chorus with divine choirs of the martyrs and the venerable for all ages.

Theotokion: O pure Mistress and Theotokos, direct me now, who am held fast by many tribulations and am beset by a tumult of sin, to the calm concourse of the stillness of the Spirit; for thou art the refuge of Christians. Wherefore, we hymn thee for all ages.

ODE IX

Irmos: Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore, we all magnify thee.

Like a rose, like a sacred lily of sweet fragrance, like a cypress-tree, like a divine and sweet-smelling myrrh, thy shrine, O holy hierarch, most honored hieromartyr, doth emit the perfume of miracles, dispelling fetid infirmities.

Thou hast been shown to be a converser with the prophets and the sacred martyrs who ended their lives well with the shedding of their blood, the peer of the holy and the venerable, and the companion of all the righteous from ages past, O right wondrous one.

Thy memory hath shone forth upon us today more brightly than the sun, illumining with immaterial light the hearts of us who with faith bless thee thereon and praise thee with supplication, O Hypatius.

With thy light, O Hypatius, illumine the thoughts of us who celebrate thy divine and luminous memory, and by thine entreaties deliver from fire, torment and every temptation those who piously bless thee.

Theotokion: Lift up thy grace, O pure one, increase thine entreaty, and bring before the Master the ranks of the angels, the choirs of the apostles and prophets, and all the righteous and the martyrs, that those who honor thee may be saved.

THE 31st DAY OF THE MONTH OF MARCH

COMMEMORATION OF THE APPEARANCE OF THE WONDERWORKING IMAGE OF THE ALL-HOLY THEOTOKOS, KNOWN AS THE IVERON ICON, OR THE KEEPER OF THE PORTAL

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 revered 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 entrest 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, emitteth 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: **B**eholding 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: **O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

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 becometh 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.