

**THE 1<sup>ST</sup> DAY OF THE MONTH OF APRIL**  
**THE COMMEMORATION OF OUR VENERABLE MOTHER MARY OF EGYPT**  
**AT VESPERS:**

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

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

**T**hy formerly neglected pollution by impurity \* hindered thee \* from gazing upon precious things, \* but thy good sense, O divinely wise one, \* and thine awareness of what thou hadst done \* wrought thy conversion to that which is better; \* for, lifting up thine eyes to gaze upon the icon of the blessed and divine Maiden, \* and repenting, O all-praised one, \* of all thy past transgressions, \* thou didst bow down in worship before the precious Tree with boldness.

**H**aving joyfully worshipped \* at the holy places, \* from thence thou didst receive \* the most saving viaticum of virtue, \* and didst set out with exceeding great haste on a good journey; \* and having passed beyond the stream of the Jordan, \* thou didst zealously make thine abode \* in the habitation of the Forerunner, \* and by thy dwelling therein didst subdue \* the savagery of the passions, \* laying waste to the carnal uprisings of thy body \* through abstinence, \* O ever-memorable mother.

**H**aving made thine abode in the wilderness, \* thou didst piously deface \* the images of thy passions, \* inscribing within thy soul the depiction of the most divine likeness; \* and so greatly didst thou shine forth \* that thou didst easily traverse the waters on foot \* and wast elevated above the ground \* in thy supplications unto God. \* And now with boldness \* thou standest before Christ, \* O all-glorious Mary. \* Entreat Him in behalf of our souls.

Glory ..., in Tone II:

**W**ith the sword of abstinence thou didst cut apart the spiritual nets of the carnal passions, and with the stillness of fasting thou didst smother mental offenses; with the streams of thy tears thou didst water the whole desert, and hast budded forth for us the fruits of repentance. Wherefore, we celebrate thy memory. O venerable one.

Now and ever ..., Theotokion, or this Stavrotheotokion:

**B**eholding Thee nailed to the Tree of the Cross. O Jesus, weeping, she that kneweth not wedlock said: "O sweet Child, wherefore hast Thou abandoned me who alone gave birth unto Thee, O unapproachable Light of the all-unoriginate Father? Haste Thou, and glorify Thyself, that they that glorify Thy divine sufferings may receive divine glory!"

**Troparion, in Tone VIII:**

**I**n thee, O mother, that which was created according to the image of God was manifestly saved; for, accepting thy cross, thou didst follow after Christ; and, praying, thou didst learn to disdain the flesh, for thou didst transcend it, and to take care of thine immortal soul. Wherefore, with the angels doth thy soul rejoice, O venerable Mary.

## AT MATINS:

The canon to the venerable Mary, 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 to form a cross.

**W**ith Thy mercy, O Christ, wash away the defilement of transgressions from my lowly soul, and by the supplications of Thy venerable one dispel the darkness and gloom of the passions.

**H**aving polluted the nobility of thy soul with carnal passions, thou didst enlighten thy mind again by abstinence, making thy soul bright with the outpouring of thy tears.

**T**hou didst flee from the passions of Egypt as from a wellspring of sin; and having freed thyself of the defilement of the cruel Pharaoh, thou hast now inherited the land of dispassion and ever holdest chorus with the angels.

**Theotokion:** Gazing upon the icon of thee and the Word Who was born of thine all-pure womb, O pure Virgin Theotokos and Mistress, the all-glorious one fervently entreated thee to be surety for herself before Him.

### ODE III

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

**T**he sores of thy soul stank and festered, but by the fountain of thy tears thou didst fervently cleanse them.

**L**egions of demons were vanquished by thee, and thou didst route the uprisings of the passions with thy tears.

**T**hou hast become like a cloud of the morning and like a trickling droplet pouring forth the waters of saving repentance upon all.

**Theotokion:** Having thee as our intercessor, salvation and strength, O pure one, the honored Mary bowed down in worship before the Tree of the holy Cross.

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

**R**estraining all the uprisings of the flesh with the pangs of fasting, thou didst show forth the manly wisdom of thy soul; for desiring to behold the form of the Cross, O ever-memorable one, thou didst crucify thyself to the world, and hence didst fervently raise thyself up to the zeal for a life undefiled, O most blessed and all-glorious Mary. Entreat Christ God, that He grant remission of sins 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 unto God in the flesh; for the fire of the Godhead made its abode within thee, and thou hast given such 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:** 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 burn, beholding Thy crucifixion, which Thou dost endure in the lovingkindness of Thy mercy. O long-suffering Lord, abyss of mercy, inexhaustible wellspring: take pity and grant remission of offenses unto them that with faith hymn Thy divine sufferings!"

**ODE IV**

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

Fleeing all the pleasurable things which are in the world, thou didst take thyself away, and through extreme abstinence and the endurance of those things which thou didst, thou didst cleave unto One alone in a pure manner.

The movements and burnings of the body didst thou truly quell through abstinence; hence thou didst adorn thy soul with divine visions and actions, O most glorious Mary.

Through the power of thy virtue, thy tears and extreme fasting, by prayer, heat, winter's cold and nakedness, thou didst become a precious receptacle for the Holy Spirit.

**Theotokion:** Having had recourse unto the icon of thee and Him Who was born of thee, O Virgin Mary, Mary of Egypt hath now found immortal life through thee, holding chorus in Paradise.

**ODE V**

**Irmos:** Thou hast come, O my Lord, a Light unto the world, a holy Light which turneth from the gloom of ignorance them that hymn Thee with faith.

Rejoicing, thou didst follow after Christ, bearing thine own cross on thy shoulder, O Mary, and thou didst wound the demons.

**T**hou hast shown us the medicine of repentance, and hast shown us also the path which leadeth again to life which perisheth not.

**B**e thou for me an invincible helper, O honored one, and deliver me from the passions and from all pain by thine entreaties to the Lord.

**Theotokion:** **E**ver beseeching thee, the venerable one gazed upon thine icon, O pure Mistress, and put to shame the assaults of the passions.

### **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.**

**W**ith sweat thou didst wash away the defilement of sin; and, directing thy gaze mentally towards that glory which corrupteth not, thou hast now found fruitfulness through thy pangs, O glorious one.

**T**hy life, O Mary, hath been shown to be a model for all sinners who have sinned beyond measure in life, that they, too, may arise and wash away their defilement with tears.

**T**ake pity, O Lover of mankind, on my lowly soul which I have polluted by giving rein to the impure desires of my flesh; and through the supplications of the venerable one have mercy on me.

**Theotokion:** **W**ith all thine heart and soul thou didst love the living Word of God Who was born incarnate of the Virgin, and Who spake unto thee, O venerable one.

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

**H**aving fled the gloom of sin and illumined thine heart with the light of repentance, O glorious one, thou didst go to Christ and didst bring His all-immaculate and holy Mother to Him as a merciful intercessor; hence, thou didst find remission of thy transgressions and dost now rejoice ever with the angels.

**Ikos:** **T**he serpent who of old caused Eve to fall through the deception of the tree in Eden, thou didst cast down into the pit through the Tree of the Cross, O glorious Mary; and, fleeing from pleasure, thou didst desire purity. Hence, with the virgins thou hast been accounted worthy to enter the chamber of thy Master and to have thy delight with them as is meet. Him do thou earnestly beseech, that He grant us remission of many sins and account us worthy of His life and to rejoice ever with the angels.

### **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!**

**H**aving manifestly traveled the narrow path of tribulation and made thy soul radiant with the beauty of the virtues, thou didst attain unto the endless life of heaven, where Christ is the never-ending Light.

**H**aving trampled down all the transient things in the world, thou dost now join chorus with all the armies of the angels, chanting: Blessed art Thou in the temple of Thy glory, O Lord!

**W**ith thy fasting, prayer and tears, O venerable one, thou didst cause all of the wiles and devices of the enemy to fail; therefore, the uprisings of the passions are now driven away from thee, O honored Mary.

**Theotokion:** **O** most pure one, who without knowing wedlock truly gave birth unto the incorporeal God yet remained truly Virgin, by thy power thou hast driven away the passions and legions of demons.

### **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!**

**H**aving illumined thy whole mind with the radiance of the virtues, O glorious Mary, and conversed with God, and broken down thy flesh with great fasting and pious thought, rejoicing thou didst chant: Bless the Lord, all ye works of the Lord!

**P**rotecting thyself with the sign of the Cross, with faith traversing the waters of Jordan with thy dryshod feet, having received communion of the Body and Blood of the heavenly Christ, thou didst say: Bless the Lord, all ye works of the Lord!

**T**he godly priest Zosimas, an initiate of the mysteries of grace, when he beheld thee crossing the Jordan's stream with dryshod feet, O glorious one, seized with fear and trembling chanted, rejoicing: Bless the Lord, all ye works of the Lord!

**Theotokion:** **T**hrough thee, O all-undefiled one, did the venerable one put off corruption and defilement; by thee, O Mistress, was she clothed in the garment of incorruption; and with thee did she cry out to thy Son: 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.**

**T**hou art now nurtured on truly incorruptible and divine food, delighting in the noetic and unwaning Light in the mansions of heaven, where the ranks of angels entreat God in our behalf.

**D**isdaining transient and corruptible glory, O Mary, thou didst inherit blessed life and glory. Entreat Christ in behalf of them that ever celebrate thy most holy memory.

**B**ehold my sorrow and the groaning of my heart, O venerable one! Behold the imprisonment of my life! Save me from my sin, and take pity on my soul by thy mediations before the Lord!

**Theotokion:** **O** pure Mistress Theotokos, salvation of sinners, accept this entreaty, and, by the supplications of thy venerable one, from my transgressions deliver me who flee to thy Son.

**Exapostilarion: Spec. Mel.: "O immutable Light ...":**

**T**hou hast been given unto us as a model of repentance, O Mary; for, having acquired Mary the Theotokos as thy helper, thou didst win the victory with thy fervent compunction. With her pray thou in our behalf.

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

**T**he timeless Light which shone forth from the Father before the ages hath now in these latter days manifested Himself in time for the salvation of the world, O Virgin. Cease thou never to pray to Him in behalf of thy people.

**THE 2<sup>nd</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF OUR VENERABLE FATHER TITUS THE WONDERWORKER**  
**AT VESPERS**

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

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

**O** Titus, our divinely wise father, \* bearing thy cross \* thou didst follow after Christ \* and didst make all the passions subject to thy soul; \* wherefore, thou hast received the grace from on high \* to heal the sufferings and put down the afflictions \* of those who have recourse unto thee, \* and to cast out evil spirits. \* Wherefore, we celebrate and bless thy memory.

**O** Titus, our most blessed father, \* having learned sacred things by ascetic living, \* and illumined thy mind by divine communion, \* at the behest of the divine Spirit \* thou didst truly receive \* the most holy anointing of the priesthood, \* and, like an angel, \* thou didst serve God thy Master well \* upon the earth.

**O** venerable and divinely inspired Titus, \* illumining thy soul \* with the light of Orthodoxy, \* thou didst diminish the gloomy darkness of heresy; \* and, shining like a most splendid star, \* thou dost ever enlighten the ends of the world \* with thy luminous miracles. \* Wherefore, holding festival, \* we celebrate thy memory.

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

**M**y thoughts are impure, \* my lips false, \* and all my works defiled. \* What, then, shall I do? \* How can I meet the Judge? \* O Virgin Mistress, \* entreat the Lord, thy Son and Creator, \* that He accept my soul in repentance, \* in that He alone is compassionate.

**Stavrotheotokion:** **T**he unblemished heifer, \* beholding her Calf \* nailed of His own will to the Tree, \* cried out, lamenting piteously: \* "Woe is me, O my Child most beloved! \* How hath the thankless assembly of the Jews rewarded Thee, \* desiring to leave me bereft of Thee, \* my Child most beloved?"

## AT MATINS

Canon, the acrostic whereof is: "Let Titus, the pillar of monastics, be hymned",

In Tone VIII:

### ODE I

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

**A**s thou art a treasury of dispassion, O Titus, by thy supplications save me who am grievously stuck fast wholly in carnal passions and have been corrupted by pleasures.

**F**rom infancy thou wast offered to God as the godly chosen one of the Spirit, and thou wast a servant and initiate of the mysteries of the Theotokos who knew not man.

**S**ucking forth the sweetness of abstinence, thou didst spew forth the bitterness of the passions; wherefore, thou delightest our souls more than honey and the honey-comb, O father.

**W**e praise thee, O Titus, as anew disciple of Paul; for thou didst show thyself to be an emulator of his struggles and with him hast received crowns, O blessed of God.

**Theotokion:** **T**o the Word Who was begotten of the Father without mother thou didst in latter times give birth as God and man, O only Mother of God, for thou dost surpass all creation.

### ODE III

**Irmos:** **T**hou art the confirmation of those who have recourse to Thee, O Lord, Thou art the light of the benighted; and my spirit doth hymn Thee.

**T**hou didst mingle the myrrh of sanctification with the perfumes of asceticism, O venerable, producing a fragrance of sweet savor for God.

**E**ver armed with the sword of abstinence and the shield of prayer, O venerable one, denouncing the prince of darkness, thou didst put him to shame.

**I**mmersing thyself in the laws of asceticism, with the torrent of thy tears thou didst drown the passions as though they were other pharaohs.

**Theotokion:** **O** Mistress, do thou ever pray to Him Who was born of thee, that He be merciful to me on the day of judgment.

*Sedalion, in Tone I: Spec. Mel.: "The choir of the angels ..."*

**H**aving fasted on earth like one of the incorporeal ones, O Titus, thou didst slay the enemy, and with thine Orthodox doctrines thou didst cast down the assembly of heresies together. Wherefore, celebrating today thy most holy memory, we hymn with joy the One Who hath magnified thee.

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

**O** all-holy Virgin, hope of Christians, with the hosts on high do thou unceasingly beseech God to Whom, in manner past understanding and recounting, thou gavest birth, that He grant remission of all our sins and emendation 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, exclaimed, weeping and crying out maternally: "How can I bear Thy condescension and voluntary suffering, which are past recounting, O my Son, mine all-good God?"

**ODE IV**

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

**A**ll the vileness of sin didst thou revile, O blessed one, and with the arrows of abstinence thou didst wound hordes of the demons.

**W**ounding thy soul with desire for purity, thou didst ardently follow Christ and didst enter into the bridal-chamber of glory, O most blessed one.

**T**hrough abstinence thou didst flourish like a most fragrant meadow and an animate garden of the virtues. Thereby thou didst nurture all who honor thee.

**O** father, having truly acquired thee, like Moses and David, as a giver of laws of abstinence and a true model of meekness, we call thee blessed.

**Theotokion: W**e hymn thee, O most immaculate one, as more exalted than the cherubim and the seraphim; for thou didst bear in thine arms the Master in the flesh, before whom all things tremble.

**ODE V**

**Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me and direct my steps to the light of Thy commandments, I pray.**

**Q**uenching all the passions with the dew of thy struggles, O blessed Titus, and richly lighting the lamp of abstinence with the fire of love and faith, thou becamest a light of dispassion and a child of the day.

**T**hou didst produce the grapes of faith by divine cultivation, O father, didst place them in the wine-press and press them out with the pangs of abstinence, filling the spiritual cup of asceticism. And thou dost gladden the hearts of thy flock.

**H**aving valiantly endured assault and wounding by invisible foes, thou wast shown to be a pillar of patience, making thy flock steadfast with thy divine staff in the pastures of abstinence, and nourishing them by the waters, O blessed one.

**Theotokion:** Having thee as a haven, rampart and confirmation, our intercessor, and sure entry into the kingdom, O most immaculate one, we all pray: By thy maternal entreaties let not our hope fail.

### ODE VI

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

Having destroyed the gloom and deep darkness of the passions, thou didst shine forth the day and light of the east in thy paths, O venerable one, by thy many struggles and endurance of tribulations with faith.

With the desire of abstinence thou didst remove thyself wholly unto God, leaving behind the world and the prince of the world, O God-pleaser, and thou didst possess thyself of the delight of the heavenly kingdom.

In thy soul thou didst amass the divine riches of the Spirit: immaculate prayer, pure chastity, protracted vigilance, painful ascetic endeavor, for which thou becomest known as the house of God.

Thou didst pass beyond the baseness of matter here below, O wise one, didst furnish thy mind with wings through immaterial prayer, and hast been shown to be an heir of delight on high through perfection of life.

**Theotokion:** Thou didst truly conceive the divine Word in thy womb, O most immaculate one, and didst give birth to Him supernaturally. By thy supplications render Him merciful, that He deliver all thy servants from tribulations.

### Kontakion, in Tone IV:

Thou didst forsake the tumult of life and, having lived thy life in tranquility, O wise one, hast passed over unto God, O venerable wonderworker Titus, our father.

### ODE VII

**Irmos:** Once, in Babylon, the children who went down from Judea trampled upon the flame of the furnace by their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Unsullied by sins, O father, thou hast been revealed to us as a river of abstinence, inundating the passions and washing away the defilement of those who cry out with faith: O God of our fathers, blessed art Thou!

O divinely blessed one, who dost now converse with the immaterial choirs and delightest unceasingly in the splendor of the banquet on high, take pity on those who chant: O God of our fathers, blessed art Thou!

Thou didst remain steadfast in thy confession of the Faith, O father; for, emulating Christ in the flesh, thou didst worship Him in painted icons, and didst cry: O God of our fathers, blessed art Thou!

**B**earing the wounds of Jesus the Master on thy body, O father, heal me, who have been wounded by the darts of Belial and cry out: O God of our fathers, blessed art Thou!

**Theotokion:** In manner transcending nature and recounting thou didst bear the Master of all in thy womb, and with thy breasts dost thou nourish Him Who prepareth a timely banquet for all. Him do thou entreat, O pure one, in our behalf.

### **ODE VIII**

**Irmos:** **The King of heaven, Whom the armies of angels hymn, praise ye and exalt Him supremely for all ages.**

**H**aving truly acquired thee as an animate tower and image of abstinence, O father, we all honor thy memory as is meet.

**T**he choir 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.

**A**dorned with the virtues, thou hast gone up into the chamber of ineffable glory, chanting hymnody unto Christ for all ages.

**A**rrayed in priestly vesture and celebrating the un-bloody sacrifice, thou didst offer sacrifice unto God forever.

**Theotokion:** **H**aving conceived in thy womb Him Who existed before thee, O pure Virgin Mother of God, thou gavest birth ineffably unto God the King.

### **ODE IX**

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

**T**hou wast shown by God to be a physician of those afflicted by the passions and a destroyer and expeller of evil spirits, O blessed one; wherefore, we call thee blessed.

**T**hou didst abandon the earth as a habitation of corruption, O father, and hast made thine abode in the land of the meek, with whom thou dost rejoice, delighting in divine sweetness.

**H**aving thy struggles as a blameless rule of faith and an image of abstinence, we unceasingly magnify the Creator in hymns.

**O**n this festive day Titus calleth the flock of monastics to a spiritual dance and convocation, and to a banquet of life incorruptible.

**Theotokion:** **O** most immaculate one, He Who made His abode in thee hath been born, casting down the slayer of men who of old in his wickedness caused our first parents to stumble; and He hath saved us all.

**THE 3<sup>rd</sup> DAY OF THE MONTH OF APRIL**  
**THE COMMEMORATION OF OUR VENERABLE FATHER NICETAS**  
**AT VESPERS:**

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

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

**G**uiding souls by thy discourse, thou didst show thyself to be a godly steward and a faithful exponent of the divine mysteries, O God-bearer, sowing the seeds of salvation and reaping fruit in great abundance. And standing now before thy Master, O blessed one, rejoicing thou dost present it to Him. Be thou mindful of this thy flock, which ever honoreth thee, O thou who art inspired of God.

**D**oing battle zealously for Orthodoxy, thou wast shown to be meek and simple; for, arrayed in faith as with a breastplate, and with abstinence as thy spear, O divinely wise Nicetas, thou didst denounce every blasphemous heresy, honoring and worshipping before the divine image of the Savior, and manifestly following the rules of the Fathers, O God-bearer.

**W**hen the tyrant most dark with bestial savagery imprisoned thee in bitter exiles and most dark places, thou didst endure it, O father, bearing in mind the habitation of paradise, the splendor whereof thou hast now truly been vouchsafed to behold, O blessed one, receiving recompense for thy pangs.

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

**I**n thy womb, O all-holy Bride of God, thou alone didst bear without confining Him the uncontainable God Who, in His goodness, became man. Wherefore, I beseech thee: rescue me from the passions which restrict me, that, having trod the straight and narrow path, I may attain unto that which leadeth to life, O Virgin.

**Stavrotheotokion:** **W**hen the unblemished ewe-lamb beheld her Lamb led forth as a man to the slaughter of His own will, she said, weeping: "Thou now makest haste to leave me who gave Thee birth childless, O Christ! What is this which Thou hast done, O Deliverer of all? Yet I nevertheless hymn and glorify Thine extreme goodness which passeth understanding and recounting, O Lover of mankind!"

## AT MATINS:

The canon to St. Nicetas, the acrostic whereof, excepting the Theotokia, is: "I honor thy most radiant life, O father," the composition of St. Theophanes the Branded,

In Tone II:

### ODE I

**Irmos:** Once the power of the Almighty overwhelmed Pharaoh's whole army in the deep, and the incarnate Word hath destroyed pernicious sin. Most glorious is the Lord, for gloriously hath He been glorified!

Illumined with the light of the effulgence of God, O father, thou didst consecrate thy life to God, having chosen the radiant splendor of virginity from thy childhood, wherewith thou didst make thyself like unto the incorporeal ones in purity.

Anointed by thy godly and honored guide and the Spirit of God, in the schema of the monastics thou didst converse in a pure manner, and didst remain illumined by a radiance of great brightness, O God-bearer, having acquired a most pure life.

Strengthened by the power of the Cross, thou didst quench the passions of the flesh and illumine thy mind, O most wise Nicetas, bringing forth as fruit an inexhaustible wealth of the vision of God through care for the teachings of the Spirit.

Enlightened by chastity and purity, O blessed one, thou wast raised up to the sacred summit; for thou wast adorned with the most splendid vesture of the priesthood of the divine mysteries, O venerable one, who art known as a mediator.

**Theotokion:** Thou hast been shown to be more exalted than all creation, visible and invisible, O pure one; for thou gavest birth unto the Creator, in that it was His good pleasure to become incarnate in thy womb. Entreat Him with boldness, that He save them that hymn 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.

Having acquired a heavenly habitation, O venerable Nicetas, thou hast become a radiant and luminous beacon of piety, resplendent with many gifts.

Having mortified the thoughts of thy flesh, O venerable one, through virtue thou didst give life unto what is divine in thy soul, in divinely wise manner, and hast been accounted worthy of incorruptible life.

Rejoicing, thou didst lead thy life adorned with beauties as with varied colors, enriched with comely gifts, O glorious one, wherein thy heart was established.

Adorned with the virtues, O divinely wise and venerable Nicetas, thou didst shine like the sun upon the ranks of monastics. Wherefore, rejoicing we bless thee.

**Theotokion:** O all-holy one, thou gavest birth in the flesh unto the Uncreated One Who enlighteneth the ends of the earth and Who is co-originate with the Father before all ages. Wherefore, with faith we honor thee as the Theotokos.

*Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":*

Thou didst make thy dwelling in the mountains of stillness, O wise one, and wast manifestly raised in the cities of abstinence; and having been exalted in both places, thou didst abandon earthly pleasures and didst attain unto the life of heaven, making thy habitation there in a mansion, wherein thou entrest God in our behalf.

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

O all-immaculate Virgin, who gavest birth unto the transcendent God, with the incorporeal ones unceasingly beseech Him to grant remission of transgressions and amendment of life before the end unto them that with faith and love hymn thee as is meet, O thou who alone art most laudable.

**Stavrotheotokion:** O all-immaculate Virgin Mother of God, a sword passed through thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Cease not to beseech Him, O blessed one, that He grant us forgiveness of our transgressions.

#### ODE IV

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

Shown to be one who cutteth down the passions at the root, O God-bearer, with purity of soul thou didst uproot all the soul-corrupting deception of them that fight against God, O all-honored initiate of the mysteries of God.

Taking up thy crown of victory, O thou who art most rich, thou restest now in the mansions of heaven, having divested thyself of the passions and clothed thyself in dispassion, O blessed father.

Full of divine love and adorned with the beauty of fasting, O all-blessed father, thou didst offer thy life unto Christ as an unblemished sacrifice.

Venerating the divine icons of Christ, the Mother of God and all the saints, O most sacred one, thou didst clearly denounce the soul-corrupting heresies of rhetoric.

**Theotokion:** Made comely in thy glory, O all-pure one, we all glorify thee as the boast, might and confirmation of the world, as a right calm haven and the cause of gladness.

### ODE V

**Irmos:** Thou art the Mediator between God and man, O Christ God; for by Thee, O Master, are we led up from the night of ignorance to Thy Father, the Source of light.

As one who art meek, thou makest thy habitation in the land of the meek, O wise and ever-memorable Nicetas, being a champion of the truth, splendidly adorned with the crown of confession.

Thou hast now passed on to light divine, O venerable one, being a beloved son of the light, joyously making thine abode in joy and beauty with the angelic choirs.

Thou hast now become a partaker of the ineffable sweetness of paradise; for thou wast shown to be a most calm haven for the tempest-tossed and a nurturer of the hungry, O blessed one.

**Theotokion:** Mindful of thy words, we now call thee blessed, O all-immaculate one; for through thee have we truly received ineffable blessedness and life which age hath not.

### 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!

Blessed hope didst thou receive, O most blessed father, being heir to the blessedness of thy Master and divine radiance.

Possessed of radiant twofold lamps of thy confession and fasting, thou madest thy dwelling in the heavens, O God-bearer Nicetas who art most rich.

Delighting now in unending and divine sweetness in the heavenly mansions, O father, entreat the Master and Lord of all in our behalf.

**Theotokion:** I now flee to thee, O all-pure one. Save thou and preserve me by thine entreaties; for whatsoever thou desirest, that canst thou do, in that thou art the Mother of the Almighty.

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

Having acquired a heavenly mind and life, thou shinest forth as brightly as the sun in the splendor of thy deeds and enlightenest them that are in the darkness of life, O father Nicetas, leading all to God. Pray thou unceasingly in behalf of us all.

## ODE VII

**Irmos:** **The God-opposing command of the iniquitous tyrant raised up a lofty flame; but Christ spread a spiritual dew upon the pious youths, He that is blessed and most glorious.**

**T**hy might cast the savagery of the tyrant headlong to the ground, slaying him with thine intense supplications; for the Lord knoweth to do the will of them that fear Him.

**T**he thunder of thy dogmas and the brilliant lightning-flashes of thy life have illumined the earth, splendidly enlightening the faithful with thy words and deeds which proclaimed God, O divinely blessed initiate of the sacred mysteries.

**S**trengthened by the might of the Comforter, O divinely wise one, thou didst escape hordes of demons and the snares of the heretics, and didst ascend to the heights of heaven, where thou now hast made thine abode with the choirs of the incorporeal hosts.

**Theotokion:** **By the will of Him Who created all things, thou didst become a consecrated temple, O Virgin; for thou didst contain Him Whom naught can contain and Who reneweth the world. Wherefore, we proclaim thee to be the Theotokos.**

## 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!**

**H**aving transcended all sensuality, O thrice-blessed one, thou hast now drawn nigh unto the noetic Light, being vouchsafed the vision of God and filled with enlightenment, crying out, O most honored one: Bless the Lord, all ye works of the Lord!

**M**anifestly arrayed in the mortality of thy sufferings, thou didst depart for the life-bearing choir, afire with zeal and radiant with the virtues, crying out: All ye works of the Lord, exalt the Lord supremely!

**A**ccustomed to every virtue from childhood, O divinely wise one, at the completion of thy struggles thou wast shown to be adorned with a crown of grace and didst receive honor, chanting: All ye works of the Lord, exalt the Lord supremely!

**F**rom on high thou now lookest down upon us, O father, standing before thy Master, possessing great boldness, and asking salvation of soul for thy flock, O manifestly sacred and glorious namesake of victory.

**Theotokion:** O all-pure Theotokos, without seed didst thou conceive and ineffably didst thou give birth unto Him Who is inseparable from the Father and Who as God and man dwelt within thy womb. Wherefore, we acknowledge thee to be the salvation of the world.

### 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.

As one who art pure thou wast accounted worthy of divine splendor, shining with all manner of the virtues, manifestly adorned with the crown of confession; wherefore, we bless thy most festive feast.

Guided by the commandments of the Savior, O blessed one, thou didst complete thy life with understanding; and having now transcended shadows, thou hast most joyously received everlasting life as is meet, O most sacred one revealed of God.

Speedily didst thou pass through transient tumults, O Nicetas, and rejoicing thou didst make haste to the haven of the kingdom of Christ, whereto do thou also guide us that bless thee and honor thy memory, O father.

**Theotokion:** The tabernacle of the witness prefigured thee, wherein were the tablets of the law, the jar holding the manna, and the golden ark; for as it contained those things, so didst thou contain the unoriginate Word incarnate in thy womb, O Theotokos.

**THE 4<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF OUR VENERABLE FATHERS JOSEPH THE**  
**HYMNOGRAPHER**  
**& GEORGE OF MOUNT MALEON, IN THE PELOPONNESE'S**  
**AT VESPERS**

On "Lord, I have cried ...", 6 stichera: 3 for Saint Joseph, in Tone II:  
Spec. Mel.: "When from the Tree ...":

**T**hou didst take thy cross upon thy shoulder and didst crucify thyself to the world, and didst follow in the steps of God the Word Who created all things out of nothingness, as He said, and didst shake off the love of the world and every passionate attachment. Wherefore, shining forth in the virtues, O father, through divine works thou didst receive an eternal inheritance.

**T**hou wast shown to be a mystic clarion rousing all to spiritual hymnody, and a harp sounded by God, praising the regiments of God, glorifying all the saints and proclaiming their victories, for thou didst draw forth an abyss of words from the springs of salvation, giving drink to the house of God.

**C**rucified with love, thou wast shown to be a treasury of the virtues, and, chanting sacred hymns, thou didst seek out all who were well-pleasing to God in their lives, emulating with faith their divine corrections; and sharing therein in godly manner, thou wast shown to be a partaker of sweetness.

**And 3 stichera of Saint George, in Tone I:**

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

**A**s a beauteous vessel of dispassion \* containing the radiance of life, \* O all-blessed father George, \* by abstinence thou didst enslave the passions to thy thought; \* and thou wast a destroyer of the demons \* and a healer of sufferings, O right wondrous one.

**L**et George now be praised, \* who was the pure phial of the divine Spirit, \* the well-spring of miracles, \* the pillar of monastics, \* the meek emulator of the meek Christ, \* the earthly angel and heavenly man.

**S**teering the ship of thy soul toward the calm harbor, \* thou didst escape the turmoil of life \* as from the waves of the sea, and didst soar aloft to God, away from the earth, \* and wast shown to be like an angel while yet in the flesh.

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

**I**n that thou art the help of helpless men, \* the hope of all the hopeless, \* and a release from cruel circumstances, O Theotokos, \* be thou my helper, O all-pure one, delivering me from sins and tribulations, in that thou art merciful.

**Stavrotheotokion:** **S**tanding before the Cross of thy Son and God, \* and witnessing His long-suffering, O pure Mother, \* weeping, thou didst say: \* "Woe is me, O my most sweet Child! \* How is it that Thou endurest these things unjustly inflicted upon Thee, O Word of God, \* that Thou mayest save mankind?"

## AT MATINS

Two canons for the saints, each with four troparia.

### ODE I

Canon of the Venerable Joseph, in Tone II:

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

With hymnody let us honor Joseph the hymnographer, chanting his mellifluous hymns, for he hath passed over from hymns to everlasting hymnody.

As the preaching of the prophets and the apostles illumined the whole earth, so doth the chanting of thy mouth lift the world up to the glory of the God of all.

Having offered thyself to Christ from childhood, O Joseph, thou didst live in fasting; wherefore, He enriched thee with divine gifts, with hope, love and pure faith.

**Theotokion:** Of old, the divine words of the prophets proclaimed thee to be the portal of God and the holy mountain, O Virgin Theotokos, thou adornment of godly athletes.

Canon of the Venerable George, the acrostic whereof is: "Earnestly do I hymn thy pangs, O father", in the same tone.

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

Illumined with the thrice-radiant effulgence which doth originate with God, O venerable father, thou didst forsake the world and the darkness of the passions, and didst adorn thyself with a most splendid life.

Guided by divine providence, O George, thou didst tread the path which leadeth to the heavens, acquiring the only most compassionate Benefactor as thy helper.

Manifestly directed by God and sanctified by the grace of adoptive son-ship, O blessed father, thou didst perfect thy life in holiness and righteousness.

**Theotokion:** Enriched by thy confirmation and aid, O all-pure one, and confessing thee to be the Theotokos, we are saved from the threefold waves of life, O most immaculate Virgin.

### ODE III

Canon of the Venerable Joseph

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

**W**ith love of purity thou didst entreat God to provide thee with helpers; and, receiving thy fathers without number, thou didst likewise receive thy hope, O father.

**S**howing forth a knowledge of true love, like Job thou didst open to all, like a door, the house, activity and wisdom given thee by God.

**S**eized by barbarian hands as of old the valiant Joseph was in Egypt, O thou who art most rich, with faith and purity thou didst preserve thy gift.

**Theotokion: O** Virgin, thou hast been known to be a beautiful garden of paradise, having the Lord Jesus Christ within thee like a tree; wherefore, we call thee blessed.

### Canon of the Venerable George

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

**R**ejoicing, O most blessed one, without straying thou didst tread the path of life which abideth time without end, and thou hast made thine abode in the everlasting mansions.

**T**hy life was shown to be radiant and thy discourse seasoned in the Spirit with divine salt, O George, thou divine garden of the husbandry of God.

**B**y baptism thou wast vouchsafed to become a son of God, O most blessed one, and thou hast inherited thy father's treasure through purity of life.

**Theotokion: O** Virgin Theotokos, be thou the confirmation, refuge and protection of those who have recourse to thee with faith and profess thee to be the Mother of God.

### Sedalion of Saint Joseph, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

**T**hou didst show thyself to be meek, quiet and humble-minded, trembling at and fulfilling the divine words of thy Master, Who looked upon thee, O father, and caused thee to dwell in a mansion on high.

### Glory ..., Sedalion of Saint George, in Tone III:

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

**T**hou didst desire Christ, the All-comely, and didst hate the carnal passions, O George, living angelically upon the earth. Wherefore, we celebrate thy holy repose and venerate the shrine of thy relics, O father, from whence thou pourest forth healings upon us who honor thee with love.

### Now & ever ..., Theotokion:

**A**s an uncultivated vine thou didst produce the most comely Cluster Who poureth forth upon us the wine of salvation which maketh glad the souls and bodies of all. Wherefore, ever blessing thee as the wine of the good, with the angel we cry out to thee: Rejoice, O thou who art full of grace!

**Stavrotheotokion:** Beholding Thee, dead, upon the Tree, O Christ, thy pure Mother who kneweth not wedlock said, weeping maternally: "How hath the iniquitous and thankless assembly of the Jews rewarded Thee, O my Son, Who delighted them with thy manifold and great gifts? I hymn Thy divine condescension!"

#### ODE IV

##### Canon of the Venerable Joseph

**Irmos:** I have heard, O Lord, report of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

O venerable father, Christ hath shown thee to be the reasonable discernment and moderate rule of monks.

Thou didst show thy life to be a bridge of humility, O divinely wise one, leading to the true life.

Anticipating, the Master blessed thee, O father, as one who provideth words as a timely measure of grain.

**Theotokion:** Borne within the womb of the pure Virgin, Thou didst shine forth light upon those in the night and darkness of transgression, O Lord.

##### Canon of the Venerable George

**Irmos:** I have heard, O Lord, report of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Fledged with the beauties of virtue and splendid moral qualities, O father George, thou didst take wing unto God.

Thou didst flee the tumult of fleeting things, O father George, removing thyself to serenity by thy God-loving life.

Torrents of iniquity were unable to disturb thy soul, for torrents of sweetness gave thee drink.

Ever heeding the precepts of God, O all-wise father George, thou didst reject inconstant thoughts.

**Theotokion:** Hymning the One Who became incarnate in thy womb, we glorify thee as the Mother of God.

#### ODE V

##### Canon of the Venerable Joseph

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

With faith didst thou hymn the saints who are on the earth, O venerable one; and thou dost now rejoice, listening to hymnody with them, unceasingly glorifying the Lord.

Leading all to repentance and confession, O wise one, thou didst describe for thyself their every cause, offering supplications to God, that thou mayest receive forgiveness.

Passing thy whole life in holy activities, thou wast like a true merchant, acquiring words and deeds for thyself like precious stones.

**Theotokion:** Deliver us from temptations and the tempest of evil thoughts, O pure Virgin, from all wrath, every sin, from starvation and destruction, and from everlasting torment.

### Canon of the Venerable George

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

Thou hast received blessedness and immortal life, O wise and most blessed father, making divine ascents, strengthened by hope, love and faith.

Adorned with goodly humility, O venerable and divinely wise one, thou didst manifestly mount to the summit of the virtues, becoming the granary of God's husbandry.

Through abstinence didst thou with difficulty achieve the wasting away of thy body, O father, and didst acquire a pure heart, and thereby hast thou been vouchsafed to behold Him Who is invisible to all.

**Theotokion:** The mystery of thy divine birthgiving, which passeth understanding, is inaccessible and impenetrable to all, O Mistress; for thou truly gavest birth for us to God Who Is.

### ODE VI

### Canon of the Venerable Joseph

**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 Church of Christ, resplendent with the varied multitude of thy hymns as with stars of the firmament, driveth away soul-destroying slumber.

The entreaty of thy words hath been like a sponge which wipeth away all grief for those afflicted in soul and body, O venerable one.

O venerable one, thou hast liberally bestowed twofold healing upon those who hunger for the word of salvation and are replete with bodily afflictions.

**Theotokion:** O Mistress, lead me to the path of repentance who am squandering my life along the way and often fall in to trackless ways through my sins.

### Canon of the Venerable George

**Irmos:** Whirled about in the abyss of sin, I call upon the unfathomable abyss of thy lovingkindness: lead me up from corruption, O God!

**T**hou wast shown to be a zealous expeller of wicked spirits, O all-glorious father George, manifestly strengthened by the cooperation of the Holy Spirit.

**A**dorned with the gift of dispassion, thou hast clad thyself most splendidly in the robe of chastity, O George, dispelling the tumult of the passions.

**T**hou didst pass by the flaming sword, O wise George, and hast been vouchsafed the sweetness of paradise, armed with the invincible sword of the Cross.

**Theotokion:** **U**pon thee have I set my hope of salvation, O Ever-virgin Mother; and thee do I set as the steadfast and unshakable intercessor of my life.

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

**T**hou art an inexhaustible well-spring of repentance and an imparter of endless consolation and compunction, O Joseph. Grant us tears of divine repentance here, which shedding we may obtain consolation from God, asking thine aid, O holy one.

## **ODE VII**

### **Canon of the Venerable Joseph**

**Irmos: Of old, the young philosophers showed themselves to be orators, theologizing from their God-pleasing souls; and they chanted with their lips: O all-divine God of our fathers, blessed art Thou!**

**E**ven under the sleep of death thou hast striven not to have the eyes of thy soul shut; for thou chantest hymns with those who sing: O all-divine God of our fathers, blessed art Thou!

**T**hou didst receive the crown of martyrdom, having fervently blessed the choirs of the countless martyrs, O father, and dost chant with them unceasingly: O all-divine God of our fathers, blessed art Thou!

**F**or the healing of great sins, O all-wise father, thou hast appointed confession for those who chant thy hymns: O all-divine God of our fathers, blessed art Thou!

**Theotokion: A**s thou art the portal of Light, O Virgin Theotokos, with the pure effulgence of thy light, O Virgin Theotokos, guide my soul, which hath been grievously benighted by evil transgressions, that I may hymn thee.

### **Canon of the Venerable George**

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

**S**trengthening thy soul by the power of Christ, O father George, with His might thou didst drive from thyself the hordes of those who hated thee, frightening them with the Cross wherewith thou wast protected; and thou didst chant: Blessed art Thou, O Lord God of our fathers!

**B**lessed art Thou, O all-blessed George, and good it is now for thee who receivest the reward of thy pangs and struggles and chantest to the Lord with the angels: Blessed art Thou, O Lord God of our fathers!

**T**hou wast a splendid habitation of Christ, O father George, being a throne of sense and wisdom, full of holiness, shining with faith and grace, and crying out: Blessed art Thou, O God of our fathers!

**Theotokion:** **T**hou hast been shown to be a candle-stand of the Light, a radiant cloud and a place of sanctity, O thou who knewest not wedlock, for thou didst ineffably receive the Word, the Holy of holies; and hymning Him we cry out to thee: Blessed art thou who gavest birth to God in the flesh!

### **ODE VIII**

#### **Canon of the Venerable Joseph**

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

**T**ruly knowing this present life to be but a passing shadow, O wise one, thou didst strive to obtain that which is incorruptible; wherefore, thou didst found multitude of honored monasteries for the salvation of men's souls.

**P**ossessing the uprightness of the meek and the spirit of one of the lowly, thou didst show forth all courage not only to render thyself steadfast, O father, but that all who beheld thee might serve the Creator.

**T**hine innocence and the outpouring of thy love were a model of Christ Who loveth mankind, O thrice-blessed one; and to Him didst thou unceasingly chant: Let us exalt Him supremely for all ages!

**Theotokion:** **O** the awesome mystery! O dread report! How the Virgin, by an ineffable union, giveth birth to the Word Who hath made Himself like unto us, yet remaineth forever pure as she was before giving birth!

#### **Canon of the Venerable George**

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

**T**hou didst pass over to invulnerable life, to never-fading sweetness, to everlasting glory and unwaning light, O father; for thou wast shown to be the work of God, Whom we exalt supremely forever.

**T**hou wast a servant of Christ, as a faithful minister and performer of His mysteries, a sure guide, O all-wise George, healing passions of soul and body.

**T**hou didst bring fruit full of asceticism to the store-house of Christ, O father; and with the wine-press of heaven, O all-blessed one! thou didst crush it like ripe grapes, and pourest forth the wine of compunction upon us on the day of thy commemoration.

**Theotokion:** O pure Theotokos, the Fruit of thy womb hath been for me the cause of life incorruptible and everlasting sweetness. Wherefore, in gladness I cry out to thee the cry of the Archangel: Rejoice, O Virgin!

## ODE IX

### Canon of the Venerable Joseph

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

Inscribing images of the virtues upon thy pure soul as upon a tablet, thou didst actively offer them to all the saints, bringing twofold hymnody to each of the virtues, offering right-acceptable laudation by thy works.

The choirs of angels, the assembly of the apostles, the Theotokos and the Baptist, the company of prophets, the ranks of priests, the armies of martyrs and fasters, O Joseph, now crown thee with reciprocal praise.

Be thou ever mindful of thy reason-endowed flock, and as when thou wast alive thou didst make intercession, O wise father, so grant thou life incorruptible, doing away with sufferings of body and soul by thy supplications to Christ.

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

### Canon of the Venerable George

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

Strengthened and firmly protected by faith and the power of Christ, O most blessed one, thou didst destroy the snares of the demons and, eluding all their wiles and their pursuit, thou standest, rejoicing, before the Master of all.

Offering all thy desire to God, O blessed father, and delighting in divine beauty which all nature desireth, thou didst adorn thyself with vision, activity and splendor of life; wherefore, we call thee blessed.

Cease not earnestly to entreat Christ in behalf of us who celebrate thy memory with faith, O all-blessed father, that we may be saved from perils and threefold billows, from tempest, tribulations and sufferings, and that He may grant peace unto the world.

**Theotokion:** O only most hymned one, thou gavest birth to the incarnate Word, Who before was incorporeal and Who is God of God, for the restoration and salvation of all mortals. Wherefore, all of us, the faithful, magnify thee with hymns.

**THE 5<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY MARTYRS THEOPHILUS & AGATHOPODES &**  
**THOSE WITH THEM**

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

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

**L**et us assemble with faith, \* honoring the sufferings and toils \* of the godly twain, \* furnishing our minds with wings to soar aloft with similar zeal, \* earnestly entreating Christ and saying: \* O Thou Who dost glorify the saints, in that Thou art good, \* make us steadfast in the fear of Thee!

**H**aving received names \* in accordance with your character, O wise ones, \* and set out to accomplish divine works, \* ye labored similarly for God \* in the straight paths, O athletes, \* and truly drained the salvific cup of martyrdom.

**H**aving parted ungodliness as though it were another sea, \* ye entered into the land of dispassion, \* the kingdom of heaven, as is meet, \* where a torrent of nourishment floweth forth \* and eternal and immutable light shineth, \* O martyrs of Christ.

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

**W**ith the dew of the rain of thy divine will \* quench thou the fiery assaults \* of my most pernicious passions, \* O Virgin, \* that, like the youths \* I also may thank God Who was born of thee, \* glorifying and blessing thy goodness, O Mistress.

**Stavrotheotokion:** **A**s she beheld the Lamb lifted up upon the Cross, \* the immaculate Virgin cried out, weeping: \* "O my sweet child, \* what is this new and most strange sight that I see? \* How art Thou Who holdest all things in the palm of Thy hand \* nailed to the Tree in the flesh?"

## AT MATINS

Canon, the acrostic whereof is: "I hymn the beauty of Thy martyrs, O Christ", 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' hands outstretched in the form of the Cross.

Crowned with the divine wreath of martyrdom, ye stand before the Master, radiant with noetic beauty, praying for us, O all-comely great-martyrs.

Entering into beautiful union with God, O wise ones, ye piously withdrew from hateful malice and, rejoicing, joined the choirs of athletes.

Full of the waters of the life-creating Spirit, O saints, submitting to the commandments of God, with beneficence ye gave drink to those who from of old had been dying of thirst through the burning heat of ignorance.

**Theotokion:** In thy womb thou didst bear the Savior, Creator of all and Lord, the God and man Whom Agathopodes and the glorious Theodulus preached, O all-immaculate Virgin Mother.

### ODE III

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

Tripped up by the bonds of thy word, the enemy fell and was manifestly put to shame, O Theodulus, martyr and athlete.

Having strengthened thy soul with love for God, O martyr Agathopodes, thou didst show all the power of the enemy to be impotent.

Pouring forth healings upon the faithful from ever-flowing torrents, O glorious ones, ye dry up the wellspring of the passions with divine power.

**Theotokion:** O pure one, thou didst give birth to the Deliverer Who, clad in our flesh, delivereth men from captivity to the enemy.

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

O saints of truly great renown, brethren by the grace of the Spirit, ye who in pious faith shared the same life: passing through life in prayer and fasting, ye drew the people to the knowledge of God. Wherefore, O valiant warriors, ye manfully made deception captive and, having suffered under the law, have received crowns. Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate your holy memory.

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

**H**aving conceived the Wisdom and Word in thy womb without being consumed, O Mother of God, thou gavest birth for the world unto the Nourisher of all and Author of creation, Who sustaineth the world; and thou didst bear in thine arms Him Who holdeth all things. Wherefore, I beseech thee, O most holy Virgin, and I glorify thee with faith: May I be delivered from transgressions, and, on the day of judgment when I shall stand before the face of my Creator, O pure Virgin Mistress, grant me thine aid; for thou canst do all things whatsoever thou desirest, O thou who art most hymned.

**Stavrotheotokion:** **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and, bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O long-suffering Lord, Abyss and inexhaustible Wellspring of mercy, have pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

### 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!**

**S**hining forth like all-radiant beacons with the splendors of martyrdom, O glorious martyrs, ye illumine the fullness of the whole world, casting the malevolence of deception into darkness.

**T**he angels marveled at the blessed and right-wise twain who received the crown of martyrdom, and men praised the courage of their endurance.

**"Rejoice!"** Theodulus cried out: "I run now to the path of Thy testimonies, O Lord, and I delight richly in Thine effulgence, together with the steadfast Agathopodes!"

**Theotokion:** **T**he glorious martyrs, speaking eloquently of the incarnation of the Master Who shone forth from thy womb, O Theotokos, quaffed the saving drink of martyrdom, rejoicing.

### ODE V

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

**T**hou didst set thy feet firmly upon the righteousness of honored martyrdom, O all-lauded Agathopodes, causing the foe to trip.

**H**aving acquired the water of life flowing into your hearts, O athletes, ye received a glorious end through water.

Cast into the depths of the sea and willingly slain, O athletes, ye dried up the outpouring of the peril of idolatry.

**Theotokion:** O Mother of God, who gavest birth unto the all-good Word Who bringeth blessing upon all, heal thou the afflictions of my soul.

### 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.

Full of living waters, ye met your right-laudable end by drowning in water, and there ye drowned the emissary of evil.

Preserved by the grace and power of God, ye could not be prevailed upon to offer sacrifice to abominable idols, but offered yourselves to the Master as a pure immolation.

The weaponry of the enemy was useless against you, O athletes, but the sharp arrows of your courage bravely pierced his heart.

**Theotokion:** Heal thou the passions of my soul, O pure and most immaculate one who gavest birth to the Wellspring of dispassion, and put an end to the tyranny of those who unceasingly trouble my heart.

### 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!

Thou wast arrayed in the Levites' vestments by the knowledge of God, in a sacred manner rendering it most radiant by the splendor of martyrdom; and, rejoicing now, O Agathopodes, thou standest before the Word.

Adorned with the ministry of the first martyr, O blessed Agathopodes, thou wast counted worthy to serve the slaughtered Word, crying: Blessed art Thou in the temple of Thy glory, O Lord!

Thinking as one with a single mind, O right glorious ones, ye endured the taste of death for Christ, crying: Blessed art Thou in the temple of Thy glory, O Lord!

**Theotokion:** The Word Who covered the heavens with virtue found thee, O pure and all-immaculate one, to be all-adorned with the splendor of the virtues; He made His abode within thee and made human nature heavenly.

### 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!

**C**asting deception into darkness by thy words, O wise Theodulus, thou didst shine forth, illumined by the wisdom of grace, proclaiming piety before the tribunal and shutting the mouths of the impious, crying: Bless the Lord, all ye works of the Lord!

**T**he deep of the sea was in nowise able to conceal your bodies, O holy ones; for, at the bidding of God, it cast them up on land incorrupt, pouring forth wondrous miracles upon us who cry: Bless the Lord, all ye works of the Lord!

**H**aving enslaved thyself wholly unto Him Who, for thy sake, appeared in the guise of a servant, O glorious one, even after death thou didst appear, showing thy care for orphans and widows, fulfilling the commandment of the Master, as a wise servant of the Lord, O all-blessed Theodulus.

**T**hessalonica honoreth your bonds, wounds and struggles; for ye were natives thereof, as athletes received your truly blessed end therein, and now illumine the Church of the firstborn with honor.

**Theotokion:** **W**ithout altering His nature, through thee Christ arrayed Himself in all of man, O divinely joyous Mistress; and mightily emulating His sufferings, Theodulus and Agathopodes cry out: Bless the Lord, all ye works of the Lord!

## **ODE IX**

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

**"B**ehold now, what is so good or so joyous as for brethren to dwell together in the city of the living God?" ye cried out, having preserved the bond of piety unbroken, even unto death, O athletes.

**A**s ye finished the race of martyrdom, O athletes, the regiments of the ranks of the Most High received you, O glorious ones, arrayed in imperishable crowns.

**T**oday glorious Thessalonica celebrateth with splendor, calling every city and land to your commemoration with exalted proclamation, O Agathopodes and Theodulus.

**A**s athletes ye were caught up to ineffable glory by manifest light; and as ye have boldness, O all-honored ones, ever pray that those who celebrate your memory be counted worthy thereof through faith.

**Theotokion:** **W**ith the light of thy compassion illumine me who lay in the darkness of ignorance, O thou who alone gavest birth to the Bestower of light, the Deliverer and Lord, Who crowneth the saints.

**THE 6<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF OUR FATHER AMONG THE SAINTS, EUTYCHIUS**  
**ARCHBISHOP OF CONSTANTINOPLE**  
**AT VESPERS**

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

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

**T**he Church of God bestowed thee upon the flock and reason-endowed sheep of Christ as an invincible champion, O blessed Eutychius, who drove therefrom the impious Nestorius, who in vain blasphemed the all-glorious and pure Mother of God, denying that she is in truth the Theotokos. Him didst thou reject.

**T**hou didst wisely guide thy flock to the grass of the right Faith, the living water of true wisdom, and beauteous verdure in pastures planted by God, to the food of incorruption which never faileth and never falleth away; and thy mouth overflowed with the divine words of eternal life and indestructible thought.

**C**utting down the words of the heretics like roots and thorns with the scythe and plough of thy doctrine, thou didst fell their vile hearts and sow thy correction and judgment of the divine commandments; and having shown them to be fruitful, thou hast earned thy talant twofold and bearest it to thy Master.

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

**T**ruly we have acquired no other mighty refuge and tower of strength, no other unassailable rampart than thee, O all-pure one. To thee do we flee, and to thee do we cry out: O Mistress, help us! Let us not perish! Show forth upon us thy grace, the glory of thy might and the magnitude of thy lovingkindness!

**Stavrotheotokion:** **B**eholding Thee nailed to the tree of the Cross, O Jesus, she who kneweth not wedlock said, weeping: "O my sweet Child, wherefore hast Thou forsaken me who alone gave birth to Thee, O unapproachable Light of the all-unoriginate Father? Haste Thou and glorify Thyself, that they who glorify Thy divine sufferings may receive divine glory!"

Troparion, in Tone IV:

**T**he truth of things revealed thee to thy flock as a rule of faith, a model of meekness and teacher of abstinence. Wherefore, by humility thou hast acquired lofty things, and riches by poverty. O father Eutychius, entreat Christ God, that our souls be saved.

## AT MATINS

Canon of the holy hierarch, the acrostic whereof is: "I marvel at the wonderworking Euty chius", the composition of Theophanes, in Tone VI:

### ODE I

**Irmos:** **T**raversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

**O** wise one, who wast fortunate in the virtues and radiant with the shining splendors of the gifts of God: by thy supplications deliver me from the vexation of the passions.

**A** shoot planted by heaven in the courts of God, thou didst truly put forth the abundant fruits of virtuous works and miracles, O blessed Euty chius.

**H**aving made thy mind thy master, O venerable one, thou didst restrain the tyranny of the passions; wherefore, furnished with wings of dispassion, thou wast borne aloft to the very mansions of God.

**Theotokion:** **R**eceiving thy Creator from thy seedless womb, incarnate in manner past understanding, as He Himself desired, O pure one, thou wast truly shown to be the Mistress of creation.

### ODE III

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

**T**hou wast a temple of the Holy Spirit, O God-bearer, having cleansed thyself of the mire of the passions with great care, O holy and glorious hierarch Euty chius.

**T**hou wast shown to be a child of the day through partaking of immaterial effulgence, O ever all-memorable one, and with the light of true healings thou dispellest the harm of the passions.

**H**aving sucked the paps of abstinence from infancy, thou didst truly reach the measure of maturity in Christ through unceasing prayers, O glorious and holy hierarch Euty chius.

**Theotokion:** **T**he wonder of thy divine birthgiving transcendeth every rank of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and, having given birth to Him, dost remain Ever-virgin.

**Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ...":**

**A**rrayed in divine power, thou didst strip bare the might of the deceiver, O God-bearer, working marvelous wonders. And having been driven unjustly from thy flock, thou didst return to it, glorified, O venerable father. Entreat Christ God, that He grant us great mercy.

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

**T**hou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy supplications cleanse me who, more than all others, am dust and defiled by carnal transgressions, O pure one, bestowing upon 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, cried out, lamenting maternally: "Woe is me, O my child! How is it that Thou dost suffer 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 sing, crying out in godly manner with a pure mind, keeping festival in the Lord.**

**I**llumined with the radiance of divine grace, O most wise one, thou didst cast into darkness every opinion of the heretics and hast enlightened the councils of Orthodox people.

**T**hou wast not troubled, enduring persecutions for the Faith, O most honored and holy hierarch, for thou didst have the persecuted Christ as an ally.

**A**rising, Christ set the feet of thy soul upon the rock of His truth, O blessed one, and they caused the vaunted wisdom of the enemy to stumble.

**Theotokion:** **T**ruly unutterable and unapproachable are the mysteries of thy godly birthgiving to those on earth and in heaven, O Ever-virgin Theotokos.

**ODE V**

**Irmos:** **With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.**

**C**ourageously enduring separation from the flock entrusted to thee, O father, thou wast unjustly banished; but straightway thou didst joyfully hasten back to it, greatly praised by all.

**N**ot in indistinct images dost thou now behold the glory of God, which thou didst desire from thy childhood, O blessed Eutychius, but face to face, the mirror of thy flesh broken, O our father.

**T**hy soul, full of divine water, O father, truly poured forth rivers of doctrine upon the Church, O wise Eutychius, and thou dost irrigate the furrows thereof.

**Theotokion:** **O** good Mistress of the world, save those who confess thee to be the Theotokos with all their soul; for thee, who art the Theotokos, have we acquired as an unassailable intercession.

## ODE VI

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

Within thee the Trinity dwelt as in a habitation cleansed of the confusion of the passions, O divinely wise Eutychius, and thou wast truly filled with gifts whereby thou dost ever dispel every infirmity.

Having truly acquired lofty virtue in thy heart, thou wast exalted; and thou didst lay low all the wiles of the demons, O all-glorious hierarch of the Lord.

Having painlessly traversed the sea of life, O father, thou didst reach the refuge of the kingdom of heaven, and didst save the freight of thy soul for God, O right wondrous one.

**Theotokion:** O all-pure Mistress who for men gavest birth unto the Helmsman and Lord: still thou the inconstant and cruel vexation of my passions, and grant tranquility to my soul.

### Kontakion, in Tone VIII

Chanting, all ye people, with faith and love let us bless the godly Eutychius as a great pastor and minister, an all-wise teacher and expeller of heresies; for he entreateth the Lord in behalf of us all.

## ODE VII

**Irmos:** The Angel made the furnace pour forth dew upon the pious children, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Having acquired a snowy soul through the whiteness of the virtues, O father, thou becamest like unto the angels, wherefore, thou joinest chorus with the angels and, rejoicing, criest out: Blessed art Thou, O God of our fathers!

From childhood thou didst truly offer thyself to thy Master as an unblemished sacrifice, through mortification of the pleasures, O venerable one; wherefore, rejoicing, thou criest out: Blessed art Thou, O God of our fathers!

The torrents of thy tears quenched the fiery burning of the pleasures of the flesh, O father, and have become a dew of healing for those who ever cry out to Christ with faith: O God of our fathers, blessed art Thou!

**Theotokion:** Thee, O most immaculate and Ever-virgin Mother, have we acknowledged to be the salvation of men; for the Son Who is not separated from the bosom of the Father was incarnate of thee. Wherefore, blessed art thou from generation to generation!

## ODE VIII

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

Having shaken off the slumber of despondency with care for the virtues, O father, thou didst keep vigil until thou wast shown to be the habitation of the God of Jacob, Whom we exalt supremely for all ages.

Protected by the shield of piety, O divinely wise one, wielding the honored command like a two-edged sword, thou didst steadily cut down all the hordes of the heretics.

With humility of heart thou didst offer unto God un-bloody sacrifices, O father Eutychius, sacrificing unto Him Who for thy sake was slaughtered like a lamb: Him do we exalt supremely for all ages.

**Triadicon:** The one essence of the Trinity, the incalculable Power which transcendeth all time and thoughts of nature, do we ever preach and exalt supremely in Orthodox manner for all ages.

**Theotokion:** In giving birth thou didst escape pain, O pure one, and having given birth thou didst remain Virgin still; for Jesus, God and man, doth accomplish all things, Whom we exalt supremely for all ages.

## ODE IX

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

Having acquired that which is greater through lesser things, and with corruptible things purchased that which is incorrupt, thou didst receive the enduring Kingdom and glory which passeth not away, adorned with the beauties of thy virtues.

Thou didst make thy life pure and wast shown to be a servant of the pure Virgin, O divinely blessed Eutychius, thou hierarch of God most true, pillar of Orthodoxy, firmament of the Faith, rampart for the chosen people.

Thou didst subject the wisdom of the flesh to thy mind and didst live on earth in the flesh like one of the incorporeal ones, O Eutychius. Wherefore, with the divine incorporeal hosts thou standest, rejoicing before the God and Master of all.

**A**s one dwelling now with the angels, and one whose habitation is with the patriarchs, martyrs and the venerable, pray thou to the Lord with them, that He grant remission of sins unto all who celebrate thy sacred memory on earth, O wise one.

**Theotokion:** Ineffably conceiving in thy womb the Son Who hath shone forth eternally from the Father, thou gavest birth unto Him, O pure Mother of God. O all-holy, undefiled Virgin: entreat God Who loveth mankind in behalf of thy servants, that He save our race.

**THE 7<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF OUR VENERABLE FATHER GEORGE, BISHOP OF**  
**MITYLENE**  
**AT VESPERS**

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

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

**O** most wise father George, \* with honor thou didst bow down \* before the precious and all-pure icon of Christ, \* strengthened by His power, \* in nowise fearing \* the vehemence of those who fought against God. \* Him do thou now entreat, \* that He grant our souls \* peace and great mercy.

**O** glorious father George, \* thou didst endure the anger of the impious \* who were mindlessly enraged, \* and whom thou didst see exalting themselves \* in impious arrogance, \* and yet manifestly and utterly crushed \* by providence, \* moved to defend the senseless.

**O** father George, \* as a fellow-laborer of God, \* a priest and husbandman, \* by thy words \* thou hast now brought to the Master \* fruit a hundredfold: \* the souls of the saved. \* Pray thou now, \* that He grant unto our souls \* peace and great mercy.

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

**R**ejoice, O bush unburnt! \* Rejoice, thou who alone gavest birth \* to the Angel of great counsel! \* Rejoice, will of the worshipful Trinity! \* Rejoice, confirmation of mortals! \* Rejoice, thou who didst cause to spring forth \* the uncultivated Grain of paradise: \* the King and Lord \* Who doth cause the offshoots of evil to wither.

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

## AT MATINS

Canon of the holy hierarch, in Tone VIII:

### ODE I

**Irmos:** O ye people, let us send up a hymn unto our wondrous God, Who freed Israel from bondage, singing and crying out a hymn of victory to Thee Who alone art Master.

Shine forth the radiance of Thy lovingkindness upon me who am full of transgressions and grievous sins, O compassionate Christ, and dispel the gloom of my blindness through the entreaties of Thy hierarch.

With thy pangs and sweat, O wise and blessed George, thou didst till all the ground of abstinence, and, sowing the grain of the Spirit in men's hearts, thou didst bring forth the wheat of dispassion.

Taking thy cross upon thy shoulder, thou didst reject the prince of this world of earthly beauty, and, following after Christ, didst acquire the treasure of His immaterial kingdom.

**Theotokion:** Possessing thine intercession as armor and a steadfast refuge, a bulwark, stronghold and divine foundation, a bridge and protection, O Bride of God, we are all delivered from misfortunes.

### ODE III

**Irmos:** None is as holy as the Lord, and none is as righteous as our God, Whom all creation doth hymn, singing: None is righteous save Thee, O Lord!

Entering upon the summit of the virtues, O blessed and venerable one, and worthily gazing upon the depths of the Spirit, thou dwellest with the angelic choirs, as a receptacle of divine vision.

Poor in spirit, O wise one, thou wast enriched by the immaterial kingdom, wherein thou didst faithfully prepare everlasting treasures for thy flock; wherefore, we call thee blessed.

With simplicity and meekness of soul, in thy character and corrections, thou wast like unto Jacob; and by thy spiritual purity wast shown to be an Israel whose mind looketh upon God.

**Theotokion:** Without father thou gavest birth unto Him Who before thee was without mother, and thou didst nurse as a babe Him Who nourisheth all. Him do thou beseech, that those who hymn thee with faith and dominion as the pure Theotokos may be saved.

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

**L**uminous with loftiness of humility, thou didst utterly destroy the uprisings of the enemy, doing battle splendidly; and being merciful, O venerable father, thou didst feed the starving with abundant provision. Wherefore, after death thou didst inherit food which waxeth not old, rejoicing forever, O blessed hierarch George. Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory.

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

**A**ll of us, the generations of men, bless thee as the Virgin who, alone among women, gavest birth in the flesh unto God without seed; for the fire of the Godhead made its abode within thee, and thou dost nourish the Creator and Lord as a babe. Wherefore, we, the generations 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 those who with faith worship thine all-holy birth giving.

**Stavrotheotokion:** **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O long-suffering Lord, abyss and inexhaustible wellspring of mercy, have pity and grant remission of transgressions unto those who with faith hymn Thy divine sufferings!"

**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.

**T**hou didst save the ship of thy soul from the passions of the threefold waves of materialism, O venerable father, and didst hasten to the harbor and tranquility of abstinence.

**H**aving acquired angelic understanding, thou didst listen to the angels chanting unto the Trinity, in the ecstasy of thy mind, O all-praised one.

**A**rmed with thy divine faith as with noetic pebbles, O hierarch, like David thou didst bring down the prideful prince of darkness like another Goliath.

**Theotokion: O** Theotokos, hope and intercession for the world, entreat Him Who was incarnate of thee in behalf of thy servants; for having acquired thee as a holy mercy-seat, we are delivered from sin.

## ODE V

**Irmos: O Thou Who hast illumined the ends of the earth with divine knowledge out of the night of ignorance, illumine me with the dawn of Thy love for mankind, O Lord.**

All of us, knowing thee as a tower of purity and key of chastity, O ever-memorable one, receive mercy through thy supplications.

Thou wast arrayed in priestly rank by godly foresight when the immaculate Virgin summoned thee thereto as one blameless.

Possessed of the compassion of mercy planted within thee and ever dwelling with thee, thou wast O producer of abundant food for the poor.

**Theotokion: H**aving conceived the Master of heaven in thy womb, O all-immaculate one, thou wast higher than the heavens and all creation.

## ODE VI

**Irmos: Grant me a robe of light, O Thou Who art clothed in light as in a garment, O greatly merciful Christ our God.**

The most Holy Spirit found a dwelling-place within thee, driving out legions of evil spirits by thy prayers.

Thou wast shown to be a river of tranquility and a stream of meekness, from whence we are watered with a torrent of sweetness, O venerable father.

Having mortified the pleasures of the flesh, thou didst live according to the Spirit, O glorious one. Do thou also raise me up who have fallen through the passions.

**Theotokion: G**od the Word, the Word Who shone forth eternally from the Father didst thou ineffably conceive within time in thy womb, O Ever-virgin.

## ODE VII

**Irmos: Blessed art Thou, O God of our fathers, Who bedewed the youths in the furnace and preserved her who bore thee a Virgin even after giving birth.**

By the radiance of the divine Spirit thou didst foreknow thy departure from hence to that which is higher; and now thou dost join chorus in the mansions on high, O venerable one.

A star proclaimed thy repose, O venerable one, when thou was manifest as a star illumined by thy life and divine radiance and senses.

Thou didst worthily enter the wedding-chamber of the kingdom of high all arrayed, reclining with the Bridegroom at the feast of immaterial sweetness, O venerable one.

**Theotokion: A**s is fitting, the hosts of heaven bear thee aloft and hymn thee as the Mother of the Life of all, the intercession of our souls, O Mistress.

## ODE VIII

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

Having a heart guided by God, O father, drive off the dark tempest of my passions and direct me to the haven of Thy serenity.

Planted by the divine springs of the waters of love, thou didst grow the tree of thy life and didst produce the fruits of piety in due season.

As a physician of incurable infirmities and a dispeller of unclean spirits, O blessed George, heal thou the sickness of my sin.

**Theotokion:** Who can tell of thy divine birthgiving, O Mary Theotokos? For every nature of mortals and angels is amazed and calleth thee blessed.

## ODE IX

**Irmos:** The birthgiving of the Ever-virgin, which was prefigured on the mountain to the law-giver in fire and the bush, unto the salvation of us the faithful, do we magnify with unceasing hymns.

With the springs of thy tears, O venerable one, thou didst blamelessly cultivate the paradise of dispassion and dost produce abundant fruit, feeding the divine flock with the virtues.

Thou didst offer pure service unto God, O venerable one, and, having finished the race of faith, hast now received a crown of righteousness from the hand of Christ, the Judge of the contest.

Today a multitude of the faithful, flocks of monks and assemblies of priests leap up and join chorus; for all have found thee to be a model, rule and image of salvation.

**Theotokion:** O most immaculate Maiden, cease not to entreat without ceasing the God-man, thine Offspring, Who is God and the Creator of time, that He save the souls of those who hymn thee.

**THE 8<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY APOSTLES HERODION, AGABUS,**  
**ASYNCRITUS, RUFUS, PHLEGON, HERMES, AND THOSE WITH THEM**  
**AT VESPERS**

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

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

Like winged eagles \* ye passed over all the earth, \* sowing precious doctrines, \* uprooting the tares of falsehood by grace, \* and producing much grain as fruit, \* O most lauded ones; \* and the noetic granaries hold it forever, \* laid up in abundance \* for the immortal Husbandman.

Let us bless Herodion, Agabus and Asyncritus, \* Rufus and the divine Phlegon, \* the branches of a fruitful vine \* who pour forth upon us the sweetness of salvation, \* which with divine faith maketh glad \* the thirsting hearts \* of those who celebrate their godly memory.

Higher than heaven in your thought, \* ye declared the glory of our God \* Who becometh incarnate of His own will, O ye apostles, beholders of God, \* instructors of the pious, \* foundations of the Churches, \* unshakable pillars, \* refuges of piety, \* servants of ineffable mysteries, \* leaders of our souls into light.

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

O most pure one, \* who in thy womb contained the infinite God \* Who, in His love for mankind, becometh man, \* received our matter from thee, \* and manifestly deified it: \* disdain me not who am now sorrowful, \* but quickly take pity \* and free me from divers enemies \* and the malice of the evil one.

**Stavrotheotokion:** As she beheld Thee \* nailed to the Cross, O Lord, \* the ewe-lamb, Thy Mother, marveled and cried out: \* "What is this vision which I see, \* O my Son most desired? \* How hath the iniquitous and unbelieving assembly recompensed Thee, \* which enjoyed Thy many miracles? \* Yet glory, O Master, \* to Thine ineffable condescension!"

## AT MATINS

Canon, the acrostic whereof is: "Let us fashion a divine hymn for the apostles", the composition of Joseph, in Tone III:

### ODE I

**Irmos:** **He** Who of old gathered the waters together into one at His divine behest and parted the sea for the people of Israel: **He** is our God and is most glorious. **To Him** let us chant, for **He** hath been glorified!

**T**ogether let us celebrate the most holy memory of the holy apostles, and let us hymn them with gladness of soul; for they entreat the all-holy Word to grant us cleansing and mercy.

**D**ispelling the putrefaction of the madness of polytheism with the salt of the divine Word, O glorious ones, ye rendered healthy all souls which fell prey to folly of old, and have presented them, saved, to the Creator of all. Wherefore, ye are glorified.

**L**et the glorious Herodion, Rufus and Phlegon, Agabus, Asyncritus and Hermes be blessed, the wise apostles and divine heralds who were close friends of our Deliverer.

**Theotokion:** **O** merciful Theotokos, boast of the apostles, glory of athletes and confirmation of the faithful, I pray thee; make steadfast my mind, which is troubled by the assaults of the deceiver and darkened by transgressions.

### ODE III

**Irmos:** **O** Most High, Ruler of all, Who out of non-existence hast brought all things which are fashioned by Thy Word and perfected by the Spirit: confirm me in Thy love.

**I**n that ye are the eyes of the Church, open the eyes of many to see unimagined beauty, O godly disciples of the divine Word.

**T**hou wast shown to be a splendid habitation of the Trinity, O all-glorious Rufus, and with the word of grace didst cast down pagan temples and raise up churches to the Lord.

**R**enewing men's hearts with thy divine discourse, O wise Rufus, and sowing therein the teachings of salvation, thou didst reap the salvation of the saved like most fruitful grain.

**Theotokion:** **H**e Who is unapproachable in His divine essence hath now become accessible to me, O all-pure one, and hath united Himself wholly to man by taking on flesh in His extreme compassion.

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

**H**aving been taught by the Wellspring of wisdom, ye made wise those who before, through ignorance, madly worshipped graven images, O wise ones. Wherefore, ye are blessed for ages of ages, standing before the throne of the Holy Trinity. Earnestly pray, that we find remission of our transgressions, O all-glorious ones.

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

**I**, the lowly one, flee to thy divine protection after God, O Theotokos, and, falling down, I pray: Have mercy, O all-pure Mistress, for my sins have gone over my head, and I tremble and am afraid of torments. Render supplication to thy Son, O pure one, that He deliver me from them.

**Stavrotheotokion: S**eeing Thee, O Christ, Who wast begotten of the unoriginate Father, hanging upon the Cross, she who gaveth birth to Thee in the flesh in latter times cried out: "Woe is me, O beloved Jesus! How is it that Thou, Who art glorified as God by the angels, art now crucified by iniquitous men, O my Son? I hymn Thee, O Longsuffering one!"

### ODE IV

**Irmos: T**hou hast shown us steadfast love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, thankfully we cry out to Thee: **Glory to Thy power, O Lord!**

**B**ringing divine healing to faithful nations, O wise ones, ye gave the wicked land of impiety over to destruction and founded souls firmly in the Faith. Wherefore, ye are blessed.

**T**he city of Patras hath most manifestly been vested with power by thee, O blessed Herodion; for thou wast first to adorn its cathedra, illumined with the divine effulgence of the Holy Spirit.

**I**n thee, its great citizen, O blessed Herodion, was the city of Patras truly made rich, for thou dost lead it to righteousness, to the Sion on high. Wherefore, it honoreth thee with divine hymnody.

**Theotokion: A**t the archangel's sacred words thou didst conceive the Word of the Father Who delivereth men from all irrationality, O Virgin Theotokos. Wherefore, with divine words we ever glorify thee aloud.

### ODE V

**Irmos: T**hou didst appear on earth, O Invisible and Unapproachable One, and didst willingly dwell among men; and, rising early at dawn, we hymn Thee, O Thou Who lovest mankind.

**Y**e preached the Word Who came to earth to save the lost, O divine apostles, and have delivered all men from deception.

**I**n strange manner hath the grace of prophecy been poured forth richly upon thee by God, O divinely wise Agabus; for thou didst manifestly proclaim what would come to pass.

**T**hou didst once appear prophesying to Paul his afflictions, bonds and tribulations, O prophet Agabus, when thou didst bind thy hands with his belt.

**Theotokion:** **T**hou alone didst have a strange childbirth upon earth, reconciling us with the only all-unoriginate Father. Wherefore, thee alone do we honor as the Mother of God.

### ODE VI

**Irmos:** **T**he uttermost abyss of sins hath surrounded me, and my spirit doth perish, but stretching forth Thy lofty arm, O Master, save me as Thou didst Peter, O Helmsman.

**T**he Word set you forth as bright lamps illumining the whole world, dispelling the darkness and showing forth the path of salvation, O apostles who beheld God.

**P**reaching the mortality of the Immortal One, thou didst translate mortals over to life, O wise Asyncritus, thou boast of the apostles and firm bulwark of Hyrcania.

**H**yrkania found thee to be a river full of water, O Asyncritus, and, irrigated by thy precious outpourings, it hath produced most comely plants for the Master.

**Theotokion:** **T**he ark of the law prefigured thee who received the Fullness of the law of God and gavest birth to Him in the flesh, O Bride of God; and even after birth giving thou didst remain as thou wast before giving birth, O Ever-virgin.

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

**Y**e were shown to be most honorable disciples and apostles of Christ, O glorious Herodion, Agabus and Rufus, Asyncritus, Phlegon and Hermes. Ever pray to the Lord, that He grant forgiveness of offenses unto us who hymn you.

### ODE VII

**Irmos:** **O**f old, the three youths did not worship the golden image, the Persian idol, chanting in the midst of the furnace: Blessed art Thou, O God of our fathers!

**F**ounded well upon the rock of Faith, O divinely eloquent ones, ye manifestly illumined the fullness of the gentiles who of old had vainly worshipped stones.

**W**ith the fire of thy divine words, O sacred Phlegon, thou didst utterly consume all the thorns of falsehood, and with the fervor of the Spirit thou didst manifestly kindle hearts which had wretchedly been quenched.

**T**he inhabitants of Marathon, having thee as their great intercessor, excellent teacher, luminary and guide, honor thee unceasingly, O glorious Phlegon.

**Theotokion:** **H**aving acquired the Tree of life, O pure one, thou didst become for us a new garden of paradise; and the fruit thereof hath given life to those slain by eating, O pure Theotokos.

### ODE VIII

**Irmos:** **T**he Babylonian furnace did not consume the youths, neither did the fire of the Godhead defile the Virgin; wherefore, O ye faithful, with the youths let us cry out: Bless the Lord, all ye works of the Lord!

**L**et Agabus, Phlegon and Asyncritus, Rufus, Herodion and the glorious Hermes, be blessed today, who were divine apostles of the Word, beacons for the world and teachers of the nations.

**T**he all-glorious Hermes was the instructor and enlightenment of all Dalmatia; for he dawned upon it like a sun of great brilliance, working wonders and illumining hearts which before were blind.

**S**hining forth like a lamp bearing the word, O glorious Hermes, thou didst illumine those sitting in the night of evils; and, working healings and great signs, thou didst draw the fullness of the unbelievers to the Faith.

**Theotokion:** **W**e, thy servants, O all-pure one, have thee as our intercession and an unashamed mediator before thy Son and God. Save us from misfortunes and grievous temptations, that with faith and love we may ever glorify thee.

### **ODE IX**

**Irmos:** **W**ith hymns we magnify the Theotokos, honoring her as the one prefigured on Sinai in the bush and the flame before Moses the receiver of the law, and the most radiant and inextinguishable lamp who conceived the fire of God within her womb without being consumed.

**W**ith faith let us form a most sacred chorus, with unity of mind and soul fervently blessing Hermes and Herodion, Rufus and Agabus, the great Asyncritus and the divine Phlegon, who themselves beheld the Word.

**T**ruly revealed as mystical olive-trees, the divinely eloquent ones have anointed our souls and faces with grace and delivered us from the oppression of the ungodly and the darkness of ignorance. Wherefore, they are called blessed as is meet.

**O** wise apostles of the Deliverer, ye have delivered us from much groaning and slavery to the enemy, the ancient cause of our fall; and with divine hope ye have shown us the ways which lead to the kingdom of heaven.

**O** six-branched candle stand of holy disciples, earnestly entreat the splendor of the threefold Sun, that He illumine souls of us who celebrate your most radiant memory, and deliver us from darkness and everlasting damnation.

**Theotokion:** **L**ike flame-bearing tongs thou didst receive in thy womb the noetic Ember which consumeth our passions, illumine our souls and dispelleth the darkness of the madness of idolatry, O pure and greatly hymned Virgin.

**THE 9<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY MARTYR EUPSYCHIUS**  
**AT VESPERS**

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

Spec. Mel.: "O ye martyrs of the Lord ...":

**T**hough thy chest was lacerated until thine inner parts were exposed, O valiant martyr Eupsychius, thou didst remain unshaken looking with thy noetic eye toward God Who strengthened thee and put the iniquitous to shame. Him do thou entreat that those who honor thy memory with faith be saved today.

**T**hy divine head was cut off with a blow from a sword O valiant martyr, and instead of blood thou didst miraculously pour forth milk and water, and didst draw the ignorant to understanding receiving ineffable glory, and granting great mercy to all by thy divine mediations.

**W**ith goodly courage Eupsychius ended his sufferings and struggles, vanquishing the mindless through patience, and amazing the unbelieving by undergoing unbearable pangs. Wherefore, after thine end thou hast found blessedness. Through his supplications O Lord grant great mercy to all.

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

**M**y thoughts are impure, my lips lying, and all mine acts defiled. What then shall I do? How can I meet the Judge? O Virgin Mistress, entreat thy Son, Creator and Lord, that He receive my spirit in repentance, for He alone is compassionate.

**Stavrotheotokion:** "**I** cannot bear to see Thee asleep upon the Tree, Who givest watchfulness to all, that Thou mightest give divine and saving wakefulness to those who of old fell into the sleep of perdition through the fruit of disobedience!" weeping, the Virgin said, whom we magnify.

## AT MATINS

Canon of the martyr, the acrostic whereof is: "With good courage I hymn the pangs of Euppsychius", the composition of Joseph, in Tone VIII

### ODE I

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

With good courage I entreat thee, O blessed martyr Euppsychius, hymning thy sufferings: as thou hast boldness before the Lord rescue my soul from the tyranny of the passions.

Yearning for God, thy mind disdained all the beautiful things of life, O blessed Euppsychius, and was shown to be wholly beautiful, achieving dominion over the passions.

Thou wast truly patient when thou wast subjected to torments and pangs, amazing all the ungodly; and thou art acknowledged to be a true athlete.

**Theotokion:** The Master Who was born of thee in the likeness of the flesh, O Maiden, hath restored our nature which had grown old and made mortals heavenly.

### ODE III

**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.

The mindless ones reported thee, who art intelligent, to the impious prince who mindlessly worshiped demons.

When thou didst ascend to the summit of thy martyrdom, an angel appeared and made thee bold, O passion-bearer Euppsychius.

Thou didst chant while thou wast in prison, confessing God the Lord, and showing thyself to be a keeper of His commandments.

**Theotokion:** The choir of martyrs chanteth hymns to thee with thanksgiving, O pure Maiden, having triumphed through thy mediations.

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

Finishing thy good contest with good courage, thou didst vanquish the adverse foe, O martyr, receiving from God honors and miracles. Wherefore, the whole Church of the faithful calleth thee blessed, honoring thee with goodly praise on this present day.

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

To the path of repentance guide us who have ever wandered away into the trackless wastes of evils and have angered the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling-place of God.

**Stavrotheotokion:** Beholding Thee stretched out, dead, upon the Cross, O Christ, the most immaculate Mother cried aloud: "O my Son, Who with the Father and the Spirit art unoriginate, what is this, Thine ineffable dispensation, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

#### ODE IV

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

Rejoicing, O martyr, thou didst distribute to the poor all that thou didst own, acquiring instead the riches of martyrdom which cannot be taken away and joy which waxeth not old.

Enlightened with sanctity, thou didst denounce the darkness of the unholy who sought to do thee violence and to lead thee astray with evil demonic deception.

Those inclined to deceit were amazed by thee, who wast adorned with a truthful character and pourest forth words of life, O right wondrous one.

**Theotokion:** As thou art more exalted than the hosts of heaven, O Virgin, show my mind to be higher than the carnal passions.

#### ODE V

**Irmos:** Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

Thou didst patiently endure the wounding of thy flesh, O blessed Euppsychius, when thou wast suspended aloft, for thy zeal for the Master of all creation.

Thy sides lacerated and thy skin flayed away, with manly mind thou didst chant unto Christ, O martyr most patient.

When thou didst chant unto God, an angel appeared to thee, urging thee on to struggles; and, enabled by the Lord, thou didst accomplish them.

**Theotokion:** O Mistress of all, ever pray for us who set their hope on thee, that we may be delivered from the coming judgment.

#### ODE VI

**Irmos:** I shall pour forth my prayer unto the Lord, and to Him will I declare my grief; for my soul hath been filled with evils, and my life hath drawn nigh unto hell; and like Jonah I pray: Lead me up from corruption, O God!

The burden of tortures assailed thee like a storm, but could not drown thee, O martyr; for thou didst have Christ God as thy Helper and Helmsman, guiding thee to the calm harbor of His kingdom, O Euppsychius.

Showing forth the high eminence of thy soul to thine adversaries, O martyr, thou wast shown to be awesome to them, amazing their evil minds with thine endurance; and thou hast received a reward from Christ for the victory of thy struggles.

With the blood thou didst shed unjustly, thou didst drown the whole horde of the demons and didst overwhelm the multitude of the ungodly; but thou didst richly give drink to the assembly of the faithful, O Eupychius, adornment of the holy martyrs.

**Theotokion:** Set me aright, who have wholly fallen down, having opened the door to the passions; and by thy good mediation lead me to the portals of repentance, and save me, O thou who gavest birth to the Savior and Lord of all.

### ODE VII

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

Thou didst join the assemblies of the martyrs and the ranks of the incorporeal ones, having prevailed over the irrationality of the passions; and thou didst contend excellently, O thrice-blessed athlete of Christ.

O thy goodly commerce! For thou didst trade a small quantity of blood for the kingdom on high, O wise one, wherein thou dost chant: Blessed art Thou, O Lord God, forever!

Wounded with the sword, thou didst fall, O martyr, but with thyself thou didst bring down Belial, who boasted unrestrainedly, and with thy mighty mind thou dealest incurable wounds to him who had wickedly attacked thee.

**Theotokion:** Inspired by the divine Spirit, O Virgin, the Prophet Daniel called thee the mountain from whence Christ was cut without the aid of human hands. And He hath crushed the false graven images.

### ODE VIII

**Irmos:** Becoming vanquishers of the tyrant and the flame by Thy grace, the children who were very careful to observe Thy commandments cried out: Bless the Lord, all ye works of the Lord!

Thou didst triumph over the tormenters and the unclean spirits, O athlete Eupychius, and art the glory and boast of the faithful, who praise thee with sacred hymns and exalt Christ for all ages.

The sanctified people of Caesarea hymn thee, O all-blessed martyr; for thy body, lying therein, poureth forth streams of healings, which overwhelm the passions and divinely bedew the hearts of the faithful.

**H**aving bravely entered the arena of struggles, O martyr, thou wast lacerated in all thy members, and thine inner parts were laid bare; yet thou didst show thyself to be wholly unshaken, O invincible one. Wherefore, thou hast received crowns of victory.

**Theotokion:** O merciful Virgin who gavest birth to the merciful Word, freely take pity on me, who am lacking in loving-kindness, am accursed because of my boundless transgressions, who am unrepentant and have wasted my life in slothfulness.

### **ODE IX**

**Irmos:** Saved by thee, O pure Virgin, we confess thee to be the true Theotokos, magnifying thee with the incorporeal choirs.

**T**hou wast uplifted upon a tree, depicting the suffering of the Dispassionate One, Who easeth the sufferings of the pious in His lovingkindness, O martyr Euppsychius.

**A** great wonder was seen at thy repose: for instead of blood, milk and water flowed forth when thy head was severed, O martyr.

**G**od Who alone is all-glorious hath been glorified by thy members, O most blessed one, in the glorification of thy most holy memory, as thou didst foretell.

**T**oday the Church knoweth gladness in thy divine memory, O Euppsychius, whereon by thy supplications save all who hymn thee.

**Theotokion:** With the light of repentance, O Virgin, illumine me who am darkened by the night of sin and have been covered by the gloom of despondency.

**THE 10<sup>th</sup> DAY OF THE MONTH OF APRIL,  
COMMEMORATION OF THE HOLY MARTYRS TERENCE, POMPEY & THOSE WITH  
THEM  
AT VESPERS**

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

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

**T**he company of athletes of many names \* steadfastly endured \* multifarious tortures, \* and rejoicing, they passed over \* to our one God, \* and rejoice with the myriads of the sacred incorporeal hosts; \* for they vanquished the many myriads of the serpent \* by their firm opposition \* and the grace of the Spirit.

**L**et the all-glorious Maximus \* and the great Terence, \* the all-wise Pompey, \* the godly Mircanus and Macarius, \* be honored with hymns, \* and with them the rest of the company of martyrs \* who with their own blood \* purchased the kingdom on high \* and are full of everlasting glory.

**N**either starvation, nor tribulations, \* neither life nor death, O glorious ones, \* was able to separate you \* from the love of the Creator; \* wherefore, ye have inherited the kingdom of heaven, \* inexhaustible delight \* and gladness without end. \* Yet ask ye for us also \* the cleansing of grace and mercy.

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

**O** thou who within thy womb \* contained the infinite God, \* Who became man in His love for mankind, \* and received from thee our substance, \* manifestly deifying it; \* disdain me not, who am now sorrowful, O most pure one, \* but quickly take pity \* and free me from divers enmities \* and the harm of the evil one.

**Stavrotheotokion:** **W**hen the ewe-lamb who gave Thee birth \* saw Thee, the Lamb and Shepherd, \* upon the Tree, \* she lamented maternally and cried out to Thee: \* "O my Son most desired, \* how is it that Thy hands and feet \* have been pierced with nails by the iniquitous, O Word? \* How hast Thou shed Thy blood, O Master?"

## AT MATINS

Canon of the martyrs, the acrostic whereof is:

"Save me, O ye multitude of right victorious martyrs", the composition of  
Theophanes, in Tone VIII:

### ODE I

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

O ye multitude of glorious athletes, entreat Christ, Who hath a multitude of compassions, that He lift the multitude of mine evils, that I may praise your triumph.

Serving the true and living God, O passion-bearers, ye would in nowise offer worship to inanimate gods, but offered yourselves as living sacrifices to the Bestower of life.

The ungodly published an edict abominable to God, and in the midst of the tribunal the forty athletes proclaimed the incarnate Word Who hath delivered the world from irrationality.

**Theotokion:** I hymn thee, O most hymned Virgin, for Thou alone gavest flesh to God through thy precious blood, and in manner past recounting didst awesomely give birth to Him.

### ODE III

**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.

With their sacred mouths the athletes preached the Lord before the tyrants, suffering patiently.

The athletes manifestly gave themselves over to have their members severed for Christ, loving Him with burning zeal.

Those with the divine Terence, who were bound for Christ, have loosed the bonds of vanity.

**Theotokion:** Save me, O pure Mother who gavest birth to the all-good Lord, and still thou the greatly tumultuous storm of my soul.

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

The forty passion-bearers of Christ, armed with the power of Christ, felled the hordes of the demons with faith; and, dying, they passed over, rejoicing, to an immortal end; and they ask remission of transgressions for us who ever celebrate their triumph.

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

Though I love sin, yet do I beseech thee, O all-pure one, who gavest birth to the sinless God: take pity on my greatly sinful soul and wash away my many sins; for thou art the cleansing of sinners and the salvation and help of the faithful.

**Stavrotheotokion:** She who in latter times gave birth in the flesh to Thee Who wast begotten of the unoriginate Father, O Christ, seeing Thee hanging upon the Cross, cried: "Woe is me, O most beloved Jesus! How is it that Thou, Who art glorified as God by the angels, O Savior, art now voluntarily crucified by the iniquitous? I hymn Thee, O Long-suffering One!"

#### ODE IV

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

Shining more than sapphires and gold in your showing forth of steadfast struggles, O martyrs, ye were adorned with the infliction of wounds.

Having received life-bearing activity from the life-giving Trinity, ye drive all pain, all mortality from men's bodies and souls.

"We will not deny the Lord! We will not sacrifice to mindless demons!" the divinely wise cried out when they were tormented with pain and tortures.

**Theotokion:** Surrounded by dangers, I call upon thee for help, O most immaculate Mistress. Haste thou and save me, O thou who gavest birth to the Savior and Word.

#### ODE V

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

By your endurance of laceration, O most lauded athletes, ye cast down the strength of falsehood.

Having dried up the abyss of falsehood with the torrents of your blood, O blessed ones, ye have given drink to every soul.

Ye have shown yourselves to be a meadow of many flowers, O godly martyrs, wafting forth the sweet fragrance of the Holy Spirit.

**Theotokion:** O all-pure one, thy Son, the Lover of mankind, Who was born of thee, hath shown Himself to be the Deliverer of the human race.

#### ODE VI

**Irmos:** I shall pour forth my prayer unto the Lord, and to Him will I declare my grief; for my soul hath been filled with evils, and my life hath drawn nigh unto hell. And like Jonah I pray: Lead me up from corruption, O God!

Made steadfast by Thy might, O Jesus, the honored and right victorious martyrs cast down the power of the enemy and were shown to be truly mighty, doing battle against the weakness of the flesh and casting down their mighty adversary.

Vanquishing the serpent of many forms, thou didst truly crush his head upon thy feet; and thy victorious brow hath received a crown, O Terence, martyr of Christ, companion of the holy angels.

The shrine of the martyrs poureth forth healings, washeth away sufferings, cleanseth the defilement of souls and drowneth hordes of the demons; and it watereth the hearts of all the pious with grace.

**Theotokion:** The Prophet Habbakuk foresaw thee as a mountain overshadowed, O Theotokos, from whence God issued forth, incarnate, in manner past recounting, and saved the world which is grievously assailed by the tempest of cruel sin.

**Kontakion, in Tone II: Spec. Mel.: "The Theotokos, who is ever-vigilant ...":**

Today the honored memorial of the martyrs Terence and his companions hath arrived, gladdening all things. Wherefore, let us hasten, that we may receive healing; for they have received from God the grace of the Holy Spirit, for healing the infirmities of our souls.

### ODE VII

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

Having acquired ears right ready to listen to the precepts of God unto their divine fulfillment, O wise ones, ye chanted with great diligence: Blessed art Thou, O Lord God, forever!

With the laws of God ye opposed the edicts of the iniquitous who commanded you to deny Christ, O athletes. To Him let us chant: Blessed art Thou, O Lord God, forever!

Giving your members over to torture, ye rejected the body out of love for Him Who appeared on earth and assumed our flesh. To Him do ye chant, O martyrs: Blessed art Thou, O Lord God, forever!

**Theotokion:** Having ineffably conceived Christ in thy womb, by the Fruit of thy womb, O all-immaculate one, thou settest aright our first parents, who of old became corrupt through the disobedience of unseemly offense.

### ODE VIII

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

The divinely wise Terence and Africanus, Maximus and Pompey, Alexander and Zephon, the glorious Theodore, together with the thirty three others who contended with them, confessing Christ, the Savior of all, before the tyrants' tribunal, suffered valiantly.

Tortured for Christ, beaten with thongs of hide, pitilessly lacerated, pricked with tridents, thrown to the wild beasts, their sides scorched with burning stakes, the athletes cried aloud: Ye priests, bless! Ye people, exalt Him supremely forever!

**B**earing the word of life, the right victorious martyrs saved those dying in deception and slew the enemy, depicting the radiant suffering and death of Christ; and they received a blessed end through multifarious tortures, hymning Him for all ages.

**Theotokion: O** most immaculate one, enliven my deadened soul, raise it up, which hath fallen, and heal it by the spear which pierced the divine side of the Savior who was incarnate of thy womb. Him do the children bless, the priests hymn and the people exalt supremely for all ages.

### **ODE IX**

**Irmos: E**very ear was stricken with awe to hear of the ineffable condescension of God, how the Most High of His own will lowered Himself even to assume flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

**E**ver flooded by the well-spring of the divine Spirit, the shrine of the martyrs poureth forth healing. Come ye most diligently, and let us draw forth, sanctifying body, heart and soul, and faithfully magnifying Christ the Savior, O ye who love the martyrs.

**L**ike flowers of the garden of God, like mystic roses did ye blossom forth; and ye have filled the Church with precious fragrance, driving far away the fetid falsehood of the enemy with divine grace, O ye forty martyrs of Christ.

**T**oday, O ye faithful, with faith let us praise and bless Maximus and Alexander, Theodore, Zephon and Pompey, Africanus and Terence, with the other athletes, hymning their struggles.

**T**he earth took unto itself your blood and your suffering bodies, and heaven received your divine spirits. The armies of the angels assembled to honor your triumph, O wise ones, and Christ hath crowned you as victors.

**Theotokion: O** portal of the Light, illumine my soul, which hath become darkened, benighted and vexed by disobedience, and show me forth as a partaker of the divine day, that I may glorify thee, the unashamed intercessor of the faithful.

**THE 10<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY HIEROMARTYR GREGORY V, ARCHBISHOP OF**  
**CONSTANTINOPLE, THE NEW ROME, & ECUMENICAL PATRIARCH**  
**AT LITTLE VESPERS**

On "Lord, I have cried ...", 4 stichera of the saint, in Tone II:

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

**C**ome, ye children of the pious, \* let us rejoice \* in the all-glorious memory \* of the chief shepherd, \* rendering glory unto God.

**D**ance, O city of Odessa, \* for thou didst acquire the body \* of the godly Gregory, \* which divine providence \* most wisely sent to thee.

**Y**e vile races of the Jews and the Moslems, \* behold the glory \* of the divine patriarch \* in the city of Odessa, \* and be ye put to shame.

**T**hou standest before God \* as an intercessor, O patriarch, \* that the people of Greece may be saved. \* Wherefore, thou didst become the victim \* of the iniquitous.

**Glory ..., in Tone I:**

**O** thy valiant and adamant soul, O Gregory, worthy of blessings! For, possessed of steadfast love for God and thy neighbor, thou didst say: "I shall have no rest until I see the Hellenic nation freed from slavery!" · Wherefore, set afire by the Holy Spirit, thou didst cause the impious Moslems to separate thee more speedily from this world, and to send thee to thy desired Christ, Whom do thou entreat, that He deliver all our people from bondage.

**Now & ever ..., Doxasticon from the Pentecostarion.**

**At the Aposticha, the stichera from the Pentecostarion; and Glory ..., in Tone VIII:**

**O** hieromartyr Gregory, who didst put on Christ the Master: thou didst bear the reward of the divine service of the Gospel of Christ, which was achieved by the shedding of thy blood. Wherefore, becoming a sacrifice of the heavenly Father by the hand of the iniquitous Moslems, thou wast slain, O most sacred one, and wast shown to be a pure martyr for the Faith and thy people. Intercede for us, O blessed struggler.

**Now & ever ..., Doxasticon from the Pentecostarion.**

**After "Now lettest Thou Thy servant depart ...", the troparion of the hieromartyr, in Tone VIII:**

**B**lessed art Thou, O Christ our God, Who hast given strength to the godly patriarch, sending down upon him Thy grace from on high, and through him hast restored the race of the Hellenes to their ancestral glory.

**Glory ..., Now & ever ..., troparion from the Pentecostarion.**

## AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion; and 5 for the hieromartyr, in Tone I:

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

**T**he prince of iniquity prepared a gibbet of reproach for thee, O wise Gregory, but the pious autocrat, beloved of God, and his retinue buried thee in Odessa with great glory as is meet. (Twice)

**T**hough thou wast given over to the Jews, O hieromartyr of Christ, and wast dragged across the ground for thy love of thy people, thou dwellest joyously in the highest amid the cherubim, sending up a hymn of triumph to God the Creator. (Twice)

**Y**e multitudes of the faithful now assembled, let us celebrate the holy day on which the godly Patriarch Gregory of New Rome became a sacrifice for us, and with a voice of splendor let us give thanks unto the Master of all, as is meet.

Glory ..., in Tone I:

**D**rawn to Odessa from all places in oneness of spirit, the Christ-bearing Orthodox ardently greet thy venerable and renowned body on bended knee, and the powers of heaven on high, going on before with their Master, cry aloud to the multitudes that follow: "Why doth your tongue keep silent, O ye of godly mind? Why doth it not cry out boldly with great voice, exclaiming: 'Behold, the champion of Greece doth come!?' Lift. up your hands and all give thanks to the supreme sacrifice of your father, for through him hath the desired salvation of the Greeks been accomplished. We have not the strength to acclaim him fittingly, nor is it easy to bestow upon him worthy hymnody, for his way of life surpasseth all praise!" Wherefore, O all-pure hierarch, with the Virgin Mother of the God-man intercede in the highest before the Master for all, that thy faithful people may be preserved unharmed by tyrants; for, ceaselessly and splendidly magnifying thee, we all set thee before us as our protector.

Now & ever ..., Doxasticon from the Pentecostarion.

Entrance. Prokimenon of the day. Three readings:

### A READING FROM PROVERBS

**T**he memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and

she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

### A READING FROM THE WISDOM OF SOLOMON

**W**hen the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know

his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

### A READING FROM THE PROPHECY OF ISAIAH

**T**hus 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 will 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.

### At Litia, these stichera:

**In Tone II:** Today Patriarch Gregory doth stand for the nation of the Hellenes before the iniquitous ruler. O ye pious, be not troubled, for his death will deliver the faithful from their yoke, that they may regain their ancient renown.

**In Tone III:** Today creation beholdeth an awesome and unheard of thing: he who is revered as the common shepherd of the Church of Christ hath been hanged by Ishmael upon a gibbet. But look down from above, O Lord, and, refusing to endure the infamy, render unto him twofold retribution.

**In Tone IV:** The most vile race, the plague on the New Rome, looked on while dragging the body of the venerable one. Yet that which they did to it incurred no shame, just as the sun which shineth everywhere taketh no stain; rather, they show among the nations what ungodly offspring they spawn.

### Glory ..., in Tone V:

**C**ome, ye faithful, and with awe let us look upon the majesty of the hand of the Almighty. He whom the iniquitous cast into the waters of the sea safely reached Odessa. The Author of creation strangely dispatched him, and the pious Russians received and buried him fittingly, rending glory to the Creator Who counted them worthy of such a treasure.

**Now & ever ..., Doxasticon from the Pentecostarion.**

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Joy of the ascetics ...":

**R**ejoice, O hierarch of Christ, most faithful shepherd of all shepherds, who joyously and willingly laid down thy life for thy sheep, as said the God-man. Rejoice, thou boast of the Greeks, ornament of the piety of the Church, radiant and all-wondrous one who hast been poured forth upon the whole world, much-suffering martyr, incorporeal mortal! Rejoice, thou who didst live in the world, yet didst show forth a life equal to that of the angels, O inextinguishable lamp, who hast delivered Greece from bondage!

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

**E**xult this day, O splendidly clothed divine city of Constantine, for thou wast truly found worthy after many years to receive Gregory, the champion of piety, on thy widowed throne. Through him hath Greece cast aside its chains, and the ungodly race of Hagar hath been put to shame. He who mocketh all is now cast down to the earth, lamenting unceasingly in utter despair, from which, O my God, do Thou deliver us who with faith worship Thy divine might.

**Stichos:** Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

**L**ift up thy voice, O homeland of Gregory, and with boasting proclaim to all the world the ineffable virtues of thy most golden offspring, wherein he lived a superhuman life upon the earth, illumining the coarseness of the flesh and revealing the entire unseen inner man, like a beacon outshining many of the venerable, like a sun among sparks, ever delighting in ineffable divine glory.

Glory ..., in Tone IV:

**W**hen thou didst stand before the iniquitous ruler and wast condemned by him to the gibbet, the powers of heaven fashioned crowns for thee; and when thou wast dragged across the ground by the impious Jews, the angels invisibly placed their wreaths upon thy head, crying out one to another: "Glory to God, Who hath given thee strength, O hierarch!"

Now & ever ..., Doxasticon from the Pentecostarion.

Troparion of the holy hierarch, in Tone VIII:

**B**lessed art Thou, O Christ our God, Who hast given strength to the godly patriarch, sending down upon him Thy grace from on high, and through him hast restored the race of the Hellenes to their ancestral glory. (Twice)

Troparion from the Pentecostarion, once.

## AT MATINS

At "God is the Lord ...", troparion from the Pentecostarion, twice;

Glory ..., that of the hieromartyr, in Tone VIII:

**B**lessed art Thou, O Christ our God, Who hast given strength to the godly patriarch, sending down upon him Thy grace from on high, and through him hast restored the race of the Hellenes to their ancestral glory.

Now & ever ..., that from the Pentecostarion, once.

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

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

**C**ome, O ye faithful, and let us glorify God today, Who hath delivered us from the yoke of the Moslems and led us back to the glory of our forefathers. For this the divine Gregory, desiring that the race of the Hellenes receive it again, endured to be hanged upon a gibbet on this day like a malefactor. Him doth all Greece hymn unceasingly. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

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

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

**O** city of Odessa, make ready to receive the patriarch whom God doth send to thee; for, from childhood to his last breath, he hath been a true follower of the paths of piety, at whose life the incorporeal choirs marveled and cried out in amazement: "Truly he was a vessel of the Spirit!" Twice

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

**Polyeleos**, and this magnification: We magnify thee, O holy hieromartyr Gregory, and we honor thy precious sufferings, which thou didst endure for Christ.

Selected Psalm verses:

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

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

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

After the Polyeleos, this Sedalion, in Tone VIII:

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

**W**hen the Moslems of old were moved to rage against the pious Greeks, the divinely wise Gregory valiantly cried out: "My countrymen, be of good cheer, be not daunted by the children of the impious, though they persecute us; for the Almighty hath with the pen of decision written: to deliver the Orthodox from their yoke, that the whole world may behold His invincible power and believe on Him as the only Omnipotent One!" (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

Hymn of Ascent, the first antiphon of Tone IV:

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

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

Let every breath praise the Lord.

**GOSPEL ACCORDING TO JOHN, §35, (MIDPOINT) [10: 1-9]**

The Lord said to the Jews that came to Him: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture.

"Having beheld the resurrection of Christ ..."

And after Psalm 50, this sticheron, Idiomelon, in Tone II:

Today Patriarch Gregory doth stand for the nation of the Hellenes before the iniquitous ruler. O ye pious, be not troubled, for his death will deliver the faithful from their yoke, that they may regain their ancient renown.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the hieromartyr, with 6 troparia, in Tone I:

### **ODE I**

**Irmos: Let us all chant a hymn of victory unto God, Who wrought wondrous miracles with His lofty arm and saved Israel, for He hath been glorified.**

Assembling from all the ends of Greece, O friends, celebrate most joyously with us on the all-pure feast of our patriarch.

Thee, O divine Gregory, doth all Greece acknowledge as its champion and savior, crying aloud that, having been sacrificed for us, thou hast delivered her from the tyrants' yoke.

Rejoice greatly, O Erymanthos, thou homeland of the patriarch, on the all-glorious commemoration of thine offspring, for because of him art thou now blessed under the sun.

**Theotokion:** O immaculate one, who gavest birth to my Light and redemption, redeem me from darkness and everlasting torment, that, saved, I may hymn thy majesty.

**Katavasia:** The Irmoi of the canon of Pascha

### ODE III

**Irmos:** Let my heart be established in Thy will, O Almighty Christ God, Who established the second heaven above the waters, and founded the earth upon the waters.

O Smyrna and Patmos with Athos, each from thy place, proclaim ye all the inexpressible virtues wherein he shone forth like another radiant sun.

Clothed like Aaron in the all-holy vestments of the patriarchs, Gregory was well-pleasing to God as a fulfiller of the Gospel, and as one most ardent he hath been received by Him.

Thy three assumptions of the patriarchal throne truly prefigured prophetically thy three-day hanging, whereby the race of the Greeks hath shaken off their yoke.

**Theotokion:** The inexorable judgment seat, the unquenchable fire and the dread sentence do I fear, O pure one. Make haste, and save me, thy suppliant, before the end, O good one.

### Kontakion & Ikos from the Pentecostarion

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

Behold, the holy day of the divine feast of the wise patriarch hath shone forth today, and together all the most pious Greeks, the descendants of heroes, joyously celebrate it, for it became the harbinger of our salvation. (Twice)

**Glory ..., Now & ever ..., Sedalion from the Pentecostarion.**

### ODE IV

**Irmos:** Foreseeing by the Spirit, O Prophet Habbakuk, thou didst proclaim the incarnation of the Word, crying aloud: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth. Glory to Thy power, O Lord!

Rejoice, O New Rome; and with us do thou also rejoice, O Gregory, for thou hast made splendid the throne of the patriarchs and dost lead us in choir to the divine courts of the Creator. Protect us from invisible and visible foes.

With the senior members of thy synod who suffered with thee, O wise Gregory, do thou offer supplication before the Master on high for those who with faith celebrate thine ever-memorable memory.

Today the angels who took up thy spirit dance in the heavens, and the choirs of the Orthodox who acquired thy sacred relics in Odessa radiantly praise thee with garlands of praise.

**Theotokion:** **O** Virgin, all-holy and undefiled, with most pure drops of thy compassion cleanse me now who have defiled my body with sins; and extend to me a helping hand, that I may cry: Glory to thee, O pure one, made wondrous by God!

### **ODE V**

**Irmos:** **O** Master Christ our God, Who lovest mankind, shine forth the everlasting and radiant light upon us who rise early unto the judgments of Thy commandments.

**L**et all of us, the Orthodox, rejoice today, for on this day our patriarch put the ungodly arrogance of the son of Hagar to shame when he became a sacrifice.

**A** most faithful shepherd hath the chief shepherd Gregory been shown to be, inheriting the habitations of the firstborn today.

**L**et us who love the feasts of the Church today with splendor bless the renowned pastor, the fifth Gregory, who hath delivered Greece from the tyrant.

**Theotokion:** **E**ver delivered from perils and misfortunes, in thine intercession amid tribulations we have acquired a calm haven and an impregnable rampart.

### **ODE VI**

**Irmos:** **E**mulating the Prophet Jonah, I cry: **O** good Savior of the world, free my life from corruption, and save me who cry out to thee: **Glory to Thee!**

**H**aving been hanged upon a gibbet, the most wise shepherd of Greece hath cast off the yoke from his people and restored them to their ancient glory.

**T**he lawless tribes of the impious Jews, in dragging the illustrious patriarch across the ground, show what iniquitous forefathers they have.

**I**n the city of Odessa, the emperor beloved of God fittingly buried the champion of the faithful, rendering glory unto the Creator, the three-Sunned Godhead.

**Theotokion:** **B**y thy supplications free from all temptations and spiritual dangers us who flee to thee, O all-hymned Mother of Christ God.

**Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":**

**A**ll the true children of Greece, assembling today in the city of Odessa, now splendidly celebrate Gregory the patriarch with divine hymnody.

**Ikos:** **D**esiring that the people of Greece attain again to the glory of their ancestors, at the hands of the impious race the patriarch endured hanging upon a gibbet as a malefactor, though he was innocent. But the autocrat, the scion of piety, receiving him in the city of Odessa, buried him with fitting honors. Wherefore, delivered by him from their harsh yoke, let the Greeks, assembling today on his feast, now radiantly celebrate with divine hymnody.

## ODE VII

**Irmos:** **The furnace was bedewed, O Savior, and, dancing, the youths chanted: O God of our fathers, blessed art Thou!**

**D**ancing, the angels waited on high when thou, with forbearance, wast hanged from the gibbet, O divinely wise Gregory.

**T**he ranks of martyrs rejoiced to see thy spirit ascending on high in triumph, O all-blessed Gregory.

**"The godly patriarch now approacheth!"** they shouted in the heavens; **"Be ye lifted up, O gates, that we may all receive him!"**

**Theotokion:** **I**ntercede before Him Whom thou didst bear as Lord, in that He is merciful, O thou who by nature art the Theotokos, that He save the souls of those who hymn thee.

## ODE VIII

**Irmos:** **Him Whom the angels and all their armies fear as the Creator and Lord, do ye hymn, O ye priests, glorify, O ye children, bless and exalt supremely, O ye people, for all ages.**

**L**et us now go together through the city of Odessa, O ye Greeks, that we may rejoice exceedingly on the all-pure feast of the chief shepherd, rendering thanks unto God.

**H**aving lived an angelic life upon the earth, the godly Gregory hath now made his abode in the heavens and, crowned with an ever-verdant wreath, doth truly delight in glory

**T**hy body, to which the godly autocrat gave fitting burial in the city of Odessa, is preserved by thine intercessions, O wise Gregory, for thou art the champion of Greece.

**Theotokion:** **R**aise me up from the abyss of evils and wage war on the enemies who fight against me, devouring my soul with unseemly pleasures, O pure one; and surrender it not to them, but, taking pity, save it.

## ODE IX

**Irmos:** **The light-bearing cloud, whereon the Master of all descended from heaven like dew upon the fleece and became incarnate for our sake, the Unoriginate One becoming man, do we all magnify as the pure Mother of our God.**

**S**end down now thy blessing from on high upon the rulers of the nation, O all-blessed one, that they may ever shepherd in peace the pious Christ-bearing people, for whom thou wast condemned to die upon the wood of the gibbet.

**U**pon those who now would fain subjugate Greece let thy curse not be slow to fall, O wise one, that, living under it in this age and in that which is to come, they may be fittingly punished as enemies of the devout.

**O** illustrious patriarch, ask thou that timely remission of many sins be granted even to me, who venerate thee, that, saved, I may hymn the one indivisible God in three Persons: the Father, the Son and the Holy Spirit.

**Theotokion:** **O** pure and all-blameless one who gavest birth to the Light, illumine me who am benighted by all the assaults of the evil one and all manner of evil, and who have angered God; and guide me toward good works, in that thou art the cause of all good things.

**Exapostilarion: Spec. Mel.: "Thou hast visited us ...":**

**Let us, the faithful, give glory to the one God in three Persons, the King of all, Who hath delivered us through the hanging of the godly patriarch. (Twice)**

**Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion.**

**On the Praises, 6 stichera: 3 from the Pentecostarion, and 3 for the hieromartyr, in Tone IV:**

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

**Thou** wast fittingly called passion-bearer, O blessed Gregory, for the Master, in that He is good, foreordained thee to be a godly shepherd for His Church. Then didst thou receive the greatly radiant splendor of the Paraclete, through Whom thou didst illumine thy flock and wast rewarded as His most diligent steward. Intercede before Him, that He save and restore thy nation.

**Consumed** by perfect love when heavenly desire inflamed thy soul, O most sacred father, as one most eager to set forth, thou didst exclaim the memorable words: "I am the servant of the Creator, and for this am I slain by the hands of the iniquitous, that, in a word, I may be shown to be a most trustworthy steward of our God." Him do thou entreat, that He save and deliver our nation.

**Thou** wast crucified with Christ, O hieromartyr, when thou didst cry forth the divinely inspired words: "My race hath fallen, and therefore I greatly desire to raise it up!" Wherefore, O Gregory, like Moses thou didst hasten from the land of the Hellenes to the Imperial City, and with the diadem of martyrdom thou wast adorned, passing on to Christ, Whom do thou entreat, that He save and raise up our people.

**Glory ..., in Tone I:**

**Come, O ye faithful, let us bless Gregory, the ecumenical patriarch, who courageously contested for piety, saying: Rejoice, O adamant soul and most valiant man of God! Rejoice, O shepherd who gavest thyself for thy flock! Rejoice, O boast of Greece and gladness of the Orthodox! Intercede fervently for our people.**

**Now & ever ..., Doxasticon from the Pentecostarion.**

**Great Doxology. Litanies. Dismissal.**

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion; and 4 from Ode VI of the canon of the hieromartyr:

**H**aving been hanged upon a gibbet, the most wise shepherd of Greece hath cast off the yoke from his people and restored them to their ancient glory.

**T**he lawless tribes of the impious Jews, in dragging the illustrious patriarch across the ground, show what iniquitous forefathers they have.

**I**n the city of Odessa, the emperor beloved of God fittingly buried the champion of the faithful, rendering glory unto the Creator, the three-Sunned Godhead.

**Theotokion:** **B**y thy supplications free from all temptations and spiritual dangers us who flee to thee, O all-hymned Mother of Christ God.

### Troparion of the holy Hierarch, in Tone VIII:

**B**lessed art Thou, O Christ our God, Who hast given strength to the godly patriarch, sending down upon him Thy grace from on high, and through him hast restored the race of the Hellenes to their ancestral glory.

### Kontakion of the holy Hierarch, in Tone IV:

**A**ll the true children of Greece, assembling today in the city of Odessa, now splendidly celebrate Gregory the patriarch with divine hymnody.

**Prokimenon, in Tone I:** The saints shall boast in glory, and they shall rejoice upon their beds.

**Stichos:** Sing unto the Lord a new song; His praise is in the church of the saints.

## EPISTLE TO THE HEBREWS, § 334 [13: 7-16]

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

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

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

GOSPEL ACCORDING TO LUKE, § 67 [12: 32-40]

The Lord said: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

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

**THE 11<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY HIEROMARTYR ANTIPAS, BISHOP OF**  
**PERGAMUM**  
**AT VESPERS**

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

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

**O** Antipas, thou wast a sacred martyr, \* a right acceptable hierarch, \* a true shepherd, \* a steadfast pillar, \* a foundation of piety, \* a bulwark of the Church, the adornment of hierarchs, \* a well-spring of miracles; \* wherefore, we piously bless thee with hymns \* and celebrate thy divine festival today.

**As** an excellent helmsman, O glorious one, \* thou didst steer the ship of the Church \* with the rudder of thy words, \* sailing over the waves of falsehood \* without being drowned by the most vile machinations of the alien; \* and having suffered mightily \* and vanquished the enemy, \* thou didst pass over to Christ, \* Whose sufferings thou didst emulate.

**Thy** relics ever pour forth myrrh, \* O divinely inspired hierarch, \* and thou wast truly the sweet fragrance of Christ, \* setting at nought the foul stench of falsehood \* by thy patient opposition, \* as an athlete, O martyr. \* Wherefore, we pray: \* Having acquired boldness before the Lord, \* be thou mindful of those who remember thee with faith.

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

**Rain** down upon me \* the depths of thy mercy, O Mistress, \* and as thou art merciful, O Maiden, \* give drink to my heart, \* which is consumed by the burning heat of the passions. \* Cause it unceasingly to put forth drops of compunction, \* I pray, O pure one, \* that thereby I may be vouchsafed the consolation \* which those who weep sincerely shall receive.

**Stavrotheotokion:** **B**eholdings Christ, Who loveth mankind, crucified, \* His side pierced by a spear, \* 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 didst do 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 IV:**

**As** thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to division vision, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood. O hieromartyr Antipas, entreat Christ God, that our souls be saved.

Or this troparion, in the same tone:

**T**hou didst demolish the false idols, O Antipas, and, trampling the power of the devil underfoot, didst boldly confess Christ in the face of those who fought against God. Wherefore, dwelling in the highest with the ranks of the angels, sending up glorification to the Master of all, thou offerest supplication of thanksgiving for us, granting us the grace of healing: wherefore, we honor thee. O hieromartyr Antipas, entreat Christ God, that He save our souls.

## AT MATINS

Canon of the hieromartyr, the acrostic whereof is: "I honor Antipas, radiant among the martyrs", the composition of Joseph, in Tone IV:

### ODE I

**Irmos:** Israel of old, traversing the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms upraised in the form of the Cross.

Illumined by the radiance of the grace of the threefold Sun, O martyr Antipas, illumine thou those who celebrate this, thy radiant feastday, delivering us from the darkness of the passions.

The Word of God showed thee forth as a true witness of His sufferings, O most wise one, who dost destroy impiety and vanquish all the wickedness of the demons.

Having mortified the wisdom of thy flesh with much asceticism, thou wast arrayed in the sacred vesture of the divine priesthood; and thou didst offer in un-bloody sacrifice Him Who became mortal for thy sake.

**Theotokion:** With the radiance of thy light illumine my heart, which is stuck fast in the night of passions and temptations, O most immaculate Maiden who ineffably shone forth the Sun of righteousness upon all.

### ODE III

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

Thou didst pour forth rivers of doctrine, giving drink to the faithful, and didst dry up the turbulent waters of polytheism.

Thou didst cut down the might of the persecutors with the might of Christ, O blessed one, didst suffer patiently and hast received the crown of martyrdom.

Thou didst enlighten those who worshiped demons to worship the true God Who, in the richness of His compassion, bore mortal flesh, O venerable one.

**Theotokion:** Thou gavest birth to the Deliverer Who delivereth men from the captivity of the enemy, O pure one. Wherefore, we piously glorify thee.

**Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ...":**

Enkindled with the divine embers of the love of God, O martyr Antipas, thou didst quench the flame of ungodliness; and, thrust into a heated cauldron, thou didst depart into never-waning Light. O venerable father, entreat Christ God, that He grant us remission of sins.

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

Without separating Himself from the divine Essence when He took flesh in thy womb, the one Lord remained God though He became man; and even after thy birthgiving He preserved thee, His Virgin Mother, as immaculate as thou wast before giving birth. Him do thou earnestly beseech, that He grant us great mercy.

**Stavrotheotokion:** The unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who sprang forth from her without pain suspended upon the Cross, cried out, lamenting maternally: "Woe is me, O my Child! How is it that Thou dost suffer willingly, desiring to deliver man from the indignity of the passions?"

#### ODE IV

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

The opposition of the all-iniquitous did not shake the pillar of thy heart, O martyred passion-bearer; wherefore, afire with zeal for the Faith, thou didst shown thyself to be mightier than fire.

Awakening those held fast by the slumber of impiety, O all-lauded one, by the teachings of the Holy Spirit thou didst raise them up to an understanding of true knowledge.

Thou didst bring low the loftiness of the demons, yearning for God with exaltation, O Antipas, deified by divine ascents and known to be a God-seer.

**Theotokion:** Thou wast preserved after giving birth as thou wast before birthgiving, O incorrupt Virgin Mother; for thou gavest birth to the Creator of all, Who through thee voluntarily took upon Himself a human body.

#### ODE V

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

Thou didst ascend the mountain of the virtues, O blessed one, didst enter into the understanding of uttermost darkness, and didst converse with God.

With the nets of thy words, O holy hierarch, thou didst draw lost men forth from the abyss of ungodliness, and didst save them by grace.

Thou gavest thy body over as food for the fire, O holy hierarch, richly receiving divine dew from God.

**Theotokion:** The Lord, Who is all-divine in godly form, assuming my form made His abode within thy womb, 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, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Having crucified thy members by asceticism and struggled in fasting, O blessed Antipas, thou wast crowned with the struggles of martyrdom, which thou didst undergo with firmness of mind.

**T**hou didst stand before the tribunal, preaching the incarnation of Him Who abased Himself for thy sake, Who stood before the tribunal of Pilate and hath slain the enemy by the Cross, O passion-bearer.

**T**he Church, wherein thy patient body lieth, O blessed martyr, is the healing of the sick and emitteth the divine effulgence of the gifts of the Spirit.

**Theotokion:** **H**oly is Jesus, O Virgin Maiden, Who made His abode in thy womb, Who resteth in the saints and glorifieth those who glorify Him with true faith.

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

**T**hou didst occupy the throne of the apostles and wast the adornment of holy hierarchs, O blessed and sacred Antipas, and having been glorified in martyrdom thou hast shone forth like the sun, illumining all; and thou didst destroy the deep night of ungodliness. Wherefore, we honor thee as a godly hieromartyr and giver of healings.

### **ODE VII**

**Irmos:** **T**he children of Abraham in the Persian furnace, consumed more by love of piety than by the flame, cried aloud: **Blessed art Thou in the temple of Thy glory, O Lord!**

**E**mulating the three young children, O wise Antipas, thou didst stand in the midst of a cruelly heated brazen vessel as they did in the midst of a furnace, crying: **Blessed art Thou in the temple of Thy glory, O Lord!**

**T**hat thou mightest be shown to be a partaker of the Light, enlightened by God thou didst pass through the darkness of the evil demons, crying: **Blessed art Thou, O God my Lord!**

**T**hrough the activity of the Spirit, O martyr Antipas, thou dost assuage the divers sufferings of men, emulating the sufferings of Christ, and crying: **Blessed art Thou, O God my Lord!**

**Theotokion:** **T**he Word, Who with the Father is unoriginate, was truly incarnate of thy virginal blood, O Maiden, setting aright our broken state. **Blessed art thou among women, O all-immaculate Mistress!**

### **ODE VIII**

**Irmos:** **S**tretching forth his hands, Daniel closed the mouths of the lions in the pit, and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying: **Bless the Lord, all ye works of the Lord!**

**N**ow thou beholdest, not in reflections or indistinct images, but face to face, transcending all shadows, the ultimate of good things, crying out joyously to Him Who hath glorified thee: **Bless the Lord, all ye works of the Lord!**

**O** all-wise Antipas, the iniquitous consumed thee with fire as a lamb of the flock of Christ the Chief Shepherd, who tended well the sheep of God; and thou didst chant: **Bless the Lord, all ye works of the Lord!**

**T**hou didst set the feet of thy heart firmly upon the rock of the divine commandments, and the winds of cruel torments and the tempests of blandishments did not shake thee, O all-wise Antipas, who chanted: Bless the Lord, all ye works of the Lord!

**Theotokion:** **A**s the Mother of the Creator of all, as the divine temple of the Almighty, as the ground unploughed which produced the uncultivated Grain, O Virgin Mother, preserve the faithful who cry: Bless the Lord, all ye works of the Lord!

### **ODE IX**

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

**A**s a hierarch thou didst finish the sacred race, most sacredly reaching the end of thy most sacred life, O holy hierarch, and, rejoicing, thou didst run to Him Who was beloved of thee, O most sacred martyr Antipas.

**B**eing comely in aspects of the virtues, O most blessed one, thou wast sanctified by the glory of martyrdom, and didst pass over to the beautiful Lord, O God-pleaser, deified by communion with Him.

**A**fire with love for the Lord, O martyr Antipas, thou didst eagerly enter the heated vessel, and, wholly consumed, O father, thou didst offer thyself to God as a pleasing sacrifice.

**T**he sacred shrine of thy sacred relics, O blessed one, poureth forth the myrrh of healings, dispelling the fetid passions and manifestly perfuming those who glorify thy memory.

**Theotokion:** **B**earing in thine arms Christ Who beareth all things in His hand, O pure one, entreat Him as God and Master, that He take pity upon us who ever confess thee to be the pure Theotokos, O immaculate one.

**THE 12<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF OUR FATHER AMONG THE SAINTS BASIL, THE**  
**CONFESSOR, BISHOP OF PARIUM**  
**AT VESPERS**

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

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

**W**ith laudations \* is thy memory splendidly celebrated, \* O holy hierarch Basil; \* and it filled with joy \* the assemblies of the Orthodox, \* for thou didst love righteousness, \* the purity of chastity and meekness, \* and didst ever honor stillness \* with excellence and perfection.

**E**mulating the divine Paul \* in exiles patiently endured, \* O holy hierarch Basil, \* thou didst reach the end of thy life \* in need and tribulations, \* continually oppressed, \* and ever forced to move; \* but now through God thou hast found habitation and delight \* which is without care and immutable.

**A**s a God-pleasing hierarch \* thou now lookest upon the never-waning beams \* of a noetic habitation, \* and, clothed in holiness \* and clad in righteousness, \* thou hast been vouchsafed to behold things which are above the earth; \* and, face to face, O thou who art most rich, \* thou seest the beauty \* of the magnificence of noetic things.

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

**S**ave me, O all-pure Mistress, \* who ineffably gavest birth to Christ the Savior; \* for thee alone have I acquired as our intercessor, \* an invincible rampart, \* protection and joy, \* and the divine consolation of my soul. \* Wherefore, deliver me from the worm which sleepeth not \* and from the everlasting fire, \* O Mother of Christ God.

**Stavrotheotokion:** "What is this sight \* which mine eyes behold, \* O Master? \* Lifted up upon the Tree, \* dost Thou die, Who sustainest all creation, \* granting life unto all?" \* weeping, the Theotokos said \* when she beheld the God-man \* Who had ineffably shone forth from her \* uplifted upon the Cross.

## AT MATINS

Canon of the hierarch, in Tone VIII:

### ODE I

**Irmos:** **T**raversing the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried aloud: **L**et us sing to our **D**eliverer and **G**od!

**T**he indescribable and thrice radiant Light hath shone forth upon thee in the unshakable kingdom of heaven, O father, and the gladness of the righteous hath received thee.

**T**he gates of Eden have been opened unto thee, O right glorious one; thou hast joined the holy hierarchs and been numbered among the Church of the firstborn.

**H**aving suffered lawfully and preserved thy priesthood pure to the end, thou hast been vouchsafed to dance with the priests of heaven.

**Theotokion:** **H**aving united Himself hypostatically to the flesh, receiving it from thee, O Mother of God, the Creator of all ineffably issued forth and was well pleased to draw nigh unto men.

### ODE III

**Irmos:** **T**hou art the confirmation of those who have recourse to **T**hee, **O** Lord; **T**hou art the light of the benighted, and my spirit doth hymn **T**hee.

**T**hy right wondrous and all-glorious memory doth gladden the assemblies of the Orthodox with joy.

**S**hedding the cloud and breaking the bonds of the body, O venerable one, thou didst draw nigh unto God

**A**s one elect, O venerable one, thou didst receive a blessed end and the delight of the chosen, as is meet.

**Theotokion:** **H**aving thee as my helper, O all-pure Mother of God, I am not ashamed; and having thee as mine intercessor, I am delivered from mine enemies.

*Sedalion, in Tone III: Spec. Mel.: "Of the divine faith ...":*

**A** great sun hath shone forth upon the whole world in thy virtues, and thou hast enlightened the companies of the faithful with radiance and the splendors of miracles, and hast destroyed the darkness of the passions. O Basil our father, entreat Christ God, that He grant us great mercy.

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

**T**hou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy supplications cleanse me, who am dust, and am defiled by carnal transgressions, O pure one, granting me great mercy.

**Stavrotheotokion:** The unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who sprang forth from her without pain suspended upon the Cross, cried out, lamenting maternally: "Woe is me, O my Child! How is it that Thou dost suffer willingly, desiring to deliver man from the indignity of the passions?"

#### ODE IV

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

Making entreaty to God, O father, thou didst cast down the vaunted thought of wicked heresy and didst gladden the Church.

The Judge of the contest hath caused thee to dwell in the tabernacles of heaven, O father, accepting thy tireless opposition to those who fought against Him.

For the sake of the Traditions preserved in the Church of God, thou didst endure exile; and, winning victories, thou didst repose.

**Theotokion:** O pure Virgin, entreat God Who was born of thee, that He grant forgiveness of offenses to thy servants.

#### ODE V

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

The divine grace which abode within thee, O God-bearer, showed thee to be a most faithful pastor of the Church.

Having mortified the wisdom and passions of thy flesh, O glorious one, thou didst follow the Spirit of life.

Having achieved the end of thy life in chastity and righteousness, O divinely wise one, thou hast received reward for thy virtues.

**Theotokion:** As an all-holy temple, thou gavest birth to the Well-spring of dispassion, O most immaculate Virgin Mother.

#### ODE VI

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

Illumined with the beauty of heavenly effulgence, O venerable one, thou didst leave thy seat on earth, and, as one most meek, thou hast received an incorruptible inheritance of those who are meek on earth.

Mocking the deception of the blasphemous heretics, O right wondrous one, thou didst most diligently master the divine and pious understanding of the Orthodox: to venerate the icon of the Savior.

Thy desire for God was fulfilled, O all-glorious one, for thou didst divinely pass over to Him, rejoicing; and now thou beholdest the splendors and beauties of the saints, O father.

**Theotokion:** Mankind hath been delivered from mortality and corruption; for thou didst seedlessly give birth to the Bestower of life by nature, O most immaculate Virgin, unto the benefit of those who praise thee with faith.

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

Illumined by the light of the Most High, O blessed father, thou dost enlighten all who with love venerate thine honored suffering. O sacred athlete Basil, entreat Christ God unceasingly in behalf of us all!

### ODE VII

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

O the ineffable gladness which thou hast been vouchsafed to receive, O most blessed one, living in immaterial light and chanting: Blessed art Thou, O Lord God, forever!

Beautifully adorned with the crown of divine magnificence, O most blessed one, thou joinest chorus, crying out with the armies on high: Blessed art Thou, O Lord God, forever!

As an initiate of the mysteries of the Trinity, a minister of the mysteries of heaven, render the Master merciful to those who cry: Blessed art Thou, O Lord God, forever!

**Theotokion:** Thou didst transform the ancient curse of Eve into a blessing, having given birth to the Son of God, to Whom we all cry: Blessed art Thou, O Lord God, forever!

### ODE VIII

**Irmos:** Becoming vanquishers of the tyrant and the flame by Thy grace, the children who were very careful to observe Thy commandments cried out: Bless the Lord, all ye works of the Lord!

Delivered from the sorrows of life and grievous turmoil, O most blessed one, thou didst receive joy and gladness past understanding, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

Zealously opposing the blasphemies of the blasphemers with the doctrines of the Spirit, O father, thou didst easily break them asunder, O initiate of the mysteries, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

How beautiful is the place wherein thou hast made thine abode, O thou who art manifest in sanctity! How comely the habitation where thou abidest, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

**Theotokion:** All of us, the faithful, have acquired thee as our intercessor, O all-pure one, and, delivered from evils by thy supplications, we cry out to Christ: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

### **ODE IX**

**Irmos:** Saved by thee, O pure Virgin, we confess thee to be the true Theotokos, magnifying thee with the incorporeal choirs.

**T**hou didst live a holy life, O father, and having pleased God by thy works, thou hast received the kingdom of heaven, O wise one.

**H**aving finished the race, having kept the Faith and accomplished the struggle, O Basil, thou hast received the crown of righteousness, rejoicing.

**T**hou didst receive a divine name, O all-blessed one, and the complete fulfillment of thy desires; wherefore, cease thou never to pray now for thy flock.

**Theotokion:** Spurn not the torrent of my tears, O Virgin who gavest birth to Christ Who taketh away every tear from every face.

THE 13<sup>th</sup> DAY OF THE MONTH OF APRIL,  
COMMEMORATION OF THE HOLY HIEROMARTYR ARTEMON  
AT VESPERS

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

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

**H**aving dwelt on earth, \* thou hast united thyself to the incorporeal ones, \* and with them dost unceasingly minister to the Trinity, O divinely blessed Artemon; \* wherefore, ever comporting thyself as a heavenly man, \* thou teachest mortals the divine wonders of heaven.

**I**llumined with divine radiance, \* thou didst lay waste to thy body with many torments, \* passing over to the immaterial effulgence \* wherewith, by thine entreaties, \* thou hast dispelled the dark night of the passions, \* enlightening our souls.

**O** hieromartyr, cease thou never to pray \* for those who celebrate thy memory with faith \* and hymn the many struggles of thy martyrdom, \* that we may be preserved from misfortunes and tribulations \* and delivered thereby from future corruption, \* O martyr Artemon, preacher of God.

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

**H**aving stumbled through my corrupt character, I lie prostrate, \* yet do I hasten to thy tranquility, O Virgin. \* Deliver me from the adverse tempest \* and multifarious temptations, \* that I may unceasingly hymn thy grace, \* O Ever-virgin Mother and Theotokos.

**Stavrotheotokion:** **S**tanding before the Cross of thy Son and God, \* and beholding His long-suffering, \* O pure Mother, thou didst say, weeping: \* "Woe is me, O my Child most sweet! \* How is it that Thou sufferest these things unjustly, O Word of God, lie that Thou mightest save mankind?"

## AT MATINS

Canon of the hieromartyr, the acrostic of which is the [Greek] alphabet, in Tone VIII:

### ODE I

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

Opening His treasure-houses, the Bestower of understanding giveth the grace of the words thereof in abundance unto those who praise His athlete Artemon with faith.

Wounded with the arrow of the all-sweet love of Christ from thy youth, O wise Artemon, the passionate attachments of the body did not cut thee off from His love.

Earnestly delving into depths of the divine Scriptures, O wise Artemon, thou didst draw forth a wealth of higher understanding, wherewith thou hast enriched all the faithful.

**Theotokion:** We mortals have truly been borne up from the earth to the heights of heaven by thy birthgiving, O pure Theotokos, and have been numbered with the choirs of the angels.

### ODE III

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

Invested with the power of the Spirit, thou didst vanquish the hordes arrayed against the Creator, O most valiant Artemon.

Thou didst extinguish the furnace of ungodliness, O venerable one, with the gushing of thy martyric blood, O all-glorious Artemon.

Burning with love divine and aflame with the love of God, O venerable one, thou didst suffer therefore.

**Theotokion:** Thy birthgiving hath freed us from the cause of our sins, O pure one, and hath bound all the faithful with righteousness.

*Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":*

Emulating the confession of the sanctified and attaining the end of thy life through martyrdom, thou didst hasten to the heavens, O wise Artemon, receiving from God an imperishable crown. Wherefore, we celebrate thy holy memory, crying: Be thou mindful of us, O hieromartyr, when thou standest before Christ!

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

By thy divine birthgiving, O pure one, thou hast restored the mortal nature of the earthborn, which had become corrupt in the passions, and hast raised all up from death to a life of incorruption. Wherefore, as is meet, we all bless thee, as thou didst foretell, O all-glorious Virgin.

**Stavrotheotokion:** When Thine all-pure Mother beheld Thee uplifted upon the Cross, O Word of God she exclaimed, lamenting maternally: "What is this new and strange wonder, O my Son? How is it that Thou, the Life of all, dost taste of death desiring to bring life to the dead, in that Thou art compassionate?"

#### ODE IV

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

Thy sacrifice, O glorious one, hath been offered up on the altar of heaven, and hath now been well pleasing to the Master of all.

Elevating thy mind to higher vision, O venerable Artemon, thou didst learn the mysteries of Christ, for which thou didst suffer.

Planted firmly upon the immovable rock of the love of the Creator, O venerable one thou wast in nowise shaken in mind by the threefold waves of the enemy.

**Theotokion:** As thou hast an inexhaustible treasury of gifts, O Mistress, we all receive abundant gifts of miracles from thee.

#### ODE V

**Irmos:** Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

Rebuking the waves of ungodliness, O wise one, thou didst save the right obedient people guiding them to the haven of the Faith.

As a radiant beacon shining forth the light of the virtues of the knowledge of God in the night of falsehood, O venerable one thou didst guide men to the Light.

As an initiate of the ineffable mysteries of Christ, O venerable Artemon, by thy suffering thou didst offer thyself to Him as an acceptable sacrifice.

**Theotokion:** Cleansing me of the defilement and mire of the passions, O Bride of God, by thy supplications present my soul, pure, to God.

#### ODE VI

**Irmos:** Cleanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray: for to Thee have I cried, and Thou dost hearken to me, O God of my salvation.

Suffering lawfully for Christ, O Artemon thou didst repudiate the wicked edict of the iniquitous enemies; wherefore, thou wast shown to be a lawful martyr, crowned with divine victories.

Drying up the turbulent torrents of ungodliness with the fire of thy words, thou didst pour forth radiant rivers of faith and divine knowledge upon the faithful, O venerable Artemon.

Having armed thy mind against the adverse serpent, O glorious Artemon, with valiant warfare thou didst cast him down, showing him to be dead; and thou hast received from the Lord the crown of victory.

**Theotokion:** We mortals have become immortal through the divine grace of thy birthgiving, O pure Theotokos, and we have been delivered from our first corruption and adorned with the vesture of incorruption.

### ODE VII

**Irmos:** Once, in Babylon, the children who went down from Judea trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Enkindled by the fire of the divine love of the Master, O glorious martyr, of thine own will thou didst hasten eagerly to the struggle of labors, crying: O God of our fathers, blessed art Thou!

Like the apostles invested with the power of the Comforter, O martyr, vanquishing the hordes of falsehood with valiant patience, thou didst chant: O God of our fathers, blessed art Thou!

Having adorned thy life with chastity and thy body with purity, O Artemon, in purity thou didst serve Christ as priest, singing and chanting hymns of thanksgiving: O God of our fathers, blessed art Thou!

**Theotokion:** The Creator of all, that He might draw all toward the glory of heaven, was well pleased to be born of thee, O Theotokos, and to dwell with us in the flesh, in that He is God our Benefactor, Who loveth mankind.

### ODE VIII

**Irmos:** The King of heaven, Whom the angelic armies hymn, praise ye and exalt supremely for all ages!

As thou didst prefer the King of heaven to all earthly things, O Artemon, as is meet thou rejoicest with Him forever.

The assaults of the torturers in nowise stripped thee of the love of the Creator, O passion-bearer, for thou wast borne up unto Him in spirit.

Illumined with the splendors of divine Light, O passion-bearer, thou didst enter in unto the ever-shining altar of His mysteries, as an initiate of ineffable mysteries.

**Theotokion:** He Who received human nature from thee in manner past understanding and recounting, O Theotokos, hath made the children of men His own.

### ODE IX

**Irmos:** Saved by thee, O pure Virgin, we confess thee to be the true Theotokos, magnifying thee with the incorporeal choirs.

Having passed through the winter of ungodliness, thou didst attain unto the springtime of piety, and wast vouchsafed the light of the Sun of glory.

Foreseeing thyself, with spiritual and noetic eyes, standing at the right hand of God, O Artemon, thou wast not shaken by the waves of tortures.

**H**aving been counted worthy of ineffable divine glory with the passion-bearers and disciples of Christ, O athlete, entreat Him in our behalf, in that He is compassionate.

**Theotokion:** Visit our poverty from on high with thy compassion, O Theotokos, and deliver us from corruption and misfortunes.

**THE 14<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF OUR FATHER AMONG THE SAINTS MARTIN THE**  
**CONFESSOR, POPE OF ROME**  
**AT VESPERS**

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

Spec. Mel.: "What shall we call you ...":

**W**hat now shall we proclaim thee, O Martin? \* Most glorious instructor in Orthodox doctrine, \* sure leader of the chorus of priests of the precepts of God, \* most true denouncer of the falsehood, \* most valiant companion of the Word, \* most sacred performer of the sacred mysteries, \* most honored wonder-worker. \* Pray thou that our souls be saved.

**W**hat now shall we call thee, O Martin? \* River full of spiritual waters, \* ever watering souls for noetic fertility, \* lamp shining with the light of piety, \* mountain pouring forth divine joy, \* revealer of the words of God, \* denouncer of every heresy. \* Pray thou that our souls be saved.

**W**hat now shall we call thee, O Martin? \* most lauded prelate of the true tabernacle, \* godly mediator between God and creation, \* cup pouring forth divine drink, \* beacon possessing the Word of life, \* proceeding from the West \* and manifesting thyself in the East. \* Pray thou that our souls be saved.

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

**T**o whom hast thou likened thyself, O mine accursed soul, \* in nowise rising to repentance, \* neither fearing the fire which awaiteth the evil? \* Arise and call upon our only speedy help, \* crying aloud: \* O Virgin Mother, \* entreat thy Son and our God, \* to deliver me from the snare of the deceiver!

**Stavrotheotokion:** **W**hen she saw her Lamb \* stretched out of His own will upon the tree of the Cross, \* in her pain the ewe-lamb cried out maternally with lamentation: \* "What is this strange sight, \* O my Son? \* How is it that Thou diest, O Longsuffering One, granting resurrection to mortals? \* I glorify thy great condescension, O my God!"

## AT MATINS

Canon of the holy hierarch, the composition of Joseph, in Tone VIII:

### ODE I

**Irmos:** That which had been cut down cut through that which was undivided, and the sun, beheld land which it had never seen; water drowned the cruel enemy, and Israel traversed that which was impassible and chanted the hymn: Let us sing unto the Lord, for gloriously hath He been glorified!

**T**hou didst endure many pangs for Christ God, O Martin, and now hast departed unto the life which is devoid of pain, having struggled well; wherefore, ease thou the cruel pangs of my soul, that, enlightened by thy supplications, I may chant unto thee.

**T**hou didst teach that Christ is transcendent God, One of the worshipful Trinity, of two natures, two wills and two activities; and all who do not worship Him thus thou didst cast forth, O blessed and most sacred Martin.

**A**dorned with true understanding and faith, O Martin, thou didst openly denounce those who were mindlessly and irrationally infected, reasoning that there is but one will in Christ; and, rejoicing, thou didst cry out: Let us chant unto the Lord, for gloriously hath He been glorified!

**Theotokion:** **H**e Who is invisible in His divine nature became a visible Babe through thee, becoming man and truly possessing two wills and activities within one hypostasis. Him do thou entreat, O all-immaculate one, that He save all of us who hymn thee with love.

### ODE III

**Irmos:** Plant Thou the fear of Thee in the hearts of Thy servants, O Lord, and be Thou the confirmation of us who call upon Thee in truth.

**F**ull of divine zeal, O most blessed Martin, thou didst convoke a council of priests and didst confirm the doctrine of the Church.

**I**n the midst of the council thou didst anathematize Pyrrhus, Sergius, Theodore and Cyrus, and all heretics who uttered foolish things like them, O father.

**E**xiled from Rome by force, like the sun thou didst make a circuit, shedding thy radiant beams and illumining all the Orthodox, O venerable one.

**Theotokion:** **O** most holy Mistress, in manner past recounting thou gavest birth to Him. Who is equally worshipped and enthroned with the Father, and Who possesseth two activities and two wills.

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

Adorned with sacred confessions, and having completed a martyric life, O wise Martin, thou didst hasten to the heavens and hast been crowned by God with a never-fading wreath. Wherefore, we celebrate thy holy memory, crying aloud: Remember us, O sacred and blessed one, as thou standest before Christ!

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

After God it is to thy divine protection that I, the lowly, flee; and, falling down, I pray: have mercy, O all-pure Mistress, for my sins have passed over my head, and I fear the torments and tremble. Make supplication to thy Son, O pure one, that He deliver me therefrom.

**Stavrotheotokion:** She who gave Thee birth in the flesh, O Christ, Who wast begotten of the unoriginate Father, beholding Thee hanging upon the Cross, 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 crucified of Thine own will by iniquitous men? I hymn Thee, O Long-suffering One!"

#### ODE IV

**Irmos:** Thou didst mount Thine apostles like steeds, O Lord, and didst take their reins in Thy hands; and Thy going forth hath been salvation for those who chant with faith: Glory to Thy power, O Lord!

Unjustly driven from thy see, O wise and righteous father, thou wast well-pleased to suffer at the hands of unjust men, that thou mightest preserve intact the right doctrine of the Church.

Standing in the midst of the all-iniquitous as a lawful athlete, O God-pleasing hierarch, and afflicted, mocked, and dragged about by them in vain, thou didst remain steadfast of mind.

Thou didst consider the darts of those who vainly afflicted thee to be but the arrows of children, O Martin, and, suffering patiently, persecuted in vain and bound, thou wast imprisoned in a dungeon.

**Theotokion:** O all-immaculate virgin, thou gavest birth to One of the Trinity Who, as God and man, is known in two natures and Who possesseth wills in accordance with His two natures.

#### ODE V

**Irmos:** With the light of Thine understanding, O Lord, out of the night of ignorance guide me who am ever wandering from the spiritual path, and direct me to the way of Thy commandments.

With thy most sacred discourse thou didst manifestly confirm the most sacred doctrine and didst cast down the hordes of the heretics, O father, enduring banishment, prison and many tribulations.

**T**hou gavest not slumber to thine eyelids, O venerable one, until thou becamest a habitation for God; and thou didst scatter all the falsehood of heresy like dust, struggling in thy martyrdom.

**W**ith hostility thine enemies led thee along, weighted with chains, O wise one, and bound thee for mockery in the midst of the city, insulting and blaspheming thee, and assaulting thee shamelessly.

**Theotokion: O** Virgin who gavest birth in the flesh to the infinite Word without knowing wedlock, slay thou the passions of my flesh and enliven my soul which hath been slain by transgressions.

### **ODE VI**

**Irmos: The abyss of sins and the tempest of transgressions trouble me, and thrust me into the depths of violent despair; but stretch forth Thy mighty hand to me, as Thou didst to Peter, and save me, O Helmsman!**

**T**he wicked one was broken asunder by thy sacred feet, O God-bearer; the unrestrained mouths of wicked men are shut by thy discourse, and, shining forth, thy divine doctrine is revealed as brighter than the sun.

**T**hose in deception stretched thee forth without pity and bound thee with bonds, who bindeth all falsehood and rendeth asunder the fetters of heresy with the bond of thy divine doctrines, O most sacred hierarch, father Martin.

**T**hou didst stand before the tribunal of judges, condemning the deception of those who preach that there is but one will in Christ, O divinely blessed and wise father Martin, manifestly adorned with crowns of martyrdom.

**Theotokion: I**n thee are the laws of nature abolished; for thou gavest birth ineffably unto the Creator of all as God and man, possessing two wills and activities, O most lauded Theotokos, Virgin Mother.

### **ODE VII**

**Irmos: The children who went down from Judea once, in Babylon, trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!**

**T**hose who would deprive Christ of His two activities and wills deprived thee of thy see, O father, giving over to remote exile thee who criest: O God of our fathers, blessed art Thou!

**P**assing through long incarceration as a preserver of the unadulterated Faith, thou didst diminish the darkness of heresy and didst illumine the faithful to chant: O God of our fathers, blessed art Thou!

**T**rusting like a lion in thy strength, O father, thou didst boldly lay hold of the iniquitous Theodore, Cyrus, Sergius and Pyrrhus, separating them from the holy Churches of God, which are of like mind.

**Theotokion:** **H**e Who was ineffably born of thee in two wills and two activities, O all-immaculate one, saveth those who believe thus in Him and cry out: O God of our fathers, blessed art Thou!

### **ODE VIII**

**Irmos:** **T**he divinely eloquent youths in the furnace, trampling upon the fire and the flame, chanted: **Bless the Lord, O ye works of the Lord!**

**O**ppressed by affliction and cruel exile, and by multifarious tortures, O father, as a martyr thou hast received the crown of martyrdom.

**P**ersecuted, thou wast vouchsafed the blessedness of the elect of God, O Martin, and, driving unrighteous heresy from the midst of the Church, thou wast the friend of righteousness.

**A**dorning the divine see of Peter and having preserved the Church unshaken upon his rock, O Martin, with him thou hast been glorified.

**Theotokion:** **O** Mother of God, who art more holy than the armies of heaven and art more exalted than the cherubim, exalt me above the passions of the flesh.

### **ODE IX**

**Irmos:** **T**hou didst transcend the laws of nature in conceiving the Creator and Lord, and wast a portal of salvation for the world; wherefore, **O Theotokos, we magnify thee unceasingly.**

**A**s a most sacred performer of the sacred mysteries and a confessor and martyr, O Martin, with the choirs of the patriarchs thou dost ever rejoice as is meet; wherefore, we bless thee with faith.

**F**rom the West didst thou shine forth upon the East like the radiant sun, didst illumine all the land with rays of piety and didst dispel the deep darkness of heresy, O blessed one.

**W**e stand in the house of our God, proclaiming the sufferings, afflictions and confessions of Martin, our father of heavenly wisdom; and we bless him with love.

**Theotokion:** **O**bedient to the words of the fathers, O pure one, with faith we confess Him Who was born of thee to be One of the Trinity, possessing two natures and wills; and we magnify thee without ceasing.

**THE 14<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY MARTYRS ANTHONY, JOHN AND**  
**EUSTATHIUS, SLAIN FOR THE FAITH IN VILNIUS OF LITHUANIA**  
**AT GREAT VESPERS**

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

On "Lord, I have cried ...", 6 stichera, in Tone IV:

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

**W**ith sacred hymns we praise you, \* O wise and godly athletes \* Anthony, John and Eustathius, \* ye proponents of the Faith, \* champions of piety, \* greatly radiant stars of the Church \* who by grace caused the darkness of falsehood to fade \* and shone forth the light of true knowledge of God.

**O** divine martyrs, ye were heavens \* declaring the mysteries of God \* and proclaiming His glory to all; \* for report of your struggles and faith \* hath gone forth unto all the ends of the Orthodox Church. \* Wherefore, the whole Church honoreth the sufferings \* which ye valiantly endured for Christ, O ever glorious ones.

**W**hen thy shins and bones were broken, \* thy thighs unnaturally shattered, \* and thy nose and ears severed, \* thou didst rejoice, \* O ever-memorable and most blessed Eustathius, \* cutting off the serpent's head of idolatry. \* Wherefore, Christ God, the Judge of the contest, \* hath given thee the crown of victory.

**I**nstructed by Nestor the priest, O all-praised ones \* who held the Orthodox belief in the all-divine Trinity, \* ye were enlightened by the Holy Spirit, \* and, arraying yourselves against the prince of this world, \* ye manfully overcame his wiles, \* triumphing over him with God's help. \* Wherefore, celebrating your all-radiant memory today, \* with praises we honor your suffering, as is meet.

**G**iving yourselves over to wounds and torments, O holy ones, \* ye remained unshakable in your wisdom, \* and like lamps lighted by the fervor of the Spirit, \* ye illumine the hearts of the faithful with grace \* and dispel every ailment and every affliction. \* Wherefore, every race and generation \* doth celebrate your holy memory, \* glorifying the Lord with hymns.

**W**ith the radiance of your wonders, O martyrs, \* ye have illumined all creation, \* driving the gloom of sufferings and tribulations, \* the enmity of the demons and illnesses \* away from those who have recourse to you with tears \* and with faith entreat your aid, \* O valiant athletes of the Savior, \* Anthony, John and Eustathius. \* Wherefore, with faith \* we celebrate your holy and luminous solemnity.

### Glory ..., in Tone VI:

**T**oday the Church, arrayed in the blood and suffering of the new passion-bearers, as in new vesture of purple and fine linen, doth splendidly celebrate; for, having been nurtured in piety, they have brought to Thee, O Christ, an unblemished sacrifice, acceptable and right pleasing. Wherefore, O God our Savior Who hast shown them forth as vanquishers of the iniquitous, and hast crowned and glorified them, send down great mercy upon us by their supplications.

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

**W**ho 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 THE PROPHECY OF ISAIAH

**T**hus 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

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

shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

### 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 this in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen,

At the Aposticha, these stichera, in Tone IV:

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

Like stars of great radiance, \* O all-praised athletes, \* ye illumine the ends of the world \* with divine splendors, \* doing away with demonic darkness, corrupting passions and misfortunes. \* Wherefore, assembling today, O glorious ones, \* we praise your splendid, radiant and holy solemnity.

Stichos: The righteous cried, and the Lord heard them.

Let the wondrous, divine and all-wise passion-bearers be honored \* with sacred hymns; \* for, proclaiming with sanctity the uncreated Trinity before the enemy, \* they quenched the falsehood of polytheism with the outpourings of their blood \* and have received unfading glory.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

O blessed martyrs of great renown, \* ye wisely put to shame \* the iniquitous king \* who unlawfully commanded you \* to worship and render honor to inanimate and soulless gods, \* and, having suffered patiently and lawfully, \* ye fashioned crowns of victory, \* praying for the world.

Glory ..., in Tone VI:

Come, ye who love the martyrs, and, spiritually celebrating now the most sacred memory of the divinely crowned company of the martyrs, the unblemished wholeburnt offering sacrificed readily for Christ, the holy and chosen warriors, let us cry out to them: Crush ye the savagery of the ungodly Moslems, and from every evil circumstance deliver the pious people by your supplications.

**Now & ever ..., Theotokion:**

**W**e have understood God Who became incarnate of thee, O Virgin Theotokos. To Him do thou pray for the salvation of our souls.

**Troparion, in Tone IV:**

**O** valiant and honored athletes who spurned earthly honors and glory, mightily and manfully did ye endure torments for the sake of the Faith, giving yourselves over to death for the Master, the Life of all. Wherefore, with a pillar of cloud from heaven did Christ all-gloriously illumine you. Standing before Him with the angels, pray ye that our souls be saved.

**Or this troparion, in the same tone:**

**H**aving caused branches of the Orthodox Faith to spring forth from a barren root, O all-blessed ones, ye were shown to be namesakes of the protomartyr; for ye were not daunted by the wrath of the evil and impious prince, who commanded you to renounce Christ. Wherefore, having received crowns of victory, and standing with the angels before the throne of the Master, O all-blessed ones, pray for us who in Orthodox manner honor your holy memory.

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

**T**he 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 saints, in Tone IV:

**O** valiant and honored athletes who spurned earthly honors and glory, mightily and manfully did ye endure torments for the sake of the Faith, giving yourselves over to death for the Master, the Life of all. Wherefore, with a pillar of cloud from heaven did Christ all-gloriously illumine you. Standing before Him with the angels, pray ye that our souls be saved. (Twice)

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

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

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

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

**L**ike most magnificent stars ye ever enlighten the firmament of the honored Church and illumine the faithful, O divine martyrs, warriors of Christ.

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

**O** all-pure Virgin, thou receivest entreaty from us who have recourse to thy protection. Cease thou never to entreat Him Who loveth mankind, that He save thy servants.

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

Spec. Mel.: "Having been lifted up upon the Cross ...":

**E**nduring your torment with manly mind, O wondrous athletes, ye passed through fire and water, and crossed over to the broad plain of salvation, receiving your inheritance, the kingdom of heaven, wherein ye offer up divine entreaties for us, O wise and great martyrs.

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

**O** Mistress, with thanksgiving we hymn thee with all our heart and earnest entreat thy mercy for thy servants who cry out, saying: Go thou before us and deliver us from enemies visible and invisible, and from every threat, for thou, O Virgin Theotokos, art our help.

Polyeleos, and this magnification: We magnify you, O holy martyrs Anthony, John and Eustathius, and we reverence your honored sufferings, which ye endured 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:**

**B**ound, ye were led forth by the enemy and subjected to long imprisonment, yet were ye preserved by your faith and remained unharmed; and, though your bodies were cut in pieces by the sword, O holy ones, ye have manifestly been hound together by divine desire. Wherefore, ye have shone forth in the world like lamps, illumining all with the grace of the Spirit. O blessed passion-bearers, entreat Christ God, that He grant remission of sins unto those who with love celebrate your holy memory.

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

**A**ll of us, the generations of men, call thee blessed, in that thou, O Virgin, alone among women, gavest birth without seed unto God in the flesh; for the fire of the Godhead dwelt within thee, and thou gavest suck to the Creator and Lord as a babe. Wherefore, we, the race of angels and men, glorify thine all-holy birthgiving and together cry out to thee: Entreat Christ God, that He grant remission of offences unto those who with faith worship thine all-holy birthgiving.

**Song of Ascents, the first antiphon of Tone IV:**

**Prokimenon, in Tone IV:** The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

**Stichos:** Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

**Let every breath praise the Lord.**

**GOSPEL ACCORDING TO MATTHEW, §36 [10:16-22]**

**T**he Lord said to His disciples: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

**After Psalm 50, this sticheron, in Tone VI:**

**C**ome, ye who love the feasts of the Church, let us rejoice in the Lord on the day of the commemoration of the passion-bearers! Come, let us chant, mystically praising the athletes of Christ who committed the falsehood of idolatry to perdition and manifestly proclaimed Christ in the midst of the tribunal. Wherefore, O most blessed ones who suffered greatly, cease not to pray for our souls.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the martyrs, with 8 troparia, in Tone IV:

### ODE I

**Irmos:** Israel of old, who traversed the bed of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' hands uplifted in the form of the Cross.

Made comely by the beauty of martyrdom, and filled with supernatural divine light, O glorious martyrs, therewith ye illumine those who honor your memory.

The divine martyrs rejected the words of the tyrant and considered his wrath, anger and pride as nought; and in gladness they endured a right praiseworthy death.

Made steadfast by the strength of the Almighty, O holy ones, and having your loins firmly girded about with the truth, ye deftly destroyed the power and wiles of the wicked one.

**Theotokion:** Fortified by your power, O almighty Jesus, Who of old clothed Thyself in our weakness through the Virgin, the divine martyrs showed forth supernatural powers.

### ODE III

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

Having embraced love for the Lord, O true martyrs, and rejoicing in Him, ye truly surrendered your souls into His hands.

He Who accepted your suffering and endurance hath shown you to be healers of bodies and souls, O all-wise ones.

Having shaken off the ancient deception, O Steadfast martyrs, ye willingly embraced new life, living for Christ rather than for man.

**Theotokion:** Cause me to share in the Day of never-waning light, O most pure Mother of God, delivering me from the coming darkness.

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

Ye did not render worship to material fire, O divinely eloquent ones, and have been delivered from the fire of Gehenna; and, though subjected to fire and torture, O saints, ye did not deny the Master of all, but, rejoicing, strove to preserve the Faith until death.

*Glory ..., in Tone VIII:*

Tested in the fire of torture like gold in a crucible, ye were radiantly tried, O ever-memorable martyrs, and have been shown to be more precious than gold in your nature; for, showing forth the all-radiant beauty of your souls, ye truly offered yourselves to the Master as most precious vessels, not having worshiped fire. Wherefore, pray to the Lord for us all, that He grant remission of sins unto those who honor your memory with love.

Now & ever ..., Theotokion:

**O** Theotokos, accept the prayers of thy servants, and deliver us from every tribulation, in that thou gavest birth to Christ, the Savior of our souls.

**ODE IV**

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

**Y**e showed yourselves to be friends of the Maccabees, valiant in your mighty opposition and headlong assault; and, refusing to eat abominable things, ye were undaunted by the rage of those wished to compel you.

**S**tanding with the heavenly hosts before Him Who hath dominion over all, O valiant martyrs, deliver from perils and everlasting torment those who honor you.

**P**reserving the gift of most precious baptism undefiled, Thy passion-bearers rendered it yet more precious, sweetly emulating Thy death.

**T**he valiant martyrs, emulating Thy death, O Master Christ, were hanged, rejoicing, from a tree and surrendered their souls to Thee, chanting: Glory to Thy power!

**Theotokion: A**s thou didst foretell, O Mistress, the Master, Who alone is mighty in strength, hath wrought great things for thee, for all generations call thee blessed, O immaculate one.

**ODE V**

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

**Y**e considered your prison a bridal chamber, O blessed martyrs, for there, rejoicing, ye betrothed yourselves to the comely Bridegroom; and, your souls transfixed by Him, ye hastened to Him with unrestrained desire.

**"Beautiful art Thou, O Master and Bridegroom, and with pure souls we hasten after Thee,"** the three martyrs cried aloud, rejoicing; **"As Thou seest, we are bound together by Thy love and divine love for Thee."**

**Y**e followed after the Master, O holy ones, and, having the holy water of baptism propelling and sweetly moving you toward the struggle of martyrdom, ye gladly drained the cup of Christ.

**Theotokion: T**he earth is full of thy glory, O Bride of God, and thou hast radiantly drawn all the choirs of the saints to thyself, prevailing upon them to forsake the sweet things of this world and to receive thy splendor.

## ODE VI

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

Pitilessly beaten down with staves, the martyr Eustathius nonetheless uttered no sigh nor shed any tear; for he was harder than mighty adamant.

Strengthened by the power of God, O blessed martyr Eustathius, thou wast able to endure unbearable torments; wherefore, thou hast been counted worthy of divine gladness.

Hordes of evil demons were vanquished by the great quantity of the martyrs' blood, O Bestower of life, and Thy Church hath been fortified thereby, hymning the glory of Thy power.

**Theotokion:** Resplendent in the beauty of virginity, O Mistress, thou wast the dwelling-place of the King of ages Whom thou didst bear, and Who preserveth Thee incorrupt even after thy birthgiving.

**Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":**

Having forsaken the deception of your fathers, O holy ones, ye cleaved unto Christ, and with ardor of soul ye stood firmly unto death with manly mind. Wherefore, ye have truly taken in hand the trophy of victory, unceasingly entreating our Master for us all.

**Ikos:** Beholding the struggle of the martyrs, we who love the feasts of the Church are astonished, as is meet, at their courage; and the choirs of the angels, rejoicing at their battle against the invisible foe, have called them blessed. The hordes of the demons, vanquished, avert their faces, and the Master of all gloriously adorneth the martyrs' heads with crowns. Wherefore, we cry out to them: O blessed martyrs of Christ, pray ye for us all!

## ODE VII

**Irmos:** O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire and slew the Chaldeans, blessed art Thou!

O blessed ones, your honored memory hath appeared to us letting fall joy and spiritual gladness, delighting our hearts and filling them with abundant joy.

Thy mind, which was captivated by beauties which transcend the senses, thou didst furnish with wings, O blessed Eustathius; thou didst not feel the breaking of thy thighs, and, hard as adamant amid thy tortures, thou didst endure the cutting away of thy scalp from thy body.

O wise martyr Eustathius, thou didst consider the beauty of the body, the mature flowering of youth, countenance and desire to be as nought; wherefore, thou hast now received divine sweetness.

**H**is nose and ears cut off for Thy sake, O Savior, the martyr Eustathius magnified Thy power and hymned the incarnation of Thee Who vouchsafed unto him supernatural endurance.

**Theotokion:** **W**e entreat thee as our salvation, O Theotokos: pray for us to Him Who was incarnate of thee.

### **ODE VIII**

**Irmos:** **O** almighty Deliverer of all, descending into the midst of the flame for the pious ones, thou didst bedew them and teach them to chant: All ye works, bless and hymn the Lord!

**O** all-blessed ones, your precious blood, gushing forth, hath sanctified all creation, making you martyrs by the magnitude of its flow; for ye radiantly proclaimed God Who died for your sake.

**O** divinely eloquent martyrs, mightily aiding us all, ye have shown yourselves to be the indestructible foundation of the Church, the mighty bulwark of the faithful, surer than any earthly rampart.

**T**he earth containeth your precious bodies, O God-bearers, but heaven holdeth your souls; wherefore, rejoice with the angels, O martyrs, chanting to the Lord the thrice-holy hymn: Bless the Lord, all ye works of the Lord!

**Theotokion:** **B**efore thy birthgiving, O Theotokos, death was fearsome to men, but in latter times it was held by the saints to be an arena wherein they won life everlasting.

### **ODE IX**

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

**T**he wondrous Eustathius was harrowed by thy discourse as with a plough, O wise Anthony, and the divinely wise John, receiving the seed of thy words like good soil, put forth the grain of martyrdom.

**H**aving won honors by your great struggle, O all-wise martyrs, ye received from God rewards for your labor and pain. Him do ye entreat in behalf of us who commemorate you, O holy ones.

**S**tanding now before the throne of the King of all and delighting in the good things which are to come, O divinely blessed ones, be ye mindful of those who honor your sacred memory.

**Theotokion:** **F**ull of the living water of gladness, O Mistress, thou pourest forth gifts of grace, causing them to well forth abundantly upon all, for thy sake hath every good thing been given to the world.

### Exapostilarion:

**R**esplendent with the beauties of martyrdom, O martyrs, ye have now truly received from God the reward of your labors. Entreat ye the Benefactor in our behalf!

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

**O** all-hymned Maiden, thou gavest birth to Christ, the Angel of great Counsel, the King of glory, Whose Cross the martyrs took up, hastening after Him. With them pray thou unceasingly for us.

**On the Praises, 4 stichera, in Tone N: Spec. Met.: "Thou hast given a sign ...":**

**H**olding the divine power of Christ as it were an invincible weapon, O blessed ones, ye cut through all the demonic powers and the incorporeal warriors of darkness, and laid hold of the trophies of victory; wherefore, standing before Christ, the Judge of the contest, pray ye for us who honor your memory. **(Twice)**

**R**eading to worship fire, and being subjected to fire and torments, O ever memorable ones, ye received heavenly dew, divine rest and everlasting joy; and having utterly consumed the princes of darkness by your endurance of pain, O all-wise martyrs, ye have made the faithful steadfast in true piety.

**Y**e put it at the calm harbor, O wise martyrs, having been delivered from the tumultuous waves and billows of great turmoil; and gathering in everlasting life, the fruit of your pangs, remember us who honor your memory, O blessed ones.

### Glory ..., in Tone VIII:

**O** true and valiant martyrs, neither the violence of the tyrant, nor his false blandishments, neither the severing of your members, nor the threat of death was able to separate you from the love of God; wherefore, as ye have boldness before Christ Who is God over all, by your supplications entreat Him to grant us great mercy.

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

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

### Great Doxology. Litanies. Dismissal.

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III & 4 from Ode VI of the martyrs' canon.

**H**aving embraced love for the Lord, O true martyrs, and rejoicing in Him, ye truly surrendered your souls into His hands.

**H**e Who accepted your suffering and endurance hath shown you to be healers of bodies and souls, O all-wise ones.

**H**aving shaken off the ancient deception, O Steadfast martyrs, ye willingly embraced new life, living for Christ rather than for man.

**P**itilessly beaten down with staves, the martyr Eustathius nonetheless uttered no sigh nor shed any tear; for he was harder than mighty adamant.

**S**trengthened by the power of God, O blessed martyr Eustathius, thou wast able to endure unbearable torments; wherefore, thou hast been counted worthy of divine gladness.

**H**ordes of evil demons were vanquished by the great quantity of the martyrs' blood, O Bestower of life, and Thy Church hath been fortified thereby, hymning the glory of Thy power.

**Theotokion:** **R**esplendent in the beauty of virginity, O Mistress, thou wast the dwelling-place of the King of ages Whom thou didst bear, and Who preserveth Thee incorrupt even after thy birthgiving.

### Troparion, in Tone IV:

**O** valiant and honored athletes who spurned earthly honors and glory, mightily and manfully did ye endure torments for the sake of the Faith, giving yourselves over to death for the Master, the Life of all. Wherefore, with a pillar of cloud from heaven did Christ all-gloriously illumine you. Standing before Him with the angels, pray ye that our souls be saved.

### Another troparion, in the same tone:

**H**aving caused branches of the Orthodox Faith to spring forth from a barren root, O all-blessed ones, ye were shown to be namesakes of the protomartyr; for ye were not daunted by the wrath of the evil and impious prince, who commanded you to renounce Christ. Wherefore, having received crowns of victory, and standing with the angels before the throne of the Master, O all-blessed ones, pray for us who in Orthodox manner honor your holy memory.

### Theotokion, in Tone IV:

**T**he 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:

**H**aving forsaken the deception of your fathers, O holy ones, ye cleaved unto Christ, and with ardor of soul ye stood firmly unto death with manly mind. Wherefore, ye have truly taken in hand the trophy of victory, unceasingly entreating our Master for us all.

**Prokimenon, in Tone IV:** In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them

**Stichos:** I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

### EPISTLE TO THE EPHESIANS, §233 [6: 10-17]

**B**rethren: Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

**Alleluia, in Tone IV:** The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

**Stichos:** Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

### GOSPEL ACCORDING TO MATHEW §36 [10:16-22]

**T**he Lord said to His disciples: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

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

**THE 15<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY APOSTLES ARISTARCHUS, PUDENS &**  
**TROPHIMUS**  
**AT VESPERS**

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

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

**W**ith discourse of divine understanding \* ye utterly delivered the people from ignorance, \* O most wise apostles, \* and led them, saved, unto the Word \* Who shone forth from the unbegotten Father. \* Him do ye entreat, \* that He grant unto our souls \* peace and great mercy.

**L**et us manifestly praise the true preachers of Christ: \* Pudens and Aristarchus \* and the divine Trophimus; \* for with the warmth of divine grace \* they brought the winter of falsehood to an end, \* and have now made their abode in never-waning radiance, \* receiving the reward of their labors, \* and deified by ineffable communion.

**F**ollowing Paul, the glorious disciple, \* ye endured many tribulations, \* O glorious ones, \* imprisoned in chains \* and subjected to pain; \* and finally ye suffered beheading by the sword. \* Entreat Christ, \* that He grant to our souls \* peace and great mercy.

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

**W**oe is me! What shall I do? \* With transgressions I have defiled \* My mind, soul and body! \* What shall I do? \* How shall I escape the unbearable flame \* and the unbreakable and everlasting bonds? \* Yet, before the end \* grant me remission, \* O most immaculate one!

**Stavrotheotokion:** **O**nce, when the unblemished Virgin \* beheld on the Tree \* Him to Whom she had given birth from her seedless womb, \* unable to endure the wounding of her womb, \* she said, rending her hair: \* "O Thou Who sustainest all creation, \* how hast Thou been uplifted upon the Cross \* as one condemned, \* desiring to save mankind in every way?"

## AT MATINS

Canon of the apostles, the acrostic whereof is: "I chant a divine hymn to the disciples of God", the composition of Joseph, in Tone VI:

### ODE I

**Irmos:** When Israel traversed the deep on foot as though it were dry land, beholding the tyrant Pharaoh drowned, they cried: Let us sing to God a hymn of victory!

Standing as servants and ministers of Christ before the throne of God, as noetic luminaries, shine forth enlightenment upon us who honor your memory, O apostles.

He Who in His loving-kindness appeared on earth chose you as disciples and ministers, who with many others declare His divine will everywhere.

Assembling the most sacred choir of the seventy sacred disciples of Christ, with Paul ye illumined the whole land with teachings of divine light.

The most sacred and glorious Pudens, the wise Aristarchus and Trophimus, shone forth on earth like radiant stars, dispelling the darkness of falsehood.

**Theotokion:** That He might join those below to those on high, God took flesh of thee in the excess of His loving-kindness, O all-pure one, yet remained what He was before His incarnation.

### ODE III

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

With the glorious Paul ye passed over all the earth like stars with the sun, dispelling the darkness of ignorance with the light of sacred preaching.

With great pain of your flesh the disciples of the Word removed painful sin from their midst, winning rest without pain for the faithful in the highest.

With divine struggles ye truly destroyed all the malice of the enemy, and, casting down the temples of the idols, ye made men temples for God.

**Theotokion:** With milk thou feedest the Nurturer of all Who was born of thine all-pure womb without corruption, O Virgin, and hath restored men broken with corruption.

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

Shining forth upon the world in godliness like the dawn, O apostles, by faith ye dispelled the most profound darkness of falsehood and enlightened men's souls. Wherefore, the whole radiant Church hymneth your luminous memory today, magnifying Christ.

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

**O** all-holy Virgin, hope of Christians, with the hosts on high unceasingly entreat God, to Whom thou gavest birth in manner past understanding and recounting, that He grant remission of all our sins and correction 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, exclaimed, weeping, and bitterly lamenting, cried out: "How can I bear Thy condescension which is past recounting, O my Son, and Thy voluntary sufferings, O all-good God?"

**ODE IV**

**Irmos:** **Christ is my power, my God and Lord, the honored Church doth chant in godly manner, crying out with a pure heart, keeping festival in the Lord.**

**T**he transcendent Trinity lit the sacred Pudens, Trophimus and Aristarchus like a triple lamp, illumining the land with divine discourse.

**Y**e were shown to be wise companions of Paul, and gladly endured multifarious persecutions and tribulations with him for the sake of the life which is to come, O glorious ones.

**S**uffering, ye hallowed all creation with the torrents of your blood, O apostles, and with the power of Christ abolished the vile blood-sacrifices offered to the demons.

**Theotokion:** **O** all-pure one, my might, refuge and invincible rampart, as thou art mine advocate before God, free me from everlasting flame and Gehenna.

**ODE V**

**Irmos:** **With Thy divine light, O Good One, illumine the souls of those who with love rise early unto thee, that they may know Thee, O Word of God, to be the true God, Who calleth them forth from the darkness of sin.**

**A**s preachers of God the glorious ones cast down graven images and the temples of the idols, raising up through grace the hearts of men like a tabernacle fallen through disobedience.

**A**s steeds of God roiling the sea of ungodliness, by divine preaching the all-glorious ones truly brought life to those who before were drowning therein.

**A**s our saviors, visited by God with your divine visitations, ye have saved those drowning in the pain of the madness of idolatry.

**Theotokion:** **I**llumined by the divine Spirit, the sacred Isaiah cried out of old in sanctity: Behold, a Virgin shall receive the infinite God, Who will become incarnate in His lovingkindness!

**ODE VI**

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

Let the all-wise Trophimus and Aristarchus, and the wondrous Pudens, be praised with sacred hymns as disciples of the Word and sacred companions of Paul.

Truly full of the water of the Spirit, ye have given every soul to drink of doctrine, wresting them from the midst of the flame of falsehood by divine grace.

United in the Spirit, ye were in nowise separated bodily; for ye were beheaded together with Paul your teacher, and with him are glorified.

**Theotokion:** Strange was thy conceiving, and strange, awesome and past understanding thy birthgiving, O Maiden, who reconciles to God those estranged from Him of old, and restoring our primal beauty.

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

This honored festival of the apostles hath appeared today, illumining us and dispelling the darkness of sin from those who cry: Light hath appeared and deliverance hath come!

### ODE VII

**Irmos:** The Angel caused the furnace to pour forth dew upon the venerable children, but the command of God, consuming the Chaldeans, prevailed upon the tyrant to cry: Blessed art Thou, O God of our fathers!

As apostles and divine athletes, ye quenched the furnace of impiety with showers of honorable preaching and consumed the tinder of idolatry with the torrents of your blood, O wise ones; wherefore, ye are glorified.

Ye were shown to be disciples of Christ subordinate to the twelve disciples, O glorious ones; for, traversing the whole world with Paul, ye endured many tribulations, and with him received a sacred end.

Ye adorned yourselves with your beautiful wounds, O glorious Aristarchus and Trophimus, and with the sacred Pudens became more lustrous than any gold, praying ever to Christ for us.

**Theotokion:** Thou wast shown to be blessed by the Holy Spirit, having given flesh to the Angel of great Counsel, Who sent His godly disciples into the world like divine flashes of lightning, to illumine the faithful, O pure one.

### ODE VIII

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

Severing the roots of ungodliness with the scythe of God, ye planted the true Faith and perfect understanding in the hearts of the pious, O divinely eloquent ones.

Ye cleared men's hearts with divine discourse, sowing therein the seed of understanding, O wise apostles, and ye reaped greatly fruitful grain, the multitude of the saved.

**L**et Aristarchus, Pudens and Trophimus be honored as the unshakable pillars of the Church of Christ, the divine grapes of the vine of God, exuding the sweetness of life.

**Theotokion:** **B**y thy recent birthgiving, O Virgin, thou hast renewed all of broken humanity, restoring the bonds of nature in manner transcending nature, O joyous Mother of the living God.

### **ODE IX**

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

**T**he might of the proud one hath been taken away, and his vaunted arrogance hath fallen; for the saints, wrestling with him in the weakness of their flesh, triumphed and destroyed him, and have delivered the faithful from his tyranny.

**S**cattering falsehood like dust, ye showed yourselves to be true guides for men, and have become fellow citizens with the angels, chanting with them: Holy, Holy, Holy are the Father, the Son and the Holy Spirit!

**H**ealing the infirmities and pangs of body and soul, O apostles of the Lord, and working wondrous miracles, ye have drawn all who are in ignorance to the understanding of the true Light; wherefore, ye are blessed.

**Y**e now delight in the immaterial mind which is celebrated in the heavens, O apostles, having received your blessed hope. O divine preacher Trophimus, most excellent Pudens and glorious Aristarchus, be ye mindful of us!

**Theotokion:** **O** all-pure and joyous Maiden, who in manner past understanding gavest birth to the unbearable Fire, free me from the flame of Gehenna, and set my soul afire with the love of Him Who came to send to earth the fire of understanding.

**THE 16<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY MARTYRS AGAPE, IRENE & CHIONIA**  
**AT VESPERS**

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

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

**I**ncorrupt virginity \* and most wondrous martyrdom \* did ye bring to Christ, \* O honored virgins, \* casting down the ungodly arrogance of falsehood \* by the power of the Cross \* with manly mind. \* Wherefore, the whole Church of Christ \* doth celebrate your holy, radiant and renowned memory.

**T**he blessed choirs of the angels \* were manifestly astonished \* by the suffering of Chionia, \* the opposition of Agape \* and the invincibility of Irene, \* how, having bested the invisible foe \* with manly warfare, \* they received in abundance \* crowns of victory from the hand of the Bestower of life.

**D**ying in the fire, \* ye extinguished the flame of vainglory \* with a mind aflame; \* and, keeping the lamp of your souls ever alight, \* ye entered with Christ into the bridal-chamber of heaven. \* With sparks of miracles \* ye have burned up the passions, O passion-bearers, \* and with suffering ye have vanquished \* the hordes of the demons.

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

**B**edew thou my mind \* with the outpourings of the all-holy Spirit, \* O all-pure one, who gavest birth to Christ, \* the Drop of rain Who by His compassions hath washed away \* the immeasurably countless iniquities of men. \* Dry up the spring of my passions, \* and by thy supplications \* ever vouchsafe unto me \* the food of life.

**Stavrotheotokion:** **W**hen she beheld Thee, \* the Lamb and Shepherd, upon the Tree, \* the ewe-lamb who gave Thee birth lamented \* and exclaimed to Thee maternally: \* "O my Son most desired, \* how is it that Thou art suspended upon the tree of the Cross, O Long-suffering One? \* How is it that Thy feet and hands have been pierced with nails \* by the iniquitous? \* How hast Thou shed Thy blood, O Master?"

## AT MATINS

Canon of the martyrs, the composition of Joseph, 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!

**O** martyrs of the Lord, by your mediation obtain grace from heaven for me who praise your splendid triumph on earth.

**H**aving broken the passionate attachment of the bonds of the flesh by the divine Spirit, the virgins bound themselves to Christ with divinely wise love.

**W**ith pure works having pleased the Word Who shone forth from the Virgin Maiden, the virgins rejoice therein.

**Theotokion:** Thou givest birth ineffably to Him Whom the Father ineffably begat, O Mistress, and thou feedest at thy breast Him Who nourisheth all things.

### ODE III

**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.

**W**atered by the showers of the divine Spirit, with divine husbandry the virgins produced the grain of martyrdom.

**H**aving loved invisible things more than that which is visible, ye conquered enemies visible and invisible.

**E**nkindled by the divine fire of the Spirit, ye were not afraid of the fire; wherefore, ye pour forth the divine dew of healings.

**Theotokion:** Rend asunder the grievous record of my transgressions, O Mistress who by thy seedless birthgiving hast broken the bonds of he I!

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

**B**etrothing yourselves to the Lord in manner divine, ye brought to Him your blood and sacrifice as a gift, O passion-bearing maidens, and have worthily received the divine bridal-chamber, unceasingly filled with ineffable enlightenment. Wherefore, we who spiritually keep your honored memory glorify Christ and cry out with faith: Entreat Christ God, that He grant remission of sins to those who honor your holy memory with love!

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

**C**onceiving the Wisdom and Word of God in thy womb without being consumed, O Mother of God, thou gavest birth to Him Who sustaineth the world, didst hold in thine arms Him Who holdeth all things, the Nurturer of all and Author of creation. Wherefore, I beseech thee, O most holy Virgin, and faithfully glorify thee, that I be delivered from my transgressions. And on the day of judgment, when I will stand before the face of my Creator, do thou then grant me thine aid, O pure Virgin Mistress; for all things whatsoever thou desirest, thou canst do, O most hymned one.

**Stavrotheotokion:** **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the loving-kindness of Thy mercy. O long-suffering Lord, Thou abyss and inexhaustible well-spring of mercy, take pity and grant remission of transgressions unto those who hymn Thy divine sufferings with faith!"

#### ODE IV

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

**E**stranging themselves from carnal desires through divine desire, the virgins of Christ became habitations of the Spirit.

**A**rraying yourselves against the adversary with divinely wise consent, ye received a divine victory and have been vouchsafed divine crowns.

**L**ike innocent lambs were ye led forth in sanctity to be slaughtered, O most honored ones, neither crying out nor protesting, but slain of your own volition.

**Theotokion:** **O** most holy Lady, thou gavest birth to the Lord of all creation, incarnate, Whom do thou beseech, that He deliver me from the province of the enemy's machinations.

#### ODE V

**Irmos:** **I**lluminate us by Thy precepts, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

**T**ogether ye rose early unto Christ, the never-waning Light, O divinely wise virgins, and were illumined more than by the radiance of the sun.

**Y**e manfully gave your members over to tortures, thereby tormenting the tyrant by your patience, O right wondrous passion-bearers.

**Y**e were shown to be the sacred flower of the martyrs, O most lauded ones, imparting to the Church the sweet fragrance of divine understanding.

**B**y your words was the boastful one struck dumb; and by your patience was he vanquished and sent forth to damnation, O all-praised ones.

**Theotokion:** **O** Maiden, pray thou that I attain a blessed end, that I may escape the endless torments! which await me and find salvation.

#### ODE VI

**Irmos:** **I** shall pour forth my prayer unto the Lord, and to Him will I declare my grief; for my soul hath been filled with evils, and my life hath drawn nigh unto hell. And like Jonah I pray: Lead me up from corruption, O God!

**H**aving manfully endured pain of the flesh and fiery torment, Agape, Chionia and Irene, the passion-bearers and brides of Christ, received magnificent crowns and never-fading glory with the martyrs.

**D**rugged across the ground like stones, O virgins, with the power of the Word ye demolished the whole edifice of falsehood and have been led up into the holy Church, to stand with joy before Him Who hath dominion over all creation.

**T**he shrine of Chionia, Irene and Agape, abundantly watered by the well-spring of the Comforter, poureth forth healings, bringeth an end to pain and watereth with grace the hearts of those who approach with piety.

**Theotokion:** Adam hath shed the mortality of his garments of skin through the incarnation of thy Son, O Virgin Theotokos, and hath clothed himself in the vesture of divine glory, glorifying thee with joy as the most immaculate Mother of God.

#### **Kontakion, in Tone IV:**

**T**hou didst mightily arm thy soul with faith, O Irene, manifestly putting the evil one to shame, and didst lead to Christ myriad multitudes of men, O blessed ones; and, wearing a robe empurpled by thy blood, thou now rejoicest with the angels.

#### **ODE VII**

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

**N**either exposure to wild beasts, nor the raging assault of lambent fire, nor the severing of their members, nor multifarious pains, frightened the valiant-minded maidens of Christ.

**D**irecting the eyes of their heart toward God, the King Who saveth, the ewe-lambs of Christ advanced upon the whole legion of the enemy and vanquished them manfully.

**B**e Thou merciful to Thy servants, O All-good One, through the entreaties of the pure Irene and Chionia and the honored Agape, for their sake granting us forgiveness of sins.

**S**etting all your desire upon the one Master, O virgins, ye considered the beauty of life to be but a dream, crying aloud: Blessed art Thou, O Lord God, forever!

**Theotokion:** Slay thou the sin which liveth within me, O pure one, and vouchsafe unto me the life which ageeth not, in that thou gavest birth to the Life Who slew the serpent.

#### **ODE VIII**

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

**H**aving all-gloriously learned things divine, during their struggles the ewe-lambs of Christ were imbued with a manly character, suffering steadfastly.

**B**enighted by the drunkenness of the darkness of sin, the tyrant was shown to be a laughing-stock, but the virgins of Christ were shown to be radiant.

**T**he virgin maidens were truly shown to be flutes, manifestly sounding forth the divine hymn of godly confession, witness and faith.

**M**ade steadfast by the love of the Master, ye cast down all the foundations of the devil, O passion-bearers of Christ, and are now called blessed.

**Theotokion:** **T**he furnace of old, presenting an image of thy birthgiving, did not consume the youths, O Virgin Mother, just as the divine Fire did not burn thy womb.

### **ODE IX**

**Irmos:** **S**aved by thee, O pure virgin, we truly confess thee to be the Theotokos, magnifying thee with the incorporeal choirs.

**Y**e were guided to the divine havens by the helmsmanship of Christ our God, passing over the savage waves of perils.

**S**hining like stars and lamps, Irene, Agape and Chionia richly illumine all the ends of the world.

**Y**e have joined the choirs of the incorporeal ones, O passion-bearers, valiantly conquering the incorporeal foe with your flesh.

**Y**our memory, resplendent with divine and radiant gifts, O passion-bearers, doth enlighten the thoughts of those who praise thee.

**Theotokion:** **O** right loving Virgin, who gavest birth to the all-good Word, heal thou my soul which hath been afflicted by sin.

## THE 17<sup>th</sup> DAY OF THE MONTH OF APRIL

### COMMEMORATION OF THE HOLY HIEROMARTYR SYMEON, BISHOP OF PERSIA COMMEMORATION OF OUR FATHER AMONG THE SAINTS, ACACIUS, BISHOP OF MELITENE AT VESPERS

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

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

**M**ore radiantly luminous than the sun, \* thy memory hath shone forth upon the faithful, \* enlightening creation of divine splendors, \* O most blessed Symeon, \* and dispelling the gloom of the passions and the darkness of the demons. \* Wherefore, we call thee blessed \* and prayerfully hymn thee \* as a beacon for the whole world \* and a fervent intercessor.

**O** wise martyr, \* having acquired heavenly things through the things of earth, \* and permanent things through that which is transitory, \* rejoicing, thou didst receive incorrupt glory through corruptible things, \* and patiently, through tortures and wounds for the Word of God, \* thou didst obtain crowns and the kingdom, \* wherein, rejoicing, O glorious one, \* with those who suffered with thee, \* pray thou for all who praise thee with faith.

**T**he shafts of thy words \* wounded the assemblies of the iniquitous, \* O martyr Symeon; \* for which cause the clouds of heaven lifted up their voice \* and the choirs of the incorporeal ones came together in joy, \* marveling at the patience of thy struggles. \* Wherefore, rejoicing, we honor with faith \* thy holy repose, \* glorifying the Savior.

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

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

**A**s a right acceptable hierarch, \* thou beholdest the noetic tabernacles \* and hast been vouchsafed to see never-waning and heavenly sights, \* arrayed in holiness, \* clad in righteousness and magnificence; \* and, face to face, O blessed one, \* thou beholdest the beauty of noetic things.

**O** venerable father Acacius, \* furnishing thy mind with wings to fly to God with faith, \* thou didst disdain \* the disorderly state of the world \* and, taking up thy cross, \* thou didst follow after Him Who beholdeth all things, \* enslaving to thy mind \* the intemperance of thy body \* through feats of asceticism, \* by the power of the divine Spirit.

**S**hown to be a partisan of the godly Council, \* preeminent with Cyril, O Acacius, \* thou didst commit the wicked Nestorius to damnation, \* denouncing his mindlessness, O blessed one, \* and putting his vanity to shame with spiritual discourse. \* Wherefore, every soul calleth thee blessed, \* celebrating with faith \* thy divine memory.

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

Save me, O all-pure Mistress, \* who ineffably gavest birth to Christ the Savior, \* for thee alone have I acquired as an intercessor, \* mine insuperable rampart, \* my protection and joy, \* the divine consolation of my soul. \* Wherefore, deliver me from the worm that sleepeth not \* and from everlasting fire, \* O Mother of Christ God.

**Stavrotheotokion:** Beholding Thee crucified upon the Cross, O Jesus, \* accepting suffering willingly, \* Thy Virgin Mother cried out: \* "Woe is me, O Master, \* my sweet Child! \* How is it that Thou dost unjustly endure wounds, \* O Physician Who hast healed the weakness of men \* and delivered all from corruption \* by Thy loving-kindness?"

## AT MATINS

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and two canons for the saints, with 8 troparia.

### ODE I

Canon of the hieromartyr, the acrostic whereof is: "With hymnody I crown thee, thou blessed Symeon", the composition of Joseph, in Tone IV:

**Irmos:** Christ Who crusheth battles with His upraised hand shook horse and rider into the Red Sea and saved Israel, who chanteth a hymn of victory.

Arrayed in a crown of incorruption, and standing before the throne of the Lord, O blessed one, by thy supplications ever save those who with faith honor thy holy suffering.

Thou wast shown to be a precious vessel of the divine Spirit, O God-bearing and blessed Symeon, and having been anointed therefrom thou didst shepherd the rich with the staff of divine teachings by the water of understanding.

Thou didst stop the flow of falsehood with the divine torrents of thy sweet discourse and the drops of thy blood, O wise and glorious hierarch; wherefore, we hymn thee with faith.

**Theotokion:** Thou bearest in thine arms Him Who holdeth all things, O Virgin, and thou feedest with milk, as if He were an infant, the Giver of milk. Wherefore, beseech Him that He take pity upon all thy people who hymn thee with faith.

Canon of the holy hierarch, the composition of Joseph, in Tone VIII:

**Irmos:** That which had been cut down parted the indivisible, and the sun saw land which it had not seen before; water drowned the cruel foe, and Israel traversed the impassable, and chanted the hymn: Let us sing unto the Lord, for gloriously hath He been glorified!

Vanquish all the malice of the serpent, in that thou didst live in innocence of soul, O wise Acacius, rescue me from malice and deadly passions, and enrich me with good examples, that I may praise thee who fought the good fight.

All-splendid Melitene produced thee as a comely offshoot, O great Acacius, bringing forth sweet fruits which delight the hearts of the faithful more than honey, and dispelling the soul-corrupting bitterness of the passions with divine grace, O venerable one.

The offspring of thy parents, like the sacred Samuel thou wast offered to God, given over to Him from earliest infancy to be reared in the house of sanctity and to minister to God Almighty Who hath illumined thy soul with divine actions.

**Theotokion:** O all-hymned and pure one, who inconceivably gavest flesh unto God and with Him hast reconciled us who have fallen away, by the suffering of thy Son heal, I pray thee, the passions of my heart, and save me who ever chant: Gloriously hath He been glorified!

## ODE III

### Canon of the Hieromartyr

**Irmos:** O Christ Who founded the earth upon nothingness by Thy command and suspended its weight unsupported, establish Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Beautifully accomplishing the movements of thy soul, and treading the path which leadeth to God, thou didst avoid all the trackless wastes of the evil one, and wast taken up to the portal of life, of everlasting rest.

Withdrawing thy thoughts from carnal passions, O father, thou didst offer up unbloody sacrifices to the Word Who was sacrificed for our sake; and proclaiming His divine incarnation which passeth recounting, thou wast slain like an innocent lamb.

Having spent thy life in holiness, O thou who art most rich, thou hast now made thine abode with the saints, having illumined thy soul and sufferings and shone forth more brightly than the sun, O blessed one, becoming a child of the Light.

**Theotokion:** Thou hast freed us from the curse of our first parents, having given flesh to the Word Who hath crowned all with blessings, O pure and ever blessed one, thou adornment of passion-bearers and cleansing of the sinful.

### Canon of the Holy Hierarch

**Irmos:** Thou art the commendation of those who have recourse to Thee, O Lord, Thou art the Light of the benighted; and my spirit doth hymn Thee.

Thou didst submit to the law of the Author of life, O venerable one, and with all thy soul didst hate all deadly iniquity.

O wise one, the Holy Spirit ordained thee a priest, who had become radiant through thy spiritual activities.

O wise one, thy tongue hath poured forth, like a river, doctrine which drieth up the turbulent torrent of falsehood with divine power.

**Theotokion:** O pure one, thou impassable gate, open unto me the doors of repentance and guide me to the right paths.

### Sedalion of the hieromartyr, in Tone I:

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

Like the sun hath the holy memory of thee and those who suffered with thee shone forth upon us, O wise hierarch Symeon, illumining the faithful; and celebrating it today, we cry aloud: O passion-bearers, entreat Him Who alone loveth mankind in our behalf.

### Glory ..., Sedalion of the holy hierarch, in Tone III:

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

Adorned with confession, O God-bearer, rejoicing, thou didst receive the crown of victory from the Lord for thine abstinence; and thou didst denounce all the vainglory of heresies with thy divine precepts. O venerable father, entreat Christ God, that He grant us great mercy.

**Now & ever ..., Theotokion:**

Without separating Himself from the divine Essence when He took flesh in thy womb, the one Lord remained God though He became man; and even after thy birthgiving He preserved thee, His Virgin Mother, as immaculate as thou wast before giving birth. Him do thou earnestly beseech, that He grant us great mercy.

**Stavrotheotokion:** The unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who sprang forth from her without pain suspended upon the Cross, cried out, lamenting maternally: "Woe is me, O my Child! How is it that Thou dost suffer willingly, desiring to deliver man from the indignity of the passions?"

**ODE IV**

**Canon of the Hieromartyr**

**Irmos: Prophetically perceiving Thy divine abasement, O Christ, Habbakuk cried out to Thee with trembling: "Thou hast come to save Thine anointed, for the salvation of Thy people!"**

Led forth, bound, thou didst loose the tangled webs of the evil one, O initiate of sacred mysteries who art most rich; and having suffered valiantly, thou didst receive crowns of incorruption.

With the darts of thy words, O hieromartyr Symeon, thou didst wound the assemblies of the iniquitous, and with the fire of thy blood thou didst consume the falsehood of polytheism.

Let us form choirs, blessing the God-bearing Symeon and the glorious Ananias, and the martyrs who, like them, suffered manfully.

**Theotokion:** The Sun of righteousness, shining forth from thee in manner past understanding, hath illumined the whole world, O divinely joyous maiden, and brought an end to the winder of falsehood.

**Canon of the Hierarch**

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

Thou wast an emulator of the divine apostles, O father Acacius; for thou wast enriched with their authority to bind and to loose.

Thou wast an instrument of the Spirit, sounding forth the doctrines of salvation, O father, and destroying the mad deception of the mindless Nestorius.

By thine all-radiant prayer thou gavest rain to the earth, O blessed father, and didst water the furrows thereof which had long been dry.

Thy cheeks which wafted forth the precepts of God upon the faithful and dispelled fetid falsehood, have been adorned, O venerable one.

**Theotokion:** Enliven me who am slain, and quickly turn me back who am lost, in that thou art the unerring path and guide of all, O Mistress.

## ODE V

### Canon of the Hieromartyr

**Irmos:** I rise early unto Thee, O Thou Who clothest Thyself with light as with a garment, and I cry unto Thee: Illumine my darkened soul, O Christ, in that Thou alone art compassionate!

As thou hast been shown by thy suffering to be the pillar and ground of the Church of God, O all-blessed one, by thy mediations preserve it unbowed and unshaken forever.

With hymns we bless thy life, thy persecutions and opposition, for which thou wast vouchsafed a blessed end, O Symeon most rich.

As a shepherd anointed with divine myrrh, O blessed one, thou wast slain for thy flock like an exemplary lamb, and thou hast gladdened the firstborn of the Church.

**Theotokion:** O Mistress, at the hour of judgment let me find thee rescuing me from condemnation, and, faithfully glorifying thee, let me be delivered from the torments which await me.

### Canon of the Holy Hierarch

**Irmos:** Wherefore hast Thou turned Thy face away from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Thy life was shown to be wonderful, for, replete with the gifts of the divine Spirit, by thy supplication thou didst stop the uncontrollable onrushing of the river, O holy hierarch Acacius, setting a rock to mark its limit.

Among the Council thou wast, with the divine Cyril, a godly champion of the sacred precepts of the fathers, O blessed one, confessing the pure Virgin to be the Mother of God and vanquishing the deceitful Nestorius.

Thy discourse was recognized by the people of Melitene to be sweeter than honey, delighting their souls with sacred confessions and revealing the bitterness of sin, O right wondrous father Acacius.

**Theotokion:** The Transcendent One, Who alone loveth mankind, without in anywise leaving the bosom of the Father, was seen to be held as a babe in thy womb, O Virgin, clothing Himself in my great poverty through the richness of His loving-kindness.

## ODE VI

### Canon of the Hieromartyr

**Irmos:** Still Thou the sea of the passions which is stirred to rage by the soul-corrupting tempest, O Christ Master, and lead me up from corruption, in that Thou art compassionate.

Thou hast been shown to be full of divine consolation, O blessed Symeon, having received thine end by the sword with the holy martyrs who suffered splendidly.

Young men and elders, monks and priests, moved to fight the good fight for Christ, were slaughtered like lambs.

Having lived a blessed life, ye received a blessed end from Christ, and, rejoicing, ye met your end by the sword.

**Theotokion:** The Creator shone forth from thee, O all-holy one, and with the radiance of divine understanding hath illumined those who are in the night of ignorance.

### Canon of the Holy Hierarch

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

Thou didst erect an honored temple to the pure Mother of God, O sacred Acacius, having first made thyself a temple of His Spirit; and when thou didst consecrate it, thou didst show forth a river of miracles.

Thou didst utter holy cries to thy flock, sounding far more melodious than the lark, O Acacius; and having received the law of thy tongue, it preserved it unadulterated.

When the emperor beheld thee approaching like a servant, he fulfilled thy petitions; for he recognized thee as a right wondrous favorite of the heavenly King, O God-bearing father.

**Theotokion:** By thy mercy, O pure one, heal, I pray, the flights of my mind and the uprisings of my heart, and from besetting sin deliver me who with faith call thee blessed.

## ODE VII

### Canon of the Hieromartyr

**Irmos:** O supremely exalted Lord of our fathers, Thou didst extinguish the flame and bedew the children who chanted together: Blessed art Thou, O God!

Showing forth a beacon of understanding, thou wast recognized as a light for those who sleep in the darkness of ignorance, O venerable one, and didst dispel the darkness of those who worshipped fire, suffering all-gloriously.

**T**hou wast shown to be the leader among the company of martyrs, O God-bearing Symeon, and, meeting thine end with them through the sword, thou didst cry: Blessed art Thou, O God!

**L**et us honor the assembly of the many martyrs honorably gathered together from divers cities; the sacred performers of the mysteries of God and the God-bearing monks.

**Theotokion:** **H**eal thou the sufferings of my heart, O all-immaculate one, put an end to the stormy turmoil of my mind, and save me who chant: Blessed art Thou, O God!

### Canon of the Holy Hierarch

**Irmos:** **O**nce, in Babylon, the children who went down from Judea trampled the flame of the furnace underfoot with their faith in the Trinity, chanting: **O God of our fathers, blessed art Thou!**

**A**dorned with perfect mercy, thou wast kind to the poor, O father, and wast known to be health for all the sick and a mediator for those who chant: O God of our fathers, blessed art Thou!

**B**eholding gad-flies afflicting the sick, O father Acacius, thou didst drive them away, and didst command them never to plague them again, chanting: O God of our fathers, blessed art Thou!

**L**ike a ripe cluster of grapes, thou hast poured forth upon us the wine of understanding, which gladdeneth men's hearts with great understanding, commanding us to cry: O God of our fathers, blessed art Thou!

**Theotokion:** **A**ll of us, thy servants, O thou who art full of the grace of God, ever hymn thee as the cause of our salvation, and we bless thee with faith, saying: O God of our fathers, blessed art Thou!

### ODE VIII

#### Canon of the Hieromartyr

**Irmos:** **T**he children in the furnace, forming a universal choir, chanted to Thee, the Accomplisher of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

**S**howing thyself to be a noetic ember, O all-blessed Symeon, thou didst not worship fire, but, consuming the bitter tinder of polytheism, O venerable one, thou didst pass over to never-waning radiance.

**H**eal thou our infirmities, O martyr, drive away the gloom of our hearts, and by thy mediations before the Master of all show us to be partakers of life everlasting.

**W**e hymn the assembly of godly, the honored army of the hundred, of which the valiant Symeon was captain, as the shepherd and great pillar of the Church.

**Theotokion:** The bush which was seen to be unconsumed showed forth thy precious birthgiving, O all-holy one; for, having received the divine Fire in thy womb, thou wast in nowise consumed. Wherefore, we hymn thee.

### Canon of the Holy Hierarch

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

With the choirs on high and all the saints, O father, entreat the all-holy Lord, that He sanctify and save us.

With thy quiet voice thou didst rebuke the frogs, which were croaking loudly, that they not lift up their voices, and didst show them to remain voiceless, O Acacius.

Having written discourses against Nestorius who uttered foolishness, O blessed one, thou didst establish the Church like a precious stone upon the rock of the unadulterated Faith.

**Triadicon:** With the heavenly ranks let us cry out with faith to the Trinity: Holy, Holy, Holy are the Father, the Son and the Holy Spirit!

**Theotokion:** As thou art a well-spring of incorruption, O Maiden, vouchsafe thy healing unto me who have grown corrupt through the manifold inundations of sin.

### ODE IX

### Canon of the Hieromartyr

**Irmos:** Dance, O Isaiah! A Virgin hath conceived in her womb, and given birth to a Son: Emmanuel, Who is both God and man! Orient is His name, and, magnifying Him, we call the Virgin blessed.

Thou didst offer thyself to the King of all like pleasing incense, as a sacred immolation, as an acceptable and all-comely sacrifice, as myrrh, and an oblation, as a fragrant rose, O right wondrous and holy hierarch.

As the confirmation of all the faithful, O holy hierarch, thou wast slaughtered like a lamb, and hast passed over to the noetic kingdom, where thou standest before the King and God of all, shining with divine glory, O blessed one.

The holy memory of thee and those who were martyred with thee hath shone forth upon us today like a great sun, O wise Symeon. With them ask that Christ grant us grace, mercy and deliverance from offenses.

**Theotokion:** O all-pure Mother of God, with radiant effulgence illumine my mind which is stuck fast in the darkness of grievous ignorance, that, having obtained divine enlightenment, I may declare thy mighty works, O Ever-virgin.

### Canon of the Holy Hierarch

**Irmos:** Thou didst transcend the laws of nature, conceiving the Creator and Lord, and hast become the portal of salvation for the world. Wherefore, we magnify thee unceasingly, O Theotokos.

**B**y thy mighty supplication, O father, thou didst open the rainless skies, and didst compel a rock to pour forth water all-gloriously, unto the glory of the Savior Who glorified thee, O Acacius.

**L**ike a great sun thou didst shine forth from Melitene in the splendor of thy discourses, emitting the effulgence of miracles and illumining those who piously call thee blessed, O Acacius.

**A**dorned with the wisdom of discourses and the radiance of many healings, O Acacius, and shining with the beauties of thy hierarchal rank, thou didst pass from the things of this earth to heavenly delight.

**T**oday thy divine memory summoneth those on earth to hymn thy pangs, thy struggles and corrections, O all-blessed Acacius, enlightener of our hearts.

**Theotokion:** **T**hou wast truly shown to be the dwelling-place of the beauteous Light Who hath illumined all things, O most hymned Virgin; wherefore, enlighten me who am benighted by wickedness, that I may magnify thee with faith.

**THE 18<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF OUR VENERABLE FATHER JOHN, THE DISCIPLE OF**  
**SAINT GREGORY THE DECAPOLITE**

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

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

**O** venerable father John, \* furnishing thy mind with wings to fly to God with faith, \* thou didst disdain \* the disorderly state of the world \* and, taking up thy cross, \* thou didst follow after Him Who beholdeth all things, \* enslaving to thy mind \* the intemperance of thy body \* through feats of asceticism, \* by the power of the divine Spirit.

**O** venerable John, thou didst find Gregory \* to be like a sun of great radiance, \* shining with the light of the virtues \* and the effulgence of miracles, \* and thou didst illumine the eyes of thy soul, \* didst dispel the dark passions, \* and becamest a light; \* and rejoicing, O all-blessed father, \* thou didst pass over to the never-waning Light.

**T**hou didst spend thy whole life \* in great stillness, \* in weeping and tears, \* becoming a true monk by faith, \* adorned with non-acquisitiveness \* and made beautiful through abstinence, \* showing thyself to be a stranger and a sojourner on earth. \* Wherefore, O right wondrous one, \* thou hast found the delight of the good.

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

**T**he pre-eternal God, \* receiving flesh through thy blood, \* hath shown thee to be an intercessor for men, \* O pure one. \* Wherefore, deliver thy servants \* from all misfortune and every evil circumstance, \* and from the snares of the wicked enemy, \* and vouchsafe that all who glorify and do thee homage \* may share in the splendor of the elect.

**Stavrotheotokion:** "**W**hat is this sight which I see, \* which mine eyes behold, O Master? \* Thou Who sustainest all creation \* hast been suspended upon the Tree, \* and Thou diest, giving life unto all!" \* weeping, the Theotokos said \* when she beheld, uplifted upon the Cross, \* Thee, the God and Man \* Who ineffably shone forth from her.

## AT MATINS

Canon of the venerable one, in Tone VIII:

### ODE I

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

**B**y thy supplication, O venerable and blessed John, pilot me to the haven of dispassion and the harbor of salvation, who am ever assailed by the threefold waves of the passions and am now engulfed amid the tumult of evil thoughts.

**T**hou hast truly been translated to the heavens by thy desire, having lived angelically on earth and mortified the wisdom of thy flesh by abstinence, O father. Wherefore, thou hast been shown to be a habitation of God, O wondrous John.

**D**esiring to obtain things of beauty which pass understanding, O blessed one, thou didst find the glorious Gregory as thine instructor, who moved thee to godly struggles, and in whose steps thou didst follow, O divinely wise John.

**Theotokion:** **T**he only-begotten Word, Who with the Father and the Spirit is equally everlasting, through thee appeared on earth as a man, O Theotokos Mary, and hath saved the whole world, which chanteth hymns to the Lord.

### ODE III

**Irmos:** **O** Christ Who in the beginning established the heavens with understanding and founded the earth upon the waters, establish me upon the rock of Thy commandments, for there is none more holy than Thee, Who alone lovest mankind.

**B**eholding the beauties of heaven with sobriety of mind, thou wast in nowise restrained by material sorrows, and, soaring aloft on wings of non-acquisition, O father, thou wast wholly translated.

**A**s a lover of the stillness of Gregory, the pastor who loved tranquility, O thrice blessed John, thou didst zealously forsake the tumults of life and by never-ceasing entreaties didst obtain divine serenity.

**T**hou didst make thyself subject to the law of the Spirit, O divinely wise and blessed one, having by strict abstinence and asceticism, by earnest supplications and vigils, mortified the law contending against this.

**Theotokion:** **O** all-immaculate one, thou hast been truly shown to be the radiant and impassable gate through which He Who reigneth for all ages Himself did pass, leaving thee still sealed.

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

**H**aving buried the wicked pursuit of the demons through great abstinence and entreaties, O father, lying dead in the grave thou didst remain incorrupt. Wherefore, rejoicing, we celebrate thy most holy memory, magnifying Christ with gladness of heart.

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

**O** pure and unwedded Virgin Theotokos, thou only Intercessor and protection of the faithful, from misfortunes, tribulations and evil circumstances deliver all who set their hope on thee, and by thy divine supplications, O Maiden, save thou our souls.

**Stavrotheotokion:** **B**eholding Thee stretched out, dead, upon the Cross, O Christ, the most immaculate Mother cried aloud: "O my Son, Who with the Father and the Spirit art unoriginate, what is this, Thine ineffable dispensation, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

#### ODE IV

**Irmos:** **T**hou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our poverty. Wherefore, with the Prophet Habbakuk I cry to Thee: **G**lory to Thy power, O Thou Who lovest mankind!

**E**ver buffeted by the waves of the adversary, O blessed one, thou wast shown to be a rock of patience, thy pious thoughts in nowise shaken. Wherefore, the Master hath set thee in His eternal treasury as an all-precious stone.

**T**he Father of compassions received thee as one who loved Him sincerely, and who abode in His commandments, O father; and through grace He made thee His son, and vouchsafed thee a share of His eternal glory, O divinely wise John.

**A**s thou wast merciful and humble-minded, meek, full of love and faith, and possessed of a heart rendered steadfast by hope, O ever-memorable John, thou didst shine forth in word and deed among monks as thou didst proceed toward life.

**Theotokion:** **T**hou art the boast of the faithful, O unwedded one, thou art the help and refuge of Christians, their rampart and refuge; for thou bearest supplications to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love acknowledge thee to be the pure Theotokos.

#### ODE V

**Irmos:** **W**herefore hast Thou turned Thy face away from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

The great Shepherd made thee to dwell in the eternal courts, as an innocent lamb pastured on the meadow of abstinence, O blessed John, and He hath shown thee to share a place with the sheep of His right hand, O venerable one.

Thou didst mightily endure the burden and heat of the day; O father, working well in the vineyard of divine virtues; wherefore, in the evening of thy departure from life thou didst receive a worthy reward.

Thou hast truly been counted worthy to dwell with the assembly of ascetics, O father, and when thou didst flee from matter through vision and active love of wisdom, O all-lauded one, thou didst come to rejoice with the choir of the righteous.

**Theotokion:** Restore me to life, who have been slain by the sting of death and disobedience, O Virgin who didst conceive the uncreated Life and gavest birth to the Deliverer and King of the world; and guide me to the light, O pure one.

### ODE VI

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

With the drops of thy tears thou didst dry up the deep of the passions, and, strengthened by Christ, O blessed John, thou didst trample all the feeble power of the noetic foe underfoot.

Like lustrous gold tried in the fire of abstinence, O all-glorious father, Christ the incorrupt King hath placed thee in the incorrupt treasuries of life everlasting.

Thou didst find Gregory shining on earth with the virtues, like the sun; and, illumining the eyes of thy soul with his noetic effulgence, thou didst show thyself to be a most radiant star.

**Theotokion:** We piously hymn the all-pure Mary, the habitation of God, truly divine and all-precious; for she contained God, receiving the Infinite and Unapproachable One.

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

Adorning thy life with abstinence, O father, thou didst mortify thy flesh; wherefore, thou didst vanquish the attacks of the enemy, O all-blessed John, and hast passed over to God, to life everlasting free from sorrow, as a worthy heir. Pray thou to Him, that we be saved.

### ODE VII

**Irmos:** Once, in Babylon, the children who went down from Judea trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Contemplating the second coming of the Judge, thou didst put the dream of despondency away from thine eyes, O wise one, and, saved, didst chant: O God of our fathers, blessed art Thou!

From earliest infancy thou didst choose the good portion, O wise father: to labor for the Lord with fear and to follow His precepts, chanting: O God of our fathers, blessed art Thou!

God set thee in the granaries of heaven like ripe wheat, full of the ways of the Spirit, O God-bearer, for thou dost chant: O God of our fathers, blessed art Thou!

**Theotokion:** O pure and blessed Lady, who for the world gavest birth to God incarnate, save my soul, which hath mindlessly become enslaved to unseemly sins, that I may glorify thee.

### ODE VIII

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

Having rightly inherited the grace of thy glorious pastor, as Elisha had inherited the mantel of Elijah, O father John, thou didst thereby cleave the deep of pleasures in two; and, saved and undrowned, thou wast shown to be a fellow citizen with the angels, crying out with them: Ye people, exalt the Lord supremely forever!

Thou didst piously emulate the all-good Lord Who beggared Himself for our sake, O father John, and didst acquire a lack of acquisition rivaling that of the birds; and thou didst also obtain a wealth of eternal good things, chanting: Ye priests, bless; ye people, exalt Him supremely forever!

Rejoicing, O thou who art most rich, thou didst pass over to never-ending life, to incorruptible joy, to gladness past understanding, to beauteous magnificence, to a sojourn with the angels, crying: Ye children, bless; ye priests, hymn; ye people, exalt the Lord supremely forever!

**Theotokion:** Sanctified by the Spirit, O all-immaculate Theotokos, thou didst truly receive in thy womb the unoriginate and eternal Son, Who became incarnate within thee to benefit those who chant with faith: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely forever!

### ODE IX

**Irmos:** Heaven was filled with awe, and the ends of the earth were amazed, that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee, the Theotokos.

**H**aving given shape to the furrow of thy soul with the plough of prayer, O John, thou didst sow therein the life-bearing seeds of the virtues and piety. Wherefore, thou didst reap the grain of godly healings and divine gifts, wherewith thou dost nurture those who hymn thee.

**H**aving finished the race of fasting and kept the Faith, O blessed one, as one truly of full spiritual stature thou hast received the crown of righteousness from Christ, and dost now rest with the righteous in the mansions of light, O all-glorious one.

**T**hou hast reaped the rewards for thy pangs, translated to pure perfection devoid of pain, of all change and alteration, unmingled with bitter and adverse mutation; and therein thou hast dwelt. O father, be thou mindful of those who with faith hymn thee before the Master.

**Theotokion: O** all-pure one, as thou art the Mother of the Deliverer, thou hast called us back, who rejected the life of heaven and fell accursedly into death, and thou hast vouchsafed that we may hasten to our first homeland. Wherefore, O Mother of God, we unceasingly magnify thee.

**THE 19<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF OUR VENERABLE FATHER JOHN OF THE ANCIENT CAVE**  
**AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone V:  
Spec. Mel.: "Rejoice ...":

**O** venerable and right wondrous father John, wounded by the divine desire of Christ God Who for thy sake willingly became a wanderer, and clothed Himself in flesh from the Virgin, thou didst reach a strange land, and thou didst utterly estrange thyself to all the sweet things of the world, O wise and all-blessed father, and didst live as a stranger, acquiring the virtues: standing whole nights in prayer and the contemplation of death, thou didst restrain the passions by thine abstinence, showing thyself to be an emulator of those who fasted before thee, and with them thou hast been glorified.

**O** venerable and all-glorious father John, having been trained in the fold of the godly Chariton, thou didst draw forth grace like a sponge and didst pour it forth, emulating his divine ways; and having spent thy life in stillness, thou wast vouchsafed honored ordination, becoming a worthy priest, ever offering sacrifice. And like an unblemished lamb, purified by divine effulgence and enlightened in mind, thou wast borne up in mind to mystic visions, to excellent beatitude.

**O** all-blessed father John, strengthened by the power of the Trinity, thou didst avoid all the harm of heresy, through vision and divine activity didst cleave unto and attain the divine glory which is the ultimate of all desires, O wise and blessed one, and didst truly and worthily receive it after thy repose, rejoicing, shining and standing before God with the angelic choirs. Wherefore, be thou mindful of those who celebrate thy memory as is meet, O right wondrous one.

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

**T**o whom hast thou likened thyself, O my soul, ever prospering in what is worse and mindlessly adding manifold stripes to thy wounds, giving no thought that thou wilt be wounded thy whole body over, or that the Judge is approaching, before Whom thou wilt have to stand to receive sentence and retribution for thy deeds? Yet, turning, fall down before the Virgin, crying: O Mistress, O Mistress, disdain not me who have angered the right merciful God Who was born of thee for the salvation of men and was crucified in the flesh!

**Stavrotheotokion:** **W**hen thou didst behold suspended upon the Tree the unplanted Cluster of grapes which, like a vine, thou didst produce, His divine side pierced by a spear, thou didst say: "What is this, O my Son and God? How is it that Thou Who healest all infirmities and sufferings dost endure suffering, though in Thy divine nature Thou art dispassionate? How hath the ungrateful people recompensed Thee for Thy good works, O Benefactor?" the all-pure one cried out. Pray thou unceasingly, that by His sufferings He free me from the passions, that I may glorify thee.

## AT MATINS

Canon of the venerable one, in Tone IV:

### ODE I

**Irmos:** Israel of old, having traversed the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms uplifted in the form of the Cross.

Strengthened from thy youth with hope in God thou didst hasten to the good God, O blessed John, fortifying thyself with the highest ascetic feats of monasticism.

Full of rich and radiant grace, and living in estimable places, thou didst honorably appoint ascents leading to the virtues, O all-blessed one.

Instructed by the might of the Spirit, having hastened to the fold of the God-bearing Chariton thou didst abide therein, becoming a sacred minister radiant in purity.

**Theotokion:** Through thee, O joyous and most pure one, Christ, the Sun of righteousness, hath appeared to us and illumined with light those who before sat in the fortresses of darkness.

### ODE III

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

Having mortified the wisdom of thy flesh with exemplary asceticism, O father John, thou didst draw nigh to the life-creating Spirit. (Twice)

Divine and radiant effulgence manifestly dwelt in splendor within thy heart, O blessed father John.

**Theotokion:** Thou alone, O Mother of God, wast the mediatrix of good things transcending nature for those on earth; wherefore, we cry out to thee: Rejoice!

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

Having wounded thy soul with divine desire, O blessed one, thou didst take thyself away, forsaking riches, food and splendor, and didst most honorably live a life of non-acquisition in foreign lands; and thou didst wound thy body with the pangs of abstinence, and, courageously living in stillness, didst attain the perfection of the virtues, O venerable one. Wherefore, we cry out to thee with faith: Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

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

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

**Stavrotheotokion:** The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the loving-kindness of Thy mercy. O longsuffering Lord, Thou abyss and inexhaustible well-spring of mercy, take pity and grant remission of transgressions unto those who hymn Thy divine sufferings with faith!"

**ODE IV**

**Irmos:** Out of love for Thine image, O Compassionate One, Thou didst stand upon Thy Cross, and the nations melted away; for Thou art my strength and boast, O Thou Who lovest mankind.

Reared in a land illumined with godly splendor, and enlightened by radiant effulgence, O divinely wise father, thou didst live in virtue and abstinence.

Having forsaken thy homeland, thy kinfolk and friends, O divinely wise and blessed one, thou didst cleave unto Christ with greater desire, taking up thy cross.

Having died to all visible things through the Cause of life, O all-wise John, thou didst live in abstinence and didst depart unto Him.

**Theotokion:** He Who supernaturally made His abode within thy God-receiving womb, O Virgin, by divine power kept thee a virgin even after birthgiving.

**ODE V**

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

Having acquired a pure mind through stillness, O father, thou didst escape the snares of the enemy by the power of the Holy Spirit. (Twice)

Thou didst live in the grace of God, in wisdom and doctrine, O divinely manifest and all-blessed holy one, becoming a priest.

**Theotokion:** All generations piously bless thee, O all-pure one, for thou didst truly give birth to the Blessed One in manner transcending nature and recounting.

## ODE VI

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

As a lover of the Wisdom of God, thou wast crowned by Him with a wreath of the virtues, O divinely inspired one, becoming in all ways the disciple of the light-bearing Chariton. (Twice)

Thou didst set thy feet upon the rock of Christ, ascending the virtues by thine activity, O divinely wise father, and appointing ascents in thy heart with divine understanding.

**Theotokion:** By thy birth giving have we been freed from the curse of our first mother Eve; for, giving birth to Christ, O Virgin Mother, thou didst pour forth blessing upon all in its stead.

## ODE VII

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

Clothed in divine power as in vesture, O all-blessed one, thou wast able to flee all the perils of heresy, crying out: Blessed art Thou in the temple of Thy glory, O Lord! (Twice)

The Lord, Who became a stranger upon the earth for our sake, in thy wandering, O blessed one, manifestly preserved thee who cried out: Blessed art Thou in the temple of Thy glory, O Lord!

**Theotokion:** Rejoice, O hallowed and divine habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O most immaculate Mistress!

## ODE VIII

**Irmos:** Stretching forth his hands, Daniel closed the mouth of the lions in the den; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

Comely in body and soul, and in thy piety, O venerable one, thou wast an instrument of divine understanding, a devotee of the commandments and a flute of pure hymnody, chanting: Bless the Lord, all ye works of the Lord! (Twice)

O venerable and blessed one, thou. hast passed over to immortal life and blessedness without end, and hast been counted worthy to receive joy incorruptible, chanting: Bless the Lord, all ye works of the Lord!

**Theotokion:** **H**aving become incorrupt through thy divine birthgiving, O all-pure one, we shake off the dust of mortality; for thou, O pure Mistress, gavest birth to the true, natural and transcendent Life. Wherefore, we all call thee blessed, O Mary Bride of God.

### **ODE IX**

**Irmos:** **C**hrist, the Chief Cornerstone uncut by human hands, Who uniteth two disparate natures, was cut from thee, the unquarried mountain, O Virgin; wherefore, in gladness we magnify thee, O Theotokos.

**T**hou didst achieve a most blessed end through the struggle of asceticism, O sacred father John, and, departing unto Christ, after death thou didst make thine abode in life devoid of suffering and pain. **(Twice)**

**T**hou hast been vouchsafed to dwell in the land of the meek, O venerable and blessed father, for thou wast an emulator of God-bearing men of inner stillness; and with them thou hast manifestly received delight.

**Theotokion:** **O** Virgin Bride of God, in giving birth to Christ thou hast poured forth upon us a well-spring of immortality, whereby we are purified of all the defilement of sin.

**THE 20<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**THE COMMEMORATION OF OUR VENERABLE AND GOD-BEARING FATHER**  
**ANASTASIUS, ABBOT OF SINAI**  
**AT VESPERS:**

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

**E**mulating the God-seer of old, thou didst ascend Mount Sinai, that, living there angelically, thou mightest learn true knowledge of God and inscribe the law of Christ in the hearts of thy disciples. Wherefore, we honor thy memory with love. Pray thou that our souls be saved.

**A**flame with divine zeal, thou didst thunder against the heretics with thy fiery writings, O all-praised Anastasius; wherefore, Christ God, Who hath great mercy, hath vouchsafed a twofold crown unto thee who contended for the truth and didst not forsake the quietude of the sacred mount.

**T**he wondrous author of the Ladder didst thou love, O most wise Anastasius, beholding his spiritual eminence, manifesting in thyself the truth of his writings; for making ascent each day within thy soul, thou didst mount to the Heavens of the virtues, as by a divine ladder. Wherefore, we bless thee unceasingly, O all-praised one. Pray thou that our souls be saved.

Glory ..., in Tone VIII:

**C**ome ye, let us all praise the wondrous Anastasius, the namesake of the Resurrection, who in this life was crucified and buried with Christ God in his struggles, and rose with Him unto new and everlasting life, as guide, instructor of monks, champion of Orthodoxy, emulator of Moses the God-seer, priceless treasure of the monastery of Sinai, and intercessor for our souls.

At the Aposticha, Glory..., in Tone VI:

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

**H**aving set aside all the tumult of this vain life, thou didst choose the quietude of Mount Sinai, and there struggling, thou didst show thyself to be a true beholder of God, a genuine preacher of the law of Christ, and an engraver thereof in the hearts of the faithful, a guide to the Heavenly Kingdom; wherefore, multitudes of monks and assemblies of the Orthodox gathering together today keep festival, blessing thy memory, O Anastasius, our father.

General Troparion to a venerable saint, Tone VIII:

**I**n thee, O Father, the image of God was preserved unspoiled, \* for taking up thy Cross, and following Christ, \* thou didst teach by thine own example to despise the flesh as transient, \* that we should rather bestow upon the immortal soul particular care; \* wherefore, together with the Angels, thy most pure spirit rejoiceth, O venerable Anastasius.

## AT MATINS:

The Canon to the venerable one, the acrostic whereof is: "Let us honor the namesake of the Resurrection," 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.

**C**ome, ye faithful, let us hymn the divinely wise Anastasius, the namesake of the Resurrection, who was buried with Christ God and rose with Him.

**O** most sacred father, grant us strength by thy prayers, that as is meet we may hymn thy struggles whereby Christ God hath glorified thee.

**C**ome ye, with hymns let us honor the resident of Sinai's quietude, the citizen of the Heavenly Jerusalem, a member of the chorus of the assembly of the righteous.

**Theotokion:** Adorn thyself, O all-pure Virgin, and rejoice in the resurrection of thine Offspring, whereby salvation hath been wrought for the world. Unceasingly naming thee in our prayer to Him, we hope to be saved.

### ODE III

**Irmos:** Thou art the confirmation of them that flee unto Thee, O Lord, Thou art the Light of them in darkness, and my spirit doth hymn Thee.

**U**nceasingly didst thou raise thy venerable hands on high to Him that giveth prayer to Him that prayeth, conquering the noetic Amalek and chanting to the Lord without ceasing.

**A**s many things as are true, and pure, and lovely, these didst thou contemplate and didst teach, O venerable father.

**H**aving adorned the ark of thy soul for the King of kings, O divinely wise one, thou wast vouchsafed the overshadowing of His grace, which hath poured forth abundantly from thy lips, sanctifying them that honor thee.

**Theotokion:** O pure and blessed one, entreat God the Word Who was born of thee that He be not mindful of our sins, but grant us His grace, that, saved, we may hymn thee.

### Sedalion, in Tone VII:

**W**ith what praises shall we honor the venerable one? With what hymns shall we adorn the memory of him that fled the glories of the world and acquired the glory of Heaven, that emulated the angels by his struggles and enlightened men by his teachings? Wherefore, falling down before him, let us cry: Remember us at the throne of God, O most sacred father!

### ODE IV

**Irmos:** I have heard report of the mystery of Thine economy, O Lord; I have considered Thy works, and have glorified Thy Divinity.

**N**ot the law of the shadow on tablets of stone, but the law of Christ was engraved on the tablets of thine heart, O venerable one; and following it in thy life as was seemly, thou art shown to be a beholder of the unwaning Light.

**O**n hearing John, the son of thunder, proclaim: "Love ye not the world!," fleeing the sin-loving world, thou didst dwell in quietude on the holy mount, O divinely wise one.

**O**ffering Christ as a gift the flower of thy youth and a heart enflamed, thou didst fervently make haste to the mountain of the Lord, that thou mightest be vouchsafed true knowledge of God.

**Theotokion:** **T**hrough thee, O Virgin, hath joy shone forth upon all: He that was incarnate of thee, O all-immaculate one. Thee alone doth it become to rejoice; wherefore, we cry to thee unceasingly: Rejoice!

### **ODE V**

**Irmos:** **W**aking at dawn, we cry to Thee: Save us, O Lord, for Thou art our God, and we know none other than Thee!

**O**f old, he that was slow of tongue drowned the Egyptians in the sea; but thou, O father, unceasingly crying aloud to our mighty God, didst drown with torrents of grace the hordes of demons that fought against thee.

**T**he law given on Sinai hath been abolished, for the grace of the Cross of Christ hath now shone forth throughout all the world, summoning a new people from the West and from the North and from the sea, whose guide to salvation thou wast, O venerable one.

**W**ell didst thou shepherd the lambs of thy pasture, O father, ever going before them in thy struggles, seeking out them that were astray, and leading them to the eternal folds.

**Theotokion:** **M**otherly boldness hast thou before thy Son and God, O all-immaculate Virgin. Wherefore, ceasing not to pray for thy servants, thou hast received their adoption from His lips.

### **ODE VI**

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

**E**mulating Moses the God-seer, thou didst ascend Mount Sinai, that thou mightest hear the voice of God in thy heart and that His law be inscribed on the tablets thereof.

**H**aving left the one and saving path, we have gone astray into a wilderness devoid of the virtues, yet do thou, O venerable father, come forth to meet us, guiding us to the promised Kingdom.

**T**hou dost not pour forth water from a rock for the people, O all-praised Anastasius, but givest all to drink of thy teachings, drawing forth from the living water of the Gospel of Christ.

**Theotokion:** **O** Theotokos and Queen, may the tongue that doth not proclaim thee, whom all creation doth glorify unceasingly, fall silent, forever shamed.

**Kontakion, in Tone II:**

**C**ome ye, with hymns let us now bless the namesake of the Resurrection, the hesychast of Sinai, for emulating Moses the God-seer, thou didst ascend the sacred mountain, that thou mightest obey the divine voice and have the law of grace divinely engraved upon the tablets of thine heart. Wherefore, praising him as an initiate of the mysteries of God and emulator of the angels, a champion of Orthodoxy and divinely wise instructor of monks, let us cry out with heartfelt love: Rejoice, O Anastasius, thou boast of Sinai!

**Ikos:** **T**ell us, O venerable one, how thou didst spend so many years in quietude; how, having buried the old man, thou didst rise with Christ; how, having His law divinely inscribed in thy soul, thou didst struggle for the truth, and didst thunder against the heretics; how thou didst shepherd the spiritual sheep with the staff of righteousness; how thou didst fly up the ladder of the virtues as upon wings; how thou hast been made manifest as a true partaker in the un waning Light. Wherefore, then, art thou humble-minded, O father? Why answerest thou not? Yet, as thou art silent, we cry aloud: Rejoice, O Anastasius, thou boast of Sinai!

**ODE VII**

**Irmos:** **O**nce the youths, arriving in Babylon from Judea, trampled down the flame of the furnace with their faith in the Trinity, chanting: **O God of our fathers, blessed art Thou!**

**H**aving humbled thy body and hallowed thy soul, O wondrous Anastasius, delighting in peace and quietude which transcendeth the earth, thou didst cry to the Creator of all: O God of our fathers, blessed art Thou!

**A**cquiring the faith of Abraham, O blessed one, thou didst like a son offer thy life to the Lord; and showing forth as the father of a multitude of the saved, thou didst cry out in thanksgiving: O God of our fathers, blessed art Thou!

**E**ver mindful of things on high, but not of earthly things, thou didst struggle on the mountain, O venerable one, ascending to the Heavenly City by the divine ladder of the virtues, and chanting: O God of our fathers, blessed art Thou!

**Theotokion:** **O** all-immaculate Mother of the Son, chosen from before the ages by the heavenly Father, O habitation of the Holy Spirit all adorned, O Mistress Theotokos, blessed art thou!

## ODE VIII

**Irmos:** **The King of Heaven, Whom the hosts of angels hymn, do ye praise and supremely exalt unto all ages.**

**T**hy life was in accord with thy name, O venerable father, for crucified with Christ and risen in the Spirit, thou dost proclaim the Resurrection to the world.

**O** Anastasius of great renown, thy sacred memory, illumined with the rays of Christ's Resurrection, doth summon the assemblies of the faithful to thy praise.

**D**elighting now in the most sweet vision of our Savior, the Lover of mankind, and more clearly partaking thereof in the unwaning day, O glorious one, thou dost hymn the Trinity unto the ages.

**Theotokion:** **We** confess thee to be the true Theotokos, the fervent helper of the world, saving us under thy protection unto the ages.

## ODE IX

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

**T**ypifying the mystery of the age to come, thou didst sojourn in the quietude of Mount Sinai, O venerable one, attending in thy heart unto the voice of God alone. Wherefore, we honor thee, O thou that art exceeding great.

**I**f thou hast departed from us in the flesh, O Anastasius our father, yet in thy spirit dost thou remain with us that magnify thee with love.

**D**o thou now fall prostrate before Christ God, with Whom thou wast crucified and didst rise again, O thrice-blessed father, entreating Him, that thy servants obtain resurrection of life, that we may magnify Him in His Kingdom.

**Theotokion:** **O** all-immaculate Mother of God, most blessed Mary, at a loss how to praise thee as is meet, we magnify thee with heartfelt love and reverence.

### Glory ..., Exapostilarion, in Tone V:

**L**o! the day of radiant festivity now hath dawned! Come ye all, let us go up to the mountain of the Lord, which doth not breathe fire and terrify with thunder, but is overshadowed by the still, small voice and resoundeth with hymns and spiritual songs. Come ye, let us enter the holy gates and form one chorus with the multitude of monks, ever blessing the great instructor, the radiant adornment of the mountain and monastery of Sinai, the most wondrous and divinely wise Anastasius, mighty intercessor for the world.

**THE 20<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF OUR VENERABLE FATHER THEODORE TRICHINAS**  
**AT VESPERS**

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

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

**O** venerable father Theodore, \* thou didst offer thyself as a choice gift unto God, \* having acquired all-night vigilance and compunction, \* divine instruction, \* utter humility, \* hope, faith and undiluted love, \* watchfulness and loving-kindness, \* true dispassion and prayer, \* which showed thee to be a most radiant pillar of light.

**O** venerable father Theodore, \* seeking with pious mind \* to clothe thyself in the vesture of truth \* and the raiment of salvation, \* thou didst never cease to cover thy body \* with rags of sackcloth; \* and thus, strengthened by the power of the divine Spirit, \* thou didst lay bare the wiles \* of him who stripped us naked.

**Being** poor in spirit, thou didst bring thyself \* as a living sacrifice, an acceptable wholeburnt offering \* and a precious gift, O most blessed one, \* to God Who assumed our flesh \* from the Virgin Mother \* and beggared Himself for our sake. \* Wherefore, thou hast received heavenly delight. Pray thou ever to Him, we beseech thee, \* that He have mercy upon us.

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

**The** pre-eternal God, \* receiving flesh through thy blood, \* showed thee to be an intercessor for men, \* O pure one. \* Wherefore, deliver thy servants \* from all misfortune and every evil circumstance, \* and from the snares of the wicked enemy, \* and vouchsafe that all who glorify and do thee homage \* may share in the splendor of the elect.

**Stavrotheotokion:** **Beholding** Thee crucified upon the Cross, O Jesus, \* accepting suffering willingly, \* Thy Virgin Mother cried out: \* "Woe is me, O Master, \* my sweet Child! \* How is it that Thou dost unjustly endure wounds, \* O Physician Who hast healed the weakness of men \* and delivered all from corruption \* by Thy loving-kindness?"

## AT MATINS

Canon of the venerable one, in Tone II:

### ODE I

**Irmos:** Once, the almighty Power 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!

Enriched with divine gifts, thou didst offer thyself to the Creator as a priceless gift, O father; wherefore, impart grace to my thoughts, for I praise thy radiant memory and thine angelic life today.

Nurtured with divine beauty, with fasting thou didst take thy cross upon thy shoulder, O blessed Theodore, and, mortifying thy bodily passions, thou didst follow after Him Who for thy sake had endured voluntary crucifixion.

Arraying thyself mightily against the enemy, and armed with the sword of the Cross, O father, having humbled thyself and been exalted in wisdom, thou didst bring him low. Wherefore, thou wast shown to be a victor and a peer of the saints.

**Theotokion:** Saved for thy sake, O Virgin, with hymns we bless and honor thee as the Mother of God, all-immaculate among women; and together we cry: Rejoice, O thou cause of our first parents' restoration!

### ODE III

**Irmos:** The desert, the barren Church of the nations, blossomed like a lily at Thy coming, O Lord, and therein hath my heart been established.

Thou didst blossom like a fragrant rose in the bed of abstinence, O venerable and all-glorious one, perfuming our hearts with thy divine life.

Made strong by the might of the Savior, thou didst tread the narrow, hard and difficult path, O glorious one, and didst attain unto the summit of Sion on high.

Thy tomb is seen pouring forth fragrant myrrh by grace, O venerable and sacred father, and it proclaimeth that thou wast the sweet fragrance of God.

**Theotokion:** Thy womb became the bridal-chamber of immortality, from whence the Lord and Bridegroom, shining forth, gathered to Himself the choir of the venerable, O all-pure Virgin.

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

Approaching the Pure One with frequent supplications, in that thou wast pure, O Theodore, thou wast sanctified by the Spirit; hence, dwelling now with the angels, thou dost chant the thrice-holy hymn to the Master of all. Wherefore, entreat Christ, O venerable one, that He have mercy on those who honor thee with love.

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

After God it is to thy divine protection that I, the lowly, flee; and, falling down, I pray: have mercy, O all-pure Mistress, for my sins have passed over my head, and I fear the torments and tremble. Make supplication to thy Son, O pure one, that He deliver me therefrom.

**Stavrotheotokion:** She who gave Thee birth in the flesh, O Christ, Who wast begotten of the unoriginate Father, beholding Thee hanging upon the Cross, 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 crucified of Thine own will by iniquitous men? I hymn Thee, O Long-suffering One!"

### ODE IV

**Irmos:** Thou camest forth from the Virgin, not as a mediator or an angel, but Thyself, incarnate, O Lord, and hast saved me, the whole man. Wherefore, I cry to Thee: Glory to Thy power, O Lord!

With frequent wounds of abstinence thou didst wound the passions of Egypt, O Theodore, and thou hast guided to the land of heaven those who piously and venerably follow thee.

With the embroidery of the virtues, O Theodore, thou didst fashion for thyself vesture pleasing and most pure, and having arrayed thyself therein, thou hast entered into the bridal-chamber on high.

Bowed down through desiccation, thou didst labor to cover thy flesh with hair-cloth, O Theodore; wherefore, noetic gladness shone forth upon thee through the divine Spirit.

**Theotokion:** At the dread hour, O all-pure and immaculate one, save and deliver me who am condemned, and rescue me from Gehenna, that I may bless and honor thee as is meet.

### 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.

Having taken up the angelic life on earth, O venerable and divinely wise Theodore, by fasting and all manner of affliction thou didst slay the uprisings of the passions.

Ever contemplating the hour of judgment, rising early thou didst drive from thy soul the sleep of despondency, adorned with divine love.

Loving the mansions on high as a true monk, thou didst raise up on the earth houses for monastics; and having been established therein by thee, they honor thee, O venerable one.

**Theotokion:** Thou alone gavest birth to the Creator and Lord of all, the hypostatic Life, O all-pure one; and loving Him, the multitude of venerable fathers lived in holiness.

## 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 higher visions, thou didst strip thy soul bare of all earthy attachments, O Theodore, and thou didst rest in God with unceasing instructions.

All on earth have been enlightened by the splendor of thy radiant life, O blessed one, and they proclaim thee to be the brilliant star of the Sun of the East.

Oppressed by frost and freezing cold, thou didst warm thyself with thy yearnings for God, O Theodore, and didst dispel the winter of the passions with divine fervor.

**Theotokion:** The comely Word loved thee as one beautiful and comely, O pure one, and made His abode within thy womb, for the deliverance of us, the faithful.

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

Thou hast been shown to be all-wondrous in life, O wise father Theodore, and changing thy rags of haircloth, which are more precious than royal treasure on earth, in their place thou didst receive heavenly vesture. Pray thou ever in our behalf, O venerable one.

## 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 upon the pious children.

Thou becamest fragrant through thy virtuous vows, O Theodore, and from thy precious relics thou pourest forth fragrant myrrh upon us who honor thee with faith, O venerable one, perfuming our hearts.

Like an innocent lamb pastured on the meadow of abstinence, O venerable one, thou madest thine abode in the fold of heaven, where thou rejoicest with the Chief Shepherd: Wherefore, be thou ever mindful of thy sheep.

As a torch of valor set alight by the fire of the divine Spirit, with the drops of thy tears thou didst quench the furnace which burned thy body, O sacred father, and thou hast become a light for those in darkness.

**Theotokion:** The bush wrapped in fire yet in nowise consumed prefigured thee, O all-immaculate one; for thou didst bear the fire of the Godhead, Who preserved thee unconsumed and an incorrupt virgin even after giving birth, O pure one.

## ODE VIII

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

With the flow of thy tears thou didst wash away the defilement of thy soul, and thou hast inherited a torrent of sustenance and the land of the meek, O venerable one, in that thou wast meek and guileless, and manifestly adorned with righteousness.

Ever illumined by directing thy gaze toward God, unopposed thou didst rout passionate thoughts and all the darkness of thy body, O father, and thou hast passed over to the light of dispassion.

So thou mightest approach thy true desire, thou didst show thyself to be an humble-minded, long-suffering and truly merciful ascetic, covering thyself with rags of haircloth, and stripping away the deception of the demons.

**Theotokion:** Adorned with the beauties of the virtues, and arrayed in robes embroidered with gold, O Virgin, thou gavest birth to the Word Who is more beautiful than all the children of men. Him do the multitude of the venerable hymn forever.

## 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.

Having crucified thy flesh with the fear of thy Master, thou didst die to the world, O father Theodore; and now, rejoicing, thou hast passed over to the life of the living, deified by communion and ever filled with light, O thrice-blessed one.

Today we celebrate thy divine memory, a day of festivity, full of holiness; for thou hast truly been shown to be a child of the light and the day, and thou livest, rejoicing, in never-waning light.

O radiant beacon, namesake of the gifts of God, lamp of divine radiance, never-waning effulgence, phial of the virtues and steadfast pillar of monastics: by thy supplications deliver thy flock from all tribulation.

**Theotokion:** Thy womb became the dwelling-place of the Light Who hath illumined the world with rays of divinity, O portal of the Sun of glory, most joyous among women, boast of the venerable, O most holy and all-blessed Virgin.

THE 21<sup>st</sup> DAY OF THE MONTH OF APRIL  
COMMEMORATION OF THE HOLY HIEROMARTYR JANUARIUS & HIS  
COMPANIONS

COMMEMORATION OF THE HOLY HIEROMARTYR THEODORE, BISHOP OF  
PERGE

AT VESPERS

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

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

**T**hou wast a most sacred priest \* and a lawful athlete, \* O Januarius, \* and thou hast entered not with another's blood, \* but with thine own, \* into heaven itself, \* where Jesus is, the precursor of all; \* and ever looking and gazing upon Him, \* thou beholdest Him, Whom the angels see, O father.

**B**eheaded by the sword, \* cast into the fire, \* thrown to the wild beasts, \* imprisoned for many days, O right wondrous one, \* by divine power thou didst remain \* unshaken in mind, \* and didst finish thy race, \* suffering lawfully, \* O sacred wonder-worker, \* converser with the incorporeal ones.

**T**ogether let us honor \* Desiderius and Proclus, \* Sosius, Faustus and Eutychius, \* the glorious Januarius \* and the wise Acutius, \* as wise sacred ministers, \* crowned martyrs, \* citizens of the holy city \* and true advocates for those who bless them.

And 3 stichera of St. Theodore, in the same tone:

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

**S**tanding before the unjust tribunal, \* O great-martyr Theodore, \* thou didst denounce the ungodliness of idolatry, \* and wast beaten unjustly, \* stretched out upon a heated grill, O all-blessed one, \* and cruelly seared; \* yet wast thou covered with the dew of the Spirit \* Who imparted steadfast strength to thee, \* that thou mightest destroy the savagery of the cruel foe.

**T**hou wast manifestly the chariot of our God, O blessed one, \* bearing Him in thy pure heart, \* and as thou wast bound to a chariot, \* thou didst loose from bonds those who bound thee, \* binding them to the love of Christ; \* and cast with them into the furnace, \* thou wast not consumed, \* magnifying the Lord with them, \* O right wondrous Theodore.

**E**mulating Him Who stretched forth His arms upon the Cross, \* thou wast crucified, O blessed Theodore, \* and didst remain, hanging, for three days, \* until thou didst commit thy soul into the hands of God \* and didst finish the race of thy suffering, \* O summit of martyrs, \* great tower of the Church, \* adornment of the faithful, \* converser with the angels.

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

**R**ain down upon me \* the depths of thy mercy, O Mistress, \* and as thou art merciful, O Maiden, \* water my heart, which is consumed with the burning heat of the passions, \* and unceasingly cause drops of compunction to pour forth, \* I pray thee, O pure one, \* whereby I may be vouchsafed the consolation \* which they who sincerely weep \* shall receive.

**Stavrotheotokion:** **B**eholding Christ, Who loveth mankind, crucified, \* O all-pure one, \* His side pierced by a spear, \* thou didst cry out, weeping: \* "What is this, O my Son? \* How hath the ungrateful people rewarded Thee \* for the good things Thou didst do for them? \* And dost Thou hasten to leave me childless, O most Beloved? \* I marvel at Thy voluntary crucifixion, \* O Compassionate One!"

## AT MATINS

Two canons of the saints, with 8 troparia.

### ODE I

Canon of Saint Januarius, in Tone IV:

**Irmos: O** Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the 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.

**D**welling with the armies of the immaterial angels, and illumining thy soul by partaking of never-waning light, O blessed one; illumine the heart of me who praise thy radiant feast today.

**A** splendid army, a sacred assembly, suffered patiently with thee, O wise sacred minister, and with them thou didst destroy every machination of the serpent, enduring most complex tortures with firm resolve.

**F**ollowing the steps of Christ, the great Chief Shepherd, O wise one, thou didst make the vesture of thy priesthood bright with the dye of thy martyrdom; wherefore, we honor thee with uprightness of mind.

**Theotokion: B**lessed are the people who glorify thee, the true Mother of God, O pure Theotokos, and ever bless thee, as thou didst foretell, prophesying in sacred manner, when thou didst bear Christ within thyself.

Canon of Saint Theodore, 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 appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

**O** Theodore, thou wast the adornment of the martyrs, a gift right acceptable to God and beloved by Him; wherefore, I offer thee hymnody as a gift: Grant me thine aid.

**A**s one comely of body and beautiful of spirit, thou didst go forth to do battle with the deceiver; and having destroyed him, thou hast received the crown of victory.

**T**hou didst set at nought the words of the wicked one, O Theodore, and didst manifestly show thyself to be a true favorite of the Lord, and a warrior and perfect martyr of Christ the King.

**Theotokion: H**e Who is unapproachable in His essence made His abode within thy womb, O all-immaculate one, and in His ineffable loving-kindness hath shown us to be inhabitants of paradise, from whence we had been driven by the malice of the serpent.

## ODE III

### Canon of Saint Januarius

**Irmos:** The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Preserved by the effulgence of the Holy Spirit, thou didst dance within the furnace, O all-blessed one, emulating the venerable children of old.

The ranks of sacred hosts danced with thee in the midst of the furnace, O divinely wise one; and with them thou didst hymn the Benefactor, remaining unconsumed.

Thy tongue was truly a honeyed river of mellifluous teachings, O all-wise Januarius, delighting the thoughts of those who beheld thee.

**Theotokion:** Break asunder the bonds of my sins, O Bride of God, in that through thy birthgiving thou didst break the bonds of Hades and hast filled all with joy.

### Canon of Saint Theodore

**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.

As the temple of the divine Spirit, O wise Theodore, thou didst demolish the pernicious temples of the graven images, and with thy words didst denounce the abominable offerings of the iniquitous.

With rage and wrathful intent the iniquitous judge beat thee who maintained the laws of our God, O Theodore. And beholding Him before thee, thou didst remain unshaken.

Thou didst willingly lie down upon the heated grill, O athlete Theodore, burning with zeal for God Almighty, and afire with divine love for Him.

**Theotokion:** He Who is timeless by nature became visible and subject to time through thee; and He was born in the likeness of the flesh, overlooking mine immemorial transgressions in His ineffable loving-kindness, O most immaculate one.

### Sedalion of Hieromartyr Januarius, in Tone IV:

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

Having empurpled thy priestly vesture in the dye of thy blood, thou didst manifestly show it forth as most splendid, O favorite of Christ. Wherefore, thou hast entered into the eternal mansions, pouring forth an abyss of healings upon those who honor thee, and ever entreating God, that He grant forgiveness of transgressions unto all.

Glory ..., Sedalion of Hieromartyr Theodore, in the same tone & melody:

Come, let us praise the namesake of the gifts of the Savior, the heir to His blessedness, as an emulator and martyr of Christ God, celebrating now his honored memory and crying out to him: O great martyr, pray thou, that He grant us remission of offenses.

Now & ever ..., Theotokion:

After God it is to thy divine protection that I, the lowly, flee; and, falling down, I pray: have mercy, O all-pure Mistress, for my sins have passed over my head, and I fear the torments and tremble. Make supplication to thy Son, O pure one, that He deliver me therefrom.

**Stavrotheotokion:** She who gave Thee birth in the flesh, O Christ, Who wast begotten of the unoriginate Father, beholding Thee hanging upon the Cross, 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 crucified of Thine own will by iniquitous men? I hymn Thee, O Long-suffering One!"

#### ODE IV

Canon of Saint Januarius

**Irmos:** Out of love for Thine image Thou didst stand affixed to the Cross, O Compassionate One, and the nations melted away; for Thou art my strength and boast, O Thou Who lovest mankind.

Together let us all honor the deacon and athlete Sosius, the sacred Faustus, the great Proclus and Desiderius.

Thou didst in nowise fall into the slumber of impiety, O martyr Proclus, but with thy divine vigilance didst lull to sleep all the evil thoughts of the ungodly.

O Januarius, Christ our God preserved thee unharmed with thy fellow athletes, when, like a new Daniel, thou wast set in the midst of wild beasts.

**Theotokion:** Let us magnify the only blessed one, for whose sake the All-good One, becoming incarnate of her, hath truly and greatly blessed all men.

Canon of Saint Theodore

**Irmos:** Seated in glory upon the throne of the cherubim, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

An angel of heaven stood by thee as thou didst lie, unburned, upon the grill, bedewing thee, and revealing fearsome portents in the flooding of the river's waters, in earthquake and thunder.

Cleaving unto thee who didst work miracles by faith, O martyr, Dioscorus suddenly left falsehood for the Faith, rolling away from it like a stone; and he is enrolled in the choir of the martyrs, having met his end in fire.

Laying up, at the command of God, the Faith which thou didst have from childhood in safekeeping, as a guardian thereof thou didst preserve it for God, O all-glorious one, and with perfect understanding thou didst revile as mindless those who cherished it not.

Thou didst endure the trials of greatly painful tortures and manifold pangs, O martyr, and hast been vouchsafed the ability to heal, as an heir to the habitations devoid of pain, and life and delight truly devoid of grief.

**Theotokion:** O Maiden, thou gavest birth without pain to the incorporeal God Who hath done away with the pain of our first mother and delivereth from the pangs of Hades the pain-filled life of those who have sinned.

## ODE V

### Canon of Saint Januarius

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

Thou didst make thy vesture most splendid with thy sacred blood, O thou who art most rich, and as a priest hast arrived in the temple on high.

Thou wast a river of healings, pouring forth thy most precious blood upon the earth and drying up the torrents of the passions.

The unjust judge who was blinded didst thou illumine by thy supplication, emulating the loving-kindness of the Master of all, O thou who art most rich.

**Theotokion:** We hymn thee, because of whom the Master of all, the never-waning Light, hath shone forth upon those in darkness, and we bless thee with love.

### Canon of Saint Theodore

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

Thou didst thoroughly denounce ungodly falsehood; wherefore, though thou wast bound to a chariot, thou didst remain whole when the fiery steeds of the chariot of flame bore thee aloft, like the glorious Elijah, O Theodore.

Raging, the iniquitous one cast thee, and the godly Dionysius and Socrates, into the burning furnace; and with them thou didst chant the sacred hymns of the prophet, O Theodore of valiant mind.

Let the godly Dionysius be praised in hymns, together with the valiant Socrates, for in the midst of the furnace they were pierced by a spear; for, having submitted to the divine instructions of Theodore, they became mighty martyrs.

**Theotokion:** As thou alone art truly and surely all-immaculate, O Theotokos, strengthen me, that I may gain control over the passions which enslave me, that, rejoicing, I may bless thee, the salvation of the faithful, with a free mind.

## ODE VI

### Canon of Saint Januarius

**Irmos:** I have sunk into the depths of the sea, and the tempest of my many sins hath engulfed me; but, as Thou art God, lead my life up from the abyss, O greatly Merciful One.

The assembly of the iniquitous, seeing thee working signs by thy words, O initiate of the sacred mysteries, came to the Creator with all their soul, being all-gloriously enlightened.

Both before thine end and after thy divine repose, O holy hierarch, thou wast shown to work a multitude of miracles, having received the gift of the Holy Spirit from childhood.

In sacred convocation we all now hymn Faustus and Sosius, Desiderius and Euty chius, the wise Acutius and the God-bearing Proclus.

**Theotokion:** God the Word was incarnate of thy pure blood for the good of men, O Mother of God. Him do thou earnestly beseech, that our souls be saved.

### Canon of Saint Theodore

**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 fire of the furnace was quenched by the divine arrival of the angel, O all-blessed one, and thy heart, cooled by thy yearning for the Creator, was filled with boldness.

When the tyrant heard the holy words of her who gave thee birth, O martyr Theodore, he had her put to the sword, and she finished the race of martyrdom in godly manner.

Like a heifer, Philippa desired to die with her son, and she came in haste, unsummoned, to the tribunal, receiving the glory of the martyrs.

**Theotokion:** Behold the holy mountain! Behold the phial of the Spirit, the bridge leading to the God of all, the Virgin Theotokos, whom we bless!

### Kontakion of the holy hieromartyrs, in Tone III:

Ye were adorned with the anointing of the priesthood and the blood of martyrdom, O glorious Januarius and Theodore, and ye shine forth everywhere, dancing in the highest, and look down upon us, who have come to your temple and unceasingly cry out therein: Preserve us all, entreating God Who loveth mankind!

## ODE VII

### Canon of St. Januarius

**Irmos:** The three youths in Babylon, having put to mockery the tyrant's command, cried out amid the flames: Blessed art Thou, O Lord God of our fathers!

By the descent of the angel in the midst of the flame thou didst emulate the godly children, O Januarius, dancing about and hymning the Savior with mystic songs, chanting: Blessed art Thou, O Lord God of our fathers!

Preserving thy mind free from pain by divine grace, even before thy suffering thou didst heal all manner of ailments, being known as a pastor, a martyr and a great wonder-worker.

Thou didst stand in the midst of the tribunal of the tyrants, O martyr, suffering patiently, putting the wicked to shame and showing the truth to all the deceived.

**Theotokion:** Mortify the movements of my flesh, O all-pure one who gavest birth to Life, and enliven my soul, which hath been slain by the passions and many sins, O pure one.

### Canon of St. Theodore

**Irmos:** The divinely wise youths worshiped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

Preserved by the dew of the Spirit like the three children, unconsumed in the midst of the fire, O divinely wise Theodore, with them thou didst chant: Blessed art Thou, the all-hymned God of our fathers!

With discourse of grace which richly flowed from thy lips thou didst denounce the falsehood of the heathen, O martyr Theodore, and thou didst cry: O God of our fathers, blessed art Thou!

She who gave thee birth was given knowledge of thy name and thy suffering even before thou wast conceived, O much-suffering great martyr Theodore, crying out: O God of our fathers, blessed art Thou!

**Theotokion:** Be thou my cleansing, O most immaculate one, mediating before Him Who was born of thee, that He terminate my grievous debts, grant me divine entry into the kingdom of God, and delight in the sustenance and a share of the light of heaven.

## ODE VIII

### Canon of Saint Januarius

**Irmos:** O Almighty Deliverer of all, descending into the midst of the flame, Thou didst bedew the pious youths, and didst teach them to chant: Bless and hymn the Lord, all ye works!

Let the great Proclus be hymned with Acutius and Euty chius, the godly Desiderius, Faustus and Sosius: the valiant minded and glorious martyrs of the Savior.

The blessed choir of athletes acquired thee as its chief, O glorious initiate of the sacred mysteries, and they trampled the chief among the demons underfoot and destroyed the vaunted pride of ungodliness.

Like the children thou didst trample the fire underfoot, like Daniel thou didst restrain the raging of the wild beasts, O most excellent one, and like Paul thou wast beheaded, finishing thy race in piety.

**Theotokion:** He Who made His abode within thy womb showed thee to be a dwelling-place for Himself, O all-pure Bride of God. To Him do we unceasingly cry: Bless the Lord, all ye works of the Lord!

### Canon of Saint Theodore

**Irmos:** The birthgiving of the Theotokos saved the pious children in the furnace, then in figure, but now in deed; and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Uplifted upon thy cross, thou didst hang suspended thereon for three days, O Theodore, manifestly portraying the ever-memorable three-hour suffering of thy Master. Hymn the Lord, ye works, and exalt Him supremely forever!

Thou wast affixed to a tree, receiving painful wounds, and thou didst wound the serpent foe who had caused Adam and his descendants a painful death through eating of the tree, O Theodore. Wherefore, we honor thee for all ages.

Perge proclaimeth thy struggles, pangs, contest, wounds, blessed suffering and honored death, for the sake whereof thou hast passed over to immortal life, O Theodore, crying: Bless the Lord, all ye works, and exalt Him supremely forever!

**Theotokion:** O the depth of thine ineffable mystery! He Who of old formed man with His hands Himself taketh form, incarnate, entering the womb of the Ever-virgin; and He saveth me who cry out with fear: Hymn the Lord, ye works, and exalt Him supremely forever!

### ODE IX

### Canon of Saint Januarius

**Irmos:** Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the offspring of thy child-bearing. Wherefore, we all magnify thee.

With gladness let us magnify the honored contest, struggles and battles of Januarius, his courage even to the shedding of his blood, his pangs and violent death, and the unfathomable abyss of his miracles.

**T**hou hast been seen on the summit of honored martyrdom, O glorious one, like a never-setting sun; and thou leadest forth a multitude of martyrs like divine stars, who now enlighten the ends of the earth with the splendor of their great sufferings.

**T**hy radiant memory hath shone forth, illumining the whole world with the rays of the divine Spirit, driving away the darkness of evils; and thereon we beseech thee, O divinely inspired one, to enlighten all who hymn thee.

**Theotokion:** **W**ith the effulgence of the Light within thee, O Maiden, illumine my blinded soul, and with thy hand teach me to walk in the paths of salvation and to avoid stumbling into falsehood, that I may bless thee with faith.

### Canon of St. Theodore

**Irmos:** **L**et every mortal 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!

**F**ollowing the steps of Christ and the first martyr, O all-wise one, thou didst endure crucifixion, accepting stripes and the wounds of nails; and thou hast hastened from earth to the heavens, receiving the honor of those who are crowned: the immutable kingdom of God.

**S**tanding in the midst of the fire, thou wast shown to be like lustrous gold through the descent of the honored angel, O Theodore, and, afire with desire for the Master, thou didst remain unconsumed. And with him thou didst chant a hymn of salvation, rejoicing in sanctity.

**W**e stand piously in the house of our God, with faith blessing His athlete who contended with manly mind, cast down the arrogance of the enemy, and hath received the crown of victory from the hand of Christ on high.

**R**ejoicing, O martyr Theodore, thou wast taken up to the mansions on high, and hast attained unto the ranks of the incorporeal ones, having with thy body mightily vanquished the incorporeal demons; and thou prayest with faith for those who honor thee, that we may receive release from our debts.

**Theotokion:** **E**nlighten the eyes of my soul, O pure Theotokos, that the grievous darkness of sin not overtake me, and the abyss of despair not cover me. Do thou thyself save and guide me, O intercessor for the faithful who cannot be put to shame.

THE 22<sup>nd</sup> DAY OF THE MONTH OF APRIL  
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, THEODORE OF  
SYKEON,  
BISHOP OF ANASTASIOPOLIS  
AT VESPERS

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

Spec. Mel.: "O venerable father ...":

**O** venerable father, sacred Theodore, thou wast sanctified from thy mother's womb, and like Jeremiah of old wast known to God. A star heralded thy nativity, the whole world hath truly been enlightened by the splendor of thy life, and the darkness of the demons hath vanished. Infirmities have been driven away from men of every age, and grace hath poured forth all manner of healings. Wherefore, we cry out to thee: Do thou ever entreat Christ, that He grant unto the world great mercy.

**O** venerable father, right wondrous Theodore, having consumed all the tinder of sin with mighty abstinence and the fire of prayer, thou didst receive divine illumination, thou didst cause the grace of the Trinity to abide in thee, and becamest wholly radiant, emitting rays of healing, beholding things to come, as did Elisha of old, sundering the bonds of barrenness, driving away hordes of demons with the power of the divine Spirit, and beseeching Him, that He grant peace and great mercy to the whole world.

**O** venerable father, most honored Theodore, thou sun who hast illumined the earth with thy works and countless signs, precious gift given to Christ God, excellent foundation of the priesthood, model of monastics, confirmation of those who have recourse to thee with faith, precious stone, house of the Trinity, bowl pouring forth an abyss of healings: pray thou ever to Christ, that He grant to the whole world peace and great mercy.

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

**T**o whom hast thou likened thyself, O my soul, ever excelling in what is worse and mindlessly adding manifold stripes to thy wounds, giving no thought that thou wilt become wounded thy whole body over, or that the Judge is approaching, before Whom thou wilt have to stand to receive sentence and retribution for thy deeds? Yet, turning, fall down before the Virgin, crying: O Mistress, O Mistress, disdain not me who have angered the right merciful God Who was born of thee for the salvation of men and was crucified in the flesh!

**Stavrotheotokion:** When thou didst behold suspended upon the Tree the unplanted Cluster of grapes which, like a vine, thou didst produce, His divine side pierced by a spear, thou didst say: "What is this, O my Son and God? How is it that Thou Who healest all infirmities and sufferings dost endure suffering, though in Thy divine nature Thou art dispassionate? How hath the ungrateful people recompensed Thee for Thy good works, O Benefactor?" the all-pure one cried out. Pray thou unceasingly, that by His sufferings He free me from the passions, that I may glorify thee.

**Troparion, in Tone II:**

**K**nown to be sanctified from thine earliest infancy, and shown to be full of grace, thou didst illumine the world with miracles, and didst drive away a multitude of the demons, O sacred minister Theodore; wherefore, pray thou to the Lord in our behalf.

## AT MATINS

Canon of the holy hierarch, the composition of Joseph, in Tone IV:

### ODE I

**Irmos:** Let us chant unto God our Deliverer, Who of old guided Israel fleeing from the slavery of Pharaoh, and fed them in the wilderness, for He hath been glorified.

The noetic Sun showed thee forth, O allwise one, as a divinely radiant star of the firmament of the Church ever emitting rays of miracles and destroying the darkness of the passions.

The Creator, sanctifying thee from thy mother's womb, as He did Jeremiah of old, O venerable father Theodore, made thee a right useful vessel of the Spirit, who drivest away evil spirits.

With the sweat of thine ascetic endeavor thou didst quench the flame of the passions, O Theodore, and with the rain of thy prayers thou didst pour forth streams of miracles, manifestly extinguishing the burning heat of ailments.

**Theotokion:** From thy womb did the uncultivated Cluster of grapes spring forth, O pure Virgin Mother, exuding the sweetness of remission and the gladness of immortality for those rendered foolish by the drunkenness of evils.

### ODE III

**Irmos:** O Lord Who dost establish the thunder and formest the wind: make me steadfast, that I may hymn Thee in truth and do Thy will; for none is as holy as Thee, O our God.

How wondrous is thy life, O divinely wise and most glorious Theodore, how awesome thy miracles, how exalted are thy union with God, thy yearning and unhindered ascent!

Thou didst avert the assault of the passions by surrendering to pain, O all-blessed Theodore, and didst set at nought the wicked pursuit of the demons by the might of the All-holy Spirit.

Having recourse to thy precious shrine, hymning thee, O Theodore, we draw forth therefrom treasures of healing, depths of miracles and abundant gifts.

**Theotokion:** In thee, O Virgin, are the laws of nature renewed; for in manner transcending nature and past recounting thou gavest birth to the Creator and Master. Him do thou earnestly beseech, that He save our souls.

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

Given by God to men as the namesake of gifts for deliverance from many ailments, thou didst work miracles, healing every disease and infirmity, and driving away hordes of demons by thy word alone. Wherefore, having worthily shepherded the Church of Christ, thou becamest a dweller with the apostles. O holy hierarch Theodore, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

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

**H**aving fallen into the most subtle temptations of enemies, visible and invisible, stuck fast in the tempest of my countless offenses, I flee to the haven of thy goodness, O pure one, as to my fervent assistance and protection. Wherefore, O all-pure one, do thou earnestly entreat Him Who became 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 our offenses unto us who hymn thy glory as is meet.

**Stavrotheotokion:** **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the loving-kindness of Thy mercy. O longsuffering Lord, Thou abyss and inexhaustible well-spring of mercy, take pity and grant remission of transgressions unto those who hymn Thy divine sufferings with faith!"

**ODE IV**

**Irmos: I heard report of Thee, O God, and I was afraid; I understood Thy works, O Lord, and I was filled with awe, for the earth is full of Thy praise.**

**A**s a torrent manifestly full of divine waters, O father Theodore, thou givest drink to the whole Church with the gifts of the Spirit.

**T**hou didst choke the enemy with the cords of thy pangs, O all-blessed Theodore, and didst destroy his wicked armies with the sword of thy prayers.

**M**editating on the law of God, by the springs of abstinence thou didst grow a divine tree, bringing forth the goodly fruit of virtuous works.

**Theotokion:** **T**hou wast shown to be blessed by all generations, giving birth to Christ Who maketh blessed those who labor for Him, O pure Virgin Mother and Mistress.

**ODE V**

**Irmos: Shine forth upon me the light of Thy precepts, O Lord, for my spirit riseth early unto Thee and hymneth Thee: for Thou art our God, and I flee to Thee, O King of peace.**

**T**he timeless Light hath shown thee to be an ever-burning candle and an inextinguishable lamp for those stuck fast in the gloom of the passions and the darkness of many sins, O Theodore.

**F**rom earliest childhood thou didst have the martyr George guiding thee to the path of good, and thou didst emulate him with all zeal and love for the Lord, O venerable father.

**T**hou didst have immaculate abstinence, impeccable patience, faith, hope and humility, love and superhuman endurance; wherefore, thou hast acquired surpassing grace from God.

**Theotokion:** **W**ith the sprinkling of thy mercy, O all-pure one, give drink to my mind, which hath withered away through the flame of sin, and light thou the lamp of my heart, which hath gone out, O portal of the Light.

### **ODE VI**

**Irmos:** **T**he tempest of evil thoughts, having overtaken me, doth drag me down into the abyss of my countless sins; but, going before me, O good Helmsman, govern me and save me, as Thou didst the Prophet Jonah.

**T**hou didst shake off the grief of mortals and didst direct all thy desire toward the Master, delighting in His beauty and the splendors which proceed therefrom.

**D**rinking from a spring, thou didst cause the darkness of sin to dissolve, O father, and standing in the midst of the winds, thou didst endure their assaults like an incorporeal being, warmed by divine grace.

**A**pproaching thy sacred shrine, we who honor thee with love are filled with the sweet fragrance of divine understanding, O wonderworking hierarch, and we are delivered from the foul stench of the passions, O venerable father.

**Theotokion:** **T**he threefold billows of the passions beat upon me, and the abyss of despondency assaileth my heart. O Virgin who gavest birth to Christ the Helmsman and Savior, deliver and save me by thy supplications.

**Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":**

**M**ounting upon the virtues as upon a fiery chariot O God-bearer, thou didst ascend to the heavenly abodes. Thou didst dwell like an angel with men, and as a man thou joinest chorus with the angels. Wherefore, thou hast been shown to be a divine receptacle of miracles, O venerable Theodore.

### **ODE VII**

**Irmos:** **T**he 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!**

**A**s a true holy hierarch thou didst offer up in the Spirit the un-bloody sacrifice, and by the mortification of the passions, O all-blessed one, thou didst with faith offer thyself to the Master as a sacrifice of sweet savor.

**T**hou didst quench the fire of pleasures with the sweat of ascetic endeavor, and like Elijah, O wonder-worker, by thy prayers thou didst end the drought with showers of rain, opening the closed heavens by thy supplications.

**S**anctified from childhood, with the boldness of thy prayers, thou didst cause the wombs of the barren to bear many children, didst give sight to the blind, and didst enable the lame to walk, O thrice-blessed Theodore.

**Theotokion:** **G**od chose thee, the beauty of Jacob, and made His abode within thee; and He preserved thee a virgin after giving birth, as thou wast before birthgiving, O Virgin Theotokos.

### **ODE VIII**

**Irmos:** **O** earth and all that is therein, O ye seas and every shower and dew, ye heavens of heavens, light and darkness, frost and burning heat, ye children of men and priests: bless ye the Lord, praise and exalt Him supremely forever!

**H**aving established the ascents of thy soul upon the rock of patience, thou wast not overwhelmed by the assaults of the adversary, nor wast thou shaken by the attacks of the enemy; but thou hast hastened up to the heights of heaven, praying for those who honor thee in faith.

**A** stream of all manner of healings issueth forth from thy shrine: it washeth away the defilements of the passions, cleanseth away the mire of evils, O Theodore, and giveth drink to the hearts of all the faithful who honor thee with love.

**L**et the great Theodore now be praised: the namesake of divine gifts, the initiate of the mysteries of Christ, the adornment of fasters, the beauty of priests, the well-spring of miracles, the precious phial of the Spirit.

**Theotokion:** **T**he sacred voices of the prophets proclaim thee in images as the door, the mountain, the tabernacle, the holy land, the cloud of the Light, from whence the Sun, Christ the Bestower of light, hath shone forth upon those in darkness and shadow, O Virgin.

### **ODE IX**

**Irmos:** **F**or He Who is mighty hath magnified me; and holy is His name. And His mercy is on those who fear Him, throughout all generations.

**L**ike the dawn, like the radiant day hath thy feast appeared, enlightening the hearts of us who with faith praise thine honored pangs, O father Theodore.

**A**s a converser with the angels, the apostles, martyrs, the venerable, the righteous and the holy hierarchs, O father, in the heavens thou dost ever entreat Christ in our behalf.

**T**he day of salvation, the feast of gladness hath come! Let us hasten, O ye faithful, purifying our souls, for the holy hierarch Theodore doth summon us.

**Theotokion:** **A**wesome is thy birthgiving, O Theotokos, Mother of Christ! Wherefore, we call thee blessed, O pure one, and we, the generations of generations, glorify thee with honor forever. Amen.

**THE 23<sup>rd</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY & GLORIOUS GREAT MARTYR & WONDER-**  
**WORKER GEORGE THE VICTORIOUS**  
**AT LITTLE VESPERS**

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

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

**T**he springtime of truth hath arrived in splendor \* and reneweth creation \* with the pious knowledge of Christ the Bestower of life; \* wherefore, the athlete of the Lord, \* manifestly enlightened in mind, \* trampled the machinations of the enemy underfoot. *(Twice)*

**W**aging war for the King of the ages, O allwise one, \* thou didst cast down all the legions of the iniquitous, \* O thrice-blessed George, \* and wast shown to be a steadfast athlete \* through the grace given thee by God, O wonderworker; \* wherefore, pray thou that we be saved.

**T**hou bestowest streams of healing \* upon those who have recourse to thee, O thrice-blessed George; \* and thou art the helper of the souls and bodies \* of those who with fervent faith approach thy protection, \* O right wondrous martyr of Jesus, \* adornment of athletes.

Glory ..., in the same tone:

**R**ejoice and be glad, O George, thou warrior of the great King, for thou hast been well pleasing unto God, and, having spurned all earthly things hast received life eternal in the heavens; for thy body driveth away from men every ailment. For Christ, Whom thou didst love, doth glorify thee thereby, O blessed one.

Now & ever ..., Doxasticon from the Pentecostarion.

At the Aposticha, these stichera, in Tone IV:

**O** all ye nations, clap your hands! Shout unto God in jubilation, O ye who love the martyrs! For He ascended the Tree, and having descended into the tomb, overthrew Hades, and He raised up with Himself the dead, who cry to Him: Alleluia, alleluia, alleluia to Christ Who hath arisen!

**Stichos:** The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

**J**oining chorus together, let us offer the chanting of hymns unto Christ our Savior, for the valiant athlete, vanquishing the enemy oppressor, hath cast him down. Wherefore, we all chant unceasingly: Alleluia, alleluia, alleluia to Christ Who hath arisen!

**Stichos:** They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

**T**hou hast been shown to be the beauty of the martyrs and the glory of the righteous, O crown-bearing George; for, having trampled down to the ground the mindlessness of the enemy with courage of mind and wisdom of soul, thou criest with us: Alleluia, alleluia, alleluia to Christ Who hath arisen!

*Glory ..., in the same tone:*

**C**ome, ye who love the martyrs, let us offer the chanting of hymns to Christ Who hath risen from the tomb; for today the noetic springtime hath shone forth for us, producing spiritual flowers, the universal commemoration of the wise great martyr George. And honoring him as is meet, we receive fountains of healing. Let us now entreat him, that he unceasingly pray to Christ the Savior, that He grant peace to the whole world and great mercy to our souls.

*Now & ever ..., Doxasticon from the Pentecostarion.*

*Troparion, in Tone IV:*

**W**ith faith thou didst fight the good fight, O athlete of Christ, didst denounce the ungodliness of the tyrants and didst offer thyself to God as a right acceptable sacrifice. Wherefore, thou hast received a crown of victory, O holy one, and by thy supplications dost bestow the forgiveness of transgressions upon all.

*Glory ..., Now & ever ..., Troparion from the Pentecostarion.*

## AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon. On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion; and 5 for the great martyr, in Tone IV:

**A**s one valiant among the martyrs, \* O passion-bearer George, \* assembling today, we praise thee; \* for, having finished the race, \* thou didst keep the Faith, \* and hast received from God a crown for thy victory. \* Him do thou entreat, \* that those who celebrate thy most honored memory with faith \* be delivered from corruption and misfortunes.

**I**n the same melody: Trusting with steadfast mind, \* thou didst voluntarily launch thyself forth \* unto the struggle, \* like a lion, O glorious one, \* disdaining the body \* as a thing which would become corrupt; \* and thou didst take care for thine incorruptible soul, \* O wise George, \* and wast burned by multifarious torments, \* like gold seven times purified.

**T**hou didst suffer for the Savior, O glorious one, \* voluntarily emulating His death by thy death, \* and thou reignest with Him in splendor, \* arrayed in a robe dyed bright purple in thy blood, \* adorned with the scepter of thy sufferings, \* magnificent in the crown of victory \* time without end, \* O great martyr George.

**A**rmed with the breast-plate of Faith, \* the shield of grace \* and the spear of the Cross, \* thou wast invincible to the adversaries, O George; \* and having vanquished the hordes of the demons \* as a divine champion, \* thou joinest chorus with the angels, \* and, invoked by the faithful, \* dost help, sanctify and save them.

**W**e know thee to be a star of surpassing radiance, \* shining like the sun \* in the firmament of heaven, \* as lustrous as a pearl of great price, \* as a precious stone; \* and even amid our tribulations we glorify thee \* as a child of the day, \* one valiant among the martyrs, \* a champion of the faithful \* who celebrate thy memory, O victorious George.

### Glory ..., in Tone VI:

**T**hou didst live thy life in accordance with thy name, O warrior George, for, taking the Cross of Christ upon thy shoulder, thou didst till well the earth made hard by the deception of the devil; and, uprooting the worship of idols as though it were thorns, thou didst plant the vine of the Orthodox Faith. Wherefore, thou pourest forth healings upon the faithful throughout the whole world, and hast been shown to be a righteous husbandman of the Trinity. Pray thou, we beseech thee, for peace for the world and the salvation of our souls.

**Now & ever ..., Doxasticon from the Pentecostarion.**

Entrance. Prokimenon of the day. 3 Readings:

**A READING FROM THE PROPHECY OF ISAIAH**

**T**hus 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**

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

**A READING FROM THE WISDOM OF SOLOMON**

**T**hough 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 this in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litia, the sticheron of the temple, and these stichera of the great martyr:

**The composition of Anatolius, in Tone I:** In his glorious suffering the splendid champion George gladdened the hosts on high, and, rejoicing with them now, he hath moved the faithful on earth to hold festival and celebrate with us, and as a servant of Christ he hath come unto us who have assembled for his sake. Wherefore, let us honor as is meet him who prayeth unceasingly to the God of all, that He grant us great mercy.

**H**aving wrought higher things by thy valiant sufferings, thou didst bring to Christ the fruits of thy labors, O all-blessed martyr George; and having confirmed thy desire with faith and rejected fear through hope, thou didst acquire heavenly love, O all-lauded one. Wherefore, as thou hast boldness, by thy right acceptable entreaties ask peace for our souls, cleansing of sins, and great mercy.

**In Tone IV: Spec. Mel.: "Come, ye councils of the faithful ...":**

**C**ome, let us keep festival! For today the all-radiant memory of the passion-bearer George hath appeared, and, shining with the virtues, he invisibly enlighteneth our hearts. Wherefore, chanting with oneness of mind, let us say: Rejoice, O warrior of Christ the great King! Rejoice, O all-radiant boast of the Faith! Rejoice, O most splendid one who art all-rich! Entreat the Master of all, Christ our God, in our behalf, O all-blessed one, that He save our souls, and that we be preserved from the temptations of the evil one.

**Glory ..., the composition of Theophanes, in Tone V:**

**S**pring hath arrived! Come, let us delight therein! The resurrection of Christ hath shone forth! Come, let us be glad! The memorial of the passion-bearer hath been shown forth, illumining the faithful! Wherefore, come, O ye who love the feasts of the Church, and let us mystically celebrate it! For, lo! having shown forth courage against the tyrants as a valiant warrior, he put them to shame, as an emulator of the suffering of Christ the Savior; and he did not spare his vessel of clay, but stripped it naked, altering it by tortures. To him let us cry out: O passion-bearer, pray thou, that our souls be saved.

**Now & ever ..., Doxasticon from the Pentecostarion.**

**At the Aposticha, these stichera, in Tone IV:**

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

**W**ith psalms and hymns \* the people praise \* thy glorious memory, O George; \* for it hath shone forth as magnificent and radiant, \* adorned with glory and grace. \* Wherefore, the ranks of the angels now leap up, \* and the martyrs and apostles praise \* the suffering of thy struggles, O martyr, \* and they hymn Christ God our Savior, \* Who hath glorified thee. \* Him do thou beseech, \* that He save and enlighten our souls.

**Stichos:** The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

**C**lad in the armor of Christ, O George, \* thou wast found by those who sought thee not; \* for while thou wast burned with fire for Christ, \* mocking the ungodly savagery \* of the vain gods \* thou didst then cry aloud to the iniquitous: \* "I do battle for Christ my King! \* Neither wild beasts, nor the wheels of torture, nor any other torment \* will ever be able to separate me \* from the love of my Christ!" \* Him do thou entreat, \* that He save and enlighten our souls.

**Stichos:** They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

**P**aying no heed to the multifarious vessels, \* the divers tortures \* and the terrible implements, \* O crown-bearer George, \* thou didst finish the race of piety as a martyr. \* Wherefore, we crown thine all-radiant memory \* with flowers of hymnody, \* and kiss thy precious relics with faith. \* And as thou standest before the throne of the Master, \* Christ our God, \* cease thou never to pray \* that He save and enlighten our souls.

**Glory ..., the composition of the Studite, in the same tone:**

**O** brethren, let us spiritually praise the patience of the noetic diamond, the glorious martyr George, whom they burned for Christ's sake, smote with tribulations and afflicted with torments, laying waste by divers tortures to his body, which by nature was corruptible: for his desire overcame his nature, forcing it by death to pass over to Christ God, the Savior of our souls, Whom He desired.

**Now & ever ..., Doxasticon from the Pentecostarion.**

**After the blessing of the loaves, this Troparion, in Tone IV:**

**A**s a liberator of captives, a helper of the poor, and a physician of the infirm, O champion of kings, victorious great martyr George, entreat Christ God, that our souls be saved. (Twice)

**And "Rejoice, O Virgin Theotokos ...", once. And the rest.**

## AT MATINS

At "God is the Lord ...", the troparion from the Pentecostarion, twice;  
Glory ..., that of the martyr, in Tone IV:

**A**s a liberator of captives, a helper of the poor, and a physician of the infirm, O champion of kings, victorious great martyr George, entreat Christ God, that our souls be saved.

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

After the first chanting of the Psalter, the Sedalion from the Pentecostarion;

Glory ..., Now & ever ..., the same Sedalion is repeated.

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

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

**B**ehold! the springtime of grace hath shone forth, and the resurrection of Christ hath illumined all! And with Him He now raiseth up the martyr George. Come ye all, and, bearing lamps in godliness, let us splendidly celebrate the most festival and radiant day!

Glory ..., Another Sedalion, in the same tone:

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

**D**isdaining the army which was on the earth, O martyr, thou didst desire the glory which is in the heavens, and thou didst endure pangs and a violent death. Wherefore, we celebrate thy most holy memory today, offering praise unto Christ, O all-blessed George.

Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

**F**leeing with love to thy goodness, we all entreat thee, the Mother of God, who wast truly shown to be a virgin even after giving birth; for thee do we sinners have as an intercessor, and we have acquired thee, the only most immaculate one, as our salvation in the midst of perils.

**Polyeleos, and this magnification:** We magnify thee, O holy and victorious great martyr George, 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 III:

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

**A**fire with the burning love of the Master, with manly mind thou didst cast down the treasures of falsehood, confessing Christ before the tribunal, O most blessed and victorious George. O all-glorious martyr, entreat Christ God, that He grant us great mercy.

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

Zealously cultivating the seed of the divine commandments, thou didst piously distribute all thy wealth to the poor, receiving in its stead the glory of Christ, O all-glorious one. Wherefore, full of hope, thou didst go forth to the struggle and to mighty pangs, O martyr George, and earnest to partake of dispassionate suffering and the resurrection: Sharing in the kingdom of God, pray thou now in our behalf.

Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

○ Virgin Theotokos, who alone art pure, alone art blessed, we have come to know the Word of the Father, Christ our God, Who became incarnate of thee. Wherefore, hymning thee without ceasing, we magnify thee.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, §63 [12: 2-12]

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. Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

After Psalm 50, this sticheron, in Tone VI:

Today the whole world is enlightened by the rays of the passion-bearer. The Church of Christ, adorned with flowers, crieth out to thee, O George: O favorite of Christ and fervent helper, cease thou never to pray for thy servants.

Canon from the Pentecostarion, with 6 troparia, including its Irmos; and two canons of the great martyr, with 8 troparia.

### ODE I

Canon I of the great martyr, the composition of Theophanes, in Tone II:

**Irmos: Once, almighty power overwhelmed Pharaoh's whole army in the deep; and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.**

Standing, most radiant, before the precious throne of Him Who hath dominion over all, by thy supplications and intercessions preserve those who call upon thee with fervent faith and love, O martyr of Christ, crown-bearer George.

Thou wast a noble field of Christ, O George, cultivated by the acts of thy martyrdom, and the Judge of the contest hath laid thee up in the treasuries of heaven as all-glorious riches, in that thou didst contend most excellently.

Called to struggles, O George, thou didst strive steadfastly and with endurance, O all-blessed George, and having cast down the bold array of the tyrants, thou hast become an advocate for all who call upon thee.

Thou hast now received the blessed life which is hidden in Christ, for which thou didst contend, even to the shedding of thy blood, O George. Pray thou, that those who hymn thee be saved from every evil circumstances, O passion-bearer.

**Theotokion:** Thou wast a noetic heaven, O Mother of God, containing within thy womb the heavenly Word by Whom all things-heaven and earth, and those things that are above them-came into being. Wherefore, pray thou with boldness, that He save those who hymn thee.

Canon II of the great martyr, the composition of Cosmas, in Tone IV:

**Irmos: The people of Israel, having fled across the watery deep of the Red Sea with dryshod feet, beholding the mounted captains of the enemy drowned therein, sang with gladness: Let us chant unto our God, for He hath been glorified!**

Thou hast finished the course of sacred sufferings, and, arriving in the heaven, hast been shown to be an incorrupt crown-bearer, O George, revealing thyself to be a right flourishing traveler; and thou joinest chorus with the angels, chanting: Let us sing unto our God, for He hath been glorified! (Twice)

**While** thou wast still in pain, thou wast shown to the heavenly choirs of the incorporeal beings to pour forth a torrent of blessings, O George, and didst amaze the ranks of mortals with thy divine sufferings. And dancing with them, thou criest out: Let us sing unto our God, for He hath been glorified!

**Theotokion:** The staff of Aaron which budded forth prefigured thee, the all-pure one from the root of Jesse, who for the world produced a Flower: God incarnate. Cease thou never to entreat Him in behalf of us who flee to thee, O Ever-virgin.

**Katavasia: The Irmoi of the canon of Pascha**

### **ODE III**

#### **Canon I**

**Irmos:** The desert, the barren Church of the nations, blossomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

**Resplendent** in the crown of suffering, O glorious and blessed one, entreat God our Deliverer, that He deliver from all necessity those who piously call upon thee.

**Illumined** with rich effulgence, O all-wise one, from us who praise thee with faith drive far away dark grief and the gloom of the passions.

**Made** steadfast by hope and love, and fortified by faith, O George, strengthened by the power of Christ thou didst cast down the falsehood of the idols.

**Theotokion:** O all-pure one, thou gavest birth in the flesh to the Incorporeal One Who hath enlightened the ends of the earth, and Who before all things is equally unoriginate with the Father. Wherefore, we the faithful honor thee, the Theotokos.

#### **Canon II**

**Irmos:** Like 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!

**Thou** didst quietly distribute thy wealth to the poor, O George, and, having anointed thyself with the oil of love as an athlete, thou didst with body and soul vanquish the tyrant. **(Twice)**

**Made** steadfast by grace, and consumed with the fire of zeal, thou wast not visible to those who interrogated thee, nor wast thou found by those who sought thee, O George, being angered for Christ's sake at the falsehood of the idols.

**Theotokion:** As thou bearest in thine arms and feedest at thy breast Him Who feedeth every creature, O Theotokos Mary, worshiping Him we proclaim: Pray thou to Him, O pure one, in behalf of us all!

Kontakion & Ikos from the Pentecostarion.

Sedalion of the great martyr, in Tone VIII:

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

**M**anfully contending in every manner of piety, O martyr, casting down the falsehood of impiety thou didst trample the arrogance of the enemy underfoot; and ever burning with divine desire, thou didst quench the ungodly savagery of the tyrants. Wherefore, thou hast fittingly received a crown as the reward for thy torments, and grantest healings unto those who have recourse to thee with faith. O passion-bearer George, entreat Christ God, that He grant remission of offenses unto those who celebrate thy holy memory with love.

Glory ..., this Sedalion in the same tone & melody:

**H**aving distributed thine earthly riches to the poor on earth, O wise martyr, through thy labors thou hast inherited heavenly riches; for, armed with the precious Cross as with a breast-plate, thou didst thereby put the arrogance of the tyrants to shame. Wherefore, by thy supplications thou grantest divine gifts and the benefactions of healings unto those who petition thee. O passion-bearer George, entreat Christ God, that He grant remission of transgressions unto those who celebrate thy holy memory with love.

Now & ever ..., the Sedalion from the Pentecostarion.

## ODE IV

### Canon I

**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!**

**O** all-blessed George, we hymn thy struggles, whereby thou didst break asunder the worship of the idols; and thou didst set at nought all the falsehood of the demons, O all-glorious one.

**Still** thou the turbulence of perils and misfortunes, O right wondrous one, and dispel from those who hymn thee as a warrior of Christ every evil assault of the demons.

**Thou** hast shone forth like a radiant star, O George, driving away dark falsehood with valor of spirit and steadfastness of faith, and saving those who hymn thee.

**Theotokion:** **O** Virgin, thou gavest birth to Him Who is in essence salvation, saving man in the richness of His goodness and his essential kindness, and restoring His image which had become corrupt.

## Canon II

**Irmos:** **I** have heard, O Christ, truly all-glorious report of Thee, how Thou, being God immortal, didst assume the likeness of mortal men, yet didst remain what Thou wast. Wherefore, I glorify Thy power.

The utterance of the words of thy wisdom, which transcended the human mind, struck the tyrants with awe before their tribunal, O George, and Christ God was acknowledged by those who knew Him not.

With the word of the faith of Christ, O allwise George, thou didst demolish the philosophers' weaving of vile myths, and thou didst mock their gods as passion-ridden creatures, O champion of the Trinity.

The tyrants who heard the report of thy words were put to shame, for, mocking their gods, thou didst show them to be objects of derision, preaching Christ God, Who was crucified in the flesh and hath abolished soul-destroying falsehood.

**Theotokion:** We glorify thee, O all-pure one, the only Theotokos, the true Ever-virgin, whom the bush which was mingled with fire without being consumed prefigured for Moses the God-beholder.

## ODE V

### Canon I

**Irmos:** O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

As thou hast the boldness of a martyr before the Master, earnestly beseech salvation for those who hymn thee, doing away with their spiritual ailments by thine entreaties, O passion-bearing martyr, all-blessed George.

As thou joinest chorus with the choirs of angels and martyrs, O crown-bearer, and sharest in immortal and blessed glory, rescue those who have recourse to thy protection from threefold waves and tempest.

Deliver us from all necessity, O Christ, in that Thou art merciful, dispelling the multifarious turmoil of sin and misfortune, and accepting the supplications of George Thy favorite.

**Theotokion:** Thou didst repay the debt of our first mother Eve, O Mother of God; for thou didst wrap in flesh the Savior of the world Who was born of thee. Wherefore, we all call thee blessed, O joyous and most immaculate Virgin.

## Canon II

**Irmos:** Send down upon us Thine enlightenment, Lord, and free us from the gloom of transgressions, O Good One, granting us Thy peace.

**W**restling like an athlete and manfully contending against the causes of divers deceptions, O George, naked to the world thou didst strip away the might of the cruel prince of this world. Twice

**P**rotected by the weapon of the Cross, O George, with the hope of faith and mighty love thou didst blunt the sharp edges of all the weaponry of the cruel adversary.

**Theotokion:** **T**he womb of the virgin put to shame the understanding of the tyrants; for a child received the deadly sting of an adder in his hand, but George, casting down the prideful one who fell away from God, hath humbled him beneath the feet of the faithful.

## 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!**

**T**ranscending nature, recounting and understanding are the brave deeds of thy valor, which are unceasingly hymned, O all-blessed martyr George.

**I**n that thou art a converser with the army of heaven, and beholdest the revelation of God insofar as thou canst attain thereto, O blessed one, save those who honor thee with faith.

**I**nclining toward God in every way, and receiving the effulgence of miracles, O all-blessed George, thou dost distribute gifts to those in need.

**Theotokion:** **I** flee now to thee, O all-pure one. Save and preserve me by the supplications; for thou canst do all things whatsoever thou desirest, in that thou art the Mother of the Almighty.

### Canon II

**Irmos:** **Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!**

**T**hou didst cry out to the Creator with boldness, O George: "Give not thy servant over to the iniquitous, but grant me the strength to destroy their arrogance!"

**S**corned the vessels of the torturers, O George, of thine own will thou didst manfully hasten to the contest, and hast been crowned by Christ God with the honors of victory.

**T**he deceitful tyrants, their threats turned to wonder during the testing of thy virtue, O George, marveled at Christ, the Bestower of life, Whom thou didst preach.

**Theotokion:** Of old the serpent deceived me and made me subject to death through my first mother Eve; but now, O pure one, He Who created me hath through thee called me back from corruption.

**Kontakion of the great martyr, in Tone IV:**

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

**H**aving been cultivated by God, thou didst show thyself to be a most honorable husbandman of piety, gathering to thyself the sheaves of the virtues; for, having sown in tears, thou reapest in gladness, and having suffered in the shedding of thy blood, thou hast received Christ. And by thy supplications, O holy one, thou grantest forgiveness of transgressions unto all.

**I**kos: Desiring Christ the King, Who laid down His life for the life of the world, the warrior hastened to die for Him, and, possessing great and divine zeal in his heart, he brought himself to Him. With faith, then, let us all hymn the divine George as a fervent intercessor, a glorious servant of Christ, who manifestly emulated his Master and respondeth to everyone who approacheth him; for he doth ever hasten to entreat the Savior, that He grant forgiveness of offenses unto all.

## **ODE VII**

### **Canon I**

**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.

**E**mulating thy Master, O glorious martyr, thou didst willingly hasten to the struggle, and having received the victory hast become the guardian of the Church of Christ. Do thou ever preserve it by thine intercession.

**A**s an invincible martyr, as an athlete, as an unvanquished champion of the Faith, O allwise George, be thou now an unshakable pillar for those who praise thee, protecting them by thy supplications.

**H**aving wisely cultivated the divine seed, thou hast multiplied it, watering it with the torrents of thy blood, with the urgency of thy pangs and divers wounds, whereby thou didst put down the savagery of the tyrants.

**Theotokion:** Thou didst remain a virgin even after giving birth, for thou gavest birth to God Who feedeth all creatures in His ineffable mercy, and Who in His great loving-kindness became man, O pure one. Him do thou entreat, that our souls be saved.

### **Canon II**

**Irmos:** Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

Seeing the falsehood of idolatry prevailing, O George, burning with the zeal of piety thou didst give thyself over to struggles.

Thou wast shown to preach the persecuted Faith, O George, and, denouncing the darkness of falsehood, thou didst say: O God of our fathers, blessed art Thou!

Thou didst cut off falsehood at the root, didst cultivate great faith by piety, O George, and didst rejoice, saying: O God of our fathers, blessed art Thou!

**Theotokion:** Thou art more exalted than all creatures, O Theotokos, in that thou gavest birth to the Creator and Lord. Wherefore, I cry to thee: O blessed one, the Lord of hosts is with thee!

## ODE VIII

### Canon I

**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!

By thy supplications, O crown-bearer George, bring a halt to the torrent of cruel sufferings and misfortunes, tumultuous evil circumstances, attacks of pain, the wiles of the demons and the assaults of the ungodly.

Wholly illumined with purity by the light of the Trinity, O blessed dweller in heaven, as an invincible martyr, a champion of piety and a divinely crowned victor, by thy supplications save those who honor thee.

Adorned in every way with the noetic crown and diadem of the kingdom, dignified with a scepter and arrayed in a royal robe empurpled in thy blood, O blessed one, thou reignest with the King of hosts.

**Theotokion:** O Virgin Mother, thou gavest birth to Him Who was begotten timelessly of the Father, Who shone forth before time began and hath created all things, visible and invisible. Wherefore, we and all nations glorify thee, the Theotokos

### Canon II

**Irmos:** Rejoicing in their condemnation by the tyrant for not worshiping all his abominable gods, but only the living God, the children braved the fire; and, bedewed by the Angel, they chanted the hymn: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Strengthened by the Spirit, thou didst spurn the instruments of pain, for thou wouldst not offer praise to deaf idols, but only to Christ God, having acquired roving faith in Him, O George; and thou didst say: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Seeking after no transitory beauty, rejoicing in the hope of divine life, O George, thou didst undergo divers afflictions; and paying no heed to thy terrible dismemberment, with steadfastness of soul thou didst say: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Seeing thy body cut apart by instruments of bronze and dismembered limb by limb with sharp knives, alive in spirit thou didst say: "These present tortures are for the glory which is to come, O ye unworthy! Hymn the Lord, all ye works, and exalt Him supremely for all ages!"

**Theotokion:** The Lord of all, Who formed thee from the rib of Adam, became incarnate of thy virginity; and, hymning Him, we cry: All ye works, bless and hymn the Lord, and exalt Him supremely for all ages!

## ODE IX

### Canon I

**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.

Unceasingly entreat the Lord for us who hymn thee, O blessed one, as a martyr of Christ who vanquished the tyrant, as an expeller of evils spirits, a tireless guardian, a helper unashamed.

The Master of all hath richly rewarded thee for thy sufferings, O thrice-blessed one; and, standing before him with the boldness of a martyr, preserve those who call upon thee with gladness.

The earth covered thee, but heaven received thee and manifestly opened unto thee the gates of paradise, O athlete; and joyously dancing and leaping up therein, by thy supplications preserve those who hymn thee with faith.

**Theotokion:** The tabernacle of the witness, wherein were the tablets of the law, the jar of manna and the golden ark, prefigured thee, O all-pure one; for like it, O Theotokos, thou didst contain the unoriginate Word, incarnate, in thy womb.

### Canon II

**Irmos:** Thee who, though born of mortal parents, gavest birth to the Creator, O pure Theotokos our boast, do we magnify as the one who hath dominion over creation.

Priests hymn, kings praise and the people utter laudation to thy sufferings, O martyr George; wherefore, we all call thee blessed. (Twice)

All the hosts of heaven hymned thy struggles; for, sacrificing thyself, thou wast well pleasing to God, O martyr George. Wherefore, we all call thee blessed.

**Theotokion:** Rejoice, O pure Theotokos our boast, who sprang forth from mortal parents and gavest birth to the Creator! Thee do we magnify as her who hath dominion over creation.

**Exapostilarion: Spec. Mel.: "As the disciples watched ...":**

Springtime hath shone forth upon us, the radiant and divine resurrection of the Master, sending us up from earth to the heavenly fold; and therewith doth the splendid memorial of the most glorious martyr George shine forth, which we radiantly celebrate, that we may be counted worthy to receive divine grace from Christ the Savior.

**Glory ..., Another Exapostilarion:  
Spec. Mel.: "O Light immutable ...":**

Like the brilliant sun thou dost illumine all creation with rays of miracles, O passion-bearer George. Wherefore, celebrating thy memory, we hymn Him Who arose from the tomb.

**Now & ever ..., Exapostilarion from the Pentecostarion.**

**On the Praises, 4 stichera of the martyr, in Tone II:**

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

Come, all ye who have celebrated the most festive, radiant and glorious resurrection, and let us again celebrate with splendor the festival of the martyr George, and let us crown him with flowers of the spring as one who is invincible, that through his entreaties we may receive deliverance from sorrows and transgressions.

As a living and animate wholeburnt offering and a right acceptable and all-pure sacrifice didst thou bring thyself wholly to Him Who gave thee thy whole life, O most blessed one. Wherefore, thou hast become a most fervent intercessor, rescuing from tempest all who hymn thee with faith, and call upon thee, O martyr George.

Having diligently cultivated the seed of the Word sown in thy pure heart, thou didst multiply it by the pangs of thy suffering, and, most wisely laid up in the granaries of heaven, thou hast found incorrupt delight. And enjoying it now, O blessed one, by thy supplications to God save those who hymn thee with faith.

O martyred athlete of Christ, by thine entreaties save those who find themselves amid violent dangers, delivering them from every evil circumstance, and dispelling from them the cruel grief which destroyeth souls; and ask thou grace and mercy for us, that, saved by thy supplications, rejoicing, we may all honor thine precious struggles, O George.

**Glory ..., in Tone II:**

**L**et the eye-lids of men assent to righteous things, said Solomon, for he who looketh to righteous things shall find mercy from Christ God, he foretold. And, readily heeding these things, O greatly patient George, thou didst follow the teachings of the Master, and, giving thyself over to the iniquitous, thou didst endure and didst revile the deceitful demands as abominable; for when thou didst surrender thy body out of love for the Creator, all thy members were cut off, and Belial, being utterly put to same, was wounded, beholding thee crowned with perfection. Wherefore, O athlete of Christ who dwellest in the courts of thy Lord with the hosts on high, pray thou, that our souls be saved.

**Now & ever ..., Doxasticon from the Pentecostarion.**

**Great Doxology. Trisagion through Our Father, Troparion of the martyr;**

**Glory ..., Now & ever ..., Troparion from the Pentecostarion.**

**Litanies and dismissal. First Hour.**

**Stichera chanted at the anointing, in Tone II:**

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

**D**isdaining all the things of life, O great George, thou universal luminary, thou didst lead thy soul only to the love of the one Master, didst manfully commit thyself to boundless torments and hast received the beautiful crown of victory. Wherefore, we beseech thee, O blessed one: Pray thou that all who hymn thee may be delivered from misfortunes.

**S**orrow and cruel grief, the threefold billows and tempests of life, bestorm me now, and I am assailed by the turbulence of evil passions. O blessed George, my great helper, standing forth, with thy protection ever help me who flee to thee with faith, that, saved, with joy of heart I may call thee blessed, O martyr.

**Glory ..., in Tone IV:**

**C**ome, ye councils of the faithful! Come, let us keep festival! For today the all-radiant memory of the passion-bearer George hath appeared, and, shining with the virtues, he invisibly enlighteneth our hearts. Wherefore, chanting with oneness of mind, let us say: Rejoice, O warrior of Christ the great King! Rejoice, O all-radiant boast of the Faith! Rejoice, O most splendid one who art all-rich! Entreat the Master of all, Christ our God, in our behalf, O all-blessed one, that He save our souls, and that we be preserved from the temptations of the evil one.

**Now & ever ..., Doxasticon from the Pentecostarion.**

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from the designated ode of the canon from the Pentecostarion; and 4 from Ode III of the canon of the great martyr.

**R**esplendent in the crown of suffering, O glorious and blessed one, entreat God our Deliverer that He deliver from all necessity those who piously call upon thee.

**I**llumined with rich effulgence, O all-wise one, from us who praise thee with faith drive far away dark grief and the gloom of the passions.

**M**ade steadfast by hope and love, and fortified by faith, O George, strengthened by the power of Christ thou didst cast down the falsehood of the idols.

**Theotokion:** **O** all-pure one, thou gavest birth in the flesh to the Incorporeal One Who hath enlightened the ends of the earth, and Who before all things is equally unoriginate with the Father. Wherefore, we, the faithful, honor thee, the Theotokos.

### Troparion, in Tone IV:

**W**ith faith thou didst fight the good fight, O athlete of Christ, didst denounce the ungodliness of the tyrants and didst offer thyself to God as a right acceptable sacrifice. Wherefore, thou hast received a crown of victory, O holy one, and by thy supplications dost bestow the forgiveness of transgressions upon all.

### Another Troparion, in Tone IV:

**A**s a liberator of captives, a helper of the poor, and a physician of the infirm, O champion of kings, victorious great martyr George, entreat Christ God, that our souls be saved.

### Kontakion of the great martyr:

**H**aving been cultivated by God, thou didst show thyself to be a most honorable husbandman of piety, gathering to thyself the sheaves of the virtues; for, having sown in tears, thou reapest in gladness, and having suffered in the shedding of thy blood, thou hast received Christ. And by thy supplications, O holy one, thou grantest forgiveness of transgressions unto all.

**Prokimenon from the Pentecostarion; and that of the martyr, 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 of the day, and that of the martyr:

## THE ACTS OF THE HOLY APOSTLES, § 29 [ACTS 12: 1-11]

In those days, Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron-gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

*Alleluia from the Pentecostarion, and that of the martyr, in Tone IV: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.*

*Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.*

*Gospel of the day, and that of the martyr:*

## THE GOSPEL ACCORDING TO ST. JOHN, § 52 [JN. 15: 17-16:2]

The Lord said to His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not

come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Communion Verse from the Pentecostarion, and that of the martyr: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

#### Note on the Service to St. George

The service of the great martyr George can fall between Great and Holy Friday and Thursday of the fifth week after Pascha, if it fall on Great Friday, Great Saturday, or Holy Pascha itself, the stichera, canon and the rest of the service are chanted on Monday of Bright Week, together with the service appointed for that day.

**THE 24<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY MARTYR SABBAS THE GENERAL**  
**AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone IV:  
Spec. Mel.: "As one valiant among the martyrs ...":

**T**hou wast an invincible commander, \* a valiant athlete, \* and a universal beacon, \* illumining the ends of the world with the dawning of thy miracles \* and dispelling the heavy darkness of the demons, \* O great Sabbas, \* thou adornment of martyrs, \* fellow citizen of the holy incorporeal ones, \* who prayest for our souls.

**I**ncarcerated in prisons, \* burned with fire, \* tortured with many torments, \* torn asunder upon a tree, \* afflicted with winter's cold, \* and unceasingly inflicted with frequent wounds, \* thou didst remain unshaken, O athlete, \* receiving with fervor \* a blessed end in the waters.

**A** comely youth wast thou, O thou who art most rich, \* ever marveled at by all; \* thou didst fearlessly set thyself apart \* for the labors of suffering, \* and with thy holy and great struggles \* didst raise up standards of victory against all enemies. \* Wherefore, O right wondrous one, \* we honor thee in praise.

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

**W**ith the outpourings of the all-holy Spirit \* bedew thou my thought, \* O thou who gavest birth to Christ, the Drop \* Who, by His compassions, \* hath washed away the infinitely countless iniquities of men. \* Dry up the well-spring of my passions, \* and, by thy supplications, \* do thou ever vouchsafe unto me \* a torrent of living nourishment.

**Stavrotheotokion:** **W**hen she saw Thee, the Lamb and Shepherd, \* upon the Tree, \* the ewe-lamb who gave Thee birth lamented \* and maternally exclaimed to Thee: \* "O my Son most desired, \* how is it that Thou art hanging upon the tree of the Cross, \* nailed by the iniquitous, \* and hast shed Thy blood, O Master?"

**Troparion, in Tone IV:**

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

**Or this troparion, in Tone V:**

**A**bandoning earthly rank and honor, O athlete, thou didst confess Christ God before the false and tyrannical emperors, and for His sake thou didst undergo many sufferings, O glorious one. Wherefore, splendidly adorned with the armies of heaven, thou hast been crowned with a most beautiful wreath of victory by the King Who reigneth over all. Standing before Him, O Sabbas, pray thou that He save our souls.

## AT MATINS

Canon of the martyr, 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 out of Egyptian bondage, for He hath been glorified.

Delivering our nature from the gates of hell, O Lord, Thou didst enclose it in everlasting habitations, and having slain death, Thou hast poured forth life.

Having forsaken an army on earth, O glorious Sabbas, for thy divine labors thou hast gloriously been numbered among the ranks and armies of heaven, glorifying Christ.

Invested with power from on high, O wise and all-glorious one, thou hast been shown to be steadfast against the enemy and invincible, courageously overcoming their prowess.

Ever-radiant, thou didst shine forth as a beacon amid the night of deception, righteously proclaiming Christ the Sun unto all and dispelling the darkness of ungodliness.

**Theotokion:** The Son of God Who was born of thee hath, by His resurrection unto life eternal, rescued from the underworld us who ever hymn thee, in that He is compassionate.

### ODE III

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

Laying low the power of the enemy and the dominion of death, Christ hath enlivened and strengthened our nature by His resurrection.

The fervent love of Christ, setting thee divinely afire, O all-wise one, separated thee from all mortal and corruptible things and showed thee to be an opponent of falsehood.

Recognizing the one Creator and Lord Who gave Himself as the deliverance of men, thou didst give thy blood for Him, O Sabbas, for the sake of future reward.

**Theotokion:** The tyranny of death came to an end and the treasures of hell were abolished by the resurrection of Him Who was born of thee, O all-pure one, and the treasures of life have been filled.

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

Shown to be an invincible commander, thou didst overcome the wiles of the barbarians, O glorious one; and, having suffered mightily, thou didst vanquish hordes of the invisible foe; wherefore, thou hast been crowned with a wreath of victory. O all-blessed Sabbas, pray thou fervently for us who hymn thee with faith.

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

After God it is to thy divine protection that I, the lowly, flee, O Theotokos, and falling down I pray: have mercy, O all-pure Mistress, for my sins have passed over my head, and I fear the torments and tremble. Make entreaty to thy Son, O pure one, that He may deliver me therefrom.

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

### ODE IV

**Irmos:** I have heard report of Thy dispensation, O Lord, and have glorified Thee, O Thou Who alone lovest mankind.

With the knife of thy true words thou didst valiantly cut through the webs of falsehood, O all-glorious Sabbas.

The flowering beauty of thy body hath truly revealed the divine magnificence of thy soul, O athlete.

With growing courage of soul and thy sufferings thou didst overcome the ancient foe, O glorious one.

**Theotokion:** Rescuing man from death as from a wild beast, O Virgin, thy Son hath translated him to life.

### 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.

By the burial of Thy flesh thou didst bury him who warreth against us, O Christ, and having as God emptied hell, by Thy resurrection Thou hast resurrected the dead who have glorified Thee.

Adorned with wisdom and beauty, thou didst recognize the Master of all creation; wherefore, having suffered for His sake, O Sabbas, thou hast been vouchsafed crowns.

Receiving the mystical gifts of Christ and adorned divinely with His abundant splendor, O glorious one, thou wast shown to be a beacon amid the world.

**Theotokion:** Rising from the dead, the Wellspring of life Who was incarnate of thee, O Theotokos, hath poured forth life upon human nature and hath, as God, given it to drink of the waters of immortality.

### 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!

**H**aving destroyed death by death, O Christ Who wast voluntarily reckoned as dead for our sake, thou didst give life to the dead and hast delivered them from the bonds of death.

**S**prinkled with the divine blood of Christ, O glorious Sabbas, thou didst depart from the defilement of idolatrous sacrifices, being clad in the light of grace.

**T**hou didst flee the winter of deception and at Christ's call didst reach the tranquil spring, whereby thou hast been enlightened, O all-glorious one.

**Theotokion:** **B**y His resurrection, O all-pure one, thy Son hath restored us who have become corrupt through transgressions and hath transported us to heaven, making us godlike through grace.

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

**S**hown to be an invincible athlete, thou didst overcome the wiles of the barbarians, O glorious one, and having contended most steadfastly, thou didst vanquish a multitude of the invisible foe. Wherefore, thou hast woven a wreath of victory. Entreat Christ, O most blessed Sabbas, in behalf us who honor thee with faith.

## **ODE VII**

**Irmos: W**hen the golden image was worshiped on the Plain of Dura, Thy three children spurned the ungodly command, and, cast into the midst of the fire, bedewed they chanted: **Blessed art Thou, O God of our fathers!**

**C**hrist, of His own will sleeping in the flesh as one dead in the tomb, hath awakened the dead who have been sleeping in Hades from ages past, and by His life-bearing resurrection hath raised them up who chant: Blessed is the God of our fathers!

**H**olding the sword of divine words like a knife, O wise one, thou didst pierce the hearts of the impious and wound the deceitful iniquities of the adversary; and thou didst cry out: Blessed is the God of our fathers!

**T**hough thou wast crippled by thine enemies, thou wast not shaken in soul nor cast down, for thou didst have Christ guiding thee and strengthening thee in steadfastness. To Him didst thou cry out and chant in thanksgiving, O Sabbas: Blessed is the God of our fathers!

**T**hou didst trample the dead foe under thy feet, O athlete, and didst take those deluded by him as plunder; and thou gavest them to the Master of all, and they cry out with understanding: Blessed is the God of our fathers!

**Theotokion: W**eak human nature, clothed in mighty strength at the resurrection of thine Offspring, O all-glorious Virgin, and arrayed with valor against death, doth glorify thee, the pure Mother of immortality and life.

## 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!

Having slain the originator of death by the death of Thy body, O Compassionate One, thou didst show him to all men as eternal death, thee do we exalt supremely, O Life and Incorruption!

Cleansed of all the mire of ungodliness and the worship of idols by the laver of baptism, O athlete Sabbas, in purity thou didst draw nigh to the Creator, showing manful endurance in thy contests.

Astonishing thy tormenters with thy mellifluous discourse and thy sweet gaze, O wise one, thou didst win victories over them and didst cry: Thee do we exalt supremely, O Lord, forever!

**Theotokion:** The Author of my life, confronting death in the flesh, slew it: And He hath given life to those who hymn thee with love, O Virgin, and exalt Him supremely forever.

## ODE IX

**Irmos:** God the Word, Who in His ineffable wisdom hath come from God to restore Adam who grievously fell into corruption through eating, and ineffably became incarnate of the holy Virgin for our sake, do we magnify in hymns, O ye faithful, with oneness of mind.

Having rent apart the womb of hell, O Compassionate One, Thou didst empty it, in that Thou art mighty, and Thou didst fill the heavenly world which had been empty, raising up and giving life to the death; and by Thine understanding Thou hast exalted men.

Noetically hastening to the summit of the divine understanding of Christ, O athlete, thou didst leave falsehood behind here below and didst mount unto Him on wings of suffering, zealously magnifying and glorifying Him as All-good.

Considering the arrows of the torturers to be the darts of children, O all-glorious Sabbas, wounding them with the power of Christ thou didst have Him as an ally ever helping thee. Him hast thou magnified unceasingly with faith and love.

**Theotokion:** Thy Son and God, having risen from the tomb, shone forth, O Virgin, and hath filled the whole world with divine splendor and glory, and with the effulgence of incorruption He hath illumined those who with faith glorify thee as a radiant cloud.

**THE 26<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY HIEROMARTYR BASIL, BISHOP OF AMASEA**  
**AT VESPERS**

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

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

**M**ade steadfast by the law of God, \* O blessed and glorious one, \* thou didst achieve control over all the passions, \* and having manifestly made thy mind the ruler thereof \* and become a divine intercessor, \* thou didst receive holy anointing as is meet, \* and wast a guide for the reason-endowed flock, \* O adornment of hierarchs and martyrs.

**T**he iniquitous emperor \* separated thee from thy flock like a sheep, \* O all-blessed Basil, \* for thou didst preach Christ God, our King, \* Who was slaughtered like a lamb; \* and he unjustly slew thee \* and commanded that thou be cast in to the sea, \* thus obtaining for thee the kingdom of heaven \* and everlasting glory.

**T**hou didst all-gloriously set the steps of thy feet in the waters, \* O glorious Basil; \* for thy body, cast forth after thine end, \* as thou didst foretell, \* mightily traversed it, \* and thou didst honorably entrust the burden thereof to thy city of Amasea, \* to be for it an unashamed advocate, \* a river of healings, \* and the cleansing of divers ailments.

**Glory ..., Now & ever ..., Doxasticon from the Pentecostarion; or this Theotokion, in the same tone & melody:**

**O** thou who contained in thy womb \* the infinite God \* Who, in His love for mankind, became a man \* and, receiving our substance from thee, \* manifestly deified it: \* disdain me not, who am now filled with sorrow, O most pure one, \* but quickly take pity \* and free me from the various enmity \* of the wicked foe.

**Stavrotheotokion:** **W**hen she beheld Thee, \* the Lamb and Shepherd, upon the Tree, \* the ewe-lamb who gave Thee birth lamented \* and cried out to Thee maternally: \* "O my Son most beloved, \* how it is that Thou hast been suspended upon the tree of the Cross? \* O Long-suffering Word, \* how is it that thy hands and feet \* have been pierced with nails? \* How is it Thou hast shed Thy blood, O Master?"

## AT MATINS

Canon of the hieromartyr, with 4 troparia, in Tone IV:

### ODE I

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

**B**y thy supplications, O glorious one, grant wisdom and discourse of understanding unto me who long to hymn thee and to praise thy divine struggles, for the sake of the love of Christ which thou didst mightily show forth.

**H**aving been anointed with the chrism of grace, thou didst show thyself to be a holy hierarch, O sacred one, worthily offering up to Christ un-bloody sacrifices, and thyself as a pure sacrifice through martyrdom.

**A**rroyed in a purple robe because of the victory of thy sufferings, and adorned with a crown of blood, thou wast shown to have achieved control over the passions, O holy hierarch; and having driven falsehood away, thou reignest with Christ.

**Theotokion:** **H**e Who of old created man on earth was incarnate in thy womb and became perfect man. Wherefore, we know Him to be perfect in two essences, O all-immaculate Theotokos.

### ODE III

**Irmos:** Neither 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, O Thou Who lovest mankind.

**T**hou didst bring thyself to Christ as an unblemished sacrifice, O wise one, wholly consumed by the fire of thy conscience and by suffering. *(Twice)*

**W**ith discourse of wisdom did Christ establish thee unshakably as upon a foundation of rock, O glorious Basil, and He hath raised thee up as a wise pastor.

**Theotokion:** **B**y thy birthgiving, O all-pure one, hath the race of mortals truly been released from the ancient curse. Wherefore, we honor the likeness of thy divine countenance, O Mistress.

*Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ...":*

**E**nlightened by the divine Spirit, with pastoral boldness and high wisdom thou didst put the pride of the tyrant to shame; and having traversed the abyss of falsehood, thou didst attain unto the divine harbor. O venerable father, entreat Christ God, that He grant us great mercy.

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

**T**hou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy supplications cleanse me, who am dust, and am defiled by carnal transgressions, O pure one; granting 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, cried out, lamenting maternally: "Woe is me, O my Child! How is it that Thou dost suffer willingly, desiring to deliver man from the indignity of the passions?"

**ODE IV**

**Irmos:** **P**erceiving the inscrutable counsel of God, - the Incarnation of Thee, the Most High, from the Virgin - the Prophet Habbakuk cried aloud: **G**lory to Thy power, O Lord!

**W**ith the staff of thy teachings, O wise and all-blessed Basil, thou didst guide the flock of Christ by the living water of the divine wellsprings and the pasturage of grace.

**W**ith divinely wise words thou didst right boldly denounce the mindlessness of the iniquitous and infamous Lycinius, which was abominable to God, O martyr of Christ, and thou wast crowned with the trophy of honor.

**T**hou didst lay an immovable foundation upon the rock of Faith, O wise hieromartyr, and didst mightily endure the threefold waves of the falsehood of idolatry, destroying it with the power of Christ.

**Theotokion:** **O** most immaculate Mother of God, heal thou the broken state of human nature, in that thou gayest birth to the unoriginate Word in two inseparable natures, the likeness of Whose flesh we venerate.

**ODE V**

**Irmos:** **A**ll 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 gavest birth to the timeless Son, granting peace unto all who hymn thee.

**S**trengthened by Christ, O glorious and holy hierarch, thou didst denounce the falsehood of idolatry, and thou didst mock the high priest thereof as a filthy bird, O wise martyr, mightily finishing the race of faith. **(Twice)**

**L**ike another Moses, thou didst manifestly part the sea of impiety with the staff of the Faith, O all-blessed Basil, and didst lead the new Israel to the promised land, to the light of divine knowledge.

**Theotokion:** Possessing the divine likeness of thy countenance for exemplary veneration, O pure and all-immaculate Theotokos, rendered brilliant by thine entreaties and help, with reason we all ever drive away the assembly of the heretics.

## ODE VI

**Irmos:** Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea-monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

The devil, the cruel and iniquitous tyrant, was unable to endure the boldness of thy words, O glorious martyr, and he wickedly set Lucinius against thee. (Twice)

Thinking to soften thy firmness and boldness with blandishments, O holy martyr, the malicious tyrant was disappointed in his expectation, being mightily trampled beneath thy feet.

**Theotokion:** By thy birth giving was Eve delivered from her pangs, O Theotokos; for thou gavest birth to the Deliverer of the human race, O all-pure Mistress, our sole adornment.

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

Having spurned the imperial edict, O Basil, thou didst receive the kingdom of heaven; and joining the chorus therein, be thou mindful of us who honor thy memory, O hieromartyr.

## ODE VII

**Irmos:** O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook: blessed art Thou!

The prideful enemy, who boasted greatly that he would destroy the earth as though it were the nest of a bird, was mightily vanquished by thine opposition, and manifestly fell headlong beneath thy sacred feet, O hieromartyr.

Thou didst manifestly dispel the gloom of idolatry with the light of the Faith, O wise and blessed one, chanting praises to Christ, as the children did of old: O God of our fathers, blessed art Thou!

Neither blandishments nor threats in anywise softened the firmness and strength of thy soul, O glorious hierarch Basil, and, unwounded, thou didst bear trials as though they were flowers.

**Theotokion:** Thou didst transcend the laws of birthgiving, O pure one, having manifestly given birth to the Author of all creation. Wherefore, O most hymned one, we, the faithful, now most piously confess thee to be the true Theotokos.

## ODE VIII

**Irmos:** The birthgiving of the Theotokos saved the pious children in the furnace, then in figure, but now in deed; and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Having felled deception beneath thy feet with arrows of wisdom, O all-blessed hierarch, thou wast crowned by the divine Spirit with wreaths of victory as an all-glorious champion of the Faith, crying: Hymn ye the Lord, ye works, and exalt Him supremely for all ages!

Thou didst sever the neck of falsehood with the sword of faith when thy head was cut off, O glorious one, and thou hast received from Christ the crown of victory, crying: Bless the Lord, all ye works, and exalt Him supremely for all ages!

Thy body was broken, and thy head was all-gloriously cut off, O blessed one; and by the guidance of the Spirit of God thou wast brought across the immeasurable abyss. And now, dancing with the angels, thou didst glorify the Father, the Son and the divine Spirit.

**Theotokion:** By thy birthgiving thou didst cut off the venom of the serpent who poisoned Eve, O all-pure one, having given birth to the hypostatic Word in the flesh, awesomely uniting the hypostatic Word of the Father to thy womb. And we venerate the likeness of His flesh.

## ODE IX

**Irmos:** Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Manifestly hastening to harbor, O all-glorious one, thou didst traverse the threefold waves of the storm of idolatry by the guidance of the Spirit; and as thou joinest chorus with the hosts on high, O blessed one, be thou mindful of those who honor thee. Twice

Divinely joining chorus with the angels to dance in victory before the throne of the God and Master of all, O glorious Basil, rejoicing thou dost merciful watch over us who hymn thee, as a pastor and hierarch.

**Theotokion:** In seedlessly giving birth to the unoriginate Son and Word of God, O Virgin Mother, thou hast restored our whole nature which had grown old through the transgression of disobedience. Wherefore, we magnify thee unceasingly, O Mistress.

**THE 26<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF OUR FATHER AMONG THE SAINTS, STEPHEN BISHOP OF**  
**PERM**  
**AT GREAT VESPERS**

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

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

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

**W**hen divine love came upon thee, \* O allwise Stephen, \* then, forsaking all carnal wisdom, \* thou didst follow Christ without turning back, \* and, emulating the apostles, \* didst preach God to the ignorant in faraway lands, \* and didst guide them all to the light of divine knowledge \* out of their darkness; \* wherefore, Christ, .Whom thou didst serve, \* hath crowned thee with heavenly wreaths; \* Him do thou beseech, \* that He save and enlighten our souls.

**W**hen divine desire descended upon thee, \* O holy hierarch, \* then, forsaking all the deceptive wisdom \* which is in the world, \* thou didst seek that which is higher, \* desiring to ascend on high; \* hence, receiving wisdom not from men or through men, \* but from the providence or the Most High, \* thou didst devise a new alphabet to transmit the knowledge of Christ, \* and God became known to an ignorant people through thee. \* Him do thou beseech, O all-wise Stephen, \* that He save and enlighten our souls.

**W**hen divine knowledge came upon thee, \* O holy hierarch Stephen, \* then, moved by the Holy Spirit, \* thou didst come to enlighten a people \* who from of old had lain in the darkness of unbelief, \* and, enlightening them, didst move them \* toward the light of divine knowledge, \* and didst teach them to believe in the consubstantial Trinity, \* the one Godhead, \* Whom do thou entreat in our behalf, O all wise and holy hierarch, \* that He save and enlighten our souls.

And 3 stichera in Tone I: Spec. Mel.: "Joy of the ranks of heaven ...":

**W**ith thy teaching, O blessed Stephen, \* thou didst cultivate the hearts of the unbelieving people \* which of old had become stony; \* wherefore, all of us, the faithful, greatly bless thee \* as a teacher and instructor in piety.

**T**hy tongue became the pen of a swiftly writing scribe, O holy hierarch, \* explaining to all the mighty works of God. \* Thou didst lead men to a knowledge of God, \* and didst show forth Pamoï, the deviser of evil, as one mocked with ridicule; \* wherefore, assembling in spirit, \* we honor thy dormition.

**C**asting down the temples of the idols, O allwise and holy hierarch, \* thou didst utterly destroy them, and didst consecrate churches in which Christ might be known; \* wherefore, we, thy spiritual children, \* hymn thee as an instructor in piety, and make supplication: \* Pray thou that our souls be saved.

Glory ..., in Tone VI:

All the priests of the idols marveled at thy wisdom and intelligent discourse, and they reviled their own vain religion as ungodly, and believed with all their soul upon Christ, Whom thou didst preach. Him do thou entreat, O allwise Stephen, that all be saved who celebrate thy sacred festival and honor thy most holy memory with faith.

Now & ever ..., from the Pentecostarion.

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 with despitefulness and torture, that we may know his meekness and prove his innocence. Let us condemn him with a shameful death: for by his own saying he shall be respected. Such things did they imagine, and were deceived: for their own wickedness hath blinded them, and as for the mysteries of God, they knew them not, neither did they understand that Thou art the one God, Who hast power of life and death, Who savest in time of tribulation and deliverest from every evil. Thou art compassionate and merciful, granting grace to Thy saints, but resisting the proud with Thine upraised arm.

At Litia, the sticheron of the temple; and this of the holy hierarch, in Tone II:

Like the apostles thou didst teach all to believe in the Trinity One in essence, the sole Godhead; wherefore, honoring thee as is meet, we all bless thee as a spiritual father, an emulator of the apostles, the kinsman of holy hierarchs, and we make entreaty: Pray thou, that all who honor thy sacred memory be saved.

Now & ever ..., from the Pentecostarion.

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

Thou wast the dwelling-place and habitation of the all-holy Spirit, \* O all-wise Stephen; \* wherefore, do thou also make us \* who honor thy sacred memory \* into a habitation for Him.

Stichos: Thy priests shall be clothed in righteousness, and Thy righteous shall rejoice.

**T**hy life shone forth like the sun \* in the hearts of the unbelievers, \* emitting the radiance of teachings; \* wherefore, do thou also illumine with never-waning light \* us who honor thy sacred memory.

**Stichos:** The saints shall boast in glory, and they shall rejoice upon their beds.

**C**ease not in thy supplications, O Stephen, \* for thy spiritual children \* whom thou didst beget through baptism, \* that we may all venerate \* thine honorable dormition.

**Glory ..., in Tone IV:**

**A**s a treasury of wisdom, O holy hierarch Stephen, thou didst illumine the hearts of the unbelieving with thy teaching, planting therein the seeds of piety; wherefore, as is meet, we all bless thee as an all-wise teacher, and we implore thee: Entreat Christ, Whom thou didst serve from thy youth, that He deliver us from the assaults of the enemy and save our souls.

**Now & ever ..., from the Pentecostarion.**

**Troparion of the hierarch, in Tone IV:**

**A**fire with divine desire from the years of thy youth, O all-wise Stephen, thou didst take up the burden of Christ, and, sowing the divine seed in the hearts of the people, which had from of old been hardened by unbelief, thou didst spiritual beget them evangelically; wherefore, honoring thine all-glorious memory, we beseech thee: Entreat Him Whom thou didst preach, that He save our souls.

**Glory ..., Now & ever ..., Troparion from the Pentecostarion.**

## AT MATINS

On "God is the Lord ...", the troparion from the Pentecostarion, twice;

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

**A**fire with divine desire from the years of thy youth, O all-wise Stephen, thou didst take up the burden of Christ, and, sowing the divine seed in the hearts of the people, which had from of old been hardened by unbelief, thou didst spiritual beget them evangelically; wherefore, honoring thine all-glorious memory, we beseech thee: Entreat Him Whom thou didst preach, that He save our souls.

Now & ever ..., that from the Pentecostarion, once.

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

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

**K**nowing thee to be a most excellent curer of the passions of the soul, O holy hierarch Stephen, we implore thee: Pray thou that the sufferings of retribution be lifted from us, that, finding thee as the cause of all good things, we may cry aloud: Glory to Him Who hath given thee wisdom! Glory to Him Who hath crowned thee! Glory to Him Who bestoweth enlightenment upon all through thee! (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

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

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

**C**leaving unto virtue from childhood, O holy hierarch Stephen, thou becamest a vessel of the Holy Spirit; and having learned wisdom from Him, thou didst teach men to cast aside their idols and to believe in Christ. Him do thou entreat, that He save all who honor thee with love. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

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

Selected Psalm verses:

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

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

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

After the Polyeleos, this Sedalion, in Tone VIII:

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

**H**aving been taught wisdom from on high and united thyself unto God, following the Gospel thou didst forsake the world, and having betaken thyself to faraway places, through baptism thou didst bring all to the knowledge of Christ; wherefore, thou didst cry out unto all: "Come to know God, and ye shall find grace!" O all-wise hierarch Stephen, entreat Christ God, that He grant remission of sins unto those who with love honor thy most precious memory. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

Song of Ascents, the first antiphon of Tone IV

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35, (MIDPOINT) [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:

All the priests of the idols marveled at thy wisdom and intelligent discourse, and they reviled their own vain religion as ungodly, and believed with all their soul upon Christ, Whom thou didst preach. Him do thou entreat, O allwise Stephen, that all may be saved who celebrate thy sacred festival and honor thy most holy memory with faith.

Canon from the Pentecostarion, with 6 troparia, including the Irmos, and two canons of the holy hierarch, with 8 troparia.

### ODE I

Canon I of the holy hierarch, in Tone IV:

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

Having studied the sacred Scriptures from thy childhood, O God-bearing Stephen, thou didst travel to faraway places, and through thee God was made known unto the infidels.

Where falsehood was worshiped, God hath now been made known to the unbelievers through thee, O holy hierarch Stephen; wherefore, we bless thy sacred memory as is meet.

**W**ith thy divinely inspired doctrine thou didst teach the people to believe in Christ and to turn away from the falsehood of idolatry; wherefore, with hymns we all honor thee as an emulator of the apostles.

**Theotokion:** In thine arms, O Bride of God, thou didst bear Him Who alone sitteth in the highest and became flesh; for thou wast chosen from among all ages to be a worthy receptacle of the Almighty.

**Canon II of the holy hierarch, in Tone VIII:**

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

**W**hen thou didst arrive in Perm, O all-wise hierarch Stephen, thou didst cast down the falsehood which had exalted itself, and by thine all-wise teachings didst put evil sorcery to shame.

**T**hou didst mightily shatter the weapons of the demons, O holy hierarch Stephen, and, conquering them by the power of God, to all thou didst confess Christ as the true God; wherefore, thou hast received a crown from Him.

**A**fire with divine love, O father, thou wast not daunted by the length of thy journey, nor by the opposition of the ungodly of those parts, but didst endure all and didst lead all to Christ.

**Theotokion:** From a royal root thou didst cause Christ the King, the Word of God, to spring forth, and didst give birth to Him through thy pure blood in manner transcending comprehension and understanding, in two natures but a single hypostasis.

**ODE III**

**Canon I**

**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.

**T**hou wast not afraid of the people who were then unbelievers, O holy hierarch, but didst boldly commit their temple and its idols to the fire; and didst teach all to cry: There is none more holy than Thee, O Lord! (**Twice**)

**W**ith thy wonted courage and humility thou didst transform murderers into meek lambs; wherefore, thou hast been crowned with a diadem, O holy hierarch Stephen.

**Theotokion:** Having acquired thee as sure assistance, O Mother of God, setting our hope on thee we are saved, and fleeing to thee, we are all preserved.

**Canon II**

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

**A**s a wise and intelligent work-fellow, thou didst prefer nobility of soul over the pleasures of the flesh, for thou revealest most wise teachings unto all, O father, and didst lead a new people to the knowledge of God.

**H**aving rid thy mind of the turmoil of the passions, emulating Christ thou didst go forth to seek for the lost; and having found them, thou chantest with them to Him: There is none more holy than Thee, O Lord!

**H**aving acquired a divinely eloquent tongue, O holy hierarch, thou didst teach the people the mysteries of theology, to believe in the Trinity, the one God, Whom do thou entreat in our behalf, O Stephen.

**Theotokion:** **O** pure one, we all know thee as the staff which put forth Christ, the incorrupt Flower, and the golden censer, who bore in thine arms the Ember of the divine Essence, O thou who art divinely blessed.

**Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":**

**O** ye faithful, let us laud the all-praised Stephen, the all-wondrous mind and vigilant teacher, who adorned the Church with sacred acts, and who by his own discourse preserved his spiritual children unharmed, driving away from the sheep of Christ the sorcerer who like a wolf had bedeviled them with his vexatious teachings; and let us say: Entreat Christ God, that our souls be saved. **(Twice)**

**Glory ..., Now & ever ..., Sedalion from the Pentecostarion.**

## **ODE IV**

### **Canon I**

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

**T**hy pure life shone forth like the sun, O holy hierarch, driving away from the people the gloom of the madness of idolatry; and thou didst teach all to cry: Glory to Thy power, O Lord!

**A**s one who is all-wise, thou didst put to shame the foolish words of the sorcerers, and with thy discourses, as with a sling, thou didst drive them away from the flock of Christ, and didst teach all to say: Glory to Thy power, O Lord!

**A**s a true hierarch, peaceable and meek, O father, thou wast shown to be a pillar of devotion to the Church, teaching thy people piety, that they might cry unto Christ: Glory to Thy power, O Lord!

**Theotokion: T**hee do we set forth as a weapon against the enemy, O Mother of God, whereby we repel all the sorrows of evil circumstances and escape the turmoil of heresy.

## Canon II

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

Pray that the people be saved whom thou didst enlighten by thy teaching and didst teach to cry: Glory to Thy power, O Thou Who lovest mankind. (Twice)

Having received from God the election of the priesthood, invested with power from on high, like the apostles thou didst enlighten people in the darkness of idolatry and didst teach them to cry: Glory to Thy power, O Thou Who lovest mankind!

**Theotokion:** Of old the ark which received the divinely inscribed law prefigured thee, O most immaculate one, who ineffably conceived in thy womb the Word of God Who richly nourisheth the souls of those who cry: Glory to Thy power, O Lord!

## ODE V

### Canon I

**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 gavest birth to the timeless Son, granting peace unto all who hymn thee.

Of old thou didst by thy teaching raise up a people who lay in darkness of unbelief, and didst show them forth as children of God and heirs of the light; wherefore, O holy hierarch, with love of wisdom we all honor thee.

The wisdom of the Holy Spirit having by grace poured itself forth in thy lips, thou didst lead the people to the knowledge of Christ, O holy hierarch.

In that thou standest before the great Light as one crowned, O holy hierarch, be thou mindful of thine excellent inheritance which thou didst acquire by manifold labors, O father, that we may all call thee blessed.

**Theotokion:** The noetic Sun shone forth from thee and spread the radiant beams of His divinity upon all, O Mistress Theotokos; wherefore, we all glorify thee.

## Canon II

**Irmos:** Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

Enkindled by divine zeal, O holy hierarch, thou didst commit the vain idols to the fire of utter destruction; and having led the unbelievers to the Faith, thou didst teach all to believe in the one Godhead in three Persons.

The accursed sorcerer who desired to turn the people of Christ away from the Faith was put to shame when God glorified thee, O most sacred and all-wise Stephen.

**Theotokion:** Thou wast adorned with the beauties of virginity and didst cover the shame of the nakedness of Eve, O thou who gavest birth unto Christ Who bestoweth the vesture of immortality upon those who honor thee.

## ODE VI

### Canon I

**Irmos:** Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

With the plough of thy words thou didst cultivate the stony hearts of the people, O holy hierarch, and, having planted in them the divine seed, thou didst produce for Christ beautiful fruit.

Extinguishing the conflagration of idolatry with the rushing streams of thy teachings, O all-wise Stephen, with thy divine discourses thou didst make steadfast the hearts of the faithful.

Teaching the people to believe in the consubstantial Trinity, O all-wise Stephen, thou didst lead them away from the pollution of idolatry to the living God.

**Theotokion:** Rend thou asunder the record of mine offenses, O Mistress, granting me release from the griefs and sorrows which beset me, and preserve me unharmed.

### Canon II

**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!

Receiving the pastoral staff, O all-glorious hierarch Stephen, thou becamest a teacher for a new people, becoming all things to all men, like the apostle, that thou mightest lead all to Christ. (Twice)

Thy tongue was a two-edged word wielded against the wicked sorcerer, O holy hierarch, cutting down his vile teaching; wherefore, we glorify thee with sacred hymns.

**Theotokion:** The all-accomplishing Spirit descended upon thee, O most immaculate one, and the Word of God made His abode within thee. He ineffably became flesh, yet remained immutable.

**Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":**

Thou wast found to be called not for those who sought thee, O holy hierarch, but, freeing men from the falsehood of idolatry, thou didst lead them to the Christian Faith and didst put to shame the sorcerer Pamoï; wherefore, thou becamest the first bishop and teacher of Perm. For this cause, we, thy spiritual children, as ones delivered by thee from idols, cry out to thee in hymns of thanksgiving: Rejoice, O Stephen, all-wise teacher!

**Ikos:** Untouched by any passionate attachment to the world, O father, from thy youth thou didst cleave unto wisdom and didst attain unto the active art of theology; and thou didst go forth unto faraway lands, where the people had no knowledge of God, but in their delusion worshiped demons. There, as an apostle, thou didst teach them to believe in Christ; and, destroying their idols and putting their sorcerer to shame, thou becamest a holy hierarch for them. Wherefore, we, thy spiritual children, as ones delivered by thee from idols, cry out to thee hymns of thanksgiving: Rejoice, O Stephen, all-wise teacher!

## ODE VII

### Canon I

**Irmos:** The divinely wise youths worshiped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

That ungodly shaman who uttered blasphemy against piety thou didst drive away from the new people of the flock of Christ as one iniquitous, O all-wise one; and we cry out to Christ: Blessed is the God of our fathers! (Twice)

As thou hast all-gloriously passed from the world to that which transcendeth the world, O holy hierarch, and hast drawn nigh unto God by thy manner of life and participation in Him, thou dost chant: Blessed is the God of our fathers!

**Theotokion:** Delivered by thee from the primal curse, O all-glorious Mistress, passing on to everlasting life we cry to thee: Rejoice, O thou who gavest birth to God for us!

### Canon II

**Irmos:** Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Vanquished by thee, O all-blessed Stephen, the ungodly sorcerer fled, and we are all delivered from his evil and spells, crying out unto Christ: Blessed is the God of our fathers!

We who of old were enlightened cry out to thee, O all-wondrous hierarch Stephen, as to one living: Forsake not us who are thy children, as thou didst promise, that with thee we may all cry out to Christ: Blessed is the God of our fathers!

Having been anointed as a hierarch with the oil of divine joy, thou didst lead a new people to the knowledge of Christ, and didst teach them all to cry unto Christ: Blessed is the God of our fathers!

**Theotokion:** Now have all things been filled with light by thee, O all-pure one; for thou hast been shown to be the portal through which God hath communicated with the world, enlightening those who cry with faith: Blessed is the fruit of thy womb, O all-pure one!

## ODE VIII

### Canon I

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

Instructed by thy words, O holy hierarch, and having come to the light of divine understanding out of the darkness of idolatry, we thy children cry out to Christ with one voice: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!  
(Twice)

The light of the three-Sunned Trinity having made its abode in thy godly heart, thou didst enlighten-all the people with holy baptism and didst teach them to cry out to the Creator and Deliverer: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

**Theotokion:** Considering thee the Theotokos, O all-immaculate one, with mouth and mind we hymn thee; for thou, O all-pure one, gavest birth unto God the Lord Who clothed Himself in the flesh. Wherefore, we hymn and exalt thee supremely forever.

### Canon II

**Irmos:** The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

Thou wast shown to be a brave warrior, O all-blessed one, demolishing the temples of the idols; and having delivered the people from them, thou didst teach them to cry unto Christ with all their soul: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

Having penetrated to the depths of the Holy Spirit, thou didst draw forth divine understanding therefrom; wherefore, thou didst embellish the Church with Orthodoxy, that it might cry unto the Creator and Deliverer: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

Having put on the armor of Christ, thou didst drive the wicked demons away from men; wherefore, with the holy hierarchs thou hast received a heavenly inheritance, O father, and with them thou criest out to Christ: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

**Theotokion:** Eve was driven away from the tree of life, of which she was forbidden to partake; but thou, O Virgin Theotokos, hast poured forth upon the world Life everlasting, Who giveth life-bearing activity to the faithful.

## ODE IX

### Canon I

**Irmos:** Let every mortal 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!

By thy labors on the earth, O holy hierarch, thou didst receive rest in heaven, where the choirs of the saints and the most radiant celebration of the righteous are; wherefore, be thou mindful of us who ever glorify thy memory.

Desiring to receive eternal and incorruptible things, O holy hierarch, and forsaking the pleasures conceived in the world, thou didst follow after Christ; wherefore, thou hast joined the choir of hierarchs, O all-glorious one.

Having learned the dogmas of piety, O all-wise and holy hierarch, thou becamest an emulator of the apostles, casting down the falsehood of idolatry; wherefore, we bless thy memory as is meet.

**Theotokion:** Desiring to assume the flesh, God made His abode within thee, finding thee alone to be the Theotokos who is more holy than all; and He truly revealed thee to be both Mother and Virgin.

### Canon II

**Irmos:** Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

Ever moved by divine desire, and having mastered wisdom and understanding, O all-praised holy hierarch, thou didst turn the people away from falsehood, and didst teach them to believe in the living God.

Thou wast a great paragon, leading all good men to the life on high by thy humility and meekness; wherefore, Christ made thee a shepherd of His people. Him do thou beseech, that He save all who hymn thee.

By thy desire for God thou didst lull the uprisings of the passions, and by standing whole nights in prayer thou didst receive the gift of beholding the ineffable beauties of heaven, O Stephen.

**Theotokion:** O Virgin Mother of God, thou wast shown to be the one who supernaturally gave birth to the Word of God, Whom the Father begot before all the ages, in that He is good. Him do we now know to transcend the body, even though He is clothed in a body.

### Exapostilarion of the holy hierarch:

Receiving hierarchal election not for men or from men, but from God, O all-wise Stephen, by thy teaching thou hast now made those who before were children of darkness into children and heirs of the Light. (Twice)

Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion.

On the Praises, 4 stichera, in Tone I: Spec. Mel.: "Joy of the ranks of heaven ...":

As one all-wise, \* thou didst repulse the vain and foolish words \* of the cruel and evil Pamoï, \* and didst drive him away from the flock of Christ, as though he were a wolf, \* and as an apostle thou didst teach the people; \* wherefore, assembling today with love of wisdom, \* we all-gloriously honor thy precious memory, O holy hierarch.  
(Twice)

O thou who with the understanding given thee from on high didst ponder well the things that are here, \* conceiving a desire for the things which lead to God, \* like a deer thou didst hasten to streams of water; and the people who from of old had lain in the darkness of unbelief \* thou didst make children and heirs of the light through baptism. \* Pray thou unceasingly for them now, O Stephen.

Desiring neither glory nor riches, O holy hierarch, \* thou didst seek the spiritual ability \* to guide many by thy desire and to lead them to Christ; \* and this thou didst receive. \* Wherefore, cease thou never to entreat Christ God, \* that He save all who honor thy precious memory.

Glory ..., in Tone II:

Come ye, and, assembling now with piety, O newly enlightened councils of the sanctified, rendering fitting honor with psalms and praises to our father and benefactor, who hath spiritually begotten us through baptism unto regeneration, and hath led us from the darkness into the light, let us cry out, saying: O Lord, through the supplications of Stephen Thy favored one, save and have pity on all who piously hymn Thee with all their soul!

Now & ever ..., from the Pentecostarion.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

## AT LITURGY

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

**T**hou wast not afraid of the people who were then unbelievers, O holy hierarch, but didst boldly commit their temple and its idols to the fire; and didst teach all to cry: There is none more holy than Thee, O Lord! **(Twice)**

**W**ith thy wonted courage and humility thou didst transform murderers into meek lambs; wherefore, thou hast been crowned with a diadem, O holy hierarch Stephen. **(Twice)**

**R**eceiving the pastoral staff, O all-glorious hierarch Stephen, thou becamest a teacher for a new people, becoming all things to all men, like the apostle, that thou mightest lead all to Christ. **(Twice)**

**T**hy tongue was a two-edged word wielded against the wicked sorcerer, O holy hierarch, cutting down his vile teaching; wherefore, we glorify thee with sacred hymns.

**Theotokion:** **T**he all-accomplishing Spirit descended upon thee, O most immaculate one, and the Word of God made His abode within thee. He ineffably became flesh, yet remained immutable.

### Troparion of the hierarch, in Tone IV:

**A**fire with divine desire from the years of thy youth, O all-wise Stephen, thou didst take up the burden of Christ, and, sowing the divine seed in the hearts of the people, which had from of old been hardened by unbelief, thou didst spiritual beget them evangelically; wherefore, honoring thine all-glorious memory, we beseech thee: Entreat Him Whom thou didst preach, that He save our souls.

### Kontakion of the hierarch, in Tone VIII:

**T**hou wast found to be called not for those who sought thee, O holy hierarch, but, freeing men from the falsehood of idolatry, thou didst lead them to the Christian Faith and didst put to shame the sorcerer Pamoï; wherefore, thou becamest the first bishop and teacher of Perm. For this cause, we, thy spiritual children, as ones delivered by thee from idols, cry out to thee in hymns of thanksgiving: Rejoice, O Stephen, all-wise teacher!

**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, § 318 (HEB. 7: 26-8: 2]

**B**rethren: Such a high priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those

high priests, to offer up sacrifice, first for his own sins, and then for the people: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, Who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

**Alleluia, in Tone II:** The mouth of the righteous is exercised in wisdom, and his tongue shall speak of judgment.

**Stichos:** The law of his God is in his heart, and his steps shall not be tripped.

**THE GOSPEL ACCORDING TO ST. MATTHEW , § 24 [MT. 7: 24-8: 4]**

**T**he Lord said: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." And it came to pass, when Jesus had ended His sayings, the people were astonished at His doctrine: For He taught them as one having authority, and not as the scribes. When He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshipped him, saying: "Lord, if Thou wilt, Thou canst make me clean." And Jesus put forth His hand, and touched him, saying: "I will; be thou clean." And immediately his leprosy was cleansed. And Jesus saith unto him: "See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

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

**THE 27<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY HIEROMARTYR SYMEON, THE KINSMAN OF**  
**CHRIST**  
**AT VESPERS**

On "Lord, I have cried ...", 6 stichera: 3 from the Pentecostarion, and 3 for the hieromartyr, in Tone IV:

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

**O** Symeon, thou didst show thyself to be a most sacred priest, \* a lawful athlete, \* a true kinsman of the Creator, \* a right marvelous wonderworker, \* an all-radiant beacon, \* a guide for the lost, \* an immovable pillar of the honored Church, \* an heir of the heavenly kingdom, \* and a peer of the angels.

**T**hrough bodily pangs, \* through all manner of most painful torment, \* and manifold struggles \* thou didst draw nigh unto the cross, \* emulating Christ Who was crucified of His own will, \* O all-glorious hierarch. \* Wherefore, rejoicing and celebrating thy holy memory, O Symeon, \* we receive release from our offenses \* through thy supplications.

**I**n sacred manner \* hast thou entered the celestial Church, \* stained with blood in hallowed manner, O blessed one; \* and thou standest before the Trinity, \* shining richly with the effulgence emitted therefrom, \* O thou who art most rich. \* Wherefore, O Symeon, celebrating today \* thy radiant memorial, \* we illumine the senses of our souls.

Glory ..., Now & ever ..., from the Pentecostarion, or this Theotokion:

**W**ith outpourings of the all-holy Spirit, \* bedew thou my thoughts, \* O all-pure one who gavest birth to Christ, the Dew-drop \* Who by His compassions doth infinitely wash away \* the countless iniquities of men; \* and by thy supplications \* ever vouchsafe unto me \* a torrent of living sustenance.

**Stavrotheotokion:** **W**hen the ewe-lamb, Thy Mother, beheld Thee \* nailed to the Cross, O Lord, \* she marveled and cried out: \* "What is this new sight, \* O my Son most desired? \* How hath the unbelieving and iniquitous assembly rewarded Thee \* Who benefited by Thy many miracles? \* Glory to Thine ineffable condescension, \* O Master!"

Troparion, in Tone I:

**I**n sacred manner do we praise thee, O sacred hierarch Symeon, as the kinsman of Christ and a steadfast martyr who destroyed deception and kept the Faith. Wherefore, celebrating today thy most holy memory, we receive remission of sins through thy supplications.

## AT MATINS

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the hieromartyr, with 6 troparia, the composition of Joseph, in Tone IV:

### ODE I

**Irmos: I** hymn Thee, O Lord my God, for Thou didst lead Thy people forth from Egyptian bondage and didst cover the chariots and power of Pharaoh.

O sacred Symeon, standing, crowned, before the Master, ask thou remission of offenses for those who with love keep thy most sacred memory.

Provided with the Cross as a mast, O most glorious hierarch, thou didst truly sail through the storm of deception, propelled by the waters of the Spirit.

With divine chrism did Christ, Who sprang forth from the tribe of Judah, anoint thee a priest for the people, O sacred Symeon, converser with the angels.

**Theotokion:** In that thou wast above all creation, O Virgin, thou didst conceive in thy womb the Creator and God of all and gavest birth to Him for the salvation of men.

### ODE III

**Irmos: T**he bow of the mighty hath grown weak, and the weak have been girded about with power; wherefore, my heart hath become established in the Lord.

Wholly deified at the behest of God, O sacred Symeon, thou becamest radiant, shining with the effulgence of martyrdom.

Thou didst shine forth the dawn upon those in darkness, showing forth the Sun of righteousness Who shone forth upon men from the cloud who is the Virgin Maiden.

Thou didst despise the pleasures of the world, O father, becamest the magnificent adornment of hierarchs, and wast vouchsafed heavenly glory by thy suffering.

**Theotokion:** All the law of praises is annulled in thee, O most immaculate Theotokos; for through thee did God become man for our sake, as we know.

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

The Church, having acquired the divinely eloquent Symeon as a great star, is enlightened, crying aloud: Rejoice, O honored leader of martyrs! **(Twice)**

*Glory ..., Now & ever ..., from the Pentecostarion, or this Theotokion:*

Stretching forth thine all-pure hands, O Virgin Mother, cover those who trust in thee and cry to the Son: Bestow Thy mercies upon all, O Christ!

**Stavrotheotokion:** Beholding thy Son uplifted 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, O my timeless Light?"

## ODE IV

**Irmos:** **O**ut of love for Thine image, O Compassionate One, thou didst take Thy place upon Thy Cross, and the nations melted away; for Thou, Who lovest mankind, art my might and boast.

**P**erforming the sacred rites, offering un-bloody sacrifice to Him Who was sacrificed for thee, thou wast slaughtered like a lamb. And thou didst bring thyself to Him, O divinely wise one who art most rich.

**T**he mountains of ungodliness were reduced to dust in thy presence, O holy hierarch, and all the hills of the demons melted away when Christ strengthened thee.

**O** all-blessed one who possessed a most exalted life, thou wast lifted up upon a tree, in accordance with thy desire, emulating the suffering of God Who hath raised up the world.

**Theotokion:** **F**oreseeing thy birthgiving, O all-pure one, Habbakuk described thee beforehand as a mountain overshadowed, from whence our one God would come forth.

## ODE V

**Irmos:** **S**end down Thine enlightenment upon us, O Lord, and, granting us Thy peace, release us from the gloom of transgressions, O Good One.

**O**f thine own will, O blessed one, didst thou commit thyself to be wholly consumed by the fire of martyrdom, and thou wast mystically preserved as a sweet savor, O blessed Symeon.

**T**hou didst fervently commit thyself to suffer like an innocent lamb, emulating Christ Who suffered in the flesh for our sake and hath done away with the passions.

**A**s a temple of the divine Spirit, O all-wise one, by the power of thy prayers thou didst cast down temples of the idols and didst guide the lost to the Light.

**Theotokion:** **I**n our behalf, O all-pure Maiden, entreat Christ Who clothed Himself in material flesh through thy pure blood, and hath restored mankind.

## ODE VI

**Irmos:** **P**refiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried aloud: Deliver me from corruption, O Jesus, King of hosts.

**T**hou wast instructed most gloriously by the divine Effulgence Who guided thee toward life divine, O thou who art most rich, and thou hast been shown to be full of ineffable understanding, O holy hierarch.

**T**he Church of God rejoiceth, having thee, O Symeon, as another river issuing forth from Eden, full of the life-giving waters of the Spirit.

**T**hou didst sit upon thy lofty throne as a successor to James and one who shared in his ways, illumining thine episcopacy with martyrdom, O blessed one.

**Theotokion:** **O** Bride of God, heal thou the incurable sufferings of my soul, in that thou hast given birth for men unto Christ Who hath healed our sufferings by His own passion.

**Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":**

**T**oday, the Church, possessing the divinely eloquent Symeon as an exceeding great star, shineth, crying aloud: Rejoice, O honored crown of martyrs!

### **ODE VII**

**Irmos:** **O**nce, in Babylon, the children of Abraham trampled the flame of the furnace underfoot, exclaiming in hymnody: **O God of our fathers, blessed art Thou!**

**A**rdently surrendering thy body to torture for Christ, thou wast not daunted, neither didst thou weaken, O wondrous one, crying aloud: Blessed is the God of our fathers!

**A**fire with divine love, O all-blessed one, in mind thou wast stronger than material fire, crying out: Blessed is the God of our fathers!

**T**hou wast lifted up upon a cross like the Master, O father, adorned with a comparable manner of suffering; and thou chantest in gladness: O God of our fathers, blessed art Thou!

**Theotokion:** **O** Virgin Maiden, Mother of God, thou wounding of the demons, goodly adornment of the angels and salvation of men: deliver my lowly soul from the deception of the enemy.

### **ODE VIII**

**Irmos:** **O** ye children, exalt ye forever Christ our God, Who was nailed to the Cross in the flesh and hath shown it to us as a weapon for salvation.

**R**eceiving all the splendor of the Comforter in thy pure heart, O Symeon, thou didst destroy the lightless darkness of the demons, illumining the faithful.

**H**aving dried up the sea of grievous heresy with the streams of thy divine doctrines, thou hast watered every soul which produceth the grain of faith.

**T**hou wast shown to be a priest, O martyr, entering the temple of God with thy blood, where thou dost ever gaze upon the unblemished Lamb Who was slaughtered for thy sake.

**Theotokion:** **T**hat our race may hymn thee who art magnified with voices of thanksgiving, O Bride of God, protect and preserve us from all harm.

### **ODE IX**

**Irmos:** **T**hy birthgiving was shown to be incorrupt: God issued forth from thy womb, appeared on earth clad in flesh, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

**T**hou wast shown to be a pillar of fire, O all-blessed one, leading a new people out of Egyptian falsehood; and thou didst bring them across to the land of divine promise, O most honored hieromartyr.

**T**hou didst have the dual names of Simon and Symeon, having theologized before the ungodly concerning the Word Who is of two natures, thus drawing nigh unto thy cross. Wherefore, assembling, we all call thee blessed.

**T**oday the Church doth celebrate the memorial of thy feast, O Symeon, prayerfully honoring thee with the divine James whose cathedra thou didst receive, O sacred one.

**Theotokion:** **W**ith divine light illumine me as a habitation of light, O Virgin, dispelling the darkness of my passions and the profound night of pleasures, O all-pure Theotokos.

## AT LITURGY

### Troparion, in Tone I:

In sacred manner do we praise thee, O sacred hierarch Symeon, as the kinsman of Christ and a steadfast martyr who destroyed deception and kept the Faith: Wherefore, celebrating today thy most holy memory, we receive remission of sins through thy supplications.

### Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Today, the Church, possessing the divinely eloquent Symeon as an exceeding great star, shineth, crying aloud: Rejoice, O honored crown of martyrs!

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

### EPISTLE TO THE CORINTHIANS, § 131 [I COR. 4: 9-16]

Brethren: God hath set forth us, the apostles, last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we entreat, we are made as the filth of the world, and are the off scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

### GOSPEL ACCORDING TO MATTHEW, §56 [13: 54-8]

At that time, Jesus came into His own country, and taught the people in their synagogue, insomuch that they were astounded, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses and Simon, and Judas? And his sisters, are they not all with us? Whence hath this man all these things? And they were offended in him, But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

**THE 28<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY APOSTLES JASON & SOSIPATER**  
**COMMEMORATION OF THE HOLY MARTYRS DADA, MAXIMUS & QUINTILIAN**  
**AT VESPERS**

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

Spec. Mel.: "Thy martyrs, O Lord ...":

**T**he blessed Jason, the stream of salvation flowing forth upon the fullness of the earth, watered the hearts of men beset by the burning of evils and bedewed them with faith; wherefore, since his end he hath been called blessed. By his supplications, O Lord, bestow great mercy upon all.

**T**he divinely inspired Jason became a ladder reaching to the heavens, leading the faithful up to the heavenly life by his teaching; and the glorious one liveth even after his death, and standeth, rejoicing, before the Trinity. By his supplications, O Lord, bestow great mercy upon all.

**J**ason all-rich ever poureth forth healings upon those who approach his shrine, causeth the infirmities of their souls to cease, driveth away the spirits of falsehood, and stilleth tempests. By his supplications, O Lord, bestow great mercy upon all.

And 3 stichera of the martyrs, in Tone I:

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

**H**aving confessed the uncreated Trinity \* before the tribunal, \* O ye three holy martyrs, \* ye were slain, \* and ye have now been vouchsafed life which groweth not old \* and have inherited a torrent of sustenance. \* Wherefore, pray ye, \* that the Trinity grant unto our souls \* peace and great mercy.

**O** invincible martyrs \* who shed your blood in torrents, \* ye have dried up the flow of falsehood, \* and ye pour forth showers of healings \* upon all who have recourse to you with faith, \* and ye take away the power of infirmities. \* Wherefore, pray ye, \* that the trinity grant unto our souls \* peace and great mercy.

**W**ith hymns, O ye faithful, let us all honor today \* the godly Dada, \* Maximus and Quintilian, \* the steadfast warriors, \* the all-wise martyrs, \* who are inhabitants of paradise, \* and now make supplication, \* that God grant unto our souls \* peace and great mercy.

Glory ..., Now & ever ..., Doxasticon from the Pentecostarion, or this Theotokion, in the same tone & melody:

**O** most hymned Mistress, \* thou hope and confirmation of the faithful, \* our refuge and help, \* we beseech thee: \* from every misfortune preserve thy servants \* who with faith worship thine Offspring. \* Him do thou entreat, \* that He grant unto our souls \* peace and great mercy.

**Stavrotheotokion:** The unblemished ewe-lamb and Mistress, \* when she beheld her Lamb upon the Cross, \* bereft of beauty and comeliness, \* said, lamenting: "Woe is me! \* Whither hath Thy beauty gone, O Thou Who art most sweet? \* Where is Thy majesty? \* Where the radiant grace \* of Thine image, \* O my Son most beloved?"

**Troparion of the apostles, in Tone III:**

**O** holy apostles, entreat the merciful God, that grant unto our souls remission of transgressions.

## AT MATINS

### ODE I

Canon of the Apostle Jason, the composition of Joseph, in Tone VIII:

**Irmos:** That which had been hewn down cut through the undivided, and the sun saw land which it had not seen before; the water engulfed the cruel enemy, and Israel traversed the impassible, and chanted the hymn: Let us sing to the Lord, for gloriously hath He been glorified!

**D**welling with the angelic choirs, ever full of never-waning light, and deified by true communion, O thou who art most rich, illumine those who with love celebrate thy holy memory and chant unto the Lord: For gloriously hath He been glorified!

**A**rdent divine desire all but consumed thee, O Jason; wherefore, thou didst follow Him Who came to cast fire down to the ground, O glorious one, and, illumined by Him, thou didst cry out radiantly: Let us sing unto the Lord, for gloriously hath He been glorified!

**E**mulating the immaterial intelligences in character, O blessed one, thou didst serve Him Who mercifully manifested Himself on earth for our sake in the matter of a body; and thou wast His sacred minister, crying: Let us sing unto the Lord, for gloriously hath He been glorified!

**Theotokion:** The Incomprehensible One Who became visible, incarnate of the Virgin who knew not man in His great lovingkindness, through the suffering of His flesh hath manifestly led up to dispassion those wretchedly brought low by the passions of the flesh. To Him let us sing as is our wont: For gloriously hath He been glorified!

Canon of the martyrs, the composition of Joseph, in Tone I:

**Irmos:** Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

**E**ver standing with boldness before God Almighty, O martyrs, pray ye, that He send us cleansing of offenses.

**H**aving finished the fight and vanquished the greatly crafty enemy, O martyrs, ye were crowned with divine beauty. Wherefore, in joy we ever glorify thee with hymns.

**B**y the strength of the all-holy Spirit ye destroyed the lying serpent, O ye who are blessed of God, and ye now enjoy the gifts of immortality.

**Theotokion:** In His loving-kindness He Who is full emptied Himself and became flesh, leading up to our primal beauty us who with faith praise thee on earth, O pure one.

### ODE III

#### Canon of the Apostle

**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.

Thou wast shown to be the harp of the Spirit, sounding forth for us divinely beautiful teachings, interrupting the songs of the most wicked.

Like a river thy tongue hath poured forth springs of life and dried up the bitter waters of falsehood, O glorious one.

Through the activity and grace of the Holy Spirit do thy divers sacred relics pour forth healings, O wise one.

**Theotokion:** By thy life-imparting entreaty, O all-pure one who gavest birth to Life, slay thou the sin which dwelleth in me.

#### Canon of the Martyrs

**Irmos:** Let my heart be made steadfast in Thy will, O Christ God, Who didst establish the second heaven above the waters and didst found the earth upon the waters, O Almighty One.

Having been forcibly made prisoners for Christ, ye broke the evil bonds of falsehood with grace, and having been sundered from the flesh, ye have passed over to life.

Desiring to behold the beauty of God, O all-lauded athletes, adorned with steadfastness of mind ye endured wounds, chains and a violent death.

Suffering lawfully with strength of character, O all-lauded martyrs, together ye were arrayed in a crown of victory, and ye stand now in joy before the worshipful Trinity.

**Theotokion:** He Who by nature is uncircumscribable, becoming incarnate through thee is circumscribed, O divinely joyous and pure one. Him do thou unceasingly entreat, that He take pity and save those who hymn thee.

#### Sedalion of the apostle, in Tone VIII:

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

With the brilliantly radiant beams of thine honored discourses thou didst illumine all in godly manner, O Apostle Jason, and didst drive away the darkness; and having suffered, O blessed one, thou pourest forth healings and dost cause the cruel pangs of our bodies to cease. Wherefore, assembling, we all celebrate thy holy festival, glorifying the Savior, and we cry out to thee: Entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love.

Glory ..., Sedalion of the martyrs, in Tone I:

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

**H**aving drawn nigh to pain with steadfastness of soul, ye showed yourselves to be unconquered by the manifold wiles of the deceiver, O martyrs, ye peers of the angels. Wherefore, the whole world honoreth your struggles and honored sufferings, whereby ye have been glorified.

Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

**O** all-holy Virgin, hope of Christians, with the hosts on high unceasingly entreat God, to Whom thou gavest birth in manner past understanding and recounting, that He grant remission of all our sins and correction 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, exclaimed, weeping, and bitterly lamenting, cried out: "How can I bear Thy condescension which is past recounting, O my Son, and Thy voluntary sufferings, O all-good God?"

#### ODE IV

Canon of the Apostle

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

**T**hou wast a disciple of Paul, the all-wise preacher of sanctity, and wast an emulator of Christ, O glorious one, submitting to His divine behest.

**T**hou wast adorned with the vesture of the bridal-chamber of the divine Church, O God-bearer, having betrothed thyself thereto with the sweet words of thy wisdom.

**W**ith thy divine hands which dispelled evils thou wast a most skilled physician of the infirm, healing most grievous sufferings.

**Theotokion: O** Mistress who knewest not wedlock and gavest birth to the Word, save me and free me from misfortunes and eternal damnation.

Canon of the Martyrs

**Irmos: I have heard report of Thee, O Lord, and I was afraid; I have understood thy works, the prophet said, and have glorified Thy power.**

**C**onfirming the divine law, the athletes spurned the iniquity of the ungodly, suffering piously and pleasing the Lord.

**L**et us bless today the valiant Dada and Maximus, who suffered lawfully, and let us crown the most honored Quintilian with praises.

**R**emaining unmoved during your suffering, O saints, ye cast down all falsehood and have received a crown of victory from Christ God.

**Theotokion:** Raise me up who am beset by despondency, O Theotokos, that I may do the will of God, and that I may bless thee, a tireless intercessor for all.

## ODE V

### Canon of the Apostle

**Irmos:** Going before me with the light of Thy knowledge, O Lord, out of the night of ignorance to the path of Thy commandments do Thou lead me who ever stray toward the soul-destroying way.

With divine teachings thou didst free men stuck fast in falsehood and mindlessly and perniciously enslaved, O all-blessed one.

Standing forth like a beacon on the heights of divine knowledge, O Jason, thou hast drawn to the divine harbor those who are grievously drowning.

With the vivifying discourse, O blessed one, thou gavest life to those slain of old by the sting of the serpent, astonishing them.

**Theotokion:** Thou hast been shown to be more holy than the cherubim, having given flesh on earth to the Master of all, O most immaculate and pure Mistress.

### Canon of the Martyrs

**Irmos:** Shine forth thy radiant and everlasting light upon us who rise early unto the judgments of Thy commandments, O Master Christ our God, Who lovest mankind.

Confessing the divine and saving name before the tyrants, O holy ones, ye endured the trial of many tortures and an unjust death.

Strengthened by the grace of the divine Spirit, ye were not afraid of bodily tortures, nor did ye render worship to graven images, O right victorious martyrs.

Having received an imperishable crown, O ye three holy martyrs, ye stand now before the Trinity, having been vouchsafed never-waning effulgence, and are now called blessed.

**Theotokion:** Heal thou the incurable passions of my heart, O most immaculate Mistress, I pray thee, and dispel the grievous darkness of my mind, O all-pure one.

## ODE VI

### Canon of the Apostle

**Irmos:** As Thou didst deliver the prophet from the uttermost abyss, O Christ God, in that Thou lovest mankind deliver me from my sins, and direct my life, I beseech Thee.

Amazed by the beauty of Him Who hath drawn nigh unto us in His loving-kindness, O Apostle Jason, thou didst follow after Him and didst forsake the beauty of life.

Studying things divine, O glorious one, by grace thou didst teach the effulgence of the Trinity to those afflicted of old with blindness and the mindlessness of ignorance.

Dispelling divers ailments and expelling evil spirits, thou didst turn the people to the knowledge of the Lord, delivering them from the deception of the evil one.

**Theotokion:** The Word of salvation descended into thy womb like dew upon the fleece and became man through thee, O Maiden, saving me by thy mediation.

### Canon of the Martyrs

**Irmos:** Lead up my life from corruption as Thou didst the Prophet Jonah, I cry to Thee, O Christ God Who lovest mankind, for with Thee is life, incorruption and power.

Seen as newly revealed stars, O most lauded martyrs, ye enlighten the whole earth, dispelling the gloom of ungodliness with grace.

Having utterly rejected the laws of the ungodly, and been manifestly confirmed by the law of the Lord, O holy martyrs, ye suffered lawfully for Christ.

Shown forth well by your exalted understanding and deeds, O all-praised ones, him who fell headlong from on high did ye subdue beneath your feet, which were adorned with the beauty of martyrdom.

**Theotokion:** In manner transcending the laws of nature and past understanding, O most immaculate Maiden, thou gavest flesh to the Creator of nature. And, confessing Him, the right victorious martyrs suffered.

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

Ye were shown to be like all-radiant stars, illumining the whole world with the light of your preaching, O divine Apostles Jason and Sosipater. Save those who honor you with faith.

## ODE VII

### Canon of the Apostle

**Irmos:** In Babylon, the pious youths did not worship the golden image, but, bedewed in the midst of the fiery furnace, they chanted a hymn, saying: O supremely exalted God of our fathers, blessed art Thou!

Having drawn nigh to constant pain, O Jason, thou hast eased the pangs of the faithful and hast guided to painless acceptance those who piously chant: Blessed is the God of our fathers!

Thou didst cause the corruption of evil to cease, O blessed one, and didst plant the understanding of salvation in the minds of men; and enlightened thereby thou didst cry out to the Master of all: Blessed is the God of our fathers!

**Theotokion:** **B**earing Christ in thine arms, as thou wert a throne of fire, O most immaculate one, entreat Him as thy Son and Lord, that He grant peace to the world which crieth: Blessed is the God of our fathers!

### Canon of the Martyrs

**Irmos:** **T**he 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!

**S**etting your souls aflame with the fire of divine fear, O wise ones, ye utterly consumed all the bitter tinder of polytheism, and have been taken up to the never-setting radiance, granting us remission of our offenses.

**H**aving truly quenched the conflagration of polytheism with the streams of your blood, O blessed ones, ye pour forth a shower of miracles upon us who with faith ever have recourse to the shrine of your relics.

**H**aving shown yourselves to be the dwelling-place of the Spirit, O wise and right victorious martyrs, the temple wherein ye now lie doth put forth a well-spring of miracles; and fleeing to it, we are delivered from all the defilement of the passions.

**Theotokion:** **O** all-immaculate Theotokos, thou gavest birth for us to the incarnate Word Who is consubstantial with the Father and the Spirit. Him do thou beseech, that He save from all sufferings and evil circumstances those who hymn thee.

## ODE VIII

### Canon of the Apostle

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

**T**hou didst uproot the thorns of blasphemy with the seed of the Word, O Jason, and didst cultivate a multitude of the saved as grain an hundredfold.

**H**im before Whose throne thou standest in holiness and sanctity appointed thee a luminary for Tarsus, for the enlightenment of those in darkness, O Apostle Jason.

**T**hou wast an instructor of the law for those who had been made subject to vain falsehood, and thou didst save those who offered worship to created things, teaching them to worship the uncreated God alone.

**Theotokion:** **H**aving given birth to God the Word, O Maiden, heal thou the passions of our flesh and soul, that we may all glorify thee with faith and love.

### Canon of the Martyrs

**Irmos:** **H**im 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 Him supremely for all ages!

Loving the Lord with all your soul, ye were slain like lambs for the noetic Shepherd, and were offered up on the divine altar; and ye dwell in the mansions of the firstborn.

With faith let us honor Quintilian, Dada and Maximus, the martyrs of Christ, the divine stars illumining the hearts of all with rays of miracles.

By your discourse ye overcame the ungodly and the impious, and, rejoicing, ye suffered, O martyrs of Christ; and ye have been numbered among the divine passion-bearers from all ages, and with them are ever honored.

**Theotokion:** Like a fiery throne thou didst bear Christ Who mingled with us in the coarseness of the flesh. Him do thou beseech, O pure Theotokos, that He take pity and save those who honor thee with love.

## ODE IX

### Canon of the Apostle

**Irmos:** Thou didst transcend the laws of nature, conceiving the Creator and Lord, and didst become a portal of salvation for the world. Wherefore, we magnify thee unceasingly, O Theotokos.

Let us all form sacred choirs, blessing in sanctity Jason, the great apostle of Christ who ever rejoiceth with the incorporeal choirs.

Creation leapeth up, dancing now on thine honored festival, O glorious Jason, and the apostles, prophets and all the martyrs rejoice. With them we magnify thee with faith.

The shrine where thy patient and much suffering body lieth doth ever emit rays which disperse the darkness of pain, O all-blessed Jason.

**Theotokion:** O most immaculate one, thou hast been shown to be the Mother of Emmanuel, Who became incarnate of thy womb and hath deified human nature. Wherefore, O all-holy Theotokos, we call thee blessed.

### Canon of the Martyrs

**Irmos:** The radiant cloud upon which the unoriginate Master of all descended from heaven, like 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 passion of the Dispassionate One, O passion-bearers, together ye underwent the testing of most subtle tortures and have inherited life through death, abiding unto ages of ages. Wherefore, ye are ever blessed.

Having come to a beautiful knowledge of and trodden well the paths of martyrdom to the ways which lead to places of noetic rest, O glorious martyrs, ye received your end by the sword, and ever dance with the angels.

**L**et us stand in the temple of the Lord and bless Dada, Maximus and Quintilian, the valiant warriors who have destroyed the enemy, and let us cry out with faith: O Thou Who lovest mankind, by their supplications deliver us all from perils of great confusion.

**L**ike the sun doth your sacred memory radiantly illumine creation, O all-glorious victors. By your sacred mediation deliver us who celebrate it from the darkness of the passions, we pray, O athletes of God the Savior.

**Theotokion:** **A**s a lover of sin I fall down in repentance before thy compassions, O God, and cry out with faith: Through the entreaties of her who bore Thee in purity on earth, take pity on me and deliver me from everlasting torments, O all-good Christ.

**THE 29<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE 9 HOLY MARTYRS OF CYZICUS**  
**COMMEMORATION**  
**OF THE VENERABLE MEMNON THE WONDER-WORKER**  
**AT VESPERS**

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

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

**O** all-praised martyrs of Christ, \* when once the mindlessness of the Greeks \* held sway \* and drew all \* into the pit of iniquity, \* ye did not leave the straight path \* and did not join yourselves to ungodliness, \* but suffered With valor of character \* and, slain by the sword, have inherited life.

**C**elebrating with gladness their sacred memory, \* with faith let us honor \* and with hymns let us bless \* Theognes, Rufus and Antipater, \* Theostichus and Artemas, \* Magnus and Theodotus, \* the glorious Thaumasius and the godly Philemon, \* who shone forth splendidly in their sufferings \* and have enlightened those in darkness.

**O** beautiful flowers of the martyrs, \* ye sacred legion, \* company assembled by God, \* excellent congregation, \* divinely chosen assembly, \* holy choir, blessed council, \* who struggled for the Trinity: \* entreat the Trinity, \* beseech the Trinity for us, \* that we may receive remission of sins.

And 3 stichera of the venerable one, in the same tone & melody:

**O** blessed and venerable Memnon, \* having first purified thy soul \* by ascetic labor, \* thou becamest the pure and beautiful abode of the Spirit; \* wherefore, thou dost expel evil spirits \* and ever healest the infirmities \* of those who have recourse to thee. \* Pray thou to Christ \* in behalf of us who praise thee.

**O** glorious and venerable Memnon, \* having gained control over the passions of thy soul, \* thou didst train a legion of monks, \* zealously anointing them for labors of asceticism, \* and thou didst present them \* before the Word Who seeth all things; \* and having lived a blessed life \* and been unsullied by defilements, \* with them be thou ever mindful of us who praise thee.

**O** venerable Memnon who art most rich, \* of old thou didst cause \* a spring of water to pour forth, \* unto the praise of the Lord and for the preservation of souls. \* Thou hast saved ships from the depths of the sea, \* by thy supplications hast preserved men from a plague of locusts, \* and dost ever work countless miracles. \* Pray thou to Christ \* in behalf of us who praise thee.

Glory ..., Now & ever ..., Doxasticon from the Pentecostarion.

Or this Theotokion, in the same tone & melody:

**T**he pre-eternal God, \* receiving flesh from thy blood, \* showed thee to be an intercessor for men, \* O pure one. \* Wherefore, deliver thy servants \* from every misfortune and evil circumstance \* and from the snares of the wicked enemy, \* and vouchsafe that all who glorify and do thee homage \* may partake of the effulgence of the elect.

**Stavrotheotokion:** **B**eholding Thee nailed to the Cross \* and accepting suffering of Thine own will, \* O Master Jesus, \* Thy Virgin Mother cried aloud: \* "Woe is me, O my sweet Child! \* How is it that thou dost unjustly endure wounds, \* O Physician Who hast healed the infirmity of men \* and hast delivered all from corruption \* in Thy loving-kindness?"

## AT MATINS

### ODE I

Canon of the martyrs, in Tone IV:

**Irmos:** **O** Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the 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.

**D**elighting together in divine beauty, partaking abundantly of a torrent of sustenance, and deified by communion, O crown-bearing martyrs, from cruel misfortunes deliver those who call you blessed.

**H**aving shone forth like rays of the sun, O athletes, with the beams of your steadfast struggles ye enlighten all with the effulgence of miracles, dispel the night of the passions and drive away the gloom of the demons.

**H**aving been slain on earth with painful wounds, ye have passed over together to the life devoid of pain, O youths who suffered greatly; wherefore, ye pour forth healings, easing all pain by your God-pleasing supplications, O ye who are all-rich.

**Theotokion:** **T**hrough thy precious blood thou gavest birth to God, Who became incarnate in manner past understanding and assumed an appearance like unto ours, O all-immaculate Mother. Wherefore, all of us, the generations of generations, call thee blessed, thou confirmation of the holy martyrs.

Canon of the venerable one, in the same tone:

**Irmos:** **H**aving 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.

**S**hining with the divine grace of the all-holy Spirit, O life-bearing Memnon, by thy radiant supplication, purge the gloom of the passions from those who celebrate thine honored repose.

**O** venerable one, taking up thy cross, thou didst follow after the Word Who was crucified for our sake, and by abstinence and lying on the ground thou didst mortify the movements of the flesh, O venerable one.

**U**niting thyself to God by fasting, prayers and tears, thou didst receive from Him the grace to heal infirmities and to expel evil spirits, O all-blessed and divinely wise Memnon.

**Theotokion:** **C**lothing Himself in man in His goodness, O pure and all-holy one, God issued forth from thee twofold in activity and nature. Him do thou ever beseech, that He enlighten those who hymn thee.

### ODE III

#### Canon of the Martyrs

**Irmos:** Neither 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, O Thou Who lovest mankind.

In nowise consenting to sacrifice to lifeless graven images, ye offered yourselves as living sacrifices to Him Who was sacrificed for our sake, O all-comely youths, O holy martyrs.

Strengthened by the power of the Spirit, with the divine laws ye cast down the counsels and pursuits of the iniquitous; and having suffered lawfully, ye have received glory.

Let those of great renown be praised: Artemas and Philemon, Theostichus and Magnus, the glorious Rufus, Antipater and Thaumasius, Theognius and Theodotus.

**Theotokion:** All the weaponry of the enemy hath now been made of no account, O most immaculate one who gavest birth to Christ Who was wounded by the spear, for Whom the martyrs, being wounded, did suffer.

#### Canon of the Venerable One

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

With the enlightenment of the virtues didst thou shine forth on the earth like the sun, O venerable one, illumining the souls of all with the grace of the Spirit.

Thy loins girded, clothed in dispassion, O venerable Memnon, thou didst manifestly wield thy staff for the mortification of the passions.

Having been compassionate to the poor, O venerable one, thou didst receive from God the great grace to heal incurable suffering.

**Theotokion:** The Word of God made His abode within thine undefiled womb, O all-pure one, and hath taken all sin away from mortals.

*Sedalion of the martyrs, in Tone I:*

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

The radiant choir of sacred athletes, the beautiful company, the divinely assembled council, the band ten in number, having suffered mightily and trampled the tyranny of the enemy underfoot, have been numbered with the choirs of the angels and stand before the Lord.

*Glory ..., Sedalion of the venerable one, in Tone VIII:*

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

We all praise thee, O blessed one, as a radiant star illumining the world with virtues and rays of miracles; for thou wast a partaker of divine radiance, O Memnon, and hast passed over to the never-waning effulgence. Wherefore, we

ever honor thy luminous and holy memory, glorifying the Savior, and we cry out to thee with faith: Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

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

**H**aving fallen into the most subtle temptations of enemies, visible and invisible, stuck fast in the tempest of my countless offenses I flee to the haven of thy goodness, O pure one, as to my fervent assistance and protection. Wherefore, O all-pure one, do thou earnestly entreat Him Who became 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 our offenses unto us who hymn thy glory as is meet.

**Stavrotheotokion:** **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the loving-kindness of Thy mercy. O long-suffering Lord, Thou abyss and inexhaustible wellspring of mercy, take pity and grant remission of transgressions unto those who hymn Thy divine sufferings with faith!"

**ODE IV**

**Canon of the Martyrs**

**Irmos:** **S**eated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: **Glory to Thy power, O Christ!**

**U**nto Him Who of His own will was sacrificed and hath slain death did ye offer yourselves as wholeburnt offerings, divinely slain victims, a perfect holocaust and acceptable sacrifices, O athletes. Wherefore, we call you blessed.

**S**howing forth a great miracle, O athletes, ye straightened bent arms and delivered from dropsy a prominent man who had recourse with love to your shrine, O right wondrous ones.

**A**s is meet let those who suffered be blessed: Artemas and Antipater, Theostichus and Rufus, Magnus, Philemon and Theognes, with the glorious Theodotus, for they cry: **Glory to Thy power, O Christ!**

**Theotokion:** **H**e Who sitteth ineffably in the bosom of the Father sitteth as a babe in thine embrace, O Virgin; and the right victorious youths, emulating His blessed passion, elected to die.

**Canon of the Venerable One**

**Irmos:** **B**eholding 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!**

**H**aving purified thy heart with streams of tears, O venerable one, thou didst cause waters to flow forth in a waterless place, O Memnon, God glorifying thee as His favorite.

**S**hining forth like a star through thine all-glorious life, O blessed one, by thy sacred wonders thou wast shown to be another heaven for those who cry out with faith: Glory to Thy power, O Lord!

**S**ubmitting to the laws of the Master, O venerable one, as a shepherd thou didst guide those under thee to Him Who gave thee the talant which, as a dutiful servant, thou didst greatly increase.

**Theotokion:** **M**y mind, which is drawn to the pleasures of the body, do thou make steadfast through thy mediation, I pray, O Theotokos who alone gavest birth to God the Bestower of good things.

## ODE V

### Canon of the Martyrs

**Irmos:** **T**he ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

**S**etting fire to your minds like a noetic ember, ye truly consumed all the tinder of falsehood, O blessed ones, and quenched the conflagration of idolatry with the dew of faith.

**G**oing forth to suffer for the indivisible Trinity, O athletes, it was as though ye were not separated in many bodies; wherefore, ye destroyed the whole legion of the devil.

**H**e who with zeal went to your precious reliquaries and was freed from the legion of the evil one hymneth your wonders, O godly martyrs.

**Theotokion:** **T**hou hast been shown to us as one who delivereth those who hymn thee from misfortunes and corrupting transgressions, passions, sorrows and evil circumstances, O Ever-virgin Theotokos.

### Canon of the Venerable One

**Irmos:** **T**hou 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.

**T**hy mind fixing its pure gaze upon God, O blessed of God, thou wast shown to be above the pleasures of the flesh.

**A**s a physician of bodies, O thou who art most rich, with the grace of the Spirit drive away the bestial passions of men's souls.

**B**lessed art thou, and well is it with thee, O all-blessed one, for thou hast vanquished the malice of the enemy and mortified the passions.

**Theotokion:** **T**hou gavest birth to God, yet remained a Virgin, O Bride of God; wherefore, the whole tribe of man calleth thee blessed, rejoicing.

## ODE VI

### Canon of the Martyrs

**Irmos:** **I** have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead my life up from the abyss, O greatly Merciful One.

**T**he death of the divine athletes hath been shown to be precious in Thy sight, O God of all, and honoring them now, Thou hast revealed them as healing for the sick which is without cost.

**L**ifting up your hands and hearts to the highest with lofty intent and manly mind, O God-bearing martyrs, ye put down the assaults of the wicked one.

**Theotokion:** **T**hy womb was shown to be like a granary holding the Grain of immortality, Who feedeth the souls of all the faithful and enlighteneth the martyrs.

### Canon of the Venerable One

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

**A**t the mere utterance of thy name the locusts and all the harm of the demons are driven away, O Memnon, for thou wast known to be pleasing unto God, Who hath greatly glorified thee, O father.

**H**aving vanquished the assault of carnal knowledge, thou didst receive the grace of the Spirit, to dispel infirmities and to heal souls sick with sin, O right wondrous one.

**O** the wonder! How at the mere invocation of thee, O all-glorious Memnon, are the faithful saved who sail the seas, beholding thee hastening to still the tumult of the waves?

**Theotokion:** **M**ortify the wisdom of my flesh, O Virgin, in that thou didst conceive the Slayer of death and Bestower of life and gavest birth to Him in manner past recounting and comprehension, O all-pure one.

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

**T**he steadfast and most splendid choir of the ten martyrs, who confessed the three-Sunned Godhead, cried out to Him at the tribunal: "O Master, we offer our blood, souls and bodies to Thee as an unblemished sacrifice! Number us among Thy heavenly choirs, in that thou art our merciful God!"

## ODE VII

### Canon of the Martyrs

**Irmos:** The three youths in Babylon, having put to mockery the tyrant's command, cried out amid the flames: Blessed art Thou, O Lord God of our fathers!

Your labors ever pour forth divine streams of healings, O right wondrous martyrs, drying up rivers of pain and washing away all the defilement of die passions.

The athletes rejoiced with ineffable joy when they suffered, and, cut down by the sword, they chanted: Blessed art Thou, O Lord God of our fathers!

O glorious athletes, ease for us the heavy weight of infirmities, the sufferings of our hearts, the pangs of our bodies and every sorrow which besetteth us.

**Theotokion:** Having been shown forth as the great might of all the martyrs, O pure Mother of God, thou hast shown thyself to be the help of men whoever hymn thee with sacred songs.

### Canon of the Venerable One

**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!

With showers of tears thou didst extinguish the furnace of the passions, O blessed one, and now, with the fire of thy miracles and grace, thou dost truly consume the material harm of infirmities.

Thou didst love thy Creator with all thy heart, O blessed and wise Memnon; wherefore, thou didst stand aloof from the flesh and the world, crying: Blessed art Thou in the temple of Thy glory, O Lord!

Planted like a tree by the waters of abstinence, O father Memnon who art most rich, in due season thou didst produce the working of miracles as fruit in abundance.

Thou didst cause the harm wrought by the locusts to cease by thy divine commands, O wise Memnon, and didst halt the waters of the river, crying and saying: Blessed art Thou, O my God!

**Theotokion:** Deliver me from the tempest of innumerable offenses, O Maiden, thou only mighty help of the lowly and cleansing of transgressions. Blessed art thou among women, O most immaculate Mistress!

## ODE VIII

### Canon of the Martyrs

**Irmos:** O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

**O** passion-bearing martyrs, we offer joyous laudation unto Him Who hath given you as great helpers to us who cry: O all ye works of the Lord, bless ye the Lord!

**R**ooted well like branches on the rock of faith, the martyrs have brought forth the fruits of suffering for us who chant with faith: O all ye works of the Lord, bless ye the Lord!

**O** greatly renowned physicians of the passions, heal the suffering of my soul and, beseeching Christ our God, deliver me from Gehenna and the outermost darkness thereof.

**Theotokion:** **T**hou gavest birth to Christ the Bestower of life Who hath crowned the passion-bearing martyrs who suffered lawfully. Him do thou entreat, O Maiden, that He heal me who am vanquished by the law of sin.

### Canon of the Venerable One

**Irmos:** **S**tretching 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!**

**T**hou didst shine forth like the dawn, like a star, like the great sun, O divinely inspired Memnon, and hast illumined with grace the souls of those who have set thee forth as an excellent guide, a sacred teacher and a wondrous instructor, who dost cry: Bless the Lord, all ye works of the Lord!

**W**hen thou didst acquire humble wisdom through the grace of the Spirit, O all-blessed one, thou didst deal a deep wound to the enemy who gave rise to death, casting his arrogant mind down to the earth and trampling his soul-corrupting snares underfoot.

**H**aving lived a good life, O holy one, thou wast vouchsafed to behold the blessedness and everlasting delight of heaven and the splendors of the saints; and thou now criest out with joy: Bless the Lord, all ye works of the Lord!

**T**he place which before was waterless and now is full of water proclaimeth thy faith in the Lord, O venerable one, and the grace of the miracles which thou didst perform, crying out to the Bestower of good things: Bless the Lord, all ye works of the Lord!

**Theotokion:** **V**ouchsafe visitation unto my lowly soul, which is afflicted with the weight of evils and is drowning, O Mistress full of the grace of God, and show it forth as utterly restored to health, crying: Bless the Lord, all ye works of the Lord!

## ODE IX

### Canon of the Martyrs

**Irmos:** **E**ve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

**L**o! the gates of heaven have been opened for you who have suffered!" Christ said to the passion-bearers; "Enter in and, rejoicing, receive everlasting rewards for your pangs fit for those who have fought bravely!"

**Y**e were beautiful in the wounds of your bodies and emulated the angels; and now ye stand before the Beauty of all, ever rejoicing and manifestly adorned with the communion of beautiful things, O most honored ones.

**L**et us stand in the house of God, praising the sufferings of Antipater and Theostichus, Rufus and Philemon, and the wonders of the divine Thaumasius, Magnus and Artemas, and the invincibility of Theognius and Theodotus.

**T**oday hath the festival of the saints shone forth salvation for us, and, celebrating it with supplication, let us cry out to them with faith: O radiant summit of the martyrs, illumine the hearts of us all!

**Theotokion:** **C**lothed by thee in the purple robe of the body, the King issued forth, all adorned, from thy womb; and He hath vanquished all enemies and given victory to the athletes, O only pure Ever-virgin.

### Canon of the Venerable One

**Irmos:** **C**hrist, 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.

**S**trengthened by the might of the Godhead, O divinely wise Memnon, thou wast able to overcome all the power of the enemy; wherefore, having received a crown as a victor, pray thou to Christ in our behalf.

**S**treams of healings pour forth from thy shrine as from a well-spring, O venerable one, and they wash away pain and defilement by the power of the divine Spirit and give drink to the minds of those who honor thee.

**T**oday thy memorial doth enlighten every age and mind like the sun, O father Memnon, for thou didst do the works of the Light; and having now departed unto the never-waning Light, thou hast made thine abode with Him.

**T**hou wast taken up into the eternal mansions, and beholding God as is meet, thou hast been numbered among the flocks of the venerable, O blessed Memnon. With them be thou ever mindful of those who commemorate thee on earth.

**Theotokion:** **○** Virgin, we joyously declare to thee the cry of the archangel:  
Rejoice, O annulment of the curse, glory of the venerable, boast of the martyrs,  
preaching of the prophets and salvation of men!

**THE 29<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE CHILD-MARTYR GABRIEL OF BYALISTOK**  
**AT GREAT VESPERS**

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.  
On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion, and 5 of the child-martyr, In Tone I:

If ye are not found to be and do riot remain like innocent babes, ye cannot enter the kingdom of heaven. Thus doth Christ teach His friends, whom He promiseth that they will drink the cup of His sufferings. And this cup of salvation the child Gabriel also receiveth, adorning the crown of martyrdom with the innocence of a child, thereby acquiring twofold boldness to pray for the salvation of our souls. (Twice)

**In Tone II:** A group of Jews maketh haste from Brest and Bialystok to subject a blameless child to tortures. O ye iniquitous! O ye unbelievers! who were not brought to your senses by his opposition, who drained away his martyr's blood and left his parents childless! But we, reverently honoring the holy martyr, call upon him in prayer today, that we may be delivered from such hardness of heart, and that our souls may be saved.

Weep not, O parents of the child slain by the Jews, whose cold body, miraculously guarded against carrion fowl, ye discovered! Weep not, neither lament, beholding it lacerated by the torturers, for the spirit of Gabriel already rejoiceth with the angels, and his body, outraged by them, is shown to be untouched by corruption, and remaineth forever as a wellspring of healings for all the faithful, as a confirmation of the true Faith, and for the salvation of our souls.

O your mindlessness, O Jews! For even the dogs were shown to have greater understanding, in nowise daring to touch the holy body, but carefully guarding it against the ravens, rebuking your unbelief and confirming the Christian Faith for the Lord knoweth how to glorify His favored ones through irrational creatures. Blessed is the lot of Thy saints, O Lord, through whose supplications do Thou glorify and save our souls.

**Glory ..., in Tone VIII:**

O thine awesome struggle, O holy child Gabriel! O the grievous torments thou didst long endure! Truly thou wast shown to be worthy of the strengthening grace of God, and thou wast shown to be like the seven Maccabees of old in fortitude of soul, slain by their unworthy compatriots. Yet thou wast not separated from Christ by all their horrific tortures, but with a pure spirit didst pass over to dwell with Him, confirming us in the Faith by thy supplication, and teaching us to emulate thy zeal.

**Now & ever ..., from the Pentecostarion.**

Entrance. Prokimenon of the day. Three Readings:

**A READING FROM THE PROPHECY OF ISAIAH**

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

**A READING FROM THE WISDOM OF SOLOMON**

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

**A READING FROM THE WISDOM OF SOLOMON**

**T**hough the righteous be prevented with death, yet shall he be in rest. For

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

*At Litia, the stichera from the Pentecostarion, or of the temple; and Glory ..., of the saint, in Tone IV:*

**T**hou hast been shown to be a child-martyr and the confirmation of the true Faith, O holy Gabriel, and in the incorruption of thy body didst rebuke the mindlessness of the Jews. Wherefore, by thy supplications strengthen us against unbelief and heresy, and instill in our hearts the teaching of the kingdom of heaven, that we may glorify thee, our helper, who giveth peace to our souls and great mercy unto all who call upon thee.

*Now & ever ..., from the Pentecostarion.*

*At the Aposticha, these stichera, in Tone III:*

**W**hose heart is not moved to pity, O blessed one, when pondering the torments thou didst willingly endure at the hands of the ungodly for nine days? For first draining thy blood little by little, the Jews left thee barely alive, that they might subject thine innocent body to many more tortures. And when they finally did thee to death, having drained thy blood completely away, they shamelessly cast thy body forth upon a meadow, on the very day of Pascha. But we, kissing thy countless wounds, fervently glorify thy struggles.

*Stichos: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.*

**W**hen the Jews gathered together to slay the child Gabriel, his tortured body was already crucified against a wall, and his sides had been pierced many times with a blade; but the ungodly ones were neither moved to pity by his groans, nor brought to remembrance of the retribution of the Lord. But Christ our God hath glorified him as a martyr, and commandeth Christians to honor him as an emulator of His own saving Passion.

*Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.*

**B**ehold what courage the martyr Gabriel showeth forth in his young body, O my wretched soul, how he did not deny Christ, even though he was subjected to manifold tortures. Wherefore, be not slothful, O my soul, to move against the passions, but feel shame before the blessed child who triumphed over a multitude of tormentors, and pray to him with diligence, that thou mayest be victorious over the invisible foe.

*Glory ..., in Tone VII:*

**H**orrible was it for the parents of Gabriel to behold his young body cruelly lacerated, lying in a meadow, with dogs as its faithful guardians, all his blood drained away by the torturers, his skin pierced in many places. Yet divine glory, revealed through irrational beasts, turned the tears of his mother and father into hope, and confirmed the Christian Faith among the Russian people, and moveth us to hymn thy glory, O martyr.

*Now & ever ..., from the Pentecostarion.*

*After the Blessing of the Loaves, the troparion of the saint, in Tone V:*

**O** holy martyr Gabriel, for Him Who was pierced for our sake by the Jews wast thou cruelly pierced by them in the side, and for Him Who shed His blood for us thou didst give thy whole body over to be drained of blood through grievous wounds; and thou now dwellest with Him in eternal glory. Wherefore, we pray: Be thou mindful of us here who honor thy memory, asking health of body for us and salvation for our souls. *(Twice)*

*And the troparion from the Pentecostarion, once.*

## AT MATINS

On "God is the Lord ...", the troparion from the Pentecostarion, twice;  
Glory ..., that of the child-martyr, in Tone V:

**O** holy martyr Gabriel, for Him Who was pierced for our sake by the Jews wast thou cruelly pierced by them in the side, and for Him Who shed His blood for us thou didst give thy whole body over to be drained of blood through grievous wounds; and thou now dwellest with Him in eternal glory. Wherefore, we pray: Be thou mindful of us here who honor thy memory, asking health of body for us and salvation for our souls.

Now & ever, that of the Pentecostarion, once.

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

**T**he memorial of thy torments hath dawned upon us, O Gabriel, most fervent mediator for children before God, and teacher of patience to men and women. Come ye, let us emulate his struggles and manfully arm ourselves against the demonic assaults, calling upon the child-martyr for help.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

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

**R**ecorded in the chronicle of Zabludov as having been slain by Jews, the child Gabriel hath also been recorded in the Book of Life as a martyr and wonderworker, at whose supplications may Christ, the Savior of our souls, not erase us from that same Book.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

**Polyeleos**, and this magnification: We magnify thee, O holy child-martyr Gabriel, 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 of the saint, in Tone III:

**B**y thy blood which was poured forth, O Gabriel, martyr of Christ, is the ungodliness of the Jews put to shame, heretical errors are denounced, divers illnesses are healed, and our souls are saved by faith.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

Song of Ascents, the first antiphon of Tone IV:

**Prokimenon; in Tone IV:** The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

**Stichos:** They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Let every breath praise the Lord.

### GOSPEL ACCORDING TO LUKE, § 63 [LK. 12: 2-12]

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 those who kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, who 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. Also I say unto you: Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God: but he who denieth Me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him who blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in the same hour what ye ought to say."

Then, "Having beheld the resurrection of Christ ..."

And after Psalm 50, this sticheron, in Tone II:

Today a child is lured from his father's home with lying words, today his innocent blood is shed. The holy Gabriel is covered with earth by the Jews, and the assembly of tormenters gathereth together. Today the counsel of malice is fulfilled, and the child is given over to a cruel death. His spirit is numbered among the ranks of heaven, and we cry out to him, saying with compunction: Save us by thine intercession, O blessed Gabriel, thou favorite of God and martyr of Christ!

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the child-martyr, with 8 troparia, the acrostic whereof is "Through the supplications of the child save me", in Tone IV-

### ODE I

**Irmos:** The people of Israel, having fled across the watery deep of the Red Sea with dryshod feet, beholding the mounted captains of the enemy drowned therein, sang with gladness: Let us chant unto our God, for He hath been glorified!

**O** Gabriel, child and martyr, wonderworker and healer of sicknesses, favorite of Christ, I am at a loss how to praise thy struggles with words; yet am I moved to pity by the beauty of thy patience and innocence. Show me, thy petitioner, to share in the gifts thereof.

**T**he Russian people, beholding the child who had been tortured by Jews guarded by irrational dogs like a treasure, cried out: O Lord, by his supplications have mercy on us!

**T**he tears of the humble-minded Anna, the mother of the martyr Gabriel, and of his industrious father Peter, were transformed into joy when they beheld the unfading glory of their child.

**Theotokion:** **T**he staff of Aaron which budded forth, prefigured the root which sprang forth from Jesse-thee, the all-pure one who put forth a Flower in the world: the incarnate God. Him do thou never cease to entreat, O Ever-virgin, in behalf of us who flee unto thee.

### **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. Let us cry out to our wondrous God: Holy art Thou, O Lord!

**I**t would have been better had ye not be born, O ungodly torturers, for it will be better for Sodom and Gomorra on the day of judgment than for the murderers of the confessor of Christ. By his supplications, O Lord, confirm Thou the Orthodox Faith.

**W**hen the judges of Zabludov signed the record of thy torture, which had been committed by Jews, O martyr, the people piously laid thy lacerated body to rest in the earth. But when thirty years passed, they found it untouched by corruption, and glorified God's providence concerning thee.

**T**he Lord is close to the poor and afflicted; for, having permitted the ungodly to take a child from poor parents, He glorifieth the childless more than the kings of the earth, and kings and hierarchs bend their knees in prayer before their offspring.

**Theotokion:** **A**s thou bearest in thine arms and feedest at thy breasts Him Who nourisheth every creature, O Mary Theotokos, worshipping Him we proclaim: Pray to Him, O pure one, in behalf of us all.

**Kontakion & Ikos from the Pentecostarion.**

**Sedalion of the martyr, in Tone VIII:**

**O** what tortures thou didst endure, O child beloved of God! O the strength of thy patience! for thou didst endure piercing, the slow draining away of thy blood, and the laceration of thy flesh for Christ, and for His sake art with Christ God shown to be a helper of suffering children. And, thine own mother having been left childless, thou art a comforter of all mothers who pray for their children, and ever makest supplication for the salvation of our souls.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

#### ODE IV

**Irmos:** I have heard, O Christ, truly all-glorious report of Thee: how Thou, being God immortal, didst assume the likeness of mortal men, yet didst remain what Thou wast. Wherefore, I glorify Thy power.

The martyrs of old bowed their necks before kings and tyrants when they were slain; and the child Gabriel was their emulator, giving up his innocent blood to the hard-hearted Jews when he was tortured. O Lord, by his supplications instill zeal for Thy glory in our souls!

Even though the Jews imprisoned thee in a dark cellar, O martyr, and even though they slew thee with terrible tortures, yet did thy spirit, rejoicing, straightway make its abode in the splendid bridal-chamber of the Lord, where it joineth chorus today with the angels in the glory of the Lord.

Be thou merciful toward my weaknesses, O holy martyr Gabriel, disdaining not my lack of faith; and ask forgiveness for me of the Lord, O thou who didst take no pity on thyself for the sake of His Faith, and who hast glorified Him in thy young body.

**Theotokion:** Thee do we glorify, the Ever-virgin and only Theotokos, whom the bush which mingled with fire without being consumed prefigured for Moses the God-seer, O all-pure one.

#### ODE V

**Irmos:** Send down upon us Thine enlightenment, O Lord, and free us from the gloom of transgressions, O Good One, granting us Thy peace.

Let us take the grievous sufferings of Gabriel as an example, O brethren, and be ashamed of our own indifference to the Faith; let us not fear those who slay the body, but rather Him Who hath the power after death to cast into the fiery lake of Gehenna. Let us submit to Him with fear, calling upon the holy passion-bearer for help.

"Cruel is torment, but sweet is paradise; painful is childlessness on earth, but un failing is our consolation," the parents of Gabriel cried out; "for our child hath passed from the griefs of earth into everlasting joy."

O ye parents who grieve over the pangs and torments of your children, fall down with faith before the tomb of Gabriel, for he is their helper before Christ, in that he shed his own blood in confessing the true Faith.

**Theotokion:** The womb of the Virgin put the understanding of the tyrants to shame; for her Babe suffered a deadly serpent's bite on His hand, and casting down the proud apostate, hath set him under the feet of the faithful.

## ODE VI

**Irmos:** Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

O all-wise child, reject not the entreaties of thy servants, who are moved to pity by thy glory and with contrite heart hymn thy struggles, who, even though they have not acquired thy patience, desire to amend their lives.

The incorrupt relics of the holy favorites of God are more precious than all the treasures wherewith the earth is adorned-gold, pearls and precious stones; for through them doth the grace of God work. Wherefore, ask this for us, O favorite of Christ, for the healing of our souls and bodies.

Even though the Orthodox Christians who live around thy monastery endured much persecution at the hands of Jews and heretics, yet, mindful of thy stand for the true Faith, they in nowise fell away from the glorification of the true God and thine intercession.

**Theotokion:** Of old the serpent deceived me and slew me through my first mother Eve; but now, O pure one, He Who created me hath through thee called me out of corruption.

### Kontakion of the saint, in Tone VI:

Thy native place was Zverky, where thou wast seized by the Jews, those true beasts, O Gabriel, martyr of Christ. Thou wast straightway deprived of thy parents, and then, having grievously endured all in order, didst pass over to the heavenly homeland. Rescue us here from all manner of perils and tribulations, and beg thou, we pray thee, that we also may obtain thine eternal inheritance.

**Ikos:** Let us glorify, O brethren, the child Gabriel who suffered evils for Christ; for, following a deceiving Jew like an innocent lamb, he was abducted from the house of his father and cast into a dark cellar. And having long endured terrible tortures and the piercing of his flesh, he offered himself up as a pure sacrifice to the Trinity, and over many years hath shown great help to those who pray to him, taking pity on all who come to his church to gaze upon his incorrupt body. Wherefore, let us cry out to him: Beg thou, we pray thee, that we also may obtain thine eternal inheritance.

## ODE VII

**Irmos:** Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

**O** Gabriel, favorite of Christ, consoler of grieving mothers, healer of sick children: Comfort and heal my soul which grieveth over its sins, and by thy supplication give it mastery over the flesh, O thou who for Christ's sake didst not spare thine own flesh.

**C**an ye fail to understand, O ye ungodly Jews, that ye make the God of your fathers your enemy when ye cruelly torture His innocent creature, thinking that by such an act thou wouldst render Him service, O mindless ones? O Lord, through "the supplications of Gabriel soften the hearts of their children, and deliver our hearts from such cruelty.

**T**he city of Slutsk is truly blessed, for there the incorrupt body of the martyr Gabriel was enshrined for many years. There were tears, prayers and thanksgiving poured forth before his tomb by mothers for their children, and the entreaties of all the faithful were received.

**Theotokion:** **I**n that thou gavest birth unto the Creator and Lord, thou art more exalted than all creatures. Wherefore, I cry out to thee, O Theotokos: O blessed one, the Lord of hosts is with thee!

### **ODE VIII**

**Irmos:** **R**ejoicing after their condemnation by the tyrant for worshipping all the abominable gods, but only the living God, the children braved the fire; and, bedewed by the Angel, they chanted the hymn: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

**T**he carrion fowl which would fain have attacked the lacerated body of the martyr, and the hungry dogs which drove them away and stood guard over it, were shown to be denouncers of the malefaction of the Jews and mute proclaimers of the glory of the saint.

**I**f even the wild beasts dared not satisfy their hunger with the holy body, how could the wickedness or the Jews not be satisfied therewith? Behold their cruelty, O my soul, and be filled with horror; and pray to this saint, that he may continually fend all evil away from thee.

**S**hedding tears of compunction over the struggle and glory of the child-martyr, O brethren, let us weep over our own wretchedness and feel shame for our own negligence; for if a little child pleased God thus, why are we, who are grown to maturity, indifferent?

**Theotokion:** **T**he Lord of all, Who fashioned thee from the rib of Adam and became incarnate of thy virginity, do we hymn, chanting: Bless the Lord, all ye works; hymn and exalt Him supremely for all ages!

### **ODE IX**

**Irmos:** **T**hee who, though born of mortal parents, gavest birth to the Creator, O pure Theotokos our boast, do we magnify as the one who hath dominion over creation.

**O** Gabriel, favorite of God, be thou now an intercessor before God for the Russian people, as the martyrs were in ancient times; for then Christians were tortured by the Jews and heretics, and now they are cruelly subjected to mockery by both. Wherefore, grant that we may remember your stand and may be given the goodly zeal to emulate thee.

**Help** me to elude the noetic slayer of my soul who seeketh to devour it, O favorite of God, who gavest thy body over to torturers, but preserved thy soul unshaken by their terrors, who offered thy sufferings to Christ as a precious gift, and hast thus received from Him the grace ever to offer up our supplications before the throne of His glory.

**The** wounds which Jews inflicted upon thy young body wounded the enemy of our salvation, O blessed Gabriel. O conqueror of the demons, deliver our souls from their tyranny, and by thine intercession show us to be victors over their temptations.

**Theotokion: Rejoice,** O pure Theotokos, our boast, who sprang forth from mortal men and gavest birth to the Creator! We magnify thee as having dominion over creation.

**Exapostilarion: Spec. Mel.: "Having fallen asleep in the flesh ...":**

**Let** us hymn today the martyred child who gave his flesh over to be tortured by Jews, but surrendered his spirit unto God; and let us set him forth to make supplication for the peace of the Church and the salvation of our souls.

**Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion.**

**On the Praises, 6 stichera: 3 from the Pentecostarion, and 3 of the child-martyr, in Tone V:**

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

**Rejoice,** O all-glorious boast of children! Rejoice, companion of the martyrs and all-honored glory of the Russian people, who shone forth from a dark cellar and illumined the hearts of the Orthodox! Rejoice, speedy hearkener to the prayers of grieving mothers! Rejoice, silent rebuker of double-minded men! Help us, O righteous one of God, to struggle mightily for the Holy Faith, and make entreaty for the salvation of our souls. **(Twice)**

**Rejoice,** wellspring of miracles, who wast thyself shown to be a miracle of longsuffering! Rejoice, thou who united childlike purity to a martyr's courage, and denounced the evil of the Jews! Rejoice, thou who in thy holy relics hast given a priceless treasure to the Russian land, and offerest up to Christ fervent supplication for the peace of the world, the good estate of the Churches of God, and the salvation of our souls.

**R**ejoice, thou who movest the hearts of men to pity! Rejoice, thou who by thine opposition to the violence of the tormenters dost make cold souls contrite through repentance! Rejoice, consolation of the poor and humble of heart, unashamed hope of children, teacher of evangelical childhood to monks, and advocate for our souls.

**Glory ..., in Tone II:**

**W**hile Christians were celebrating the week of the Passion of Christ, and preparing their souls to greet Holy Pascha, the child Gabriel was subjected to suffering by the Jews, and, crucified on the wall of a dark cellar for the crucified Savior, he shed his blood as the day of the Lord's resurrection arrived. His spirit departed unto Christ in the mansions of heaven, but the Jews cast his body out beyond the village. Yet, remaining incorrupt even to this day, it proclaimeth the general resurrection, and teacheth us to pray to the favorite of God, that he offer unceasing supplication in behalf of our souls.

**Now & ever ..., from the Pentecostarion.**

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

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion; and 4 from Ode III of the canon of the child-martyr.

**O** all-wise child, reject not the entreaties of thy servants, who are moved to pity by thy glory and with contrite heart hymn thy struggles, who, even though they have not acquired thy patience, desire to amend their lives.

**T**he incorrupt relics of the holy favorites of God are more precious than all the treasures wherewith the earth is adorned-gold, pearls and precious stones; for through them doth the grace of God work. Wherefore, ask this for us, O favorite of Christ, for the healing of our souls and bodies.

**E**ven though the Orthodox Christians who live around thy monastery endured much persecution at the hands of Jews and heretics, yet, mindful of thy stand for the true Faith, they in nowise fell away from the glorification of the true God and thine intercession.

**Theotokion:** **O**f old the serpent deceived me and slew me through my first mother Eve; but now, O pure one, He Who created me hath through thee called me out of corruption.

### Troparion of the saint, in Tone V:

**O** holy martyr Gabriel, for Him Who was pierced for our sake by the Jews wast thou cruelly pierced by them in the side, and for Him Who shed His blood for us thou didst give thy whole body over to be drained of blood through grievous wounds; and thou now dwellest with Him in eternal glory. Wherefore, we pray: Be thou mindful of us here who honor thy memory, asking health of body for us and salvation for our souls.

### Kontakion of the saint, in Tone VI:

**T**hy native place was Zverky, where thou wast seized by the Jews, those true beasts, O Gabriel, martyr of Christ. Thou wast straightway deprived of thy parents, and then, having grievously endured all in order, didst pass over to the heavenly homeland. Rescue us here from all manner of perils and tribulations, and beg thou, we pray thee, that we also may obtain thine eternal inheritance.

**Prokimenon, in Tone IV:** Out of the mouths of babes and sucklings hast Thou perfected praise.

**Stichos:** The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

### THE GENERAL EPISTLE OF PETER § 58, (MIDPOINT) [I PET. 2: 1-10]

**B**rethren: Laying aside all malice, and all guile, and hypocrisies, and envies, all evil speakings, as newborn babes, desire the sincere milk of the word, that ye

may grow thereby: if so be ye have tasted that the Lord is gracious. To Whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he who believeth on Him shall not be confounded. Unto you therefore who believe He is precious: but unto those who be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to those who stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light; who in time past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy.

**Alleluia, in Tone II: Stichos:** God looked down from heaven upon the sons of men.

**Stichos:** The fool hath said in his heart: There is no God.

#### **GOSPEL ACCORDING TO ST. MATTHEW, § 74 [MT. 18: 1-11]**

**A**t that time came the disciples unto Jesus, saying: "Who is the greatest in the kingdom of heaven?" And Jesus called a little child unto Him, and set him in the midst of them, and said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones who believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost."

**Communion Verse:** Out of the mouths of babes and sucklings hast Thou perfected praise.

**THE 30<sup>th</sup> DAY OF THE MONTH OF APRIL**  
**COMMEMORATION OF THE HOLY APOSTLE JAMES, THE BROTHER OF SAINT**  
**JOHN THE THEOLOGIAN**  
**AT GREAT VESPERS**

On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion, and 5 for the  
apostle, in Tone IV:

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

**W**ith the rod of grace \* thou didst draw men forth \* from the deep of vanity,  
\* O right wondrous James, \* obedient to the behest of thy Teacher, \* Who  
illumined thy whole mind \* and showed thee forth \* as an apostle and an hon-  
ored and divine herald \* of His unapproachable divinity, O all-blessed one.  
Twice

**T**he effulgence of the Spirit \* descended upon thee in the guise of fire \* and  
made of thee, O blessed one, \* a habitation of God \* who dispellest the darkness  
of ungodliness with might \* and enlightenest the world \* with the radiance of  
thine all-wise words, \* O James, thou initiate of the mysteries, \* leader of the  
apostles, who beheld Christ with thine own eyes. Twice

**I**llumining those who sleep in the darkness of ignorance \* with the splendors  
of thy preaching, \* O glorious James, \* thou didst show them forth \* as children,  
by faith, of our Master and God, \* Whose suffering and death thou didst  
emulate; \* and, as thou art an all-wise herald of God \* and His true disciple, \*  
thou hast a share in His glory.

Glory ..., in Tone VIII:

**C**ome, let us all praise James with hymns of psalms: the preacher of the  
mysteries of heaven and recounter of the Gospel; for he hath been shown to be  
a river of the noetic paradise, watering the furrows of men's souls with heavenly  
showers and showing them to be fertile for Christ God Who granted cleansing,  
enlightenment and great mercy unto all through his supplications.

Now & ever ..., Doxasticon from the Pentecostarion.

Entrance. Prokimenon of the day. Three Readings:

**THE GENERAL EPISTLE OF JAMES [1 :1-12]**

**J**ames, a servant of God and of the Lord Jesus Christ, to the twelve tribes  
which are scattered abroad, greeting. My brethren, count it all joy when ye fall  
into divers trials, knowing this, that the testing of your faith worketh patience.  
But let patience have her perfect work, that ye may be perfect and entire, lacking  
nothing. If any of you lack wisdom, let him ask of God, Who giveth to all men  
liberally, and upbraideth not, and it shall be given him. But let him ask in faith,  
nothing wavering. For he that wavereth is like a wave of the sea driven with the

wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and its flower falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away: in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to those who love Him.

### THE GENERAL EPISTLE OF JAMES [1:13-27]

**L**et no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away by his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is not variableness, neither shadow of turning. Of His own will begot He us with the word of truth, that we should be a kind of first fruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore, put away all filthiness and overflowing of wickedness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner "Of man he was. But whosoever looketh into the perfect law of liberty, and continueth in it, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God the Father is this: to visit the fatherless and widows in their affliction, and to keep oneself undefiled by the world.

### THE GENERAL EPISTLE OF JAMES [2:1-13]

**M**y brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come unto your assembly a man with a gold ring, in fine apparel, and there come in also a poor man in vile raiment, and ye have respect to him who weareth the fine clothing, and say unto him, "Sit thou down here in a good place;" and say to the poor, "Stand thou there, or sit here under my footstool," are ye not then partial in yourselves, and are become judges with evil thoughts? Hearken, my beloved brethren: hath not God chosen the

poor of this world to be rich in faith and heirs of the kingdom which He hath promised to those who love Him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name whereby ye are called? If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect of persons, ye commit sin, and are convicted by the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he who said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they who shall be judged by the law of liberty. For he shall have judgment without mercy, who hath shown no mercy; and mercy rejoiceth against judgment.

*At the Aposticha. these stichera of the saint, in Tone VIII:*

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

**O** blessed James who beheld God, \* when thou didst hear the voice of the Word \* thou didst straightway abandon \* thy love for thy father, and thy desire to please him; \* wherefore, forsaking the tumult of life, \* and traversing the noetic sea, \* thou didst trouble it with thy teachings of piety \* and with thy heavenly radiance, \* O thou who art blessed of God.

*Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.*

**O** blessed James, who with thine own eyes \* beheld the Word, the Author of life, \* pleasing the Father to things of come by thine actions, \* thou hast deprived of his primacy \* the most abominable Ishmael \* who doth worship his belly as god, \* and thou hast tripped him \* and shown him to be devoid of the Father's protection, \* having no share in His blessing and inheritance.

*Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.*

**T**hou hast now been appointed prince \* over all the earth, O glorious one, \* as was written of thee before, \* for thou wast a disciple of Him Who created all things; \* and by thy steadfast zeal \* and invincible boldness \* thou didst endure to be put to death, O blessed one, \* the first slain among the honored company \* of the twelve disciple.

*Glory ..., Now & ever ..., in Tone I:*

**T**hou didst follow after Christ, O godly James, didst despise the world, hiding His teachings in thy treasury, and wast shown to be His apostle. Wherefore, going unto the nations, with the commandments of the Savior thou didst enlighten souls benighted by deception and the passions, that they might believe in the consubstantial Trinity.

Now & ever ..., from the Pentecostarion.

Troparion, in Tone III:

**O** holy apostle James, entreat the merciful God, that He grant to our souls remission of transgressions.

Or this troparion, in the same tone:

**T**hou wast a chosen apostle of Christ and the only brother of the beloved Theologian, O most lauded James. Ask thou remission of sins for those who hymn thee, and great mercy for our souls.

Glory ..., Now & ever ..., troparion from the Pentecostarion.

## AT MATINS

At "God is the Lord ...", the troparion from the Pentecostarion, twice;  
Glory ..., that of the apostle in Tone III:

**T**hou wast a chosen apostle of Christ and the only brother of the beloved Theologian, O most lauded James. Ask thou remission of sins for those who hymn thee, and great mercy for our souls.

Now & ever ..., that from the Pentecostarion, once.

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

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

**F**ishing for reason-endowed fish with the net of divine words, thou didst bring the first-fruits thereof to our God; and, desiring to clothe thyself in the wounds of God, thou didst show thyself to be an emulator of His suffering. Wherefore, assembling, we honor thy most festive memory as is meet, O glorious apostle, and cry out to thee together: entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

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

**A**s the Sun of righteousness did Christ emit thee to enlighten the whole earth, O glorious apostle James, and with thy godly supplications and thy divine and never-waning light thou dost illumine and enlighten all who celebrate thy holy memory with faith.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

**Polyeleos, and this magnification:** We magnify thee, O holy apostle James, and we honor the pangs and labors whereby thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verses:

**A:** The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

**B:** The heavens shall confess Thy wonders, O Lord.

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

After the Polyeleos, this Sedalion, in Tone VIII:

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

**F**illed with rays of light from on high and illumined with divine splendor, O apostle James, thou didst behold the Creator and Lord transfigured on Mount Tabor and wast found worthy to hear the voice of the Father. Wherefore, thou hast been vouchsafed great rewards as an eye-witness and disciple of grace, and a beholder of the mysteries of God. Entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

Song of ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 67 [JN. 21: 15-25]

At that time, Jesus showed Himself to His disciples, after He had risen from the dead, and saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him: Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone I:

Thou didst follow after Christ, O godly James, didst despise the world, hiding His teachings in thy treasury, and wast shown to be His apostle. Wherefore, going unto the nations, with the commandments of the Savior thou didst enlighten souls benighted by deception and the passions, that they might believe in the consubstantial Trinity.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the apostle, with 8 troparia, in Tone VIII

### ODE I

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

O blessed one, who like a skillful fisherman hast drawn men forth from the deep of transgressions with thy net, illumine my soul with radiant splendors, and vouchsafe that I may praise thy memory as is meet, O divinely revealed disciple James.

The pre-eternal and all-perfect God, Who with the Father is equally unoriginate, appeared on earth incarnate as a man, and showed thee forth, O blessed one, as His fellow-laborer in grace and His all-wise servant, who art strengthened by His power.

God Who foreknoweth all things perceived the nobility of thy soul, thy steadfastness and invincible mind, O glorious disciple; He numbered thee among His highest servants, and thou hast proclaimed Him to the nations.

**Theotokion:** The Angel of Great Counsel, taking flesh, manifested Himself to the world through the Virgin Mother, and showed thee forth, O father James, as a disciple adorned with the virtues, a divine herald proclaiming His words.

**Katavasia from the Pentecostarion.**

### ODE III

**Irmos:** O Christ Who in the beginning established the heavens with understanding and founded the earth upon the waters, establish me upon the rock of Thy commandments, for there is none holier than Thee, Who alone lovest mankind.

The compelling breath of the Comforter from on high, setting thee afire, showed thee to be a wise herald of God, openly proclaiming the mighty works of the incarnate Word, Whom thou didst see with thine own eyes.

He launched thee into the hearts of the enemies like a choice arrow sharpened by the Word, cleaving the souls of the adversary, O allwise James, initiate of the mysteries of God, and laying hold of them as plunder.

The tranquility of thine undefiled soul was apparent to the Master even before thy call, O blessed James: thou wast shown to be right pleasing to Him, and wast a disciple of His providence.

Manifestly adorned with thy sacred life and thy splendid kinship with God, O most blessed one, thou wast shown to be His companion; for from childhood thou wast shown to dwell with the Word.

**Theotokion:** O virgin, thou wast shown to be the noetic portal, surpassing the east, of Him Who appeared to those on earth; for through thee hath the Word come to us to save all from mindlessness, O all-pure one.

**Kontakion and Ikos from the Pentecostarion.**

**Sedalion of the apostle, in Tone II:**

The glorious apostle fished for the nations, teaching the ends of the earth to worship Thee with the Father and the Spirit, O Christ God. For his sake establish Thy Church and send down Thy blessing upon the faithful, O only Merciful One Who lovest mankind.

**Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:**

Conceiving the Wisdom and Word in thy womb without being consumed, O Mother of God, thou gavest birth to Him Who sustaineth the world, and didst bear in thine arms the Nurturer of all and Fashioner of creation, Who holdeth all things. Wherefore, I entreat thee, O most holy Virgin, and glorify thee with faith, that I may be delivered from transgressions. On the day of judgment, when I must stand before the face of my Creator, show me thine aid, O pure Virgin Mistress; for thou canst do all things whatsoever thou desirest, O most hymned one.

#### **ODE IV**

**Irmos:** Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Called as a preacher of Christ, O divine James, thou didst quickly follow Him, spurning the love of thy father and trading transitory things for those which are eternal. Wherefore, thou hast been vouchsafed an ineffable heavenly inheritance, O blessed and ever-memorable one, O thine ardent desire for Christ the Master!

For, illumined by His radiance, thou didst desire Him so greatly that thou wast transfigured and revealed to all as a secondary luminary, enlightened by the effulgence and glory of the primal Light, O most honored and blessed James.

Thy life was honored and all-wondrous, for, receiving unrestrained desire by thy desire, thou didst attain unto perfect blessedness through the desires of the Godhead, O beholder of God, chanting with the incorporeal ones: Glory to Thy power, O Thou Who lovest mankind!

Placing thyself wholly at the service of the Master, O disciple who beheld God, thou wast manifestly borne up to the heights by thy virtues, truly to the divine summit; and from thence thou pourest forth rivers of healings upon those who glorify thy memory with faith.

**Theotokion:** **T**hou art the boast of the faithful, O thou who knewest not wedlock, thou art our intercessor, thou art the refuge of Christians, their rampart and haven. Thou bearest entreaties to thy Son, O most immaculate one, and savest from tribulations those who with faith and love acknowledge thee to be the pure Theotokos.

### ODE V

**Irmos:** **W**herefore hast thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? **B**ut turn me and guide my steps to the light of Thy commandments, I pray.

**A**fire with zeal like a new Elijah, thou didst desire to burn up those who would not listen to thy preaching, O glorious one; yet He Who desireth loving-kindness restrained thee, teaching thee gracious meekness.

**E**ntering, winged with uttermost virtue, thou didst desire the throne of the Master out of love for higher things, O all-wise one, that thou mayest hold principal things; and, not desiring vain glory, thou didst desire to gaze forth in its midst.

**J**ames hath transcended the laws of humanity, O Savior, for, arrayed in Thy power as in a garment, he poureth forth rivers of healings and miracles and illumineth the ends of the earth with faith.

**T**he radiant cloud of the Word, Who shone forth as God in glory, covered thee on Mount Tabor, O blessed James; and thou wast vouchsafed to hear the voice of the Father declaring His Sonship. *(There is no Theotokion)*

### ODE VI

**Irmos:** **T**he abyss of sins and the storm of transgressions assail me and hurl me into the depths of violent despair; but stretch forth to me Thy mighty hand as Thou didst to Peter, and save me, O Helmsman.

**U**nceasingly pouring forth streams of healings as from a well-spring, and piously emitting the enlightenment of doctrine, O wise and all-blessed one, thou dost illumine the souls who approach thee with love and devotion.

**T**he Master found thee to be a vessel containing his rich and honored benefactions, and He poureth forth as gifts mysteries which pass understanding, O servant of everlasting life.

**F**or our sake the Master desired to assume mortality, the cause of the true resurrection of mortals, O blessed one, and He selected thee, the wise initiate of His mysteries, as His assistant on the night whereon He was betrayed.

**Theotokion:** **O** Virgin Theotokos who gavest birth to the Abyss of compassions, save my soul from the griefs of life and open unto me the gates of spiritual joy; for on thee have I set mine only hope.

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

**H**earing the voice of God calling thee, thou didst disdain the love of thy father, and with thy kinsman thou didst hasten after Christ, O glorious James. And with him thou wast counted worthy to behold the divine transfiguration of the Lord.

**Ikos: D**welling with thy brother in the mansions of heaven, with your supplications now drive away the Moslems who trample upon holy things with vile and unclean feet; and, cutting down the devisings of the tyrants, vouchsafe freedom to those of us now held captive because of the multitude of our offenses, that, assembling together, we may behold the divine transfiguration of the Lord.

**ODE VII**

**Irmos: O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the children, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

**T**hou didst drain the cup as thou didst promise Christ the Master, and wast baptized with His baptism, O blessed of God. And to Him thou dost now cry out with fervor, rejoicing: Blessed is the God of our fathers!

**T**hou wast shown to be illumined with the splendor of the vision of God, O James; wherefore, Christ the Benefactor hath adorned thee with the crown of the kingdom, and thou chantest with the angels: Blessed is the God of our fathers!

**B**ehold, the great Bestower hath fulfilled the promises He made to thee: thou hast been borne up to Him by thine emulation of His sufferings. And, standing before Him now, thou criest out, rejoicing: Blessed is the God of our fathers!

**Theotokion: W**e preach Him Who was incarnate of thee, O Master, as having two natures, but not two persons. And, reconciled with God because of thee, we depict Him in the flesh and venerate the image of His countenance.

**ODE VIII**

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

**F**ollowing Christ Who called thee, thou didst acquire the purpose of Abraham, O thou who didst see God; and thou wast His all-radiant minister, chanting to thy Creator and Deliverer: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

Thy proclamation of the image of the law was mightier than the sound of thunder; for throughout all the world thou didst thunder Christ, our Creator and Deliverer, chanting: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

**Theotokion:** The tongues of orators are unable to hymn thee, O Theotokos Mary, Bride of God; for thou, O pure Maiden, gavest birth to God Who is over all, the Creator and Deliverer, to Whom we cry: Ye children, bless; ye priests, hymn; ye people, 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 became more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee, the Theotokos.

Passing through thy life in holiness, thou didst attain unto the abodes of the saints, where, rejoicing, thou dost behold the thrice-radiant Light, O all-wise one. Delighting therein, and full of gladness, by thy supplications show forth those who hymn thy joy, O all-blessed James.

The malefactors and murderers could not bear the sight of thee, as before they could not stand to look upon thy Master; for, denouncing them for their works, thou didst rebuke them by laying down thy life. And they slew with the sword thee, the emulator of Christ Who was crucified in the flesh for men, O divinely eloquent and all-blessed one.

Tortured by the sword of heaven, Herod died afflicted with sores, for the wretched one was not content to slay Thy servants and disciples, whom Thou didst name apostles, O Word. Wherefore, marveling at Thy righteous providence, we magnify Thee.

**Theotokion:** O Virgin Mother of God, thou wast shown to be her who gave birth in the flesh to God the Word, Whom the Father generated from His own heart before time began, in that He is good. Him do we now understand as transcending the body, even though He was clothed in a body.

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

Let us all hymn James, son of Zebedee, for he ascended Mount Tabor with Christ and beheld the divine transfiguration; and, having descended, he preached with Peter and James to all the four corners of the earth. (Twice)

**Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion.**

On the Praises, 6 stichera: 3 from the Pentecostarion, and 3 for the apostle:

In Tone VIII:

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

○ blessed James who beheld God, \* when thou didst hear the voice of the Word \* thou didst straightway abandon \* thy love for thy father and thy desire to please him; \* wherefore, forsaking the tumult of life, \* and traversing the noetic sea, \* thou didst trouble it with thy teachings of piety \* and with thy heavenly radiance, \* O thou who art blessed of God.

○ blessed James, who with thine own eyes \* beheld the Word, the Author of life, \* pleasing the Father of things to come by thine actions, \* thou hast deprived of his primacy \* the most abominable Ishmael \* who doth worship his belly as god, \* and thou hast tripped him \* and shown him to be devoid of the Father's protection, \* having no share in His blessing and inheritance.

Thou hast now been appointed prince \* over all the earth, O glorious one, \* as was written of thee before, \* for thou wast a disciple of Him Who created all things; \* and by thy steadfast zeal \* and invincible boldness \* thou didst endure to be put to death, O blessed one, \* the first slain among the honored company \* of the twelve disciple.

Glory ..., in Tone VI:

○ fisher of all the world, holy disciple, laborer of the Savior, and recounter of His sufferings; having traveled around creation with faith, gathered in the deluded nations and brought them to God, thou wast brought up into the heavens. Wherefore, standing before the Judge, pray that we be delivered from our iniquities and find salvation from torment on the day of judgment.

Now & ever ..., from the Pentecostarion. Great Doxology

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode from the Pentecostarion, and 4 from Ode III of the canon of the apostle.

The compelling breath of the Comforter from on high, setting thee afire, showed thee to be a wise herald of God, openly proclaiming the mighty works of the incarnate Word, Whom thou didst see with thine own eyes.

He launched thee into the hearts of the enemies like a choice arrow sharpened by the Word, cleaving the souls of the adversary, O allwise James, initiate of the mysteries of God, and laying hold of them as plunder.

The tranquility of thine undefiled soul was apparent to the Master even before thy call, O blessed James: thou wast shown to be right pleasing to Him, and wast a disciple of His providence.

**Theotokion:** O virgin, thou wast shown to be the noetic portal, surpassing the east, of Him Who appeared to those on earth; for through thee hath the Word come to us to save all from mindlessness, O all-pure one.

### Troparion, in Tone III:

O holy apostle James, entreat the merciful God, that He grant to our souls remission of transgressions.

### Another Troparion, in the same tone:

Thou wast a chosen apostle of Christ and the only brother of the beloved Theologian, O most lauded James. Ask thou remission of sins for those who hymn thee, and great mercy for our souls.

### Kontakion, in Tone II:

Hearing the voice of God calling thee, thou didst disdain the love of thy father, and with thy kinsman thou didst hasten after Christ, O glorious James. And with him thou wast counted worthy to behold the divine transfiguration of the Lord.

**Prokimenon, in Tone VIII:** Their sound hath gone forth into all the earth, and their words unto the ends of the world.

**Stichos:** The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

### THE ACTS OF THE APOSTLES, § 29 [ACTS 12: 1-11]

In those days, Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison:

but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and Wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron-gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

**Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints.**

**Stichos: God is glorified in the council of the saints.**

**GOSPEL ACCORDING TO LUKE, § 17 [LK. 5: 1-11]**

**A**t that time, Jesus stood by the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

**Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.**