

THE 1st DAY OF THE MONTH OF AUGUST
**THE PROCESSION OF THE PRECIOUS WOOD OF THE HONORABLE & LIFE-
CREATING CROSS**
**COMMEMORATION OF THE 7 HOLY MACCABEE CHILDREN, THEIR MOTHER,
SOLOMONIA, & THEIR TEACHER, ELEAZAR**
AT VESPERS

We chant the appointed Kathisma; On "Lord, I have cried ...",
6 stichera: 3 of the Cross, in Tone IV:
Spec. Mel.: "Called from on high ...":

Today the godly multitude of the faithful rejoiceth, * for the heavenly Cross appeareth to the ends of the world, * illumining the firmament with unapproachable light, * maketh the air brilliant * and adorneth the face of the earth. * And the Church of Christ hymneth it in divine songs, * worshiping it with veneration, * and the divine and all-wondrous Cross * preserveth it from on high. * By its power are we strengthened; * wherefore, let us approach the Master, saying: * Grant peace to the world and enlighten our souls!

Let creation leap up and rejoice, * for the Cross hath shone forth today from heaven, * illumining those on earth, * and hath shown those who have been scattered to be unified. * Today the angelic choirs join chorus with men, * for the rampart of resistance * hath been destroyed by the Cross, * which hath manifestly united all into one. * Wherefore, shining forth more brightly than the sun, * it illumineeth all creation with grace, * and maketh radiant and saveth * those who honor it with faith.

Behold! the divine Cross clearly shineth forth upon the ends of the earth * more brightly than the radiance of the sun, * desiring to indicate the end of all things * as the precious scepter * of Christ the King. * It hath raised the human race up from Hades, * sending hell into great captivity, * and, casting down the enemy, * it hath utterly destroyed the pride of the demons. * And now it showeth forth the resurrection of the Savior * and saveth those who cry: * Grant peace to the world * and enlighten our souls!

And 3 stichera of the saints, in Tone I:
Spec. Mel.: "O most lauded martyrs ...":

Tyranny could not shake * the summit of the law * raised aloft on seven pillars; * for the right noble youths and brethren, * the preservers of the Traditions of Moses, * manfully endured * the bestial wrath of the tyrant, * giving themselves over * to those who cut the body asunder.

Animated by the great expectations * which they have now received, * the pious and valiant children, * with their divinely wise mother Solomonia, * endured the severing of the members of their flesh, * truly elevating their mind * far above visible things, * finding rest in the bosom of Abraham their forefather.

Having armed themselves firmly * with valor of soul, * as ones who vanquished wrath * the most sacred Eleazar and the all-wise youths, * together with their divinely wise mother Solomonia, * mightily attacked the enemy * with their preservation of the law of their fathers, * for the sake of piety.

Glory ..., the composition of John the Monk, in Tone VIII:

The holy Maccabees said to the tyrant: "O Antiochus, we have but one God, through Whom we came into being, and to Whom we will return! Another world awaiteth us, more exalted and constant than that which is visible, a mighty and imperishable Jerusalem will be our homeland, and our triumph will be to dwell with the angels!" Through their supplications, O Lord, have mercy and save our souls!

Now & ever ..., the composition of John the Monk, in the same tone:

To Thy precious Cross, O Christ God, which Moses prefigured in himself of old when he cast down and vanquished Amalek, and of which David the psalmist commanded, saying: "Worship the footstool of His feet", do we sinners now offer homage today with unworthy lips; and chanting, we entreat Thee Who wast well pleased to be nailed thereto: O Lord, vouchsafe unto us a place with the thief in Thy kingdom!

At the Aposticha, the stichera from the Oktoechos, and Glory ..., the composition of Cosmas the Monk, in Tone VIII:

The souls of the righteous are in the hands of the Lord: Abraham, Isaac and Jacob, the forefathers before the law was given, the ancestors of the Maccabees whom we now praise. For, as descendants of Abraham, mighty in soul, zealous for the Faith of their forefather Abraham, they struggled lawfully even unto death for piety; for, having been raised in piety, in suffering lawfully they denounced the ungodliness of the prideful Antiochus, and in valuing this transitory life as nought for the sake of that which is everlasting, they offered all to God: their souls, courage, understanding, their tender bodies, and their rewards for having been raised in purity. O the pious root from whom ye sprang forth, O Maccabees! O thy holy mother, who gave birth to sons equal in number to the days of the week! Yet pray ye for us, together with your mother Solomonia and the wise priest Eleazar, O Maccabees, when ye stand before Christ God, for Whose sake ye labored to receive from Him the fruits of thy labors, and make ye earnest entreaty for mankind; for whatsoever He desireth He doth do, and fulfilleth the desires of you who fear Him.

Now & ever ..., in Tone VIII:

O God, the words of Moses Thy prophet have been fulfilled, who said: "Ye shall see your life hanging before your eyes!" Today the Cross is exalted, and the world is freed from deception. Today the resurrection of Christ is renewed, and the ends of the earth rejoice, offering to Thee a hymn on cymbals, like David, and saying: "Thou hast wrought salvation in the midst of the earth, O God: the Cross and resurrection! For their sake Thou hast saved us, O Good One Who lovest mankind! O Almighty Lord, glory be to Thee!"

Troparion of the Maccabees, in Tone I:

By the pangs of the saints, which they suffered for Thee, O Lord, be Thou entreated, and heal Thou all our infirmities, we pray Thee, O Thou Who lovest mankind.

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

Save O Lord Thy people and bless Thine inheritance, grant now unto the faithful victory over adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

Be It Known: Before the bells are rung, the priest entereth the sacristy and transfereth the precious Cross to the table of oblation. After the dismissal of Vespers, the priest and deacon array themselves in their vestments. The deacon censeth the precious Cross, and saith: **Bless, master!** Priest: **Blessed is our God ...**Then:

Trisagion through **Our Father** Troparion of the Cross; Glory ..., Now & ever: Kontakion of the Cross. The priest taketh the Cross on its tray and placeth it upon his head, and beareth it into the sanctuary, preceded by two candle-bearers bearing lighted candles. And he setteth the Cross on the altar-table, in the place usually occupied by the Gospel-book, said Gospel-book being removed to the High Place. And a lamp is set to burn before the precious Cross throughout the night.

AT MATINS

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

Save O Lord Thy people and bless Thine inheritance, grant now unto the faithful victory over adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth. (Twice)

Glory ..., that of the Maccabees:

By the pangs of the saints, which they suffered for Thee, O Lord, be Thou entreated, and heal Thou all our infirmities, we pray Thee, O Thou Who lovest mankind.

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

The usual Kathismata; Sedalia from the Oktoechos.

One canon from the Oktoechos, with 4 troparia, including the Irmos; the canon of the Cross, with 6 troparia; and that of the Maccabees with 4 troparia.

But if this feast fall on a Saturday, and if the temple is dedicated to Christ or the Theotokos, we chant the canon of the temple, with 4 troparia, including the Irmos; and the canons of the Cross and Maccabees as above.

ODE I

Canon of the Cross, the acrostic whereof is: "I bow down before the Cross, the salvation of the faithful", in Tone VI:

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

I bow down before the Cross, the salvation of the faithful, and I kiss it fervently, and, embrace it, crying out: O most blessed Tree of Christ, illumine my soul and mind, I pray!

Today the sign of the Cross hath shown itself to be victorious over the passions and the demons. Wherefore, O ye faithful, radiantly illumined in soul, let us all kiss it now.

The precious Cross emitteth brilliant rays and illumineth those who bow down before it with faith today, sanctifying our souls and bodies.

Lying, visible, before us, the life-giving Cross sendeth forth brilliant rays of grace. Offering praise unto the Lord, let us approach and receive enlightenment, gladness, salvation and remission.

Theotokion: O all-holy Virgin who gavest birth in the flesh unto Christ Who of His own will suffered for our sake on the Cross: by thine entreaties save those who bless thee with honor.

Canon of the Maccabees, in Tone VIII:

Irmos: **H**aving 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!

Appearing among the cruel ones with a single resolve, the choir of the seven athletes did not refuse to die, that they might confirm the law of their fathers.

Disdaining glory on this earth, with their desire for the divine kingdom the godly Maccabees endured every pang; wherefore, they are honored today as is meet.

The preservers of the law of Moses, the truly valiant Maccabees, showed themselves to be brethren one to another when they trampled the ungodliness of Antiochus underfoot.

Theotokion: The ranks of angels and men praise thee unceasingly, O unwedded Mother; for in thine arms thou didst bear the Creator of all as a babe.

Katavasia: **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!

ODE III

Canon of the Cross

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

Of old, a sword was given to guard the blessed tree of life after the disobedience of Adam the first-created; but the Cross hath opened a path thereto.

With eyes, mouth and soul, with our faces and hearts, let us all bow down before the all-holy Cross of Christ, the Bestower of life, whereby the whole world is sanctified.

Becoming temples of God today, as the prophets said, bowing down before the wood of the all-holy Cross, all of us who are the heirs thereto kiss it with fear.

We chant hymns to thee, O Christ, and with faith entreat thy power: Rescue us from the snares of the enemy, and direct all of us who hymn thee to the haven of salvation.

Theotokion: **A**s a virgin thou gavest birth to the Son Who before thee was begotten of God the Father without mother before time began, and hath been crucified in the flesh, that He might save those who had sinned before.

Canon of the Maccabees

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.

Walking according to the precepts of the law of your fathers, O blessed athletes of Christ, with your blood ye have acquired the life which ageeth not, O all-lauded ones.

Neither fire nor the sword were ever able to alter the valor of your resolve for the Faith, O blessed ones, and therein ye set at nought the arrogance of the tormenters.

Ye endured tortures for Christ God, O all-praised martyrs, and have received trophies of victory from on high, praying continually that He save our souls.

Theotokion: As a virgin thou gavest birth, O thou who knewest not wedlock, and a virgin didst thou remain, O unwedded Mother. O Theotokos Mary, entreat Christ our God, that we be saved!

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

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

O ye seven pillars of the wisdom of God, seven-branched lamp of the divine Light, O most wise Maccabees who before the martyrs were martyrs most great: with them entreat ye the God of all, that we who honor you may be saved!

Ikos: Praise thy God with fervor, O Sion, for He hath strengthened the chains of thy gates and blessed thy children; for, like an invincible army, a legion truly valiant and mighty of mind, they stood with divine wisdom against the wiles of the ungodly, receive together the wreaths of victory of the heavenly Sion, and stand before the throne of God, praying unceasingly for all. Ask thou that those who hymn you may be saved.

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

Having been raised in piety, O wise children, as martyrs ye manfully put to shame the threats of the tormenters; as champions of the law, ye were obedient to your fathers, O saints, and with your divinely wise mother ye suffered patiently. Wherefore, having truly purchased the life of heaven by your death, ye rejoice eternally, O Maccabees mighty of soul. Entreat Christ God, that He grant remission of offenses unto those who honor your holy memory with love.

Glory ..., Now & ever ..., Sedalion of the Cross, in Tone VI:

Thy Cross, O Lord, is sacred, for therein have healings been wrought for those sick in sins; wherefore, we fall down before Thee, and cry: Have mercy upon us!

ODE IV

Canon of the Cross

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.

Let the whole earth drop forth joy, and let the trees of the forest be glad, deified today by the most precious Cross which illumineth the ends of the world.

O all-glorious Cross, who wast intended to be an instrument of execution, but becomest an invincible weapon of victory bearing life into the world: illumine our hearts!

O most honored Cross, thou art the divine conquest, thou art the accomplishment of our salvation, thou art the victory of the faithful and the divine sacrifice: Sanctify those who hymn thee!

With all the earth is heaven gladdened. The passion-bearers, martyrs and apostles, and the souls of the righteous now joyfully rejoice, and the life-imparting Tree, which lieth visibly in our midst, saveth all and sanctifieth the faithful with grace.

Theotokion: Truly hast thou appeared! Truly didst thou give birth to the Most High as thy Son, Who stretched forth His hands upon the Cross and summoned the world to Him, O Virgin Mother Mary.

Canon of the Maccabees

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.

Having, like Moses of old, inscribed the law on the tablets of your mind, O blessed ones, ye would not violate it even unto death, but struggled steadfastly.

Offering unto God the sacrifices of the law, and being zealous for the life of Moses, the athletes of Christ prevailed over the laws of the tyrant.

As stones withstand the onslaught of the waves, O Maccabee athletes, so did ye endure many tortures with manly resolve, even unto death.

Triadicon: O unoriginate Trinity, worshipful Unity, equally enthroned, O hymned Trinity: by the entreaties of the martyrs deliver from misfortunes and perils us who hymn Thee.

Theotokion: Accept the cry, "Rejoice!" from us, O holy Theotokos! Rejoice, O thou who gavest birth to Joy for the world! Rejoice, O blessed and pure Theotokos, who alone art the help of men!

Katavasia: 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.

ODE V

Canon of the Cross

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.

With joy let us uplift the all-blessed Cross which is set forth in the churches and cities, and let us bow down before it, that we may receive remission of our debts.

The wicked serpent is now slain, the prince of darkness, unable to bear the radiance which the life-bearing Cross emitteth, the precious scepter of the divine King.

Like a most brilliant star, like a magnificent pearl and the all-radiant sun doth the Cross of the Lord, which we venerate, illumine all the ends of the earth. Lift up your voices in jubilation, ye nations!

Leap up, ye tribes, and chant unto God Who hath given us the indestructible confirmation of the Cross, which He now setteth before us! Rejoice, all ye faithful, receiving good things for its sake!

Theotokion: Knowing thee to be the origin of salvation, O pure one, all the faithful bless thee; for thou gavest birth in the flesh to Him Who existed from the beginning, and by His own will was nailed to the Cross.

Canon of the Maccabees

Irmos: O Lord Who by divine knowledge brought the ends of the earth into the light out of the night of ignorance, enlighten me with the dawning of Thy love for mankind.

In that ye never violated the law of your fathers, O holy martyrs, Christ Himself hath set upon you crowns of righteousness.

Standing with Eleazar as peers in resolve, O blessed children, with him ye offered yourselves unto Christ as a spiritual holocaust.

O Lord Who freest all from deception by Thy saints, save us by their supplications, in that Thou art full of loving-kindness.

Theotokion: **H**aving been shown to be more honorable than the cherubim, O most hymned Virgin, pray to thy Son, that He save the souls of those who hymn thee.

Katavasia: **W**ith 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.

ODE VI

Canon of the Cross

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

Seeing the Cross set forth today as a divine vessel, as a radiant lamp in churches, temples and cities, we hymn Him Who hath caused it to shine.

Death is slain, corruption is put to death, and the hordes of the demons flee, beholding the victorious and awesome Cross of Christ set forth today, unable to endure its touch.

Hymning Thee, God the King and Lord, in that Thou hast given us the Cross as an impregnable bulwark, we now kiss it with joy and thus escape evils.

Theotokion: **O**ur first mother in Eden was poisoned by eating of the serpent's venom; but the Virgin, having given birth to the Author of life, hath poured forth incorruption and resurrection upon the world.

Canon of the Maccabees

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

Having arrayed yourselves in the vesture of martyrdom, O saints, ye embroidered it with the labors of your suffering.

Desiring to be with Christ, O most glorious martyrs, ye have run the course of suffering with unwavering resolve.

Preserving the law which Moses handed down, O holy ones, ye suffered lawfully, putting the tyrant Antiochus to shame.

Theotokion: **O** thou who alone gavest birth to the Word in the flesh at His word, deliver our souls from the snares of the enemy, we pray.

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

Kontakion of the Cross, in Tone IV:

O Thou Who wast lifted up willingly upon the Cross, bestow Thy compassions upon the new community called after Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally the invincible trophy, the weapon of peace.

Ikos: **H**e who was caught up to the third heaven of paradise and heard unspeakable and divine words which the human tongue cannot utter, what writeth he to the Galatians, which, as lovers of the Scriptures, ye have both read and come to understand? - God forbid, saith he, that I should glory, save only in the Cross of the Lord, - whereon having suffered He slew the passions. Let us all then firmly hold this boast, the Cross of the Lord; for this Wood is our salvation, the invincible trophy, the weapon of peace!

ODE VII

Canon of the Cross

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

O ye faithful, let us bow down before the saving Tree, the all-holy Cross, which all the armies of the angels serve, beholding it displayed, pouring forth sanctification and life upon us.

The all-holy Cross of Christ, the Bestower of life, hath been shown to be victorious, from on high driving away a multitude of the demons and the audacity of the barbarians, and showing our Orthodox hierarchs forth as conquerors of all heresies.

We hymn, glorify, magnify and bow down before Thy might, O Christ, for Thou hast given Thy divine Cross to us, Thy servants, as inexhaustible sweetness and a guardian for our souls and bodies.

Theotokion: **T**he furnace did not consume the three youths, prefiguring thy birthgiving; for the divine Fire, dwelling within thee, did not consume thee, teaching all to chant: Blessed is the God of our fathers!

Canon of the Maccabees

Irmos: **O Lord God of our fathers, Who founded the earth in the beginning and established the heavens by Thy word: blessed art Thou forever!**

In suffering the pain of martyrdom, ye were undaunted by the threats of the tyrant, crying out to Christ: Blessed is the God of our fathers! **(Twice)**

Enduring pain with patience, ye vanquished the cruel wiles of the enemy, crying out to Christ: Blessed is the God of our fathers!

Theotokion: O God of our fathers, Who madest Thine abode within the Virgin's womb, and for her sake restored Adam, blessed art Thou!

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

ODE VIII

Canon of the Cross

Irmos: Fall back in awe and fear, O heaven; and let the foundations of the earth be shaken! For, lo! He Who dwelleth in the highest is numbered among the dead and sojourneth as a stranger in a small tomb. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Prefiguring Thy Cross, Jacob once laid his arms cross-wise over his grandsons, blessing them and teaching grace among the nations. Ye children, bless; ye priests, hymn; ye people, exalt God supremely forever!

O Thine ineffable condescension and Thine indescribable good things, O Christ! Thou becamest incarnate, and, being crucified and accepting death, didst decide to release man from the curse, pouring forth incorruption upon the thrice-blessed Tree, this all*glorious Cross, forever.

Let us praise today the all-holy Cross of the Lord, the divine victory, the origin of life, the destroyer of falsehood, the annihilator of the demons, the repeller of barbarians, the protector and champion of kings.

Theotokion: Beholding Christ pierced with nails, His incorrupt side run through with a spear, beaten about the head with a reed, and given gall to eat, the Virgin cried aloud: "Whither hath Thy beauty departed, O all-comely Word, more glorious than all the children of men?"

Canon of the Maccabees

Irmos: The unoriginate King of glory, before Whom the hosts of heaven tremble, hymn, ye priests, and exalt supremely for all ages!

As true lovers and excellent keepers of the law, O all-praised martyrs, ye hymn Christ forever.

Let us truly honor, as is meet, the seven Maccabees, the seven-branched fruit of a holy root, as martyrs of the Lord.

Let us honor as is meet the zealots of the law, the faithful athletes one in soul, the seven Maccabees and their mother.

Triadicon: O indivisible Trinity and Unity, I glorify Thee alone in divinity, and hymn Thee, one Power in three Persons.

Theotokion: O ye priests, hymn and exalt God supremely forever, for He became incarnate of the Virgin for our sake in latter times.

Katavasia: Fall back in awe and fear, O heaven; and let the foundations of the earth be shaken! For, lo! He Who dwelleth in the highest is numbered among the dead and sojourneth as a stranger in a small tomb. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Canon of the Cross

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.

Through disobedience we became corrupt, being shown to be violators of the commandment of God; wherefore, death came upon men. For this cause immortality hath blossomed forth today; the victorious Cross of Christ, which we venerate.

Lo! the all-holy Tree hath appeared; the mighty hope of the faithful, the deliverance from the curse; and it setteth joy before men, denouncing the prince of darkness. O ye faithful, let us bow down before it with gladness.

The desired Tree, the invincible weapon, the origin of blessing, the confirmation and bulwark of Christians, the steadfast aid, the deliverance from the curse, hath appeared to us; and it hath illumined and sanctified us who bow down before it.

Theotokion: O temple and portal of sanctity, O throne of God, cloud and most radiant lamp, O most immaculate one, thou ark of grace; protect and preserve those who offer veneration to the precious image of thine only-begotten Son.

Canon of the Maccabees

Irmos: We magnify thee, the Mother of God, and we glorify thee, O Virgin Theotokos, as her who gave birth to the Savior of our souls.

O most lauded martyrs, ye have truly been shown to be a treasury of divine gifts and riches which cannot be taken away.

O valiant advocates before the Creator of all, ask for our souls a tranquil life. Preserve us who with divine zeal and ardor of soul celebrate your memory, undevoured by the evil one.

Triadicon: Let us worship the Father and the Spirit with the Son, crying out with the angels: Glory to God in the highest!

Theotokion: Rejoice, O holy gate which openeth unto God Who alone is all-wise, O thou whom the all-holy Spirit overshadowed!

Katavasia: 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.

Exapostilarion from the Oktoechos; and Glory ..., that of the Maccabees:

We hymn the wondrous Maccabees: Eleazar, the children and Solomonia; for they cast down the arrogance of the serpent, the author of evil, and have been crowned as servants of the law.

Now & ever ..., Exapostilarion of the Cross:

The Cross is the guardian of the whole world! The Cross is the beauty of the Church! The Cross is the dominion of kings! The Cross is the confirmation of the faithful! The Cross is the glory of the angels and the wounding of the demons!

On the Praises, 6 stichera: 3 of the Cross, in Tone I:

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

The precious Cross maketh the paths of heaven * ready for all to cross * who bow down before it with steadfast faith; * and He Who was nailed thereto * joineth those who hymn it with love * to the choirs of the immaterial hosts.

Bowing down with faith before the precious Cross, * we hymn the Master Who was crucified thereon, * purifying our lips and souls at His behest; * and, praising Him, * we are illumined with its noetic radiance.

Sweetening the bitter waters of old, * Moses delivered Israel, * using an image of the Cross; * and we, O ye faithful, * mystically and divinely tracing its image in our hearts, * are ever saved by its might.

And 3 stichera of the Maccabees:

In Tone I: The much-suffering mother, calling her children to struggle, said: "Follow after the gray hairs of Abraham, that ye may share in the sacrifice of Isaac!" And, accepting this instruction, they went before her who taught them, watching as each of them, one by one, underwent the torments of cruelty. Through their supplications, O God, have mercy upon us!

In Tone IV: The seven chosen pillars were hewn from a single noetic rock, and were shown to be an unshakable pillar of the law. Wherefore, be Thou well-pleased, O Savior, to preserve our souls in peace.

In Tone V: The children of Solomonia, the preservers of the law, suffering at the tribunal of Antiochus, cried out to him: "O Antiochus, we are enduring all for the law of our fathers; and neither fire, nor the sword, nor wild beasts, nor wounds shall separate us therefrom. We will die together, with our aged mother and our father and teacher, living and rejoicing together for endless ages!"

Glory ..., in Tone IV:

Come, O ye faithful, let us behold the force assembled against the Maccabees, and the valor of the holy children! For the tyrannical king who held sway over all nations was thwarted by an elderly man, seven children and one woman! Through their supplications, O God, have mercy upon us!

Now & ever ...in the same tone:

O Lord Who enabled the meek David to conquer the foreigner, ally Thyself also with our pious Orthodox hierarchs and enable them to bring down all proponents of heresy and schism with the weapon of the Cross. O Compassionate One, show forth upon us Thine ancient mercies, that they may truly know that Thou art God, and that we who set our hope on Thee may triumph, entreating Thine all-pure Mother, as is our wont, that we be granted great mercy.

And while the Great Doxology is chanted quietly, the priest, having put on full sacerdotal vestments, entereth the holy sanctuary bearing the censer, the deacon preceding him with a lamp; and the priest censeth the holy table and the precious Cross, and, lifting the precious Cross with its tray to his head, he departeth the sanctuary through the northern door, preceded by servers bearing two lamps and the censer, and cometh before the royal doors, where he standeth, awaiting the conclusion of the Trisagion.

When the Trisagion cometh to an end, the priest intoneth: "Wisdom! Stand aright!" And the singers chant the troparion: " Save O Lord, Thy people ...", thrice.

Then the priest leaveth his place before the royal doors, bearing the precious Cross on his head, and goeth to the analogion which has been placed, adorned, in the center of the church, and setteth the precious Cross thereon. And he maketh a prostration before the precious Cross thrice, chanting softly: "Before Thy Cross we bow down, O Master, and Thy holy resurrection do we glorify!" And the choirs also chant this hymn aloud, thrice. Then all venerate the precious Cross, bowing down before it one by one, while the following stichera are chanted:

In Tone II: Come, ye faithful, let us bow down before the life-creating Tree, whereon of His own will Christ, the King of glory, stretching forth His hands, hath raised us up to our former blessed state, of which the enemy of old deprived us through pleasure, causing us to be driven out of paradise by God! Come, ye faithful, let us bow down before that by which we have been vouchsafed to crush the heads of the invisible foe! Come, all ye peoples of our fatherland, let us honor the Cross of the Lord with hymns, crying: "Rejoice, O Cross, thou perfect deliverance of fallen Adam; for in thee do most faithful rulers boast, for through thy power are the Moslem hordes mightily subjected! And now venerating with fear thee upon whom God was nailed, we Christians render glory, saying: O Lord Who wast nailed thereto, have mercy upon us, in that Thou art good and lovest mankind!

In Tone V: Beholding Thee, the Author and Creator of all, hanging naked upon the Cross, all creation was moved with fear and lamented. The sun dimmed its light, and the earth quaked, the rocks split asunder, and the splendid veil of the temple was rent in twain. The dead arose from their graves, and the angelic hosts were filled with awe, saying: "O the wonder! The Judge is condemned and suffereth, desiring to save and restore the world!"

In Tone VIII: Today the Master of creation and Lord of glory is nailed to the Cross, and His side is pierced by a spear. Of gall and vinegar doth He partake, Who is the Sweetness of the Church. He is invested with a crown of thorns, and He Who covereth the sky with clouds is arrayed in garments of mockery. He is smitten with a hand of clay Who fashioned man with His own hands, and He is beaten about the shoulders Who arrayeth heaven with clouds. My Deliverer and God deigneth to be spit upon and wounded, mocked and buffeted, and endureth all things for the sake of me, who am condemned, that He might save the world from deception, in that He is compassionate.

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

Today He Who is intangible in essence becometh tangible to me and undergoeth suffering, freeing me from the passions. He Who granteth light to the blind is spit upon by the mouths of the iniquitous, and giveth his shoulders over to stripes for those who have been made captive. And the pure Virgin Mother, seeing Him upon the Cross, cried aloud in pain: "Woe is me, O my Child! What is this that Thou hast done? Thou Who art comely in beauty beyond all men dost show Thyself to be bereft of breath and sight, lacking in appearance and beauty. Woe is me, O my Light! I cannot look upon Thee asleep. I am wounded within, and a cruel sword passeth through my heart! I hymn Thy sufferings, I worship Thy loving-kindness. O Long-suffering One, glory be to Thee!

Then, the litanies: Have mercy upon us, O God ..., and Let us complete our morning prayer ...Deacon: Wisdom! And the priest intoneth the dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the canon of the Cross, and 4 from Ode VI of the canon of the Maccabees:

Of old, a sword was given to guard the blessed tree of life after the disobedience of Adam the first-created; but the Cross hath opened a path thereto.

With eyes, mouth and soul, with our faces and hearts, let us all bow down before the all-holy Cross of Christ, the Bestower of life, whereby the whole world is sanctified.

Becoming temples of God today, as the prophets said, bowing down before the wood of the all-holy Cross, all of us who are the heirs thereto kiss it with fear.

We chant hymns to thee, O Christ, and with faith entreat thy power: Rescue us from the snares of the enemy, and direct all of us who hymn thee to the haven of salvation.

Having arrayed yourselves in the vesture of martyrdom, O saints, ye embroidered it with the labors of your suffering.

Desiring to be with Christ, O most glorious martyrs, ye have run the course of suffering with unwavering resolve.

Preserving the law which Moses handed down, O holy ones, ye suffered lawfully, putting the tyrant Antiochus to shame.

Theotokion: O thou who alone gavest birth to the Word in the flesh at His word, deliver our souls from the snares of the enemy, we pray.

After the entrance, Troparion of the Cross, in Tone I:

Save O Lord Thy people and bless Thine inheritance, grant now unto the faithful victory over adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

The Troparion of the Maccabees, in Tone I:

By the pangs of the saints, which they suffered for Thee, O Lord, be Thou entreated, and heal Thou all our infirmities, we pray Thee, O Thou Who lovest mankind.

Glory ..., Kontakion of the Maccabees, in Tone II:

O ye seven pillars of the wisdom of God, seven-branched lamp of the divine Light, O most wise Maccabees who before the martyrs were martyrs most great: with them entreat ye the God of all, that we who honor you may be saved!

Now & ever ..., Kontakion of the Cross, in Tone IV:

O Thou Who wast lifted up willingly upon the Cross, bestow Thy compassions upon the new community called after Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally the invincible trophy, the weapon of peace.

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

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Prokimenon of the Maccabees, in Tone VI: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

EPISTLE TO THE CORINTHIANS, § 125 [I COR. 1: 18-24]

Brethren: The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written: I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

EPISTLE TO THE HEBREWS, §330 (11 :33-40)

Brethren: By faith all the saints subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Alleluia, in Tone IV: Remember Thy congregation which Thou hast purchased from the beginning.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Stichos: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

GOSPEL ACC. TO ST. JOHN, §60 [JN. 19: 6-11, 13-20, 25-28, 30-35]

At that time, the high priests and elders took council against Jesus to put Him to death. And they delivered Him to Pilate saying: "Away with Him! away with Him! Crucify Him!" Pilate said unto them: "Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him: "We have a law, and by our law He ought to die, because He made Himself the Son of God." When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and said unto Jesus: "Whence art Thou?" But Jesus gave him no answer. Then said Pilate unto Him: "Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" Jesus answered: "Thou couldst have no power at all against Me, except it were given thee from above." When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he said unto the Jews: "Behold your King!" But they cried out: "Away with Him! Away with Him! Crucify Him!" Pilate said unto them: "Shall I crucify your King?" The chief priests answered: "We have no king but Caesar." Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He bearing His Cross went forth into a place called the place of the skull, which is called in Hebrew Golgotha: where they crucified Him, and two others with Him, on either side, and Jesus in the midst. And Pilate wrote a title, and put it on the Cross. And the writing was: "Jesus of Nazareth, the King of the Jews". This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Now there stood by the Cross of Jesus His Mother, and His Mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His Mother, and the disciple standing by, whom He loved, He said unto His Mother: "Woman, behold thy son!" Then said He to the disciple: "Behold thy Mother!" And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, bowed His head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day,) besought Pilate that

their legs might be broken, and that they might be taken away. Then came the soldiers, and broke the legs of the first, and of the other who was crucified with him. But when they came to Jesus, and saw that He was dead already, they broke not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bore record, and his record is true.

GOSPEL ACC. TO MATTHEW, §38 [MT.10: 32-33, 37-38; 19: 27-30]

The Lord said to His disciples: "Whosoever shall confess Me before men, him will I confess also before My Father Who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Who is in heaven. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." Then answered Peter and said unto Him: "Behold, we have forsaken all, and followed Thee, what shall we have therefore?" And Jesus said unto them: "Verily I say unto you, that ye who have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, so also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

Communion Verse of the Cross: The light of Thy countenance, O Lord, hath been signed upon us.

Communion Verse of the saints: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Be It Known: On this day, in monasteries, cathedrals and parish churches, the Lesser Blessing of Water is performed, as set forth in the Euchologion.

THE 1st DAY OF THE MONTH OF AUGUST
THE FEAST OF THE MOST MERCIFUL SAVIOR & THE ALL-HOLY THEOTOKOS
AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 4 to the Savior, in Tone IV:

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

We honor Thy [heavenly] city, O most merciful Lord, celebrating Thy festival with gladness, for Thou hast divinely taught us through the choir of the apostles; and lifting our eyes unto Thee with fear and joy, we beg for ineffable food, for Thou Thyself art the living food come down from heaven, O almighty Jesus, Savior of our souls. (**Twice**)

Without leaving the bosom of the Father, Thou didst dwell with Thy disciples in that Thou art most merciful, for Thou art the Bread of life of which the world partaketh, and Thou remainest for us inexhaustible food which, when partaken of, enliveneth mankind unto incorruption, doing away with the evil of death, O almighty Jesus, Savior of our souls.

O most merciful Christ, we, the faithful, sing the praises of Thy festival, for Thou didst come from the Father to save us. Wherefore, we hymn Thee with songs of thanksgiving, for as God Thou hast revealed Thy divine power, all-gloriously working a miracle for the salvation of us who do good. Therefore, we glorify Thy dispensation, O Merciful One, O almighty Jesus, Savior of our souls.

And 4 stichera of the Cross, in the same tone:

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

Today the godly multitude of the faithful rejoiceth, for the heavenly Cross appeareth unto the ends of the world, illumining the firmament with unapproachable light, maketh the air brilliant and adorneth the face of the earth. And the Church of Christ hymneth it in divine songs, worshipping it with veneration, and the divine and all-wondrous Cross preserveth it from on high. By its power are we strengthened; wherefore, let us approach the Master, saying: Grant peace to the world and enlighten our souls! (**Twice**)

Let creation leap up and rejoice, for the Cross hath shone forth today from heaven, illumining those on earth, and hath shown those who have been scattered to be unified. Today the angelic choirs join chorus with men, for the rampart of resistance hath been destroyed by the Cross, which hath manifestly united all into one. Wherefore, shining forth more brightly than the sun, it illumineth all creation with grace, and maketh radiant and saveth those who honor it with faith.

Behold! the divine Cross clearly shineth forth upon the ends of the earth more brightly than the radiance of the sun, desiring to indicate the end of all things as the precious scepter of Christ the King. It hath raised the human race up from Hades, sending hell into great captivity, and, casting down the enemy, it hath utterly destroyed the pride of the demons. And now it showeth forth the resurrection of the Savior and saveth those who cry: Grant peace to the world and enlighten our souls!

Glory ..., Idiomelon, in the same tone:

Christ, our most merciful Savior, Who was born in the flesh of thy virginal womb, hath shown thee as a life-bearing wellspring unto those who praise thee. Wherefore, cease thou never to pray to Him in behalf of those who hymn and praise thee, making steadfast our homeland and armed forces by thy supplications and mercy.

Now & ever ..., the composition of John the Monk, in the same tone:

To Thy precious Cross, O Christ God, which Moses prefigured in himself of old when he cast down and vanquished Amalek, and of which David the psalmist commanded, saying: "Worship the footstool of His feet", do we sinners now offer homage today with unworthy lips; and chanting, we entreat Thee Who wast well-pleased to be nailed thereto: O Lord, vouchsafe unto us a place with the thief in Thy kingdom!

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

My child, despise not the chastening of the Lord; nor faint when thou art rebuked of Him: for whom the Lord loveth, He rebuketh, and scourgeth every son whom He receiveth. 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 evil thing shall resist her: she is well known to all that approach her, and 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 proceedeth righteousness, and she carrieth law and mercy upon her tongue. Her ways are good ways, and all her paths are peaceful. She is the tree of life to all that lay hold upon her; and she is a secure help to all that stay themselves on her, as on the Lord.

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the gentiles, and their kings as captives. For the nations and the kings which will not serve thee shall

perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, in the cypress, and pine, and cedar together, to glorify My holy place, and I shall glorify the place of my feet. And the sons of those who afflicted thee, and of those who provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations. And thou shalt suck the milk of the gentiles, and shalt eat the wealth of kings; and shalt know that I am the Lord Who saveth thee and delivereth thee, the God of Israel.

A READING FROM PROVERBS

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

At Litia, these stichera, the composition of Andrew of Jerusalem, in Tone I:

Today the holy words of David have received their fulfillment; for, lo! we manifestly worship the footstool of Thine all-pure feet, O most Compassionate One, and cry out to Thee, placing our trust in the shelter of Thy wings: Let the light of Thy countenance be shined upon us! Exalt Thou the horn of Thine Orthodox people through the elevation of Thy Cross, O greatly merciful Christ!

Elevated today, the Tree of life, which was planted in the place of the skull, whereon the pre-eternal King wrought salvation in the midst of the earth, sanctifieth the ends of the earth; and the temple of the Resurrection is renewed. The angels rejoice in heaven, and men make merry on earth, crying like David and saying: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy, granting great mercy to the world!

Prefiguring Thy Cross, O Christ, in giving his blessing to his grandsons, the Patriarch Jacob crossed his hands over their heads. And raising it aloft today, O Savior, we cry out: Grant victory to all Orthodox Christians over their adversaries, as Thou gavest the victory to Constantine.

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

Beholding Thee, the Creator and Fashioner of all, hanging naked upon the Cross, all creation was moved by fear and lamented; the sun darkened its light; the earth quaked and the stones split asunder; the splendor of the temple was rent in twain; the dead arose from the graves; and the angelic hosts were filled with awe, saying: "O the wonder! The Judge is judged and suffereth, desiring the salvation and restoration of the world!"

On the Aposticha, these stichera, m Tone V:

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

Rejoice, thou Life-bearing Cross, invincible victory of piety, door to paradise, confirmation of the faithful, rampart of the Church, whereby corruption hath been utterly destroyed, the dominion of death trampled down, and we have been lifted up from earth to them that are in Heaven, invincible weapon, contender against the demons, glory of the martyrs, true adornment of the venerable, haven of salvation, which grantest the world great mercy.

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

Rejoice, thou Cross of the Lord, whereby mankind hath been loosed from the curse, all-honorable standard of joy which disperseth the enemy in thine exaltation, our helper, might of kings, strength of the righteous, splendor of priests, which, when traced, doth deliver from misfortune, staff of power whereby we are tended, weapon of peace which the angels surround with fear, divine glory of Christ Who granteth the world great mercy.

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

Rejoice, thou guide of the blind, physician of the ailing, resurrection of all the dead, which hast raised us up who had fallen into corruption, O precious Cross, whereby the curse was annulled and incorruption budded forth, and the earthly have been deified, and the devil utterly cast down! Beholding thee raised on high today in the hands of the high priest, we exalt Him that was exalted in thy midst, and bow down before thee, plenteously drawing forth from thee great mercy.

Glory ..., in Tone IV:

Without leaving the bosom of the Father, Thou didst dwell with Thy disciples in that Thou art most merciful, for Thou art the Bread of life of which the world partaketh, and Thou remainest for us inexhaustible food which, when partaken of, enliveneth mankind unto incorruption, doing away with the evil of death, O almighty Jesus, Savior of our souls.

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

O God, the words of Moses Thy prophet have been fulfilled, who said: "Ye shall see your life hanging before your eyes!" Today the Cross is exalted, and the world is freed from deception. Today the resurrection of Christ is renewed, and the ends of the earth rejoice, offering to Thee a hymn on cymbals, like David, and saying: "Thou hast wrought salvation in the midst of the earth, O God: the Cross and resurrection! For their sake Thou hast saved us, O Good One Who lovest mankind! O Almighty Lord, glory be to Thee!"

Troparion, in Tone VIII:

Looking down from on high and receiving the poor, O most merciful Master, visit us who are afflicted by sins, and through the supplications of the Theotokos grant great mercy to our souls.

Glory ..., Another troparion, in Tone IV:

O most merciful Savior, Thou sun-like Luminary: through the light of Thine effulgence grant us discourse, that with a pure conscience we may sing praises on Thy feast all-divine, glorifying Thee, the only-begotten Son, and the consubstantial Spirit; for Thou givest us peace and great mercy.

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

Save O Lord, Thy people, and bless Thine inheritance. Grant now unto the faithful victory over adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

AT MATINS

On "God is the Lord ...": the first Troparion of the feast, in Tone VIII:

Looking down from on high and receiving the poor, O most merciful Master, visit us who are afflicted by sins, and through the supplications of the Theotokos grant great mercy to our souls.

Glory ..., another troparion, in Tone IV:

O most merciful Savior, Thou sun-like Luminary: through the light of Thine effulgence grant us discourse, that with a pure conscience we may sing praises on Thy feast all-divine, glorifying Thee, the only-begotten Son, and the consubstantial Spirit; for Thou givest us peace and great mercy.

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

Save O Lord, Thy people, and bless Thine inheritance. Grant now unto the faithful victory over adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

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

No sooner was the tree of Thy Cross planted, O Christ our Lord, than the foundations of death were shaken. That which Hades swallowed greedily it spewed forth, trembling. Thou hast revealed to us Thy salvation, O Holy One, and we glorify Thee. O Son of God, have mercy upon us!

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

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

Today the words of the prophet have been fulfilled! For, behold! we bow down before the place where Thy feet stood, O Lord, and, receiving the Tree of salvation, we have achieved liberation from sinful passions through the supplications of the Theotokos, O Thou Who alone lovest mankind.

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

Polyeleos, and this magnification: We magnify Thee, O Christ, Bestower of life, and we honor Thy holy Cross, whereby Thou hast saved us from slavery to the enemy.

Selected Psalm verses:

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

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

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

After the Polyeleos, this Sedalion, in Tone VIII:

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

Of old, in paradise, a tree stripped me naked, the enemy bringing about mortality through eating; but the tree of the Cross, bearing for men the vesture of life, hath been planted in the ground, and the whole world hath been filled with all manner of joy. Beholding it uplifted, O ye people, let us cry out to God together: Fill Thou Thy house with glory!

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

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: All the ends of the earth have seen the salvation of our God.

Stichos: O sing unto the Lord anew song, for the Lord hath wrought wondrous things.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. JOHN, §42 (MIDPOINT) [JN 12:28-36]

The Lord said: "Father, glorify Thy name." Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die. The people answered Him, We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

Then, "Having beheld the resurrection of Christ ...":

And after Psalm 50, this sticheron, in Tone VI:

○ Cross of Christ, hope of Christians, guide of the lost, haven of the tempest-tossed, victory amid battles, confirmation of the whole world, physician of the ill, resurrection of the dead: Have mercy upon us!

The canon of the feast, with 8 troparia, the Irmos being chanted twice; and the canon of the precious Cross, with 6 troparia.

ODE I

The canon of the most merciful Savior & the all-pure Theotokos;

In Tone VIII

Irmos: Thou didst bring the sea together, engulfing proud Pharaoh and his arms, and didst save the people dryshod, O Lord; and Thou didst lead them to the mountain of holiness, and they cried: We sing unto Thee, our God, a hymn of victory, for Thou hast been glorified!

To the Savior: Come, ye faithful, and, blessing with praises and hymns the radiant Church which hath shone forth upon those who hold fast to piety, let us glorify therein Christ, our most merciful God, crying: We hymn Thee, our God, for Thou hast been glorified!

Let the mind of all the faithful be uplifted to heaven, unto Him Who sitteth on high, and, joining chorus with faith in His all-divine church, let us honor the divine festival of Him Who hath humbled those on earth and those of heaven.

Of the Theotokos: Thy womb, O Theotokos, was a divinely inscribed tablet whereon was written the Word of the Father, to Whom thou hast for us physically given birth. Him do thou entreat, that He deliver us from all want and sorrow.

Isaiah, the foremost of the prophets, rejoiceth splendidly in thee, O Virgin, and, beholding thy birthgiving which was accomplished without the aid of man, he prophesieth:

Having given birth for us to the Word of the Father, thou hast remained a virgin even after giving birth.

Canon of the Cross, the acrostic whereof is: "I bow down before the Cross, the salvation of the faithful", in Tone VI:

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

I bow down before the Cross, the salvation of the faithful, and I kiss it fervently, and, embrace it, crying out: O most blessed Tree of Christ, illumine my soul and mind, I pray!

Today the sign of the Cross hath shown itself to be victorious over the passions and the demons. Wherefore, O ye faithful, radiantly illumined in soul, let us all kiss it now.

The precious Cross emitteth brilliant rays and illumineth those who bow down before it with faith today, sanctifying our souls and bodies.

Lying, visible, before us, the life-giving Cross sendeth forth brilliant rays of grace. Offering praise unto the Lord, let us approach and receive enlightenment, gladness, salvation and remission.

Theotokion: **O** all-holy Virgin who gavest birth in the flesh unto Christ Who of His own will suffered for our sake on the Cross: by thine entreaties save those who bless thee with honor.

Katavasia: The Irmoi of the canon of the Exaltation of the Cross.

ODE III

Canon of the Feast

Irmos: **My heart is established in the Lord; my horn is exalted in my God; my mouth is enlarged over mine enemies. I am glad in Thy salvation.**

To the Savior: **All** the angelic captains join chorus with us today, surrounding Thy Holy Church, O Master, not physically, but spiritually. And do Thou grant us Thy peace from on high, in that Thou art most merciful.

The choir of the prophets and that of the apostles and all the choirs of the martyrs, O Savior, join chorus with us today, gazing in spirit upon Thee, the God of many names, Who art glorified by the faithful.

Of the Theotokos: **By** David thou wast called the rich mountain, O Virgin, who received in thy womb the timeless Word of the Father Who became a little babe, and who gavest birth in the flesh unto the hypostatic Wisdom of God.

The noetic tyrant was crushed, receiving an incurable wound from the heavenly Stone, Christ our God, Who issued forth from thy womb and joined those on earth to those in heaven.

Canon of the Cross

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

Of old, a sword was given to guard the blessed tree of life after the disobedience of Adam the first-created; but the Cross hath opened a path thereto.

With eyes, mouth and soul, with our faces and hearts, let us all bow down before the all-holy Cross of Christ, the Bestower of life, whereby the whole world is sanctified.

Becoming temples of God today, as the prophets said, bowing down before the wood of the all-holy Cross, all of us who are the heirs thereto kiss it with fear.

We chant hymns to thee, O Christ, and with faith entreat thy power: Rescue us from the snares of the enemy, and direct all of us who hymn thee to the haven of salvation.

Theotokion: As a virgin thou gavest birth to the Son Who before thee was begotten of God the Father without mother before time began, and hath been crucified in the flesh, that He might save those who had sinned before.

Kontakion of the feast, in Tone IV:

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

I have become a committer of every abomination, O most merciful Savior, and have fallen into the pit of despair; yet do I groan from the depths of my heart and cry unto Thee, O Word: Haste Thou, O Compassionate One, and speed Thou to our aid, in that Thou art merciful!

Ikos: Having Thee, O most merciful Savior, as a mighty confirmation, and Thine all-pure Mother as an indestructible rampart and calm haven, we never fear the assaults of the enemy; for, shielded by Thine invisible providence and protection, we vanquish foes, visible and invisible. And possessing Thine all-pure Mother as our helper, we elude the snares of the enemy as though they were spiders' webs; and we joyfully chant hymns of surpassing joy: Haste Thou, O Compassionate One, and speed Thou to our aid, in that Thou art merciful!

Sessional hymn of the feast, in Tone IV:

O most Merciful One, we pray, falling down with contrite heart: Send speedy, steadfast and mighty consolation unto us, that we may send up to Thee the thrice holy hymn with a voice of praise. O Savior of the whole world, Thou art the God of the penitent!

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

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

Of old, Joshua, the son of Nun, mystically prefigured the image of the Cross when he stretched forth his arms in the form of the Cross, O my Savior; and the sun stood still until he had cast down all the enemy which was opposed to Thee, O God. And now Thou hast raised with Thee the whole world, which saw Thee set upon the Cross, destroying the might of death.

ODE IV

Canon of the Feast

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

To the Savior: The six-winged and many-eyed cherubim, standing before Thy throne, O merciful Master, render glory. Send them unto us, the faithful, and sanctify Thy divine Church and those who cry: Glory to Thy power! Glory, O Christ, to Thy condescension!

David was exalted, O Savior, and, shining forth through Thy divine Spirit, he proclaimed Thy nativity from the Virgin. As Thou art most merciful, exalt and raise on high Thy holy and divine Church.

Of the Theotokos: **T**he bow of the mighty prince of this world was broken by thy pregnancy, O Mistress; for thou didst splendidly provide flesh for the divine Incarnation, a lure for the Word of the Father wherewith to hook the enemy of our first parents. Wherefore, we cry unto Him: Glory to Thy power, O Lord!

Like David thou wast exalted, O Virgin, and by the voices of the prophets thou wast revealed as the rich mountain of God. And unto Christ God, the Stone which was quarried from thy womb, we chant: Glory to Thy power! Glory, O Christ, to Thy condescension!

Canon of the Cross

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.**

Let the whole earth drop forth joy, and let the trees of the forest be glad, deified today by the most precious Cross which illumineth the ends of the world.

O all-glorious Cross, who wast intended to be an instrument of execution, but becomest an invincible weapon of victory bearing life into the world: illumine our hearts!

O most honored Cross, thou art the divine conquest, thou art the accomplishment of our salvation, thou art the victory of the faithful and the divine sacrifice: Sanctify those who hymn thee!

With all the earth is heaven gladdened. The passion-bearers, martyrs and apostles, and the souls of the righteous now joyfully rejoice, and the life-imparting Tree, which lieth visibly in our midst, saveth all and sanctifieth the faithful with grace.

Theotokion: **T**ruly hast thou appeared! Truly didst thou give birth to the Most High as thy Son, Who stretched forth His hands upon the Cross and summoned the world to Him, O Virgin Mother Mary.

ODE V

Canon of the Feast

Irmos: **Grant us peace, O Lord our God. O Lord our God, take us for Thy possession. O Lord, we known none other than Thee; we call upon Thy name.**

To the Savior: The all-divine name of Thee-the Father, the Word and the Spirit reigneth forever. As Thou art merciful, send forth from on high a peaceful life for those who love Thee.

As the Creator of the ages, in Thy dispensation Thou didst draw nigh unto the flesh, that, having deified the flesh, thou mightest lead it up to the Father and Thy desire.

Of the Theotokos: O Mary who knewest not wedlock, we, the faithful, who through the fruit [of the tree] came to fall headlong, have understood thee to be the table of the Word of life; and we been brought to the noetic light by the Fruit of thy womb.

The voices of the prophets shine forth, emitting all-radiant beams like the sun, proclaiming beforehand thy birthgiving which was without man, O Virgin. Thus was the will of the Father, and the Son by His own desire became a babe in thy womb through the action of the Spirit; and Thou remainest a virgin.

Canon of the Cross

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.

With joy let us uplift the all-blessed Cross which is set forth in the churches and cities, and let us bow down before it, that we may receive remission of our debts.

The wicked serpent is now slain, the prince of darkness, unable to bear the radiance which the life-bearing Cross emitteth, the precious scepter of the divine King.

Like a most brilliant star, like a magnificent pearl and the all-radiant sun doth the Cross of the Lord, which we venerate, illumine all the ends of the earth.

Lift up your voices in jubilation, ye nations! Leap up, ye tribes, and chant unto God Who hath given us the indestructible confirmation of the Cross, which He now setteth before us! Rejoice, all ye faithful, receiving good things for its sake!

Theotokion: Knowing thee to be the origin of salvation, O pure one, all the faithful bless thee; for thou gavest birth in the flesh to Him Who existed from the beginning, and by His own will was nailed to the Cross.

ODE VI

Canon of the Feast

Irmos: Like the waters of the sea am I tossed about by the waves of life, O Thou Who lovest mankind. Wherefore, like Jonah I cry to Thee: Lead up my life from corruption, O compassionate Lord!

To the Savior: The city of great renown keepeth glad festival today, and the Christian people ask of Thee great gifts from on high, O Savior. In that Thou art good and most merciful, preserve Thou Thy flock.

O Christ our Savior, send down mighty confirmation upon those who know Thee to be the mighty and most merciful God, and in that Thou art omnipotent make steadfast the Christian Church.

Of the Theotokos: Deliver me from evils, O Virgin, entreating the Vanquisher of the wicked enemy; and vouchsafe that I may be worthy to stand at the right hand of thy Son.

Having given birth unto God, O Mistress, thou hast deified me and called my mortal essence from death to life, that the curse of my transgression may be annulled through the divine love of Him Who blesseth thee.

Canon of the Cross

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!

Seeing the Cross set forth today as a divine vessel, as a radiant lamp in churches, temples and cities, we hymn Him Who hath caused it to shine.

Death is slain, corruption is put to death, and the hordes of the demons flee, beholding the victorious and awesome Cross of Christ set forth today, unable to endure its touch.

Hymning Thee, God the King and Lord, in that Thou hast given us the Cross as an impregnable bulwark, we now kiss it with joy and thus escape evils.

Theotokion: Our first mother in Eden was poisoned by eating of the serpent's venom; but the Virgin, having given birth to the Author of life, hath poured forth incorruption and resurrection upon the world.

Kontakion of the Cross, in Tone IV:

O Thou Who wast lifted up willingly upon the Cross, bestow Thy compassions upon the new community called after Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally the invincible trophy, the weapon of peace.

Ikos: **H**e who was caught up to the third heaven of paradise and heard unspeakable and divine words which the human tongue cannot utter, what writeth he to the Galatians, which, as lovers of the Scriptures, ye have both read and come to understand? - God forbid, saith he, that I should glory, save only in the Cross of the Lord, - whereon having suffered He slew the passions. Let us all then firmly hold this boast, the Cross of the Lord; for this Wood is our salvation, the invincible trophy, the weapon of peace!

ODE VII

Canon of the Feast

Irmos: **T**he Chaldean furnace, burning with fire, was bedewed by the Spirit through the presence of God; and the children chanted: **Blessed art Thou, O God of our fathers!**

To the Savior: **T**hou art the Creator of the vault of heaven, O Lord, and, knowing Thee to be most merciful, we fall down before Thee, crying aloud: Haste Thou, O Compassionate One, and speed Thou to the help of us who chant like the youths: Blessed is the God of our Fathers!

With lovingkindness Thou hast opened unto us the door of ineffable food, O most merciful Savior; disclose now Thy divine gifts from on high unto those who with faith cry to Thee: Blessed is the God of our fathers!

Triadicon: **W**e glorify the Father, the Son and the Spirit in one Godhead-the Essence in three Hypostases, the indivisible Substance, uncreated, unoriginate and consubstantial.

Theotokion: **T**he youths who, cooled by the fire of the Godhead, were not consumed by the fiery furnace, prefigured thine unconsumed womb. And receiving the Word of God, thou gavest birth unto Him for those who chant: Blessed is the God of our fathers!

Canon of the Cross

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

O ye faithful, let us bow down before the saving Tree, the all-holy Cross, which all the armies of the angels serve, beholding it displayed, pouring forth sanctification and life upon us.

The all-holy Cross of Christ, the Bestower of life, hath been shown to be victorious, from on high driving away a multitude of the demons and the audacity of the barbarians, and showing our Orthodox hierarchs forth as conquerors of all heresies.

We hymn, glorify, magnify and bow down before Thy might, O Christ, for Thou hast given Thy divine Cross to us, Thy servants, as inexhaustible sweetness and a guardian for our souls and bodies.

Theotokion: **T**he furnace did not consume the three youths, prefiguring thy birthgiving; for the divine Fire, dwelling within thee, did not consume thee, teaching all to chant: Blessed is the God of our fathers!

ODE VIII

Canon of the Feast

Irmos: **O** ye angels and heavens, bless, hymn and exalt supremely Him Who sitteth upon the throne of glory and as God is glorified unceasingly forever!

To the Savior: **T**hrough the supplications of our forefathers preserve Thou our land, O Word, in that Thou art most merciful, and by Thy mighty power grant us strength and power in abundance against the adversary, that we may cry: Bless the Lord, all ye works of the Lord!

Offering Thee divine hymnody in Thine all-pure church, O most Merciful One, Thy chosen people praise Thee. And as Thou art most merciful, overshadow us with Thy heavenly power, that we may cry unto Thee: Bless the Lord, all ye works of the Lord!

Of the Theotokos: **O** pure Virgin, Who produced the unploughed divine Grain of life and gavest birth within time unto the timeless Word of the Father, the Effulgence of the threefold Godhead: as thou art His Mother, pray to Him for us who hymn thee.

He Who did not leave the bosom of the unoriginate Father made His abode within the womb of the Virgin and was born in the flesh, cleansing my flesh and my fallen soul. Unto Him do we chant: Bless, praise and exalt Him supremely forever!

Canon of the Cross

Irmos: **F**all back in awe and fear, O heaven; and let the foundations of the earth be shaken! For, lo! He Who dwelleth in the highest is numbered among the dead and sojourneth as a stranger in a small tomb. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Prefiguring Thy Cross, Jacob once laid his arms cross-wise over his grandsons, blessing them and teaching grace among the nations. Ye children, bless; ye priests, hymn; ye people, exalt God supremely forever!

O Thine ineffable condescension and Thine indescribable good things, O Christ! Thou becamest incarnate, and, being crucified and accepting death, didst decide to release man from the curse, pouring forth incorruption upon the thrice-blessed Tree, this all-glorious Cross, forever.

Let us praise today the all-holy Cross of the Lord, the divine victory, the origin of life, the destroyer of falsehood, the annihilator of the demons, the repeller of barbarians, the protector and champion of kings.

Theotokion: Beholding Christ pierced with nails, His incorrupt side run through with a spear, beaten about the head with a reed, and given gall to eat, the Virgin cried aloud: "Whither hath Thy beauty departed, O all-comely Word, more glorious than all the children of men?"

ODE IX

Canon of the Feast

Irmos: Foreign to mothers is virginity, and strange is childbirth to virgins; yet both were accomplished in thee, O Theotokos. Wherefore, all of us, the peoples of the world, magnify thee unceasingly.

To the Savior: The divine choirs-monks and layfolk and the assemblies of the clergy sensibly praise Thee today in Thine all-wondrous church, O Master. As Thou art merciful, save us, that all of us, the peoples of the earth, may magnify Thee unceasingly.

Today we, the faithful, offer up hymnody to Thee, O Christ of many names, the God of all; and spiritually celebrating Thy festival, O most Merciful One, we ask of Thee that Thou make our homeland immovably steadfast.

Of the Theotokos: Thou hast been shown to be the Mother of Emmanuel, God and man, the Word of the unoriginate Father, O Virgin. Look down upon the dominion which calleth upon thee, and make it steadfast, routing the enemy on the day of battle by the hand of our armed forces.

Remove corrupt matter from my mind, O Virgin who gavest birth in the flesh to the Word of the Father; enlighten the deep darkness of mine ignorance; and vouchsafe that I may come to the serenity of the divine will on noetic wings.

Canon of the Cross

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.

Through disobedience we became corrupt, being shown to be violators of the commandment of God; wherefore, death came upon men. For this cause immortality hath blossomed forth today: the victorious Cross of Christ, which we venerate.

Lo! the all-holy Tree hath appeared: the mighty hope of the faithful, the deliverance from the curse; and it setteth joy before men, denouncing the prince of darkness. O ye faithful, let us bow down before it with gladness.

The desired Tree, the invincible weapon, the origin of blessing, the confirmation and bulwark of Christians, the steadfast aid, the deliverance from the curse, hath appeared to us; and it hath illumined and sanctified us who bow down before it.

Theotokion: **O** temple and portal of sanctity, O throne of God, cloud and most radiant lamp, O most immaculate one, thou ark of grace: protect and preserve those who offer veneration to the precious image of thine only-begotten Son.

Exapostilarion of the Savior: Spec. Mel.: "Hearken, ye women ...":

O Christ, Thou never-waning Light, illumine us with the radiance of Thy countenance, and through the supplications of the Theotokos who gave Thee birth, vouchsafe unto us the splendor of the saints, when Thou shalt sit to render unto each according to his works.

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

The Cross is the guardian of the whole world! The Cross is the beauty of the Church! The Cross is the dominion of kings! The Cross is the confirmation of the faithful! The Cross is the glory of the angels and the wounding of the demons!

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

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

We honor Thy [heavenly] city, O most merciful Lord, celebrating Thy festival with gladness, for Thou hast divinely taught us through the choir of the apostles; and lifting our eyes unto Thee with fear and joy, we beg for ineffable food, for Thou Thyself art the living food come down from heaven, O almighty Jesus, Savior of our souls.

Without leaving the bosom of the Father, Thou didst dwell with Thy disciples in that Thou art most merciful, for Thou art the Bread of life of which the world partaketh, and Thou remainest for us inexhaustible food which, when partaken of, enliveneth mankind unto incorruption, doing away with the evil of death, O almighty Jesus, Savior of our souls.

O most merciful Christ, we, the faithful, sing the praises of Thy festival, for Thou didst come from the Father to save us. Wherefore, we hymn Thee with songs of thanksgiving, for as God Thou hast revealed Thy divine power, all-gloriously working a miracle for the salvation of us who do good. Therefore, we glorify Thy dispensation, O Merciful One, O almighty Jesus, Savior of our souls.

**And 3 stichera of the Cross, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":**

The precious Cross maketh the paths of heaven ready for all to cross who bow down before it with steadfast faith; and He Who was nailed thereto joineth those who hymn it with love to the choirs of the immaterial hosts.

Bowing down with faith before the precious Cross, we hymn the Master Who was crucified thereon, purifying our lips and souls at His behest; and, praising Him, we are illumined with its noetic radiance.

Sweetening the bitter waters of old, Moses delivered Israel, using an image of the Cross; and we, O ye faithful, mystically and divinely tracing its image in our hearts, are ever saved by its might.

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

O Lord Who enabled the meek David to conquer the foreigner, ally Thyself also with our pious Orthodox hierarchs and enable them to bring down all proponents of heresy and schism with the weapon of the Cross. a Compassionate One, show forth upon us Thine ancient mercies, that they may truly know that Thou art God, and that we who set our hope on Thee may triumph, entreating Thine all-pure Mother, as is our wont, that we be granted great mercy.

Great Doxology. Veneration of the precious Cross. Litanies. Dismissal. First Hour.

AT LITURGY

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

All the angelic captains join chorus with us today, surrounding Thy Holy Church, O Master, not physically, but spiritually. And do Thou grant us Thy peace from on high, in that Thou art most merciful.

The choir of the prophets and that of the apostles and all the choirs of the martyrs, O Savior, join chorus with us today, gazing in spirit upon Thee, the God of many names, Who art glorified by the faithful.

By David thou wast called the rich mountain, O Virgin, who received in thy womb the timeless Word of the Father Who became a little babe, and who gavest birth in the flesh unto the hypostatic Wisdom of God.

The noetic tyrant was crushed, receiving an incurable wound from the heavenly Stone, Christ our God, Who issued forth from thy womb and joined those on earth to those in heaven.

Seeing the Cross set forth today as a divine vessel, as a radiant lamp in churches, temples and cities, we hymn Him Who hath caused it to shine.

Death is slain, corruption is put to death, and the hordes of the demons flee, beholding the victorious and awesome Cross of Christ set forth today, unable to endure its touch.

Hymning Thee, God the King and Lord, in that Thou hast given us the Cross as an impregnable bulwark, we now kiss it with joy and thus escape evils.

Theotokion: Our first mother in Eden was poisoned by eating of the serpent's venom; but the Virgin, having given birth to the Author of life, hath poured forth incorruption and resurrection upon the world.

Troparion, in Tone VIII:

Looking down from on high and receiving the poor, O most merciful Master, visit us who are afflicted by sins, and through the supplications of the Theotokos grant great mercy to our souls.

Another troparion, in Tone IV:

O most merciful Savior, Thou sun-like Luminary: through the light of Thine effulgence grant us discourse, that with a pure conscience we may sing praises on Thy feast all-divine, glorifying Thee, the only-begotten Son, and the consubstantial Spirit; for Thou givest us peace and great mercy.

Troparion of the Cross, in Tone I:

Save O Lord, Thy people, and bless Thine inheritance. Grant now unto the faithful victory over adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

Kontakion of the feast, in Tone IV:

I have become a committer of every abomination, O most merciful Savior, and have fallen into the pit of despair; yet do I groan from the depths of my heart and cry unto Thee, O Word: Haste Thou, O Compassionate One, and speed Thou to our aid, in that Thou art merciful!

Kontakion of the Cross, in Tone IV:

O Thou Who wast lifted up willingly upon the Cross, bestow Thy compassions upon the new community called after Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally the invincible trophy, the weapon of peace.

Prokimenon, in Tone VI: Save O Lord, Thy people, and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

EPISTLE TO THE CORINTHIANS, § 125 [I COR. 1: 18-24]

Brethren: The preaching of the cross is to them that perish, foolishness; but unto us who are saved, it is the power of God. For it is written: I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto those who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Alleluia, in Tone I: Remember Thy congregation which Thou hast purchased from the beginning.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

GOSPEL ACCORDING TO JOHN; §60 [JN. 19: 6-11, 13-20,25-28,30-35]

At that time, the high priests and elders took council against Jesus to put Him to death. And they delivered Him to Pilate saying: "Away with Him! away with Him! Crucify Him!" Pilate said unto them: "Take ye Him, and crucify Him: for I find no fault in Him". The Jews answered him: "We have a law, and by our law He ought to die, because He made Himself the Son of God." When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and said unto Jesus: "Whence art Thou?" But Jesus gave him no answer. Then said Pilate unto Him: "Speakest Thou

not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" Jesus answered: "Thou couldst have no power at all against Me, except it were given thee from above." When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he said unto the Jews: "Behold your King!" But they cried out: "Away with Him! Away with Him! Crucify Him!" Pilate said unto them: "Shall I crucify your King?" The chief priests answered: "We have no king but Caesar." Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He bearing His Cross went forth into a place called the place of the skull, which is called in Hebrew Golgotha: where they crucified Him, and two others with Him, on either side, and Jesus in the midst. And Pilate wrote a title, and put it on the Cross. And the writing was: "Jesus of Nazareth, the King of the Jews". This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Now there stood by the Cross of Jesus His Mother, and His Mother's sister, Mary the wife of Cleo ph as, and Mary Magdalene. When Jesus therefore saw His Mother, and the disciple standing by, whom He loved, He said unto His Mother: "Woman, behold thy son!" Then said He to the disciple: "Behold thy Mother!" And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, bowed His head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and broke the legs of the first, and of the other who was crucified with him. But when they came to Jesus, and saw that He was dead already, they broke not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bore record, and his record is true.

Communion Verse: The light of Thy countenance, O Lord, hath been signed upon us.

Be It Known: On this day, in monasteries, cathedrals and parish churches, the Lesser Blessing of Water is performed. This service is set forth in the Euchologion [translation available as a separate booklet from the Saint John of Kronstadt Press].

THE 2nd DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE TRANSLATION OF THE RELICS OF THE HOLY
PROTOMARTYR AND ARCHDEACON STEPHEN.
AT VESPERS

At "Lord, I have cried ...," 6 stichera, three in Tone VIII:

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

O Stephen, first among the martyrs to suffer, * foundation of them that minister as deacons, * elect of the apostles: * with unwaning light do thou illumine * them that celebrate thy radiant festival with splendor, * bestowing grace and mercy upon thy servants, O martyr, * guiding them to everlasting life * by thy supplications.

O Stephen, martyr of Christ, * receiving upon thy head a crown of graces * in accordance with thy name, * having adorned thy neck with a necklace of virtues as with one of gold, * thou didst become an all-wise habitation of wisdom, * which thou didst cherish, * laying it up as something thou didst love; * wherefore, thou hast been honored * with glory and grace.

O most honored Stephen, * first of the martyrs to suffer, * crowned with glory and grace, O apostle, * when thou wast stoned * thou didst offer to our King and God * a precious crown, * noetic and of greater value * than gold and precious stones. * Sweet are thy deeds and name. * Remember thou all of us.

And three stichera, in Tone II, the composition of Anatolius:

First among deacons and first among martyrs wast thou shown to be, O most holy Stephen; for thy path was to holy things, and thou didst lead many martyrs to the Lord. Wherefore, heaven was opened to thee, and God appeared to thee. Him do thou entreat, that our souls be saved.

In sanctity wast thou clothed, O blessed Stephen, protomartyr and proto-deacon, converser with the angels. Intercede with the sinless Savior and Lord, and pray for us.

Let us honor the proto deacon Stephen, the protomartyr and valiant favorite of Christ; for, standing in the midst of the iniquitous, he beheld the Son at the right hand of the Father.

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

First among martyrs and deacons wast thou shown to be, O apostle Stephen, adornment of athletes, confirmation of the faithful, glory of the righteous. As thou standest before the throne of Christ, the King of all, ask thou that they that celebrate thine honored memory be accounted worthy to be cleansed of their sins and to inherit the kingdom of heaven.

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

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

Seeing Thee crucified, O Christ, she that gaveth birth unto Thee cried out: "What strange mystery is this that I see? How is it that Thou diest, suspended in the flesh upon the Tree, O Bestower of life?"

At the Aposticha, stichera from the Oktoechos and Glory ..., in Tone VIII:

The composition of Cyprian: Rejoice in the Lord, O crown-bearer Stephen, thou emulator of the Master; for thou wast the first martyr of Christ our King and didst abolish the deception of the iniquitous Jews; and thou prayest unto the Lord in our behalf.

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

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

Beholding Thee nailed * to the Cross, O Jesus, * accepting sufferings of Thine own will, * Thy Virgin Mother, O Master, * cried out: "Woe is me, * O my sweet Child! * How is it that Thou must needs unjustly endure wounding, * O Physician Who curest the infirmity of man * and deliverest all from corruption * in Thy lovingkindness?"

Troparion, in Tone IV:

For the sufferings which thou didst endure for Christ God, thy head hath been crowned with a royal diadem, O Stephen, first among them that have suffered; for, having denounced the insanity of the Jews, thou didst behold thy Savior at the right hand of the Father. Him do thou therefore entreat in behalf of our souls.

After the dismissal of vespers, the priest vesteth in phelonion and the deacon in sticharion, and, accompanied by candles and censer, they bear the precious Cross into the sanctuary, whilst the troparion "Save O Lord, Thy people ..." and the Kontakion are chanted; and it is placed upon the altar table.

AT MATINS

Both canons from the Oktoechos, with eight troparia, without their martyria; and the canon of the protomartyr, with six troparia, the acrostic whereof is: "I crown the protomartyr with hymns," the composition of Theophanes, in Tone VIII:

ODE I

Irmos: Once the staff of Moses, working wonders, having struck the sea in the form of a Cross and divided it, drowned the tyrant Pharaoh in his chariot and saved Israel who fled on foot, chanting a hymn unto God.

Standing before the Master, illumined with the radiant brilliance of the Spirit and with thy supernatural sufferings, O crown-bearer Stephen, most rich crown of the martyrs, enlighten them that hymn thine endurance.

As first among the athletes to run the race and head of the assembly of the martyrs, O glorious and wondrous Stephen, thou wast accounted worthy to behold Him Who setteth the contest extending to thee a divinely woven wreath of victory on His life-bearing right hand.

As Thou alone art a Treasury of goodness, O Savior, Thou didst show forth from the bosom of the earth a priceless treasure, riches which cannot be squandered, a possession which cannot be taken away: the relics of Thy protomartyr Stephen.

Manifestly illumined with angelic splendor, O protomartyr Stephen, foremost among the deacons, thou wast revealed by angelic hymns where thou wast hidden, and, full of spiritual fragrance, thou hast been truly honored as is meet.

Theotokion: O all-immaculate one, thou gavest birth unto the divine Word of the Father, Who before was incorporeal, yet became incarnate for our sake. O abode of virginity, vessel of purity, and temple of sanctity, O Bride of God, Mistress of the world!

ODE III

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth firmly upon the waters: make me steadfast upon the rock of Thy commandments, for none is holy save Thee, Who alone lovest mankind.

Thou wast shown to be a sacred speaker of divine mysteries and a theologian, disputing with the assemblies of the Jews and mightily denouncing their godlessness and their disposition which opposeth God, O most excellent martyr Stephen.

Come ye all, and together let us honor with divine hymns the protomartyr of Christ, the first to minister as deacon, the converser with angels, who hath splendidly shown to the martyrs the threshold of the course.

The first of the martyrs, the first of them that were chosen to serve as deacons, appeareth as a treasure hidden in the earth; and he hath filled the world with divine fragrance and the Church with rich gifts.

Resurrect my mind which hath been slain, through the activity of life which was preached by thee, O wise one, to hymn thine honored solemnity, and account me worthy to follow in thy footsteps, O blessed Stephen.

Theotokion: Thou hast been shown to be the portal of the noetic Orient, the Most High, Who appeared on earth, O Virgin; for through thee, O all-pure one, the Word hath entered in unto us, to save all from ignorance.

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

O apostle of Christ, first among deacons, wise protomartyr, chief among the martyrs: having sanctified the ends of the earth by thy sufferings, thou hast enlightened the souls of men by thy miracles. From all misfortunes deliver them that honor thee, O most laudable Stephen. (Twice)

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

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

Stavrotheotokion: The unblemished ewe-lamb, beholding the Lamb and Shepherd hanging dead upon the Tree, exclaimed, weeping and maternally crying out: "How is it that Thou endurest this abasement and voluntary suffering which are past recounting, O my Son, O all-good God?"

ODE IV

Irmos: Thou art my strength, O Lord! Thou art my power! Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the prophet Habakkuk, I cry unto Thee: Glory to Thy power, O Lover of mankind!

O glorious protomartyr who art full of faith, divine power and grace, today hast thou poured forth for us streams of fragrant myrrh, a fountain welling forth a river of divine blessings, and thou hast opened unto us a sweet torrent.

The feast day of the protomartyr hath been made manifest unto the imperial city as sacred, splendid and harmonious, truly full of light and spiritual gladness, preserving the dominion of the honored Church and dispelling the audacity of the barbarians.

Thou hast received a good inheritance as is fitting, O blessed Stephen, and where Christ the King of all is, there hast thou made thine abode; for thou hast been shown to be His minister, working signs and wonders with power and granting healing unto the sick.

Stephen, the great preacher of the Truth, the true champion of suffering, hath been planted as an upright and steadfast pillar of the Church, and stretcheth from the earth even unto the heavens, enlightening all the ends of the earth with the radiance of piety.

Theotokion: O Savior and Deliverer of all, Thou art the new Adam, superseding the first Adam, born of the Virgin, who supersedeth Eve, our first mother, replacing death with true and immortal life. Wherefore, knowing her who gaveth birth unto Thee to be the Theotokos, all we, the faithful, call her blessed as is meet.

ODE V

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

The vain council of the iniquitous Jews didst thou denounce with true boldness; and, covered by the stones which they cast at thee, O divinely eloquent Stephen, as a victor thou wast taken up into the heavens by the Spirit.

As one comely as the dawn thou hast appeared to the world, O glorious Stephen, driving away the darkness, dispelling the illusions of the demons, and healing the sufferings of the infirm and the sores of their spiritual ailments, O divinely inspired one.

Rejoicing noetically with the angels, O blessed one, thou dost truly sanctify the ends of the earth by thine arrival and grace, redolent with the sweet fragrance of spiritual myrrh, delivering us from misfortunes and temptations.

Theotokion: Possessed of maternal boldness toward thy Son, O most pure one, abandon not thy kindred care for us, we pray; for thee alone do we Christians set before the Master to intercede mercifully for our cleansing.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray, for to Thee have I cried: hearken unto me, O God of my salvation!

Being like unto the angels in thy volition, thou didst acquire an angelic mien, O blessed one; and rejoicing and dancing with them, save them that hymn thee.

The power of thy divinely inspired words manifestly fell like a loud clap of thunder upon the ears of the iniquitous and darkened their visage, O blessed one, who art pleasing unto God.

Thou wast vouchsafed to see the glory of the Father and the co-essential radiance thereof, O Stephen, and He awarded thee with splendid crowns for thy sufferings.

Theotokion: **T**he only-begotten Son, Who was invisible from before the ages, in the latter days became thy firstborn: the God of my salvation, Who, through thee, became visible in the flesh, O Mother of God.

Kontakion, in Tone VI:

Thou wast the first to be sown on the earth by the heavenly Husbandman, O most laudable Stephen, and thou wast the first on earth to shed thy blood for Christ, O blessed one; first hast thou been to be crowned with the wreath of victory in the heavens, O first among athletes, crown-bearer, who wast first among martyrs.

Ikos: **B**eholding the blooms of paradise, which fill the whole world with their comely fragrance, I marvel at their strange appearance; for amid the icon of winter many blossom forth, which is passing strange for flowers. And the martyr of Christ who was first to blossom forth is become a gate for them that suffer under the law and flower amid the winter of torment, and hath shown the straight path to all that wish to suffer. Thou art the initiator of the contest, who hast shown forth in thy pangs, O crowned one, first among the martyrs to suffer.

ODE VII

Irmos: **O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

The flow of thy blood hath opened the portals of heaven and hath shown thee standing before the Judge of the contest, Who extendeth to thee a crown; and thou criest: Blessed is the God of our fathers!

Seizing the divinely manifest one like wild beasts, the deicides slew him with their hands which were defiled by murder, whilst he prayed earnestly for them that were slaying him, and chanted: Blessed is the God of our fathers!

With the law didst thou upbraid the iniquitous, being a lawful emulator of the Savior, and didst show them to be opposed to God; and, stoned to death by them, thou didst chant: Blessed is the God of our fathers!

Theotokion: Having conceived the Timeless One within time without knowing wedlock, O pure one, thou gavest birth unto the Word, Who before was incorporeal, but received flesh of thee, O Virgin. To Him do we chant, crying aloud together: Blessed is the God of our fathers!

ODE VIII

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

Resplendent with supernatural radiance, O most excellent Stephen, the angelic visage of thy countenance showed forth the grace which issued forth from thee and which was richly hidden within thy soul. Wherefore, thou didst cry out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

O crown-bearer Stephen, with the sprinkling of thy blood cleanse thou the hurts of my soul and my sinful wounds; for unto thy merciful aid and Christ-like character have I had recourse, crying out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

A crown of graces, whereof thou art the namesake, hath been placed upon thy precious head by the impartial Judge, Whom thou didst piously proclaim to be the Creator, God and King of all, crying out unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Into the hands of the Creator didst thou surrender thy spirit, and, rejoicing, the hosts of heaven received as a comrade thee who, before on earth, wast equal to the angels and now hast joined their choirs, unceasingly chanting: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: Thou wast a vessel of unwaning Light, O most pure one, for thou gavest birth unto the Light of them that are in darkness and shadow and Who illumineth all with the grace of the knowledge of God. To Him do we, the faithful, unceasingly chant: 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, who art the Theotokos.

The initiator of the sufferings of the martyrs, who hath brightly shown the straight path of torment which leadeth to the heavens, the protomartyr Stephen summoneth all in spirit to divine gladness, to partake of light and to share in sanctity.

Captivated by the love of Christ, and emulating His meekness and words, Stephen said: "Lay not this sin to the charge of my murderers, O Lord; but receive my spirit, O Good One, and account me worthy of the divine kingdom and the ineffable food which are with Thee!"

Comely and angelic of men, full of wisdom and faith, shining with rays of divine splendor, with thy mouth of godly speech thou didst theologize like a river, orating in godly manner, O divinely blessed one; and thou hast received a heavenly inheritance.

Thou wast crowned with a wreath of graces, surrounded by the choirs of the martyrs; and, standing before Christ, the Judge of the contest, pray thou in behalf of us that celebrate with splendor thy truly radiant feast, O blessed one, and deliver us from misfortunes.

Theotokion: O all-immaculate Mistress, Mother of God, as the merciful intercessor for all Christians, deliver thy suffering servants from misfortunes and temptations, and heal them that are afflicted with the wounds of cruel transgressions and are held fast by grievous pangs.

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

The casting of stones hath woven for thee a transcendent wreath of incorruption, and the drops of thy blood have dyed for thee a robe of royal purple, O excellent Stephen, first among martyrs.

Theotokion: O holy and all-pure Mistress, who alone hast not known wedlock, our salvation and hope: beseech thou our Deliverer, Who was born of thee, that He save the world from falsehood, misfortunes and tribulations.

On the Praises, four stichera, in Tone IV:

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

Assembling mystically, O ye that love the feasts of the Church, * let us celebrate today * the prayerful and honored memory of the protomartyr, * thereon receiving healing * through his precious gifts; * and let us cry aloud: * O rightly hymned martyr, * pray thou that they that celebrate thy memory * be delivered from misfortunes. **(Twice)**

Like steps and stairs * on the ascent to heaven * were the stones which were cast at thee; * and, ascending thereon, * thou didst behold the Lord * standing at the right hand of the Father, * extending to thee the crown, whereof thou art the namesake, * in his life-bearing right hand. * And thou standest nigh unto Him, as one right victorious * and foremost among them that have suffered.

Having illumined thy thought * with spiritual grace, * thou wast shown to be like an angel in mien, O Stephen, * when thy body shone * with inner radiance * and thy spiritual splendor was manifest unto them that looked upon thee, * for which cause thou didst receive sight of the Light * when the heavens were most gloriously opened unto thee, * O first and boast of the martyrs.

Glory ..., in Tone IV:

Stephen, the good beginning of the martyrs, full of grace and power, working signs and great wonders amongst the people, was slain, stoned by the iniquitous; yet he shone forth like an angel, and beheld the glory of Thee, Who wast crucified for our sake, standing at the right hand of power, and he was taken up into the heavens by the Spirit of grace. Wherefore, abiding with the choirs of the angels, he prayeth that our souls be saved.

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

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

As she beheld Thee, * the Lamb and Shepherd, upon the Tree, * she that gaveth birth to Thee lamented, * and exclaimed to Thee maternally: * "O my most desired Son, * how is it that Thou hast been suspended upon the tree of the Cross, O Longsuffering One? * How is it that Thy hands and feet * have been pierced by nails by the iniquitous, O Word, * and that Thou hast shed Thy blood, O Master?"

At the Aposticha, the stichera from the Oktoechos;

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

O protomartyr, apostle and first deacon, portal of the martyrs and glory of the righteous, boast of the apostles: standing before the Sanhedrin, thou beheldest the heavens opened, and the Son of God standing at the right hand of the invisible Father. Wherefore, shining forth in countenance like an angel, with joy thou didst cry out concerning them that were stoning thee to death: "Lay not this sin to their charge!" And now ask thou cleansing of sins and great mercy for them that with love praise thee.

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

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

Desiring that all receive salvation, O my sinless Christ, Thou wast pleased to pay a great price, Thy precious blood, for our deliverance. Wherefore, beholding Thee nailed, Thy Mother, lamenting, rent her hair, saying: "O Child, all-immaculate Lamb, desiring to deliver the world by Thy precious blood, how hast Thou set where I cannot see, O never-setting Sun, Who grantest unto all enlightenment, peace and great mercy?"

AT LITURGY

On the Beatitudes, eight troparia: four from the Oktoechos, and four from Ode III of the canon to the Protomartyr.

Thou wast shown to be a sacred speaker of divine mysteries and a theologian, disputing with the assemblies of the Jews and mightily denouncing their godlessness and their disposition which opposeth God, O most excellent martyr Stephen.

Come ye all, and together let us honor with divine hymns the protomartyr of Christ, the first to minister as deacon, the converser with angels, who hath splendidly shown to the martyrs the threshold of the course.

The first of the martyrs, the first of them that were chosen to serve as deacons, appeareth as a treasure hidden in the earth; and he hath filled the world with divine fragrance and the Church with rich gifts.

Theotokion: **T**hou hast been shown to be the portal of the noetic Orient, the Most High, Who appeared on earth, O Virgin; for through thee, O all-pure one, the Word hath entered in unto us, to save all from ignorance

Troparion, in Tone IV:

For the sufferings which thou didst endure for Christ God, thy head hath been crowned with a royal diadem, O Stephen, first among them that have suffered; for, having denounced the insanity of the Jews, thou didst behold thy Savior at the right hand of the Father. Him do thou therefore entreat in behalf of our souls.

Kontakion, in Tone VI:

Thou wast the first to be sown on the earth by the heavenly Husbandman, O most laudable Stephen, and thou wast the first on earth to shed thy blood for Christ, O blessed one; first hast thou been to be crowned with the wreath of victory in the heavens, O first among athletes, crown-bearer, who wast first among 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.

THE ACTS OF THE APOSTLES [6:8 - 7:60]

And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of

Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Shechem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Hamor, the father of Shechem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtly with our kindred, and evil entreated our

fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one another? But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord unto him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee back into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts

and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Joshua into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; who found favor before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him a house. Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things? Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Alleluia, in Tone: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

THE GOSPEL ACCORDING TO ST. MATTHEW [21: 33-42].

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent

unto them his son, saying: They will reverence my son. But when the husbandmen saw the son, they said among themselves: This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him: He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them: Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner, this is the Lord's doing, and it is marvelous in our eyes.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 3rd DAY OF THE MONTH OF AUGUST
COMMEMORATION OF OUR VENERABLE FATHERS ISAACIUS, DALMATUS &
FAUSTUS
AT VESPERS

At "Lord, I have cried ...", these stichera of the venerable fathers, in Tone VIII:

Spec. Mel.: "Thy martyrs, O Lord ...":

Making themselves like unto the incorporeal ones, O Lord, with prayer and abstinence Thy saints dispelled the passions of the flesh and, shining with wondrous works, have illumined the hearts of all. Through their supplication grant Thy people great mercy.

Taking up zeal for the virtues, Dalmatus and Isaacius manifestly set at nought the heresy of Arius and Nestorius, and as champions of the Orthodox have received the acclaim of all. Through their prayers, O Christ, grant Thy people great mercy.

Having shown yourselves to be stars of the firmament of abstinence, O venerable fathers, ye have illumined the monastics, driving away the darkness of the demons. Wherefore, even after your repose ye are called blessed, praying that all be saved who celebrate your godly memory.

But if Alleluia be chanted instead of "God is the Lord ..." at Matins, then we chant first the following stichera of the Theotokos, in the same tone and melody:

From the hands of the serpent who hath brought death to mankind, and who wagheth war utterly to slay me with deception, do thou wrest me for the Master. Crush his jaws, I pray, and set at nought his wiles, that delivered from his talons, I may magnify thy power.

A barren tree devoid of the fruit of salvation am I, O all-immaculate one. Wherefore, I tremble at the thought of the visitation, lest I be cast into the unquenchable fire, wretch that I am. I therefore fall down before thee, crying: Deliver me, therefore, and show me forth to thy Son as fruitful, O pure one, by thy mediation.

My thoughts are defiled, my lips false, and all my deeds impure. What, then, shall I do? How shall I meet the Judge? O Virgin and Mistress, entreat the Lord, thy Son and Creator, that He accept my spirit in repentance, in that He alone is compassionate.

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

Woe is him who hath angered his God! Woe is me who abide in despondency and slothfulness and ignorance, as I do! O Virgin and Mistress: help me who am benighted, and entreat thy Son and Creator to grant me forgiveness of mine offenses.

Or the Stavrotheotokion:

The unblemished heifer, beholding her Bullock hanging upon the Tree, nailed there of His own will, cried out, lamenting piteously: "Woe is me, O my most beloved Child! What hath the thankless synagogue of the Jews rendered unto Thee, wishing to leave me bereft of Thee, O my most Beloved?"

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy from us, but through their supplications direct our life in peace.

AT MATINS

Both canons from the Oktoechos, and the canon of the saints, with four troparia, the acrostic whereof is: "I hymn the radiant stars of the monks", in Tone VIII:

ODE I

Irmos: **T**hat which had been cut down divided the indivisible, and the sun beheld land which it had not seen before; water drowned the cruel foe, and Israel traversed the impassible and chanted a hymn: Let us sing unto the Lord, for gloriously hath He been glorified!

Standing radiantly before the divine Light, ever filled with the splendor of the three-fold Sun and deified in the true communion thereof, O blessed one, illumine those who celebrate your most sacred memory with faith and sing unto the Lord in godly manner.

Directing your gaze to those things which alone are lasting, ye did in every way repulse the assaults of fleeting things, cleaving unto the Lord with all your mind and rejecting the pleasures of the flesh, O most honored fathers. Wherefore, ye have passed on to the splendor unwaning.

Winged with sacred doctrines, O wise father Dalmatus, and adorned with the divine teachings of the godly Isaacius, thou didst manifestly ascend to the heights of the virtues and didst become a pillar and ground for monks. Wherefore, we call thee blessed.

Theotokion: **O** most glorious one who gavest birth unto God: deliver me from the dishonor of the passions, and bestow upon me the thought of compunction, O Virgin. O pure one, shine forth the effulgence of repentance within my mind, that I may magnify thee who hast uplifted us all.

ODE III

Irmos: **O** Lord, Creator of the vault of heaven and Fashioner of the Church: establish me in the love of Thee, O Summit of desire, confirmation of the faithful, Who alone lovest mankind!

O venerable father Isaacius, we have all known thee to be a true star which sped from the East, destroying the bitter darkness of heresies and illumining the faithful with thy words.

Noetically shining forth in the pure splendors of thy struggles, O father Faustus, thou didst become light, illumining all who beheld thee and faithfully followed thy life, O blessed one.

Having lulled all the passions of your bodies to sleep with unceasing prayers and hymns, O venerable ones, ye received from God inviolable riches and unfailing grace, O most blessed ones.

Theotokion: O Virgin, we have known thee to be a noetic and splendid lampstand who received within thyself the unbearable Fire; and we know thee also to be a divine palace, and the lofty throne whereon the Transcendent One hath rested.

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

Shining radiantly with the light of the Trinity, O fathers, ye have luminously driven away the thick darkness of the pleasures, illumining the hearts of the faithful with divine works. Wherefore, we reverence today your light-bearing and honored memory and cry out together: O God-bearers most rich, entreat Christ God, that He grant remission unto those who honor your holy memory with love.

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

All of us, 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 with milk thou didst nurture thy 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: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my heart is in pain, beholding Thy crucifixion, which Thou dost endure in the lovingkindness of Thy mercy. O longsuffering Lord, Abyss and inexhaustible Wellspring of mercy: take pity and grant forgiveness of offenses un to those who with faith hymn Thy divine sufferings!"

ODE IV

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

As most fruitful branches of the true Vine, O venerable ones, ye have poured forth upon all the pure wine of compunction.

O venerable Dalmatus, we have all known thee to be one who was in accord with the Council, who makest firm the pious and cuttest down the prideful.

O blessed one, the godly Council commanded thee beforehand, as one who shone forth more than all others and was adorned with divine virtues, to undertake the care of all.

Theotokion: **W**ith the slumber of slothfulness hath the sleep of sin overcome me, O pure one. But with thy diligent prayer raise me now up to repentance.

ODE V

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

Thou wast one who journeyed from the East to the Imperial City, and with divine seed thou didst increase its harvest, uprooting all the wicked harm wrought by Arius, O sacred father Isaacius.

Thou wast a disciple unto Isaacius, as Elisha was unto Elijah, O sacred Dalmatus, parting the waters of the evil harm of the demons with the mantle of the gifts of the Spirit, and pointing the way for the faithful.

Having submitted to the laws of God, and turned utterly away from the laws of sin, thou wast shown to be a pillar going before the divine Council, a role and model for monks, and an unshakable foundation for the faithful, O God-bearing Faustus.

Theotokion: **T**he generations of generations all glorify thee as the true Theotokos, who art manifestly more holy than the angels, O all-holy Virgin. Wherefore, I cry out: Sanctify my soul which hath been defiled by the passions.

ODE VI

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

Thou wast shown to be a converser with the angels; for, traveling thy way and weakening thy body by abstinence, thou didst emulate their life while yet upon the earth, O Dalmatus, guide and most eminent rule of monks.

Aflame with zeal for the love of the Lord as was Elijah, O blessed Isaacius, with boldness didst thou denounce, as he did Ahab, the champion of darkness who was infected with the wicked heresy of the foolish Arius.

Ye have been shown to be guides for those astray and havens for those who are saved by faith, O God-bearing and wonder-working fathers Faustus and Dalmatus and godly Isaacius, ye servants of Jesus and most radiant beacons for monastics.

Theotokion: **O** all-holy Virgin, with thy saving haste and visitation, visit thou my soul which hath fallen ill through sins and all the temptations of the enemy; and in that thou art good, heal it, O all-hymned Theotokos, my hope.

Kontakion, in Tone II: Spec. Mel.: "In supplications ...":

With hymns let us praise Isaacius, Dalmatus and Faustus, who shone forth like beacons through fasting and turned away heresies with faith; for they are saints of God who entreat Him in our behalf.

Ikos: **W**ho among men is able to recount the splendid virtues of the venerable fathers, their struggles and labors, divine zeal and pure boldness of life, and the godly works which they accomplished upon earth, like angels? Yet, honoring them, we hymn the Trinity with faith; for, standing radiantly with the angelic choirs before Him, they ever pray in our behalf.

ODE VII

Irmos: **B**oldly did the Hebrew children trample down the flame in the furnace, and turn the fire into dew, chanting: **Blessed art Thou, O Lord God, forever!**

Ye have been shown to be embers aflame with the divine fire of the Comforter, burning up the fuel of malice and enlightening the faithful forever, O God-bearers.

Having mortified thy body with fasting, thou didst subject it to thy spirit, O Dalmatus, and with the torrents of thy spiritual tears thou didst drown the malice of the enemy forever, O God-bearer.

Having found a blessed end, ye dwell in the kingdom of heaven and have joined the choirs of the venerable. O fathers, with them cry out: O Lord God, blessed art Thou!

Theotokion: **T**hou didst block the stream of death, having given birth unto the immortal God, O thou who alone art the pure Theotokos. To Him do we now chant with faith: Blessed art Thou, O Lord God, forever!

ODE VIII

Irmos: **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious youths; but, beholding them saved by a greater Power, he cried unto the Creator and Deliverer: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

Parting the sea of the passions with the rod of the Cross, ye destroyed all the might of the noetic pharaoh, O venerable fathers, and have saved a sacred multitude of monks, leading them to the land of dispassion, as they chant unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The exaltation of the heretical didst thou manifestly cast down, foreseeing their destruction from afar. Thou didst help the poor, and wast a guide for the blind, a staff for the aged and the consolation of widows, O Dalmatus, crying aloud: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

For forty-three days didst thou fast, and straightway didst thou fall asleep for as many days, in manner surpassing nature, keeping the eye of thy heart in vigilance, illumined by the radiance of God, O wise one. And to Him dost thou cry, O Dalmatus: Ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: **T**he Lord, having made His abode within thine undefiled womb, showed thee forth as pure and radiant. Wherefore, O Virgin, cleanse me who am defiled by bitter habits and the harmful assaults of the adversary, and grant that I may chant: Ye people, exalt the Lord supremely forever!

ODE IX

Irmos: **E**very ear trembleth to hear of the ineffable condescension of God: how the Most High of His own will abased Himself, even to assuming the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Strengthened by the power of Christ, the monastic instructors of heavenly wisdom were enabled to vanquish the feeble audacity of the foe. And now, adorned, they have entered the noetic courts, rejoicing.

O thrice-rich fathers, ye have been shown to be thrice-radiant lamps emitting unwaning radiance, and unfading flowers of paradise which perfume the thoughts of the faithful. Wherefore, with faith do we celebrate your most festive memory.

Adorned with dispassion as with a magnificent crown and arrayed in the accomplishments of divine love, O most wise ones, ye have entered, rejoicing, into the banquet hall of Christ, reclining and receiving the reward of your pangs.

Your divine memory, O blessed Dalmatus, Faustus and Isaacius, hath shone forth with noetic splendor, illumining the assemblies of the faithful, O universal beacons and instructors of monastics. Wherefore, enlighten also our spiritual senses.

Theotokion: **E**nlighten my heart which hath been blinded by malice, O portal of the Light, and permit me not to fall now into the sleep of death, for I am ever benighted by impure thoughts. But let me glorify thee in thanksgiving, O all-hymned Theotokos.

THE 3rd DAY OF THE MONTH OF AUGUST
COMMEMORATION OF OUR VENERABLE FATHER ANTHONY THE ROMAN
AT LITTLE VESPERS

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

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

Thou didst follow in the steps of the great and venerable fathers, O father Anthony, and struggling in labors like one of the incorporeal beings while yet in the flesh, thou wast a model of the virtues for many; wherefore, thou wast vouchsafed gifts of miracles by Christ, to cure men of divers ailments. Pray thou that our souls be saved. (Twice)

Thou wast a guide of monastics, O father Anthony, offering thyself first unto God as an un-bloody sacrifice through abstinence and love of wisdom, and by the lofty ways of humility and boundless asceticism thou didst put the enemy to shame, O venerable one. Pray thou that our souls be saved.

Thy luminous memory hath been shown to be full of joy and gladness, O venerable father Anthony; wherefore, we, thy sacred children, gathering together, spiritually celebrating thy memorial, do glorify the Lord Who hath thus glorified thee.

Glory ..., in Tone VI:

Today Novgorod the Great rejoiceth, all-gloriously receiving thee as a sojourner, like a new Abraham, and the blessed community which hath thy relics within itself, is exceedingly glad: for from Rome thou didst come to Great Novgorod over the waters upon a stone. Wherefore, celebrating thy memorial, they hymn God Who hath given thee to them as an indestructible rampart, and we, thy children, guided by thy precepts, celebrating now thine all-glorious ascension, pray that our souls may be saved.

Now & ever ..., Theotokion.

At the Aposticha, these stichera, in Tone II:

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

Thou hast all-gloriously passed from earthly things to the mansions of heaven, O father, and there hast been vouchsafed the honor of the righteous. With them do thou make supplication, that our souls be saved.

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

Thou didst mortify the bodily senses through abstinence, O father; wherefore, making a voyage of the waters upon a stone thou didst reach Novgorod the Great, and didst found a monastery therein, and didst lead a multitude of disciples unto Christ.

Stichos: Blessed is the man that feareth the Lord. In His commandments shall he greatly rejoice.

O venerable one, cause thy flock, who honor thee and celebrate thy repose, to dwell in divine life, exalting their divine love.

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

Thou didst raise up an all-honored temple to the Mother of God, as she herself desired, and there thou didst assemble a multitude of disciples to hymn therein the Mistress Theotokos. Entreat her, we pray thee, O venerable Anthony, as thou didst promise, that she not leave us orphaned, but that she deliver thy sacred flock from the snares of the enemy, that with hymns we all may honor thee unceasingly as a solicitous father. And we ask of Christ God, that through thee we may receive great mercy.

Troparion, in Tone IV:

Having forsaken Old Rome, thy homeland, thou didst float upon a stone, as upon a light boat, and thereon thou didst traverse the waters supernaturally, like one of the incorporeal ones, guided by the providence of the divine Mind. And thou didst reach Novgorod the Great; and having founded a monastery there, thou didst leave thy body therein as a sanctified gift. Wherefore, we pray thee, O father Anthony: Entreat Christ God, that He save our souls.

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

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

AT GREAT VESPERS

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

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

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

Hating the tumults of the world, O venerable one, thou didst love Christ alone, and taking His Cross upon thy shoulder, thou didst bear it, divinely armed; and didst drown the most wicked serpent in showers of tears. Through abstinence thou didst elude the passions of the flesh, O wise one, and through patience, fasting and frequent prayers didst make thy flesh subject to thy spirit. Through dispassion of soul and purity of mind thou didst acquire from the Lord the struggle of thy labors. Wherefore, celebrating thy memory, we entreat thee: Beseech the Lord, that our souls find mercy. **(Thrice)**

O venerable father Anthony, out of love for Christ thou didst forsake all things on earth, and didst embellish thy life with ascetic labors. Through abstinence and tears thou didst purify the eye of thy soul. Thy mind thou didst enlighten with dispassion and didst adorn it with divine humility. Thou didst assemble a multitude of monastics, and by thy teachings, as by a ladder ascending to heaven, didst mount the heights of the virtues. Wherefore, thy children, now standing round about thy shrine, lovingly cry out to thee: Beseech the Lord, O all-blessed one, that our souls find mercy. **(Thrice)**

O divinely wise father Anthony, thou didst shine forth wondrously from Rome like the sun, and guided by the hand of God thou didst sail the waters on a stone, like one of the incorporeal ones, reaching Novgorod the Great, where thou didst raise up an all-honorable temple to the Mother of God; and therein thou didst assemble multitudes of disciples, to hymn the Mistress Theotokos, and didst found a great monastery, wherein thou didst industriously struggle in fasting and vigils, the endurance of ill treatment and lying on the ground, possessed of purity of soul and body, and the remembrance of death. O our venerable father, pray thou that our souls be saved. **(Twice)**

Glory ..., in Tone VIII:

Come, ye multitudes of monastics, and let us offer up today the chanting of psalms and spiritual flowers as to the true adornment of monks and dweller with the venerable; and offering praise, let us say: Rejoice, greatly luminous beacon leading multitudes of monks unto Christ! Rejoice, boast and confirmation of Novgorod the Great, right tranquil haven of all the faithful, and cleansing of those who are sick in sin, who dost elevate them to love divine! Wherefore, standing round about thine all-honored and holy shrine, which even the angels hold in reverence, we kiss it lovingly. O Anthony our venerable father, through thy prayers unto God we ask that we receive God's love for mankind. Ask peace for the world and great mercy for our souls.

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

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

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

At Litia, the sticheron of the temple, and these stichera, in Tone VII:

Today thine all-radiant and most festive memorial hath shone forth, O venerable Anthony, truly calling together a vast company of fasters, and the choirs of the holy angels and men, to the praise of our God Who is worshipped in Trinity. Wherefore, hastening with faith to the precious shrine of thy relics, we receive abundant healings, for which cause we entreat thee: Ever grant health of soul unto us who bless thee with faith.

Today we offer thee hymnody of praise on thy memorial, O father. Accept it and approach God in thy supplications, and deliver us from standing on the left hand, but vouchsafe us a place at the right, that we may all worthily bless thee as our fervent helper, O venerable father Anthony.

Glory ..., in Tone VI:

A radiant and most festive day hath dawned for us like a second sun, and enlighteneth the councils of all who love the feasts of the Church. The honorable commemoration of the wondrous Anthony driveth away the darkness of primal gloom, calling Novgorod the Great to his precious and wonderworking shrine. Wherefore, venerating it with fear and joy, let us pray to him as to the meek David, that he grant our homeland victory over the enemy, that he ask peace for the world and great mercy for our souls.

Now & ever ..., Theotokion:

O Theotokos, thou art the true vine which hath budded forth for us the Fruit of life. Beseech Him with the holy apostles, we pray thee, O Mistress, that He have mercy upon our souls.

At the Aposticha, these stichera, in Tone I:

O venerable father Anthony, assembling with love for thy memorial before thy most precious and wonderworking shrine, holding splendid festival and chanting with voices of song, we say like David: Blessed is the man that feareth the Lord, for he hath walked blamelessly in the ways of the Lord. Wherefore, dwelling with the venerable, entreat the Lord, that our souls find mercy.

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

Assembling today in memorial, O brethren, let us spiritually honor our venerable father Anthony, who, having laid waste to his body through fasting, caused the passions to wither through abstinence, purified his mind through the keeping of vigils, enlightened his soul with prayer, and through poverty acquired for himself in the heavens a treasure which cannot be stolen. Because of his obedience God hearkened unto him, and through purity he became the dwelling-place of the all-holy Spirit. For his sake Christ hath cast down the arrogance of the enemy, and He granteth us peace and great mercy.

Stichos: Blessed is the man that feareth the Lord. In His commandments shall He greatly rejoice.

O venerable and divinely blessed Anthony our father, having illumined thy mind with the grace of the Holy Spirit, and enlightened thy heart with the all-splendid rays which emanate from Him, thou truly becamest wholly radiant, and in every way didst vanquish the tempter. Wherefore, thou now joinest chorus with the angels and all the saints in the heavens. Remember us who on earth ever bless thee and honor thine all-holy repose.

Glory ..., in Tone VIII:

We, the multitudes of the faithful, honor thee as our instructor, O Anthony our father; for by thy steps have we truly learned how to walk aright. Blessed art thou who, laboring for Christ, denounced the power of the enemy, O converser with the angels and companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

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

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: Accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Troparion, in Tone IV:

Having forsaken Old Rome, thy homeland, thou didst float upon a stone, as upon a light boat, and thereon thou didst traverse the waters supernaturally, like one of the incorporeal ones, guided by the providence of the divine Mind. And thou didst reach Novgorod the Great; and having founded a monastery therein, thou didst leave thy body therein as a sanctified gift. Wherefore, we pray thee, O father Anthony: Entreat Christ God, that He save our souls.
(Twice)

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

AT MATINS

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

Having forsaken Old Rome, thy homeland, thou didst float upon a stone, as upon a light boat, and thereon thou didst traverse the waters supernaturally, like one of the incorporeal ones, guided by the providence of the divine Mind. And thou didst reach Novgorod the Great; and having founded a monastery therein, thou didst leave thy body therein as a sanctified gift. Wherefore, we pray thee, O father Anthony: Entreat Christ God, that He save our souls. (Twice)

Glory ..., Now & ever ..., Resurrectional Theotokion, in the same tone.

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

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

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

Having loved the monastic life from thy youth and followed Christ with all thy soul, O venerable and divinely wise Anthony, and having shone forth hence in thy virtuous life, thou becamest a great model for monks in prayer, fasting and the keeping of vigils. Wherefore, we cry out to thee: Glory to Him Who gave thee strength! Glory to Him Who hath crowned thee! Glory to Him Who through thee granteth healing unto all!

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

O all-holy Virgin, thou 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 with faith and love ever glorify thee.

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

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

Casting thy mind from earthly things to the heavenly, through spiritual activity thou didst conceive love for the Lord; and thou didst pass like lightning from the west to the east, just as Habbakuk was borne with food to Babylon. For thou didst reach Novgorod the Great, floating upon a stone as in a boat, guided by the angel of God's providence. Thou didst raise up an all-wondrous temple to the Mother of God, didst found a great monastery to the glory of Christ God, and didst assemble multitudes of monks. As in this life thou didst care for them like a faithful father, so now, O venerable father Anthony, entreat Christ God, that He grant remission of offenses unto those who with love celebrate thy holy memory.

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

Let us hymn the heavenly door and ark, the all-holy mountain, the radiant cloud, the bush unburnt, the noetic paradise, the restoration of Eve, the great treasure of all the world, for salvation for the world was wrought within her and the remission of the ancient transgressions. Wherefore, we cry out to her: Pray to thy Son, that He grant remission of transgressions unto those who piously worship thy most holy birthgiving.

Polyeleos, and this magnification: We bless thee, O venerable father Anthony, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

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

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

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

After the Polyeleos, this Sedalion, in Tone IV:

In God doth Novgorod the Great hold festival on thy memorial as is meet, O father Anthony, saved by thy supplications from trials and tribulations and all the threats which beset us. O venerable one, cease thou never to pray to Christ God, that our souls be saved.

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

Benighted in mind by many transgressions, I, the prodigal, cry out to thy mighty aid, O Theotokos: Enlighten the eyes of my soul, shine upon me a radiant beam of repentance, and clothe me in the armor of light, O pure Virgin Theotokos.

Hymn of ascents, the first antiphon of Tone IV.

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 43 (MT. 11: 27-30)

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

After Psalm 50, this sticheron, in Tone VI:

O venerable father Anthony, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia; and that of the venerable one, with 8 troparia, in Tone II:

ODE I

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

O innocent Lamb, open mine unworthy mouth, make brilliant my tongue, enlighten my heart, and illumine my mind with the light of thy divine knowledge, that I may be able to hymn the memory of the venerable Anthony, whom Thou didst make wondrous on earth.

In Thy great loving-kindness and compassions, O Author of creation and Creator of the ages, accept this hymnody of supplication, and through the entreaties of Thy favored one, the venerable Anthony, grant forgiveness of our transgressions and tranquility to my heart.

Thy radiant and God-pleasing life hath truly been shown forth as light on earth, O Anthony, for thou wast vouchsafed to behold the divine Radiance. Wherefore, having left behind all things visible, thou hast been counted worthy to behold the Unapproachable One.

Theotokion: Rend asunder the bonds of my transgressions, O Mistress, praying to thy Son and Lord, and cast down the sin which tormenteth me, O Ever-virgin, that saved by thee, I may ever hymn thee, O most immaculate one.

ODE III

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

Having parted the sea of the passions with the staff of the virtues, and having drowned the prideful foe, like another pharaoh, with thy prayer, thou didst preserve unharmed the chosen flock of the new Israel, O venerable Anthony.

Thou didst love all-night vigils, unceasing prayer and unfeigned love, O blessed one, purifying thy mind and enlightening thy soul therewith; and thou didst humble thy body and didst inure it to daily toils in goodly subjection.

All of us, the faithful, know thee to be a temple of the all-holy Spirit; for thou didst raise up a magnificent temple to the Mother of God, and didst found a great monastery, and didst enlist in it multitudes of monks. Therein is every ailment driven away by thy supplications.

Theotokion: Among other women there was never known a mother who was a virgin, nor was any mother vouchsafed to be a virgin after giving birth. But in thee, O Virgin Mother, did both take place. Wherefore, with gladness of spirit I sing: There is none more immaculate than thee, O Mistress!

Kontakion, in Tone II:

Thou didst shine forth from Rome like a star, and having arrived in divinely saved Novgorod the Great, thou didst found a monastery therein. And having erected a church, thou didst summon to it a multitude of monks. With them pray for us who honor thy memory, that we may cry out to thee: Rejoice, O venerable father Anthony!

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

Dwelling on earth like an angel, O divinely wise Anthony, thou wast numbered among the choirs of the fasters; for, taking thy cross upon thy shoulder, thou didst follow after Christ the Master; and thou didst cause the soul-destroying passions to wither away, O venerable one, and in spirit becamest a receptacle and vessel pure for the Lord. Wherefore, we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who with love celebrate thine all-honored and holy memorial.

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

As the most immaculate Bride of the Creator, as the Mother of the Deliverer, who knewest not wedlock, as the receptacle of the Comforter, O all-hymned one, haste thou to deliver me from the malice of the demons, who in mind am become their plaything and a dwelling-place of iniquity; and make me a radiant habitation of the virtues. O radiant and incorrupt one, drive away the cloud of the passions, and by thy supplications vouchsafe me the fellowship of the Most High and the never-waning light.

ODE IV

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

Having died to the world, thou didst live an angelic life on earth, O all-glorious Anthony, and didst present thy pure soul to the Master as a hallowed gift; and thou hast worthily received the divine kingdom, O father.

Fleeing the darkness of the passions, thy sails full of the wind of asceticism, and guided to the ways of dispassion, thou didst hasten to the never-waning Light; and illumined thereby, thou hast inherited the riches of incorruption, O venerable Anthony.

Great Novgorod now adorneth itself with gladness, O venerable father Anthony, having thy relics within it; and thy disciples, emulating thy life, rejoice in thy memory, chanting to the Lord: Glory to Thy power, O Lord!

Theotokion: Divers images bear witness unto thee as the true tabernacle, manifestly showing forth the One of the Trinity Who became immutably incarnate of thee, O pure, all-pure Mother of God, and hath restored the world.

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 ascended to the heights of the virtues, thou didst revile the passions which drag men down, showing forth the sweetness of salvation. O venerable father Anthony, ask forgiveness of sins for thy flock.

Zealously filling the place of thy supplication, O father, thou didst raise up a magnificent temple to the Mother of God. And multitudes of monks now rejoice therein with festive joy, glorifying thy memory.

Forget not the flock which thou didst gather together and in this life didst piously tend, O wise Anthony our father; and take care to lead it into the fold of heaven.

Theotokion: Set aright my mind, which laboreth in an abyss of sorrows and is engulfed by the assault of corrupting passions. Save those who flee unto thee, O pure one, for we know none other help than thee.

ODE VI

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

Thou didst all-gloriously ascend from earthly things to the mansions of heaven, O divinely wise Anthony, and there thou hast been vouchsafed to behold ineffable things, which eye hath not seen nor ear heard, neither have entered into the heart of man, which God hath prepared for those who love Him.

Thou in nowise gavest slumber to thine eyes, letting all thy desire take wing unto God; and following Him with all thy soul without faltering, thou didst without hindrance pass through the night of life, guided by divine visions, O blessed Anthony; and thou hast made thine abode in life divine.

Having been vouchsafed the blessing of the great and holy hierarch Nicetas, O blessed Anthony, thou didst receive from him learned instruction; for thou wast not inundated by the storm of sin, but didst reach the calm haven of the kingdom of heaven, and there thou dost manifestly delight in vision divine.

Theotokion: **T**hose who of old grew old through the bitter tasting of the tree and fell headlong, O all-pure one, thou hast restored, having given birth to the Creator, the hypostatic Word, O Virgin Mother and Mistress.

Kontakion, in Tone VIII:

Spec. Mel.: "To thee, the champion leader ...":

Native of Rome, thou wast also a gracious scion of Novgorod the Great, for thou didst please God therein by many labors and struggles. Wherefore, thou hast been vouchsafed gifts of miracles by Him, and He hath preserved thy body incorrupt for many years. And venerating it, we joyfully cry out to thee with all our heart: Rejoice, O father Anthony!

Ikos: **H**ow can I recount thy many miracles? How can I describe thy strict manner of life? For I lack a pure heart, in that I have defiled it with shameful acts and have befouled my soul with wicked thoughts. Yet will I dare to raise a song, if thou wilt give words to me, thine unworthy servant, for thou wast found to be an earthly angel and a heavenly man in the flesh, O venerable one. For on earth thou didst reject corruptible things, and through pangs, labors, great abstinence, the endurance of ill treatment and lying on the ground, thou didst follow Christ with all thy soul. Through fasting, the keeping of vigils and prayer thou becamest a model for thy disciples, wherefore thou hast been shown to be a pure vessel and a habitation of the all-holy Spirit, for which cause we honor thee, crying: Rejoice, O father Anthony!

ODE VII

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

Thou didst travel far from thy city and homeland, and stretching forth thy hands unto God didst find salvation; and over waters which were made obedient to thee by the hand of God, thou didst reach Novgorod the Great, where thou wast pleasing unto the Master, to Whom thou now dost joyfully chant: Blessed is the God of our fathers!

With thy wondrous and supernatural arrival thou didst fill the hierarch of Great Novgorod, the Christ-loving people and a multitude of monks with joy and spiritual gladness; for with Christ as thy companion thou didst arrive on a stone, as upon a boat, O father. To Him thou dost now joyfully cry out: Blessed is the God of our fathers!

The assemblies of monastics join chorus and the multitudes of the peoples of Novgorod the Great rejoice in the honored passing of the most blessed Anthony, celebrating a feast of supplication; and with all their soul they joyfully cry out: Blessed is the God of our fathers!

Theotokion: **T**he furnace prefigured thy birthgiving, O most immaculate one; for it did not consume the youths, just as the fire which none can withstand did not consume thy womb. Wherefore, we beseech thee: Deliver thy servants from everlasting fire.

ODE VIII

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

Having acquired the character of Abraham, thou didst travel from the land of Rome to Novgorod the Great, and there thou didst behold God, Who promised thee rich reward. Wherefore, in gladness thou dost cry out earnestly unto Christ: Bless the Lord, all ye works, and exalt Him supremely forever!

Living on earth like an angel in the flesh, like one of the incorporeal ones thou didst subdue the bodiless foe beneath thy feet, and through fasting, vigils and prayer didst acquire purity. Wherefore, radiantly joining chorus with the angels in the heavens, thou criest unto Christ: Bless the Lord, all ye works, and exalt Him supremely forever!

Rome, thy homeland, acclaimeth thee, O venerable one, and Novgorod the Great boasteth in thee, receiving thee from the Lord as a treasure which cannot be stolen away; for having obtained thee as a great helper, O blessed Anthony, it now rejoiceth with the choirs of monastics. Wherefore, celebrating thy memory, we joyfully cry: Bless the Lord, all ye works, and exalt Him supremely forever!

Theotokion: **W**ho doth not marvel at the great mystery of thy birthgiving, O Theotokos? What earthly tongue or incorporeal mind can describe it? For in manner transcending nature and comprehension, O Theotokos, thou gavest birth to the Creator.

ODE IX

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

Ever approaching the shrine of thy relics, we lovingly venerate it and cry out from the depths of our soul: O venerable father Anthony, earnestly beseech Christ God in behalf of thy city and people, that He turn our sorrow into joy, and ask forgiveness of sins, that we may magnify thee unceasingly.

Thou wast the namesake of Anthony the Great, O blessed Anthony: thou didst emulate his manner of life and didst dwell angelically in the monastery of the all-holy Theotokos. Wherefore, thou hast been vouchsafed by God to receive equal honor, and thou now dwellest with him in the heavens. Be thou mindful of us who celebrate thy memory, that we may magnify thee unceasingly.

Now is a great wonder, full of awe, beheld in thee. How is it that thy much-laboring body, which lay in the grave at God's behest, truly buried for many years, has been preserved unharmed? As He Himself knoweth, He glorifieth those who glorify Him.

Theotokion: Thou hast healed the affliction and the ancient suffering of mortals, O most immaculate one, giving birth to Christ, our King and God, Who in the flesh bore our afflictions. Wherefore, blessing thee, O Virgin Mistress, Bride of God, all of us, the generations of men, magnify thee.

Exapostilarion: Spec. Mel.: "With the disciples ...":

Standing now with the Mother of God, the all-pure Virgin, before the throne of Christ, O venerable one, cease thou never to pray that victories over aliens be granted our Christ-loving army, salvation of soul and peace for the world, O divinely wise Anthony.

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

Desiring to recall the perishing world out of corruption, O Theotokos, the Lord made His abode within thy womb, as thou didst know. Wherefore, having obtained salvation, we all cry out to thee: O most hymned Virgin who gavest birth to the Joy of the whole world, fill us with joy, ever preserving us from the evils committed by the enemy.

On the Praises, these stichera, in Tone I:

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

○ divinely wise father Anthony, on earth thou didst love Christ wholly, and didst desire to follow in His divine footsteps; for, taking thy cross upon thy shoulders, thou didst follow Him, O venerable one. And thou now standest in the heavens with the angels, O God-seer, before the Trinity, to Whom do thou pray, that our souls be granted peace and great mercy. (Twice)

○ all-wise Anthony, God showed thee to be a shepherd for His reason-endowed flock; and thou didst all-wondrously adorn the church of the Mother of God, wherein to this day thine all-precious relics repose, unharmed by the grave; and they impart healings unto those who have recourse to them with faith. Pray thou now, that peace and great mercy be granted our souls.

○ venerable father Anthony, in thy supplications unto God ask confirmation for the Church, encouragement for monks, victories over the enemy for our army, and help for all who with faith have recourse to the monastery of all-holy Mother of God. Pray thou unto her, that she grant our souls peace and great mercy.

Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, O Anthony our father; for by thy steps we have truly come to know how to walk aright. Blessed art thou who, laboring for Christ, denounced the power of the enemy, O converser with the angels and companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

Now & ever ..., Theotokion:

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

Great Doxology. Troparion. Litanies. First Hour.

AT LITURGY

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

Having parted the sea of the passions with the staff of the virtues, and having drowned the prideful foe, like another pharaoh, with thy prayer, thou didst preserve unharmed the chosen flock of the new Israel, O venerable Anthony. (Twice)

Thou didst love all-night vigils, unceasing prayer and unfeigned love, O blessed one, purifying thy mind and enlightening thy soul therewith; and thou didst humble thy body and didst inure it to daily toils in goodly subjection.

All of us, the faithful, know thee to be a temple of the all-holy Spirit; for thou didst raise up a magnificent temple to the Mother of God, and didst found a great monastery, and didst enlist in it multitudes of monks. Therein is every ailment driven away by thy supplications.

Thou didst all-gloriously ascend from earthly things to the mansions of heaven, O divinely wise Anthony, and there thou hast been vouchsafed to behold ineffable things, which eye hath not seen nor ear heard, neither have entered into the heart of man, which God hath prepared for those who love Him.

Thou in nowise gavest slumber to thine eyes, letting all thy desire take wing unto God; and following Him with all thy soul without faltering, thou didst without hindrance pass through the night of life, guided by divine visions, O blessed Anthony; and thou hast made thine abode in life divine.

Having been vouchsafed the blessing of the great and holy hierarch Nicetas, O blessed Anthony, thou didst receive from him learned instruction; for thou wast not inundated by the storm of sin, but didst reach the calm haven of the kingdom of heaven, and there thou dost manifestly delight in vision divine.

Theotokion: **T**hose who of old grew old through the bitter tasting of the tree and fell headlong, O all-pure one, thou hast restored, having given birth to the Creator, the hypostatic Word, O Virgin Mother and Mistress.

Troparion, in Tone IV:

Having forsaken Old Rome, thy homeland, thou didst float upon a stone, as upon a light boat, and thereon thou didst traverse the waters supernaturally, like one of the incorporeal ones, guided by the providence of the divine Mind. And thou didst reach Novgorod the Great; and having founded a monastery therein, thou didst leave thy body therein as a sanctified gift. Wherefore, we pray thee, O father Anthony: Entreat Christ God, that He save our souls.

Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

Kontakion, in Tone II:

Thou didst shine forth from Rome like a star, and having arrived in divinely saved Novgorod the Great, thou didst found a monastery therein. And having erected a church, thou didst summon to it a multitude of monks. With them pray for us who honor thy memory, that we may cry out to thee: Rejoice, O venerable father Anthony!

Kontakion, in Tone VIII:

Native of Rome, thou wast also a gracious scion of Novgorod the Great, for thou didst please God therein by many labors and struggles. Wherefore, thou hast been vouchsafed gifts of miracles by Him, and He hath preserved thy body incorrupt for many years. And venerating it, we joyfully cry out to thee with all our heart: Rejoice, O father Anthony!

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

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

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

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

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

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, § 10 [MT. 4: 25-5: 12]

At that time there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are those who mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you."

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

THE 4th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE SEVEN HOLY YOUTHS OF EPHESUS
AT VESPERS

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

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

Come, let us ever hymn the memory * of the seven honored youths, * the luminous seven-branched candle-stand, * and let us cry out to Christ * Who hath crowned them: * By their supplications, O Lord our Deliverer, bring peace to our life.

Having died according to nature, * the seven godly youths * rose up straightway as though from sleep, * in manner truly transcending nature. * For they had slept in the cave as ones dead * for three hundred and seventy-two years.

Let us now honor Martinian and John, * Anthony and Dionysius, * with the godly Iamblicus and Maximilian, * for they pray in our behalf; * and with them let us piously praise * the wise Exacustodian.

But if Alleluia be chanted at Matins instead of "God is the Lord ...", the following stichera to the Theotokos are chanted at Vespers on "Lord, I have cried ...", before the above stichera of the martyrs, in the same tone & melody:

All-glorious art thou among generations of generations, * O Theotokos Mary, Virgin Maiden and Mother, * thou intercessor for the world, * who gavest birth in the flesh to the Son of the unoriginate Father, * Who is also truly equally everlasting with the Spirit. * Him do thou beseech, that He save us.

Held fast by hopeless transgression, O pure Virgin, * we cry out to thee in thanksgiving, * having thee as our sole intercessor: * Cleanse us, O all-holy Bride of God, * for thou art the refuge of the world * and the help of our race.

Tempest-tossed by the deep of offenses, O Theotokos, * fleeing to the calm harbor of thy pure supplication * I cry unto thee: * Save me, * stretching forth thy mighty right hand * unto thy servant, O all-immaculate one!

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

With the staff of thy prayer, * O pure Theotokos, * do thou quickly drive away the bestial passions * from my wretched soul, * peacefully guiding my life; * and number me upon the holy flock of thy chosen ones.

Stavrotheotokion: Standing before the Cross of thy Son and God, * and beholding His long-suffering, * thou didst say, weeping, O pure Mother: * "Woe is me, my Child most sweet! * How is it that thou sufferest unjustly, * O Word of God, * that Thou mightest save mankind?"

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tormenters and crushed the feeble audacity of the demons. Through their supplications save Thou our souls.

Or this troparion, in the same tone:

Great is the wonder of faith! The seven holy youths abode in the cave as in a royal chamber, and died without falling into corruption; and after much time they arose as from sleep, as an assurance of the resurrection of all men. Through their supplications, O Christ God, have mercy on us.

AT MATINS

Both canons from the Oktoechos, and that of the saints, with 4 troparia, in Tone II-

ODE I

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

Come ye, and with faith let us honor the youths who have shone forth seven in number; for they shed greater light upon the Church of Christ than the seven lamps did upon the temple of the law.

While alive of old, the seven youths were clothed in Christ's mortality of flesh, and, most gloriously receiving death as a dream, they confirm the doctrine of the resurrection.

Jericho fell at the seventh sounding of the trumpets, and the uprising of falsehood hath now fallen down to Hades and been destroyed through the sevenfold proclamation of the athletes' faith.

Theotokion: Thou makest birthgiving new again, O thou who knewest not wedlock; for the everlasting Word Who is equally unoriginate with the Father and the divine Spirit became incarnate of thee, without forsaking His union with Them.

ODE III

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

Ye were shown to be seven fixed stars shining with faith, O athletes; and ye have guided to the haven of salvation those who are sinking in the abyss of falsehood.

Standing undaunted before the tribunal, O holy ones, as the Maccabees once did, having enrolled in the army of Christ, ye resigned from the army of corruptible life.

As is meet, O holy youths, ye showed yourselves to be a sacrifice of prayer pleasing unto God, firmly dispelling the foul stench of falsehood with a savor of sweet fragrance.

Theotokion: The bush on Sinai prefigured thine all-glorious birthgiving, O Virgin; for thou wast not consumed by the fire of the Godhead when thou didst receive it into thy womb with faith.

Sedalion, in Tone IV:

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

As pillars of the Church of Christ, ye firmly overturned the ramparts of unbelief, O ye seven martyred brethren. Wherefore, having driven off the wrath of the Greeks before your death, and the tempest of heresy again after your death, holding fast to your faith in the resurrection, pray ye that we be made steadfast in the Faith.

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

O most immaculate Virgin who gavest birth to the transcendent God, unceasingly entreat Him with the incorporeal ones, that, before the end, He grant remission of transgressions and correction of life to us who with faith and love hymn thee as is meet, O thou who alone art most hymned.

Stavrotheotokion: **A**s she beheld Thee, O Word of God, suspended upon the Cross, Thine all-pure Mother exclaimed, lamenting maternally: "What is this new and strange mystery, 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 full of lovingkindness?"

ODE IV

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

We hymn the seven honored youths, the sacred company manifestly honorable in their number.

The youths of Ephesus showed the ungodly emperor to be foolish, whose mind was filled with the vainglory of falsehood.

O holy youths, through your faith ye were truly shown to be all-immaculate offerings and sacrifices for the Lord.

Theotokion: **O** pure and ever blessed one, cease not to pray for us, that we be delivered from all tribulation.

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.**

Dying first a common death on earth without feeling it, O youths of Ephesus, ye straightway arose in manner transcending nature, manifestly assuring all of the resurrection of the dead.

Consecrating yourselves to God through the confession of the true Faith, as lawful athletes of the Lord ye were delivered from prison and wounds, O wise ones, and have received crowns.

Having firmly vanquished the falsehood of idolatry and the teachings of impious heresies, O glorious martyrs, ever preserve those who confess the resurrection of the dead.

Theotokion: **T**he Transcendent One, Who, without confusion, is perfect man and perfect God and was born of the holy Mother, existeth in two natures but one hypostasis.

ODE VI

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

Let the seven holy youths, equal in number to the pillars of the wisdom of God, be praised, for with their words they crushed the ungodly command of the tyrants as with stones.

Preserved by the law of divine providence, ye received ready burial in the cave, O saints, wherein ye were revealed as both dead and incorrupt.

Ye arose as witnesses to incorruption, driving away a corrupt and moribund religion, and pray to God in behalf of those who set their hope on the resurrection.

Theotokion: **N**ow hath women's nature rejoiced! Now hath grief come to an end and joy blossomed forth! For Mary hath given birth to Joy: Christ, our Savior and God.

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

Spurning the corrupt things of this world and accepting gifts of incorruption, though they died yet did they remain untouched by corruption. Wherefore, they arose after many years, burying all the unbelief of the wicked. O ye faithful, praising them today in laudation, let us hymn Christ!

ODE VII

Irmos: **The all-wise children did not worship the golden body, but entered the flame themselves; they mocked the gods of the pagans and cried out in the midst of the flame, and the Angel bedewed them, saying: The prayer of your lips hath been heard.**

The youths have been shown to be pure and chosen receptacles of God. Through them the doctrines of heresy are driven from the Church and Orthodoxy shineth forth, for He is the resurrection of every soul and all flesh, in that He hath been born.

Truly the holy youths were shown to be steadfast in their suffering immediately before death; and after death they were shown to be alive through divine glory, in themselves piously assuring the true resurrection.

"The resurrection will be for both souls and material bodies; for as it is not possible to come into the world without a body, so can the body not exist without a soul!" the all-praised ones said; "The soul is either glorified or put to shame."

Theotokion: **O** Mary who gavest birth to God, the Savior of all, thou art the setting aright of the despairing, the restoration of sinners, the hope of the hopeless, and the help of those who chant: Blessed is the God of our fathers!

ODE VIII

Irmos: **O**nce, in the furnace of the youths thou didst prefigure thy Mother, O Lord, and Thou didst take those who entered the fire without being consumed as an image of her who through Thee hath been revealed today to the ends of the earth, and whom we hymn and exalt supremely for all ages.

O divine youths, having severed the root of ungodly bitterness and the falsehood of heresy which grew malignantly, ye bring forth the fruit of faith; and, buried alive for your faith, ye rose from the dead.

O ye seven holy youths and athletes, foremost among the Ephesians, ye have been shown to be the divine confirmation of the Church of Christ and the kingdom of the faithful, which we exalt supremely for all ages.

Showing themselves to be steadfast on the earth and equal in number to the stars making an unwavering transit of the divine faith, the youths cried out: We exalt Thee supremely, O Christ, forever!

Theotokion: **N**o one hath perished, O pure Mother of God, who, in Orthodox manner, placeth his hope and faith in thee, but only they who out of envy refuse to venerate the image of thy countenance.

ODE IX

Irmos: **O** most pure and blessed Theotokos, who ineffably gavest flesh to God, Who shone forth as Light before the sun and issued forth, incarnate, unto us from thy virginal womb: thee do we magnify.

The resurrection of the saints hath now been revealed as a wealth of wonders and a revelation of the mysteries of God; for though they once died a natural death, they have now risen devoid of corruption, arrayed as though they had never died.

A treasury of strength and a firm bulwark of faith hath the cave of the children been shown to be, proclaiming the coming resurrection of all; for it hath resurrected not Lazarus four days dead, but those dead for centuries.

O ye seven youths, pillars of the wisdom of God, having suffered lawfully, ye have been invested with the crown of martyrdom; and by your Orthodox teaching ye have revealed the resurrection, as champions of the Church who pray for those who hymn you.

Theotokion: **T**hou didst preserve thy soul and body undefiled, O pure one, and Christ the King desired thy beauty and showed thee forth as the Mother of His incarnation, O all-glorious Mary, ever bestowing salvation upon me.

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

Having armed themselves with the sword of thy precious Cross, O Word, the athletes firmly vanquished the hosts of the adversary; and they reign with Thee, O my Christ, Thou King of all.

Theotokion:

Saved for thy sake, O Mistress, we truly confess thee to be the Theotokos; for thou didst ineffably give birth to God, Who hath destroyed death by the Cross and drawn multitudes to Him; and with them we praise thee, O Virgin.

THE 5th DAY OF THE MONTH OF AUGUST
FOREFEAST OF THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
COMMEMORATION OF THE HOLY MARTYR EUSYGNIOUS
AT VESPERS

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

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

Come, let us go up with Jesus * Who ascendeth the holy mountain, * and there let us listen * to the voice of the living God, * the all-unoriginate Father, * which through the divine Spirit beareth witness by a cloud * to His true Sonship; * and, illumined in mind, * let us gaze upon Light amid light.

Come, let us dance beforehand, * let us purify ourselves * and faithfully prepare for divine entry * into the dwelling-place of the transcendent God; * and let us receive the glory * which the forechosen apostles were vouchsafed * to behold mystically on Mount Tabor.

Come, and, having transformed ourselves * with a more exalted transformation, * let us prepare ourselves well for the morrow, * to ascend the holy mountain of God, * beholding the glory of Christ which shineth forth immutably, * more brightly than the sun; * and, illumined with the light of the Trinity, * let us glorify His condescension therein.

And 3 stichera of the martyr, in the same tone:

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

Dyed in the blood of thy flesh, O glorious one, * thou didst clothe thyself * in the purple robe of divine grace, * and didst place upon thy head * the crown of life incorruptible. * And bearing the trophy of the Cross in the right hand * as a scepter, O most wise martyr, * thou reignest with Christ, * ever rejoicing.

Thou wast recognized, O Eusygnius, * as an invincible warrior; * for, wielding the sword of the Cross, * thou didst go forth to do battle with the adverse foe * and didst cast him down, * contending splendidly * and receiving the crown of victory * from the one Master and Judge of the contest, * Who reigneth forever.

By thine honored sufferings, * O glorious athlete Eusygnius, * thou didst portray the honored Passion: the symbol of victory * and now thou dwellest in the city on high, * rejoicing with all the martyrs * being deified by communion with the Godhead. * Wherefore, we celebrate * thine honored and holy festival.

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

Come, let us ascend the mountain of the Lord to the house of our God, and let us gaze upon the glory of His transfiguration, the glory of the Only-begotten of the Father. Through light let us receive light; and, exalted in the Spirit, let us hymn the consubstantial Trinity forever.

But if it be Saturday evening, we chant: Now & ever ..., the dogmatic Theotokion.

At the Aposticha, these stichera, in Tone II:

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

Illumined * with the effulgence of the virtues, * let us proceed to the holy mountain, * that we may behold * the divine transfiguration of the Lord.

Stichos: Mercy and truth are met together, righteousness and peace have kissed each other.

Shining forth like the sun * on the mountain today, * before undergoing His sufferings, * Christ showeth to the initiates of His mysteries * a divine sign of His divinity.

Stichos: Blessed is the people that knoweth jubilation.

Desiring to transform * Adam's nature, * Christ now ascendeth Mount Tabor, * that He might disclose His divinity * to the initiates of His mysteries.

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

O Christ God Who wast transfigured in glory on Mount Tabor and showed the glory of Thy divinity to Thy disciples: illumine us also with the light of the knowledge of Thee, and guide us to the path of Thy commandments, for Thou alone art good and lovest mankind.

Troparion, in Tone IV:

Let us go forth to meet the transfiguration of Christ, splendidly celebrating the forefeast thereof, O ye faithful; and let us cry aloud: The day of divine gladness hath arrived! The Master ascendeth Mount Tabor to shine forth the beauty of His divinity!
Once

AT MATINS

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

Let us go forth to meet the transfiguration of Christ, splendidly celebrating the forefeast thereof, O ye faithful; and let us cry aloud: The day of divine gladness hath arrived! The Master ascendeth Mount Tabor to shine forth the beauty of His divinity! Once (Thrice)

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

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

The all-splendid festival of the Master hath arrived! Come ye all, and, having cleansed ourselves noetically beforehand, let us ascend Mount Tabor to behold Christ.

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

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

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

Splendidly celebrating the day of the forefeast of the glorious and awesome transfiguration of Christ today, O ye faithful, let us cry aloud together: Transform our nature, O Savior, illumining it with Thy divine flesh, and impart to it its original dignity of incorruption, in that Thou art compassionate, that we may all glorify Thee, our one God.

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

Canon of the forefeast, with 6 troparia, including the Irmos; and the Triodion, with 4 troparia; and the canon of the martyr, with 4 troparia. (We chant Odes VIII and IX following the pattern of Ode I; but in Odes III through VII the canon of the forefeast is given 8 troparia, while that of the martyr hath 4. But if the forefeast coincide with Sunday, we chant the Triodion at Compline.)

ODE I

Canon of the Forefeast, in Tone IV:

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

Let heaven shine down light from above brighter than the sun, and let the earth hear the words of the living God testifying to the Sonship of Him Who is transfigured; for the Father beareth witness on Mount Tabor.

Christ, Who is visibly man but God concealed, doth ascend, disclosing the radiance of His divinity which shineth more brightly than the sun with the splendors of glory.

Christ now cometh forth spiritually to appear to Moses, showing forth a vision of glory on Mount Tabor in His direct conversation with him face to face, and rejoicing, let us celebrate the forefeast today.

Triodion, in the same tone:

Irmos: I shall chant unto Thee, O Lord my God, for Thou didst lead Thy people out of the bondage of Egypt and didst inundate the chariot and power of Pharaoh.

Celebrating this day of the forefeast of the transfiguration of Christ our Deliverer, O ye faithful, let us clap our hands in hymnody.

Having reached the threshold of the holy transfiguration of Christ, embracing it we are illumined with divine favor.

Taking the disciples on this very day, Christ ascendeth the mountain, and is transfigured there, illumined by His divinity.

Come ye all, and noetically reaching Mount Tabor, let us gaze upon Christ Who is awesomely transfigured before His disciples.

We cry to Thee like the Prophet David: Mount Tabor and Hermon rejoice in Thy name, O Christ, at Thy transfiguration!

Having our heart purified of the passions like a lofty mountain, let us gaze upon the transfiguration of Christ which illumineth our mind.

Triadicon: In Orthodox manner let us glorify the Trinity: the Father, the Son and the Holy Spirit, the one Godhead, the Unity in three Hypostases.

Theotokion: In Orthodox manner, we, the faithful, confess thee to be both Mother and Virgin, who ineffably gavest birth to Christ our God, the only greatly Merciful One.

Canon of the martyr, in Tone VIII:

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

O thou who art all-glorious, save those who with the all-glorious ranks of the angels unceasingly glorify thy memory.

Thy sanctified mind hath been shown to be a temple of the Comforter, O athlete; wherefore, we honor thee with faith.

In thy flesh, O all-blessed one, thou didst portray the death of Him Who suffered in the flesh to bring forth life; and thou hast been vouchsafed true life.

Strengthened by the Spirit, thou didst cast down the might of the iniquitous and didst hold fast to the laws of the Lord, O all-glorious martyr.

Theotokion: The curse hath been abolished and grief caused to cease through thy birthgiving, O most blessed and all-immaculate Maiden, thou gladness of the faithful.

ODE III

Canon of the Forefeast

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

He Who hath dominion over all creation hath become visible, assuming the guise of a servant; and thereby He hath shown to His disciples the unapproachable effulgence of His divinity, as far as they were able to perceive it.

Christ the Sun cometh to the mountain to shine forth glory, and to dim with His light the shining morning-star; and illumined by His rays, let us celebrate the forefeast today.

Fulfilling the words of eternal life, Christ stood forth as one who showeth things to others, for them to understand; and He was well pleased to show forth in Himself the radiant glory of the Father.

Canon of the Martyr

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

Thou didst stand before the tribunal, confessing God the King Who assumed flesh and edified men, O wise martyr.

Consumed by burning embers during thy martyrdom, thou didst offer thyself as an unblemished sacrifice to the Ember Who shone forth from the Virgin.

Filled to overflowing with the waters of the Spirit, O glorious one, thou hast dried up the turgid streams of polytheism.

Theotokion: All my desire do I direct toward thee, O pure Mistress! Do thou quickly cause carnal lusts to cease within me.

Sedalion of the martyr, in Tone IV:

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

Let us praise the martyr Eusygnius as one who hath abolished all falsehood with the power of Christ and hath made clear the Faith; for he truly endured tortures, denounced all the cruelty of the tyrants, and hath received a crown of victory from the right hand of God.

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

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

Prepare thyself now, O Tabor! For, lo! Christ cometh to show forth the radiance of His divinity to the glorious disciples on thee, in manner past understanding! Elijah and Moses stood forth in fear, a cloud of light covered them, and the voice of the Father of lights was heard from on high, saying: "This is my beloved Son! Hear ye Him!"

ODE IV

Canon of the Forefeast

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

The choir of heaven rejoiceth with those on earth and celebrateth beforehand the effulgence of the Bestower of light, Who ineffably shineth forth, transforming His human guise on Tabor, as was His good pleasure.

Drawing nigh to men in Thy coming as God and man, Thou hast mystically enlightened the world with the splendor of miracles ; and shining with the glory of divinity, Thou didst shine forth on Tabor with light unapproachable.

Of old, Jesus, son of Nun, caused the sun to halt, prefiguring the day of Thy divine suffering; and before suffering on Thy precious Cross, O Savior, Thou Thyself didst dim the shining of the sun with the divine rays of thy countenance.

Canon of the Martyr

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

Casting off the slumber of despondency, O martyr Eusygnius, thou didst proceed boldly to thy contest with wakefulness and unwavering faith.

Rejoicing in God thy Savior, O right wondrous martyr, thou didst consider the torture of thy body to be like sweet sustenance.

Humbling thyself with divine integrity, O athlete, thou didst cast down the prideful arrogance of him who fell headlong in his malice.

Thou wast shown to be an invincible warrior, struggling in battle; and, completing thy martyrdom, thou didst destroy the incorporeal foe.

Theotokion: O all-holy and ever-virgin Maiden, thou gavest birth to the Word Who is equally powerful and equally enthroned with the Father and the Spirit.

ODE V

Canon of the Forefeast

Irmos: All things are filled with awe of thy divine glory; for thou, O Virgin who knewest not wedlock, didst hold within thy womb Him Who is God over all, and thou gavest birth to the timeless Son, granting peace to all who hymn thee.

Rejoicing, let us faithfully follow Christ, for, lo! he goeth to the mountain, taking with Him His foremost disciples; and, shining forth before them with unapproachable beauty outshining the sun, He hath shone forth His glory.

Let heaven be enlightened yet more splendidly today, by Christ's ascent to the mountain, for He shineth forth with light unapproachable, dimming the rays of the sun with the glory of His divinity, in that He is the Bestower of light.

Christ hath shown the disciples a mystery on Tabor, His countenance shining forth more brilliantly than beams of light; He Who clotheth Himself with light, as saith the psalmist, hath made the vesture of His robes as white as snow.

Canon of the Martyr

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

Cleaving earnestly to the Master, O allwise Eusygnius, thou didst withdraw from wickedness.

Thou didst not offer worship in dead temples, O God-bearer, knowing that the Lord, the living God, is in the heavens.

Uplifted upon a tree, O martyr of valiant mind, with faith thou didst portray the sufferings of the Dispassionate One.

Theotokion: The Word became incarnate in thy womb, O pure one, delivering the world from the irrationally carnal passions.

ODE VI

Canon of the Forefeast

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.

Making ready for His friends a bridal-chamber of the glory of that joy which is to come, Christ ascendeth the mountain, leading them up from life below to the life of heaven.

Astonishing the understanding of the disciples, Christ shone forth the effulgence of heaven on earth, while the leaders of the law and the prophets stood before Him as servants; and they bore witness to God as representatives of the living and the dead.

Christ cometh now to manifest Himself as a luminary by the radiance of divine effulgence in a place of darkness; and we walk toward His radiance, rejoicing in the sight of His countenance.

Canon of the Martyr

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

Having laid up the understanding of truth in thy heart in noble manner, O blessed one, not ignorant of the ways of the enemy's mind thou didst hasten to the tribunal and didst destroy his army with the weapon of the Cross.

The servants of the demons, understanding thee to be a servant of the Trinity, O martyr Eusygnius, gave thee over to tortures, imprisonment and an undeserved death; yet were they vanquished by thine invincible opposition, O thou who art most rich.

The torrents of thy blood have dried up the turgid torrents of iniquity, the false rivers of ungodliness and the streams of wickedness, O martyr, and are shown to be an unfathomable abyss of healings for the faithful.

Theotokion: O pure Virgin Mother, who hast caused the gardens of evil to wither up through the Word Who sprung forth within thee, sever the wicked thoughts of my soul at the root and sow therein the beautiful plants of the virtues.

Kontakion of the forefeast, in Tone IV:

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

Human nature is made divinely luminous today by the transfiguration of God, and crieth out in gladness: Christ is transfigured, saving us all!

Ikos: By the divine transfiguration of our image, which of old was ruined by the corruption, hath the Creator led our forefather Adam up from the chambers of Hades, and He deifieth our understanding. He remaineth both God and man, bearing the nature of each in unity, without confusion or separation. Wherefore, He shineth forth now ineffably on Tabor, and from His flesh emitteth the rays of His divinity, illumining those who cry aloud: Christ is transfigured, saving us all!

ODE VII

Canon of the Forefeast

Irmos: The divinely wise refused to worship a created thing rather than the Creator, and, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord God of our fathers, blessed art Thou!

Let us follow the choice of the disciples to the translation from the earth which leadeth up to the heights, gazing upon the awesome sight of Christ; and, marveling, let us cry out with them: Blessed art Thou, O God!

With water and fire Thou didst purify human nature which had become defiled; and through Thy flesh Thou showest forth its radiance, O Savior, Thy countenance shining forth more brightly than the sun in an image of the glory which is to come.

Let us go forth to the holy mountain with Christ, Who leadeth up the son of Zebedee and the eminent Peter, whom He chose to be witnesses of His glory and who cry: Blessed art Thou, O God!

Canon of the Martyr

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

Having illumined thy soul with the blood which thou didst shed out of love for the incarnate Christ, O martyr, thou didst pass over to Him, crying out, rejoicing: Blessed art Thou, O God!

Burning with love for the Savior, thou didst avoid the defiles of impiety, O Eusygnius, and didst endure the winter of cruel torments, crying: Blessed art Thou, O God!

With the drops of thy divine blood still flowing, O all-glorious one, thou didst stand before Christ the Master, chanting: Blessed art Thou, O Lord God, forever!

That thou mightest inherit the everlasting life of the divine kingdom, O Eusygnius, thou didst spurn the glory of this transitory life, crying: Blessed art Thou, O God!

Theotokion: Thou gavest birth to a new Child, Whom the Father begat before time began, O pure Theotokos. To Him do we all chant: Blessed art Thou, O God!

ODE VIII

Canon of the Forefeast

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace, then in figure, but now in deed, and it moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Who will not marvel at the magnificence of Thy glory, O King of glory, which, transfigured therein, Thou didst show to Thy friends, illumining them with divine splendors? With them illumine us all with Thy light, for with faith we chant hymns of the forefeast.

The heights of heavenly life and the divine radiance of everlasting glory do Thou grant to Thy servants who now celebrate the forefeast of the splendid solemnity of Thy transfiguration, whereon, shining forth light, Thou illuminest those who hymn Thee, O Christ, Bestower of life.

As Light unapproachable and the Bestower of light, O Ever-existent and All-unoriginate One, Who clothest Thyself in light as in a garment, coming in the flesh Thou hast shone forth light in the world; and Thou causest light to shine round about the mountain, showing forth an image of the Father's glory.

Triodion

Irmos: In the furnace the captive youths confessed Christ the King, saying with a loud voice: Hymn the Lord, all ye works!

Shining forth, this present day of the radiant transfiguration of the Lord commandeth the world to cry aloud: Hymn and exalt Him supremely, all ye works, forever!

Come, ye faithful, and in mind let us go to the holy mountain, to behold the most radiant transfiguration of Christ; for it illumineth all who glorify it forever.

With a pure heart let us go forth today to meet beforehand the transfiguration of Christ, and let us cry out splendidly: Hymn the Lord, all ye works, and exalt Him supremely forever!

Triadicon: Let us theologize concerning the one Godhead in three Persons - the Father, the Son and the all-holy Spirit, chanting together: Hymn and exalt Him supremely forever!

Theotokion: Christ the King, to Whom the Virgin Mary gave birth for us, while remaining a pure virgin even after giving birth, do ye hymn, all ye works, and exalt supremely forever!

Canon of the Martyr

Irmos: As vanquishers of the tyrant and the flame by Thy grace, who observed Thy commandments with care, the youths cried out: Bless the Lord, all ye works of the Lord!

Protected wholly by the shield of piety, O most blessed one, by grace thou didst vanquish the iniquitous, chanting unceasingly: Bless the Lord, all ye works of the Lord!

When thou wast troubled, thou didst cry out to God thy Benefactor, and He hearkened unto thee and delivered thee from evils, who cried out: Bless the Lord, all ye works of the Lord!

Thou didst not offer irrational worship to inanimate gods, O martyr, but offered thyself as a pure sacrifice to God, chanting unceasingly: Bless the Lord, all ye works of the Lord!

That thou mightest receive life and glory, O all-wise Eusygnius, thou didst die to the world and wast slain, crying out: Bless the Lord, all ye works of the Lord!

Theotokion: **O** merciful Virgin who gavest birth to the all-merciful God, vouchsafe divine mercy unto all who chant: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Forefeast

Irmos: **L**et every mortal leap up, enlightened by the Spirit, and let the nature of the incorporeal intelligences celebrate, honoring the sacred festival of the Mother of God; and let it cry out: **R**ejoice, O most blessed **T**heotokos, pure **E**ver-virgin.

Rejoice, O heaven, knowing now the never-waning Sun Who shineth forth from the earth and desireth to cover the radiance of the sun with divine glory! And let the earth join chorus radiantly, shining with heavenly splendor and brilliance, becoming light!

Chanting, David foretold Thy transfiguration, saying: Who is like unto Thee among the sons of God, O Lord? For, glorified in the councils of the saints, Thou hast shown Thyself as great to those around Thee and awesome in the glory of Thy divine countenance.

O Word of God, Wisdom, Power and Image of the Father! O God Who art understood by the faithful and art recognized as man! Vouchsafe unto us Thy transfiguration, that we may celebrate the radiant festival in the light of shining good deeds.

Triodion

Irmos: **W**ith hymns do we magnify thee, the **T**heotokos who knewest not wedlock, the heavenly bridal-chamber, who gavest birth to the **A**uthor of our salvation.

Celebrating this the first day of Thine all-glorious and most radiant transfiguration, O Christ, we magnify Thee with hymns.

Earnest in our knowledge of the glorious transfiguration of the Lord, let us spiritually illumine our thoughts, magnifying them.

Transformed with the goodly transformation of the transfiguration of Christ, we find ourselves made radiant by our good works, magnifying it.

Triadicon: **W**ith hymns we magnify Thee, the Trinity in three Hypostases, the indivisible Essence, the Father, Son and Holy Spirit.

Theotokion: **W**ith hymns we magnify thee, the bush which Moses beheld, burning yet not consumed, who received the fire of the Godhead.

Canon of the Martyr

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

With the might of Christ thou didst slay the feeble enemy who had exalted himself and now truly rageth in vain, O martyr, and thou didst bow thy head to be cut off by the sword and didst hallow all the earth with the flow of thy blood.

O Eusygnius, thou art blessed as the adornment of all athletes, the beauty of martyrs, the unshakable pillar of the Church, the all-manifest bulwark of the pious, the divine splendor of those who have recourse to thee, and a star most radiant.

The vapor of thy sweat letteth fall a sweet smelling myrrh, O Eusygnius: it perfumes the hearts of us who hymn thee and dispelleth the stench of passions, tribulations and sorrows, O valiant athlete of Christ.

O Jesus, Sun of glory, Who hast illumined the memory of Thine athlete today: by his supplications illumine, I pray, my soul which hath been darkened by the deceit of the serpent, that I may glorify Thee as the true God, Who lovest mankind.

Theotokion: **O** portal of the Light, illumine the eyes of my heart, I pray, which have been blinded by the darkness of sin, and show them as receptive to the divine radiance, that I may honor and magnify thee with godly voice.

Exapostilarion of the forefeast:

Spec. Mel.: "The heaven with stars ...":

He Who created the sky and gave light to the stars, ascending Mount Tabor today, illumine the disciples with the radiance of His divinity.

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

Today Christ hath shone forth light on Tabor! Today the voice of the Faith is audible as thunder from on high, crying: "This is My beloved Son!"

At the Aposticha, these stichera, in Tone I:

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

Celebrating this day * the forefeast of the all-holy and glorious transfiguration, * let us glorify Christ * Who hath transfigured our nature * with the fire of the Godhead, * and illumined it with incorruption, as it was before.

Stichos: Mercy and truth are met together, righteousness and peace have kissed each other.

Come, let us ascend the holy mountain, * and gaze with faith * upon the most radiant transfiguration of the Lord, * worshiping Him with faith; * and let us say: * Thou alone art God incarnate, Who hast deified mankind.

Stichos: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice all the day long.

This is the day of the forefeast, * whereon Christ is transfigured. * Moses and Elijah were with Him on Mount Tabor, * and His disciples; * and a voice was heard, saying: * "This is truly My chosen Son!"

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

Moses who beheld God, and Elijah of the fiery chariot, who traversed the heavens unconsumed, bore witness to Thee, O Christ, as the Fulfiller of the law and the prophets, at Thy transfiguration. Vouchsafe Thine enlightenment, O Master, to us also, that with them we may hymn Thee forever.

THE 6th DAY OF THE MONTH OF AUGUST.
THE HOLY TRANSFIGURATION OF OUR LORD, GOD & SAVIOR JESUS CHRIST
AT LITTLE VESPERS

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

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

He Who of old spake with Moses * on Mount Sinai in images, saying: * "I am God Who am!" * today, transfigured on Mount Tabor, * showeth forth the Prototype, * shining with rays of splendor. * Wherefore, O Christ, I magnify Thy power! (**Twice**)

Taking with Thee Thy favorite disciples, O Christ, * Peter, James and John, * Thou didst willingly lead them up to the mountain, * showing them an awesome wonder: * the everlasting and unbearable magnificence * of Thy divine arrival from afar.

The apostles of old, trembling * at Thine unapproachable advent, O Christ, * falling prostrate on the ground, * marveled at the power of Thy divinity, * which shone forth more brightly than the sun, O Good One, * with Thine ineffable might.

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

The cloud of the law, in which Moses and Elijah stood, received the radiant darkness of the transfiguration; and, vouchsafed all-radiant glory, they said unto God: "Thou art our God, the King of the ages!"

At the Aposticha, these stichera, in Tone II:

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

Today, on Mount Tabor, * Christ, transforming * the darkened nature of Adam * and enlightening it, * hath made it divine.

Stichos: Thine are the heavens, and Thine is the earth.

Illumined with the radiance of the virtues, * let us cry aloud, * beholding the divine transfiguration * of the Lord * on Mount Tabor.

Stichos: Tabor and Hermon shall rejoice in Thy name.

The sun, illumining the earth, * straightway setteth; * but Christ, having shone forth * with glory on the mountain, * hath enlightened the world.

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

On Mount Tabor * Moses and Elijah beheld God, * Who had become incarnate * of the Virgin Maiden, * for the deliverance of men.

Troparion, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory to Thee.

AT GREAT VESPERS

We do not chant "Blessed is the man ...", except if the feast fall on Sunday, when we chant the entire first Kathisma, or on Monday, when we chant only the first antiphon.

On "Lord, I have cried ... ": 8 stichera:

The composition of Cosmas the Monk, in Tone IV:

Before Thy crucifixion, O Lord, the mountain emulated the heavens and the cloud spread itself out like a tabernacle when Thou wast transfigured and borne witness to by the Father. There were Peter, James and John, for they were to be with Thee also at the time of Thy betrayal, that, beholding Thy wonders, they might not be afraid of Thy sufferings, which do Thou vouchsafe that we may venerate in peace, for the sake of Thy great mercy. (Twice)

Taking the disciples up upon the lofty mountain before Thy crucifixion, O Lord, Thou wast transfigured before them, illumining them with effulgence of power, desiring both in Thy love for mankind and in Thine authority to show them the splendor of the resurrection, which do thou vouchsafe unto us in peace, in that Thou art merciful and lovest mankind. (Twice)

The mountain which before was dark and gloomy is now honorable and holy, for thereon did Thy feet stand, O Lord; for in the latter days Thou didst make manifest the hidden, pre-eternal mystery, Thine awesome transfiguration, to Peter, John and James. But they, unable to endure the radiance of Thy countenance and the brightness of Thy raiment, fell prostrate on the ground and covered themselves. And, seized with terror, they marveled, beholding Moses and Elijah conversing with Thee as they stood with Thee; and the voice of the Father bore witness, saying: "This is My beloved Son in Whom I am well pleased: Him do ye obey! He Will grant the world great mercy!" (Twice)

Transfigured on the high mountain, the Savior, having with Him His pre-eminent disciples, shone forth most wondrously, showing them forth as illumined by the loftiness of the virtues and as ones vouchsafed divine glory. Moses and Elijah, who spake with Christ, showed that He hath authority over the living and the dead, and that He is the God Who of old spake through the law and the prophets. Of Him was the voice of the Father heard saying from the cloud of light: "Him do ye obey, Who through the Cross made hell captive and granteth life everlasting to the dead!" (Twice)

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

Foreshadowing Thy resurrection, O Christ our God, Thou didst take three of Thy disciples - Peter, James and John-and didst ascend Tabor. And as Thou wast transfigured, O Savior, Mount Tabor was clothed with light. Thy disciples cast themselves upon the ground, O Word, unable to endure the sight of Thine invisible countenance. Angels ministered to thee in fear and trembling; the heavens were afraid and the earth quaked, beholding the glory of the Lord upon the earth.

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM EXODUS

The Lord said to Moses: "Come up to Me into the mountain, and be there; and I will give thee the tablets of stone, the law and the commandments, which I have written to give them laws." And Moses rose up, and Joshua his attendant, and they went up into the mount of God. And to the elders they said: "Rest there until we return unto you; and behold, Aaron and Hur are with you. If any man have a cause to be tried, let him go unto them." And Moses and Joshua went up to the mountain, and the cloud covered the mountain. And the glory of God came down upon Mount Sinai, and the cloud covered it for six days; and the Lord called Moses on the seventh day out of the midst of the cloud. And the appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel. And Moses went into the midst of the cloud, and went up to the mountain, and was there in the mountain forty days and forty nights.

A READING FROM EXODUS

In those days, the Lord spake to Moses face to face, as one would speak to his friend; and he retired into the camp: but his servant, Joshua son of Nun, a young man, departed not forth from the tabernacle. And Moses said to the Lord: "Lo! Thou sayest to me: Lead on this people; but Thou hast not shown me whom Thou wilt send with me, but hast said to me: I know thee above all, and thou hast favor with Me. If then I have found favor in Thy sight, reveal Thyself to me, that I may see Thee; that I may find favor in Thy sight, and that I may know that this great nation is Thy people." And the Lord said to him: "I Myself will go before thee, and give thee rest." And Moses said to Him: "If Thou go not up with us Thyself, bring me not up hence. And how shall it be surely known, that both I and this people have found favor with Thee, except only if Thou go with us. So both I and Thy people shall be glorified beyond all the nations, as many as are upon the earth." And the Lord said to Moses: "I will also do for thee this thing, which thou hast spoken; for thou hast found grace before Me, and I know thee above all." And Moses said: "Manifest Thyself unto me!" But the Lord said: "I will pass by before thee with My glory, and I will call by My name, the Lord, before thee; and I will have mercy on whom I will

have mercy, and will have pity on whom I will have pity." And He said: "Thou shalt not be able to see My face; for no man shall see My face, and live." And the Lord said: "Behold, there is a place by Me: thou shalt stand upon the rock; and when My glory shall pass by, then I will put thee into a hole in the rock; and I will cover thee over with My hand, until I shall have passed by. And I will remove My hand, and then shalt thou see My backparts; but My face shall not appear to thee." And having risen early, Moses went up to Mount Sinai, as the Lord told him. And the Lord descended in a cloud, and stood near him there, and called by the name of the Lord. And the Lord passed by before his face, and proclaimed: the Lord God, compassionate and merciful, long-suffering, greatly merciful and true. And Moses hastened, and bowed down to the earth, and worshipped the Lord.

A READING FROM THE THIRD BOOK OF KINGS

In those days, Elijah came to Beersheba, to the land of Judah, and left his servant there. And he himself went a day's journey into the wilderness, and came and sat under a juniper tree; and he asked concerning his life, that he might die, and said: "Let it be enough, now, O Lord. Take, I pray Thee, my life from me; for I am no better than my fathers." And he lay down, and slept there under the tree. And behold, someone touched him, and said to him: "Arise, and eat!" And Elijah looked, and, behold, at his head there was a cake of meal and a cruse of water; and he arose, and ate and drank, and returned and lay down. And the angel of the Lord returned again, and said to him: "Arise, and eat, for the journey is far from thee." And he arose, and ate and drank, and went in the strength of that food for forty days and forty nights to Mount Horeb. And he entered there into a cave, and rested there; and, behold, the word of the Lord came to him, and said: "Thou shalt go forth, and shalt stand before the Lord in the mountain. Behold, the Lord will pass by. And, behold, there was a great and strong wind rending the mountains, and crushing rocks before the Lord; but the Lord was not in the wind. And after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire. And after the fire, the voice of a gentle breeze and the Lord was there. And it came to pass that when Elijah heard, he wrapped his face in his mantle, and went forth and stood in the cave. And the Lord said unto him: "Go, and return, and thou shalt come into the way of the wilderness of Damascus: and thou shalt go and anoint Elisha, the son of Shaphat, to be prophet in thy place."

At the Litia, these stichera, in Tone II:

Sanctifying the whole world with Thy light, Thou wast transfigured on a lofty mountain, O Good One, showing Thy power to Thy disciples, that Thou mightest deliver the world from transgression. Wherefore, we cry out to Thee: O compassionate Lord, save Thou our souls!

O Christ God Who wast transfigured on Mount Tabor, showing the glory of Thy divinity to Thy disciples, illumine us all with the light of the knowledge of Thee, and guide us on the path of Thy commandments, as Thou alone art good and lovest mankind.

Dwelling bodily on earth, Christ, the Light from before the sun, Who before His crucifixion fulfilled all things of His awesome dispensation in godly manner, today hath mystically shown forth on Mount Tabor the Image of the Trinity; for taking His three excellent disciples, Peter, James and John, He led them up to it together, and having hidden His guise of flesh for a little while, He was transfigured before them, revealing the majesty of His original beauty, though not completely. And while making it known to them, He also took pity upon them, lest they in anywise cease to live because of what they saw: yet were they able to grasp with their bodily eyes, holding fast. And Thou didst summon Moses and Elijah, the foremost of the prophets, who bore witness reliably concerning Thy divinity, and that it is the true effulgence of the essence of the Father, O Thou Who hast dominion over the living and the dead. Wherefore, the cloud enfolded them like a tabernacle, and the voice of the Father testified, speaking forth from the cloud like thunder, saying: "This is My beloved Son, Whom I begat incorruptibly from within Me before the morning star, and Whom I have sent to save those who are baptized in the name of the Father, the Son and the Holy Spirit, and who confess with faith that the one dominion of the Godhead is indivisible! Hear ye Him!" And do Thou Thyself, O Christ God Who lovest mankind, illumine us with the light of Thine unapproachable glory, and show us forth as worthy heirs of Thy kingdom Which is without end, in that Thou art all-good.

Glory ..., in Tone V:

Come ye, let us go to the mountain of the Lord, to the habitation of our God; and let us gaze upon the glory of His Transfiguration, the glory of the Only-begotten of the Father; and let us receive light through the Light; and, exalted by the Spirit, let us hymn the consubstantial Trinity forever.

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

Moses the God-beholder and Elijah of the fiery chariot, who traversed the heavens without being consumed, beholding Thee, O Christ, in the cloud at Thy transfiguration, bore witness to Thee as the Creator and Fulfiller of the law and the prophets. With them vouchsafe Thine enlightenment also unto us, O Master, that we may hymn Thee forever.

At the Aposticha, these stichera, in Tone I:

He Who of old spake with Moses on Mount Sinai in images, saying: "I am He Who is", is today transfigured before His disciples on Mount Tabor, and having shown forth the pristine beauty of His countenance, hath taken upon Himself human nature. And having set before them Moses and Elijah as witnesses to this grace, He made them partakers of gladness who, for the sake of the Cross, proclaim His glorious and saving resurrection.

Stichos: Thine are the heavens, and Thine is the earth.

David, the ancestor of God, foreseeing in the Spirit the coming of Thine only-begotten Son in the flesh unto men, summoneth creation from afar to gladness, and crieth out prophetically: "Tabor and Hermon shall rejoice in Thy name!" For, having ascended that mountain with Thy disciples, O Savior, Thou wast transfigured, and didst cause the darkened nature of Adam to shine again, imparting to it the glory and splendor of Thy divinity. Wherefore, we cry unto Thee: O Lord, Creator of all things, glory be to Thee!

Stichos: Tabor and Hermon shall rejoice in Thy name.

The foremost of the apostles, beholding Thine unbearable splendor and Thine unapproachable divinity, O unoriginate Christ, were stricken with godly awe; and, covered with a radiant cloud, they heard the voice of the Father proclaiming the mystery of Thy becoming man; for Thou alone, even after Thine incarnation, art the only-begotten Son and Savior of the world.

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

To Peter, James and John, Thy foremost disciples, O Lord, Thou hast shown the glory of Thy divine countenance today on Mount Tabor; for they beheld Thy garments illumined as with light, and Thy face shining more brightly than the sun. And unable to endure the unbearable sight of Thine effulgence, they fell face down upon the ground, in nowise able to look further. And they heard a voice from above bearing witness, saying: "This is my beloved Son, Who hath come into the world to save man!"

After the blessing of the loaves, the troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee. **(Thrice)**

AT MATINS

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

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee. (Thrice)

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

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

Revealing the human form of Thy second and awesome coming with Thy glory, O Savior, Thou wast transfigured on Mount Tabor. Elijah and Moses conversed with Thee, and Thy three disciples were summoned to behold Thy glory, O Master, and marveled at Thy radiance. O Thou Who then shone forth Thy light upon them, illumine our souls!

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

After the second chanting of the Psalter, this Sedalion, in the same tone & melody:

Thou wast transfigured on Mount Tabor, O Jesus, and a radiant cloud, stretching forth like a shadow, covered the apostles with glory. Wherefore, they fell face down upon the ground, unable to bear the sight of the splendor of the unapproachable glory of Thy countenance, O unoriginate Savior. O Christ our God, Who then shone forth Thy light upon them, illumine Thou our souls!

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

Polyeleos, and this magnification: We magnify Thee, O Christ Bestower of light, and we honor the all-glorious transfiguration of Thine all-pure flesh.

Selected Psalm verses:

A: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

B: The Lord lifteth up the meek, but humbleth sinners to the earth.

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

After the Polyeleos, this Sedalion, in Tone IV:

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

Moses and Elijah stood before Thee when Thou didst ascend the mountain with the disciples and shone forth in the glory of the Father; for the law and the prophets serve God; and the Father, declaring Christ's essential Sonship, called Him His Son. Him do we hymn with Thee and the Spirit.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: Tabor and Hermon shall rejoice in Thy name.

Stichos: Thine are the heavens, and Thine is the earth;

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, § 45 [LK. 9: 28-36]

At that time, Jesus took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. And, behold, there talked with Him two men, which were Moses and Elijah: Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. But Peter and they that were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him. And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elijah: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, this is my beloved Son: hear Him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

After Psalm 50:

Glory ..., All things have been filled with joy today! Christ hath been transfigured before His disciples.

Now & ever ..., All things have been filled with joy today! Christ hath been transfigured before His disciples.

Have mercy on me, O God ...;

Then this Sticheron, in Tone V:

Disclosing a little of the radiance of Thy divinity to those who ascended the mountain with Thee, O Savior, Thou didst make them lovers of Thy supernatural glory; wherefore, they cried out in awe: "It is good for us to be here!" And with them we also hymn Thee forever: Christ the transfigured Savior.

Two canons, each with 6 troparia:

ODE I

The composition of Cosmas of Maiuma, in Tone IV:

Irmos: The choirs of Israel, having fled with dryshod feet across the Red Sea and its watery deep, seeing the mounted captains of the enemy drowned therein, chanted with gladness: Let us sing unto our God, for He hath been glorified!

Speaking words of life and giving instruction concerning that which is divine, Christ said to his friends: "Recognize the Father in Me, for I emit unapproachable light, unto the joy of those who chant: Let us sing unto our God, for He hath been glorified!"

"Ye will be invested with the power of tongues, O My friends and disciples, and will be marvelous in the richness thereof, for ye will be filled with glory. For I shall reveal Myself to be brighter than the sun, illumining those who chant in joy: Let us sing unto our God, for He hath been glorified!"

Shining forth today with divine radiance on Mount Tabor, as He promised, Christ hath laid bare His countenance to His disciples. And, full of light-bearing and divine splendor, they chanted in joy: Let us sing unto our God, for He hath been glorified!

The composition of John the Monk, 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 to our Deliverer and God!

Moses of old, prophetically beholding the glory of the Lord upon the sea in the cloud and the pillar of fire, cried out: Let us chant unto our Deliverer and God!

His body shielded as by a stone, Moses the beholder of God, seeing Him Who is invisible in His divinity, cried aloud: Let us chant unto our Deliverer and God!

Of old Thou wast seen by Moses in darkness on the mount of the law; but now Thou art seen in the unapproachable light of the Godhead on Tabor.

Katavasia: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified.

ODE III

Canon I

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my soul hath been established in the Lord.

Having put on all of Adam and transformed the nature which of old had become dark, Thou didst illumine it with the transformation of Thine appearance and didst render it divine, O Christ.

Christ, Who of old guided Israel in the wilderness by the pillar of fire and the cloud, hath ineffably shone forth in light today on Mount Tabor.

Canon II

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

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favored one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone lovest mankind.

Through God the Word, Thou becamest wholly of earth, uniting humanity to Thy whole divinity in Thy hypostasis, which Moses and Elijah beheld on Mount Tabor in two natures.

Katavasia: The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the tree of the Cross hath now budded forth, for her might and confirmation.

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

Thou wast transfigured on Mount Tabor, O God, in the midst of the all-wise Elijah and Moses, with James, Simon and John. And Peter, who was there, said to Thee: "It is good for us to make here three booths: one for Moses, one for Elijah, and one for Thee, Christ our Master!" O Thou Who then shone forth Thy light upon them, illumine our souls!

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

ODE IV

Canon I

Irmos: I have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mayest save from deception those who cry: Glory to Thy power, O Lord!

Forming the law in writing on Sinai, O Christ God, Thou wast manifest, borne in the cloud, the fire, the darkness and the whirlwind. Glory to Thy power, O Lord!

That Thou mayest confirm Thy glorious dispensation, O Christ God, in that Thou hast existed from before the beginning of time, Thou didst shine forth ineffably on Tabor, likewise setting Thine ascent in a cloud.

Those who conversed with Thee as servants stood before Thee, O Master Christ; and Thou didst converse with them in the vapor of fire and darkness, and the moist whistling wind. Glory to Thy power, O Lord!

Moses, Who of old foresaw Thee in the fire and the bush, and Elijah, who was taken up in the chariot of fire, arriving on Tabor proclaimed Thy glory, for the sake of Thy Cross, O Christ.

Canon II

Irmos: Rays of divinity issued forth from Thy flesh upon the prophets and the apostles. Wherefore, chanting, the leaders cried out: glory to Thy power, O Lord!

O Master, Who preserved intact the bush which had been touched by fire, Thou didst show Thy divinely radiant flesh unto Moses, who chanteth: Glory to Thy power, O Lord!

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord!

When Thou didst reveal Thyself to Moses, Elijah and the apostles, O Master, Thou wast seen to be an immaterial fire which consumeth not the matter of the body, being One in two essences, in two perfect natures.

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

ODE V

Canon I

Irmos: O Christ, Who separated the primal light from light, that Thy works may hymn Thee, the Creator, in light: direct Thou our paths in Thy light.

The mountains inclined themselves before Thy face; for Thou wast well pleased to accept, in Thine earthly form, the light and heavenly rays which the sun came and laid at Thy feet.

Moses and Elijah cried to the disciples who were being instructed on holy Mount Tabor: "Behold, Christ the Savior is the God Whom we proclaimed of old!"

The immutable nature, having mingled itself with human nature, shone forth ineffably, abundantly disclosing to the apostles the light of the immaterial Godhead.

When the disciples beheld Thee, the ever-existent Effulgence, shining in the glory of the Father, O Christ, they cried out to Thee: "Direct Thou our paths in Thy light!"

Canon II

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

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned man according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

United without confusion, on Mount Tabor Thou didst show us the burning ember of divinity, which burneth up sins and enlighteneth souls; and Thou didst strike Moses, Elijah and the foremost apostles with awe.

Katavasia: O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall! He was beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!

ODE VI

Canon I

Irmos: When I was troubled, I cried unto the Lord, and the God of my salvation hearkened unto me.

Shining forth the light which is far brighter than the sun, the Savior illumined us on Tabor.

Having ascended Mount Tabor, O Christ, Thou wast transfigured; and having cast falsehood utterly into darkness, Thou hast illumined us.

Recognizing Thee as God on Tabor, O Christ, the glorious apostles, marveling, bowed down their knees.

Canon II

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray; for unto Thee have I cried, and Thou dost hearken unto me, O God of my salvation.

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, which is beyond compare, shone forth on Mount Tabor.

Beholding Thy divinity on Tabor, Moses cried: "The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!"

The pillar of fire and the cloud most manifestly prefigured the transfigured Christ and the grace of the Spirit which overshadowed Him on Tabor.

Katavasia: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and enlightened the world by His rising on the third day.

Kontakion, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Ikos: Arise, ye slothful thoughts of my soul, which have ever been dragged down to the earth! Be ye borne up and rise aloft to the summit of divine ascent! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that we may see the glory of our God with them, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father.

ODE VII

Canon I

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying out in hymnody: O God of our fathers, blessed art Thou!

Illumined by the light of unapproachable glory on Mount Tabor, the apostles cried out to Christ: "O God of our fathers, blessed art Thou!"

Enraptured by the effulgence of the divine voice, the dew-bearing cloud and the radiance, O Christ, the apostles chanted: "O God of our fathers, blessed art Thou!"

When he beheld Thee in unapproachable light on Mount Tabor, O Christ, Peter cried out: "O God of our fathers, blessed art Thou!"

Present with thee, the Author of life, when Thou didst cause the light of Thy countenance to shine forth, the sons of Zebedee cried out: "O God of our fathers, blessed art Thou!"

Canon II

Irmos: Boldly did the Hebrew children trample upon the flame in the furnace and transform the fire into dew, crying out: Blessed art Thou forever, O Lord God!

Now have invisible things become visible to the apostles: the Divinity which shone forth in the flesh on Mount Tabor upon those who cry: Blessed art Thou forever, O Lord God!

The apostles were moved to awe by fear on Mount Tabor, marveling at the majesty of the kingdom of God, and crying out: Blessed art Thou forever, O Lord God!

Now have things never before heard become audible; for the Son, Who was born of the Virgin without father, is borne witness gloriously by the voice of the Father, in that He is God and man, the same forever.

Being from the beginning the beloved Son by nature, Thou wast not such by the adoption of the Most High, and Thou hast approached us without changing. Blessed art Thou forever, O Lord God!

Katavasia: **The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!**

ODE VIII

Canon I

Irmos: **The children in Babylon, aflame with zeal, manfully trampled upon the threat of the tyrant and the flame, and, cast into the midst of the fire, bedewed they sang: Bless the Lord, all ye works of the Lord!**

Christ Who upholdeth all things by His hand, hath with His all-pure feet ascended Mount Tabor, whereon His face shone with radiance brighter than the beams of the sun, and showed forth those highest among the law and grace, who chanted: Bless the Lord, all ye works of the Lord!

He Who ineffably manifested Himself on Mount Tabor with unapproachable glory, the intangible and never-waning Light, the Effulgence of the Father, illumining creation hath deified men who sing: Bless the Lord, all ye works of the Lord!

Moses and Elijah, standing on Mount Tabor as befitteth priests, manifestly beholding the hypostasis of the divine character, Christ Who shone forth in the Father's glory, chanted: Bless the Lord, all ye works of the Lord!

The face of Moses once was filled with glory in its appearance because of the manifestation of God; and Christ is arrayed in light and glory as in a robe, for, being light itself, He illumineth those who chant: Bless the Lord, all ye works of the Lord!

The disciples, beholding Christ surrounded by the luminous cloud on Tabor, fell to the ground, their minds enlightened, and hymned Him with the Father and the Spirit, chanting: Bless the Lord, all ye works of the Lord!

Canon II

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

Thy disciples, O Master, having heard Thee borne witness by the Father, and

unable to bear the sight of the splendor of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests, bless; ye people, exalt Him supremely for all ages!

Thou art the all-comely King of kings, the mighty Lord of all who rulest in every place, the Blessed One Who dwellest in light unapproachable. And marveling at Thee, the disciples, Moses and Elijah cried out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The apostles, from among those on earth, and Elijah the Tishbite and Moses, from among the dead, stood before Thee, O Christ, as before the Master of heaven, the Lord of earth, the One Who hath dominion over the nethermost depths; and they chanted together: Ye people, exalt Him supremely for all ages!

When they followed Thee to the exalting of the divine life from the earth, Thy chosen apostles left behind on earth the griefs which give rise to despondency, O Thou Who lovest mankind. Wherefore, having received Thy divine manifestation according as they were worthy, they chanted: Ye people, exalt Him supremely for all ages!

Katavasia: O children equal in number to the Trinity: bless ye God, the Father and Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life unto all, exalt ye supremely forever!

We do not chant the Magnificat before Ode IX, even if it be Sunday, but chant instead the following festal refrain:

Refrain: Magnify, O my soul, the Lord Who was transfigured on Tabor!

And then the Irmos of Ode IX of the first canon. After this, the second choir chanteth the same refrain and Irmos. This identical refrain is used for Canon II.

ODE IX

Canon I

Irmos: Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

Suddenly illumined with a new outpouring of light, the disciples, stricken with awe, looked one at another; and, astonished, they bowed down to the earth and worshipped Thee, the Master of all.

A voice of divine sound was sent forth from out of the cloud, announcing the wonder; for the Father of lights cried to the apostles: "This is My beloved Son! Heed ye Him!"

Having seen new and all-glorious things and heard the voice of the Father on Tabor, the servants of the Word cried out: "This is our Savior, the image of the Prototype!"

O immutable Image of Him Who Is, O Immovable One, unalterable Seal, Son, Word, Wisdom, Arm, Right Hand of the Most High, Power: Thee do we hymn with the Father and the Spirit.

Canon II.

Irmos: **Every ear is stricken with awe on hearing of the ineffable condescension of God: how the Most High, of His own will, came down and took flesh upon Himself, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.**

That Thou mayest clearly show forth Thine ineffable second coming, that Thou mayest reveal Thyself as the Most High God, standing in the midst of gods, on Tabor Thou didst ineffably illumine the apostles, Moses and Elijah. Wherefore, all glorify Thee, O Christ.

Come and submit yourselves to Me, O ye peoples! And ascending the holy and super-celestial mountain, let us stand immaterially in the city of the living God, and noetically behold the immaterial Godhead of the Father and the Spirit which shineth forth in the only-begotten Son.

Thou hast drawn me to Thyself with love, O Savior, and hast transformed me by Thy divine desire; but burn up my sins with immaterial fire, and count me worthy to partake of Thy food, that, rejoicing in both, I may magnify Thy mighty works, O Good One.

Katavasia: **O Theotokos, thou art a mystical paradise, which, untilled, did put forth Christ, by Whom the life-bearing tree of the Cross was planted. Wherefore, worshiping it as it is now raised aloft, we magnify thee.**

Exapostilarion:

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy manifest light the light of the Father and the light of the Spirit Who guideth all creation with light. *(Thrice)*

On the Praises, 4 stichera, in Tone IV:

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

Before Thine honored Cross and suffering, * taking with thee those of Thy sacred disciples * whom Thou didst ordain beforehand, * Thou didst ascend Mount Tabor, O Master, * desiring to show them Thy glory. * And seeing Thee transfigured * and shining more brightly than the sun, * they fell prostrate * and, amazed by Thy power, cried out: * "Thou art the timeless Light, O Christ, * and the Effulgence of the Father, * even though Thou hast been pleased to manifest Thyself in the flesh, O Immutable One!" *(Twice)*

O Word, Thou Word of God from before time began, * Who dost clothe Thyself with light as with a garment: * Thou hast deigned to be transfigured before Thy disciples * in brilliance surpassing the sun's; * and Moses and Elijah have stood before Thee, * proclaiming unto the living and the dead that Thou art the Lord, * and glorifying * Thine ineffable dispensation and mercy, * and the exceeding great loving-kindness * whereby Thou hast saved the world, * which perisheth through sin.

When Thy disciples stood before Thee, O Lord, * the voice of the Father manifestly called Thee His beloved Son: * Thee Who wast born of the cloud which is the Virgin, * and becamest incarnate, * and art transfigured upon Mount Tabor, * surrounded by a cloud of light, * in that Thou art of one essence and equally enthroned with the Father. * Wherefore Peter, marveling, said: * "It is good to be here!", * not knowing what he said, * O greatly merciful Benefactor.

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

Having taken Peter, James and John alone up upon the lofty mountain, Christ was transfigured before them. His face shone like the sun, and His garments were as white as light. And Moses and Elijah appeared, speaking with Him, and a cloud of light overshadowed them. And, lo! a voice spake from the cloud, saying: "This is my beloved Son, in Whom I am well pleased! Hear ye Him!"

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

Troparion, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

AT LITURGY

ANTIPHON I

A: Shout with jubilation unto the Lord all the earth; chant ye unto His name, give glory in praise of Him.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

B: The voice of Thy thunder is in their rolling, and Thy lightnings have lighted the world; the earth was shaken and it trembled.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

A: Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Glory ..., Now & ever ...

Refrain: Through the prayers of the Theotokos, O Savior, save us!

ANTIPHON II

A: The mountains of Sion on the sides of the north, the city of the great King.

Refrain: O Son of God Who wast transfigured upon the mountain, save us who chant unto Thee: Alleluia!

B: And He brought them unto the mountain of His sanctuary, this mountain which His right hand had gained.

Refrain: O Son of God Who wast transfigured upon the mountain, save us who chant unto Thee: Alleluia!

A: Mount Sion He loved. He built His sanctuary as that of a unicorn.

Refrain: O Son of God Who wast transfigured upon the mountain, save us who chant unto Thee: Alleluia!

Glory ..., Now & ever ..., O only-begotten Son and Word of God ...

ANTIPHON III

Stichos: They that trust in the Lord shall be as Mount Sion. Nevermore shall he be shaken.

Tropation, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are

sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

Stichos: Mountains are round about her, and the Lord is round about His people from henceforth and for evermore.

The troparion is repeated.

Stichos: O Lord, who shall abide in Thy tabernacle? and who shall dwell in Thy holy mountain?

The troparion is repeated.

Stichos: Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place?

The troparion is repeated.

Entry Hymn:

O Lord, send out Thy light and Thy truth; they have guided me along the way, and have brought me unto Thy holy mountain.

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

Glory ..., Now & ever ..., Kontakion, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Trisagion; and Prokimenon, in Tone IV: How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

THE GENERAL EPISTLE OF PETER, § 65 [II PET. 1: 10-19]

Brethren: give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory: This is my beloved Son, in Whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

Alleluia, in tone VIII: Thine are the heavens, and Thine is the earth.

Stichos: Blessed is the people that know jubilation.

GOSPEL ACCORDING TO MATTHEW, § 70 [MT. 17: 1-9]

At that time, Jesus took Peter, James, and John his brother, and brought them up into a high mountain apart, And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elijah talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elijah. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Instead of "It is truly meet...", we chant the Irmos of ODE IX of Canon I:

Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

This is done through to the leave-taking of the feast.

Communion Verse: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice all the day long.

THE 7th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE HOLY TRANSFIGURATION
COMMEMORATION OF THE HOLY MARTYRED MONK DOMETIUS
AT VESPERS

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

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

Before Thine honored Cross and suffering, * taking with thee those of Thy sacred disciples * whom Thou didst ordain beforehand, * Thou didst ascend Mount Tabor, O Master, * desiring to show them Thy glory. * And seeing Thee transfigured * and shining more brightly than the sun, * they fell prostrate * and, amazed by Thy power, cried out: * "Thou art the timeless Light, O Christ, * and the Effulgence of the Father, * even though Thou hast been pleased to manifest Thyself in the flesh, O Immutable One!"

O Word, Thou Word of God from before time began, * Who dost clothe Thyself with light as with a garment: * Thou hast deigned to be transfigured before Thy disciples * in brilliance surpassing the sun's; * and Moses and Elijah have stood before Thee, * proclaiming unto the living and the dead that Thou art the Lord, * and glorifying * Thine ineffable dispensation and mercy, * and the exceeding great lovingkindness * whereby Thou hast saved the world, * which perisheth through sin.

When Thy disciples stood before Thee, O Lord, * the voice of the Father manifestly called Thee His beloved Son: * Thee Who wast born of the cloud which is the Virgin, * and becamest incarnate, * and art transfigured upon Mount Tabor, * surrounded by a cloud of light, * in that Thou art of one essence and equally enthroned with the Father. * Wherefore Peter, marveling, said: * "It is good to be here!", * not knowing what he said, * O greatly merciful Benefactor.

And 3 stichera of the saint, in Tone VI:

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

Having set aside all the enchantment of sorcery, * and the abomination of the Persians, * and their vile worship, * thou didst hasten to God * Who sustaineth mankind * by His wise providence; * and, like the apostles, by His name thou didst heal * both the afflictions of animals * and the ailments of the men * who earnestly have recourse to thee, O favored one of Christ.. * Him do thou entreat with boldness, * in behalf of our souls.

Thou didst offer thy whole life to the Lord, * and didst fervently apply thyself * to the course of fasting, O venerable one, * showing forth unfaltering prayer, * all-night vigilance, * unceasing hymnody, * and a life * angelic and immaculate. * Hence thou hast been enriched with the ability to work miracles; * for thou didst tell thy servants to glorify the Lord. * Him do thou entreat with boldness, * in behalf of our souls.

Wholly arrayed in the armor of the Cross, * and equipped with the unbreakable shield of faith, * thou wast terrifying * to the adverse hordes of the demons, * and, anointed with the wounds of faith * and divine invocations, * didst drive them away; * and hast saved those who tread the path of piety from their harm, * O Dometius, thou favorite of Christ. * Him do thou entreat with boldness, * in behalf of our souls.

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

Foreshadowing Thy resurrection, O Christ our God, Thou didst take three of Thy disciples-Peter, James and John-and didst ascend Tabor. And as Thou wast transfigured, O Savior, Mount Tabor was clothed with light. Thy disciples cast themselves upon the ground, O Word, unable to endure the sight of Thine invisible countenance. Angels ministered to thee in fear and trembling; the heavens were afraid and the earth quaked, beholding the glory of the Lord upon the earth.

Entrance.

The Great Prokimenon, in Tone VIII: Our God is in heaven and on earth; all things whatsoever He hath willed, He hath done.

Stichos: When Israel went out of Egypt, and the house of Jacob among a barbarous people, Judea became His sanctuary, Israel His domain.

Stichos: The sea beheld and fled, Jordan turned back.

Stichos: What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?

Then, the litanies. But if the feast of the Transfiguration itself fall on Saturday, we chant the Prokimenon, "Our God is in heaven and on earth ...", on Friday evening, at vespers, and chant the Saturday evening Prokimenon, "The Lord hath reigned ...", in its usual place. And if the feast of the Transfiguration fall on Sunday, we chant the Saturday evening Prokimenon in its usual place, and the great Prokimenon, "Our God is in heaven and on earth ...", on Sunday evening, at Vespers.

At the Aposticha, these stichera, in Tone VI:

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

Assuming the form of Adam, the first man, in Thy loving-kindness, O Christ, Thou didst reveal Thyself as a second Adam; and Thou wast transfigured on Mount Tabor, O my Savior, disclosing Thy divinity.

Stichos: Thine are the heavens, and Thine is the earth.

Beholding Thy grace on the holy mountain of Thy Transfiguration, O Christ, the highest representatives of the law were amazed. With them we worship Thee with the Father and the divine Spirit.

Stichos: Tabor and Hermon shall rejoice in Thy name.

Creation is manifestly illumined, O Christ, by Thy Transfiguration, which, as God, Thou didst reveal on Tabor to the divine apostles, and to Moses and Elijah, shining ineffably more brightly than the sun.

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

Come ye, let us go to the mountain of the Lord, to the habitation of our God; and let us gaze upon the glory of His Transfiguration, the glory of the Only-begotten of the Father; and let us receive light through the Light; and, exalted by the Spirit, let us hymn the consubstantial Trinity forever.

Troparion of the martyr, in Tone IV:

Having struggled in fasting upon the mountain, thou didst destroy the noetic hordes of the enemy with the weaponry of the Cross, O most blessed one. And thou didst likewise manfully array thyself for battle, slaying Copronymus with the sword of faith. And for both thou hast been crowned by God, O ever-memorable venerable martyr Dometius.

Glory ..., Now & ever ..., troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

AT COMPLINE

We chant the Kontakion of the Transfiguration, until the leave-taking of the feast.

AT MATINS

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

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee. (Twice)

Glory ..., the troparion of the saint in Tone IV:

Having struggled in fasting upon the mountain, thou didst destroy the noetic hordes of the enemy with the weaponry of the Cross, O most blessed one. And thou didst likewise manfully array thyself for battle, slaying Copronymus with the sword of faith, and for both thou hast been crowned by God, O ever-memorable venerable martyr Dometius.

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

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

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

The most splendid feast of the Master hath arrived! Come ye all to the mountain, having first cleansed yourselves spiritually, and let us ascend Tabor, to behold Christ!

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

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

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

Thou wast transfigured on Mount Tabor, O God, in the midst of the all-wise Elijah and Moses, with James, Simon and John. And Peter, who was there, said to Thee: "It is good for us to make here three tabernacles: one for Moses, one for Elijah, and one for Thee, Christ our Master!" O Thou Who then shone forth Thy light upon them, illumine our souls!

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

Two canons: that of the feast, with 8 troparia; and that of the saint, with 4 troparia:

ODE I

Canon of the feast, with 8 troparia, including its Irmos, the composition of Cosmas, in Tone IV:

Irmos: The choirs of Israel, having fled with dryshod feet across the Red Sea and its watery deep, seeing the mounted captains of the enemy drowned therein, chanted with gladness: Let us sing unto our God, for He hath been glorified!

Speaking words of life and giving instruction concerning that which is divine, Christ said to his friends: "Recognize the Father in Me, for I emit unapproachable light, unto the joy of those who chant: Let us sing unto our God, for He hath been glorified!"

"Ye will be invested with the power of tongues, O My friends and disciples, and will be marvelous in the richness thereof, for ye will be filled with glory. For I shall reveal Myself to be brighter than the sun, illumining those who chant in joy: Let us sing unto our God, for He hath been glorified!"

Shining forth today with divine radiance on Mount Tabor, as He promised, Christ hath laid bare His countenance to His disciples. And, full of light-bearing and divine splendor, they chanted in joy: Let us sing unto our God, for He hath been glorified!

Canon of the Saint, with 4 troparia, the composition of Theophanes, in Tone VI:

Irmos: Having traversed the deep on foot as though it were dry land, and beheld the tyrant Pharaoh drowned, Israel cried aloud: Let us sing to God a hymn of victory!

O divinely blessed one, who departed unto God shining with the grace of martyrdom, entreating Christ, breathe light-bearing radiance upon those who hymn thee with faith.

Having rent asunder the nets of deception, thou didst truly run to Christ with a pure mind, forsaking the worship of the Persians and escaping the ungodliness of sorcery.

Wisely didst thou perceive that the sun is a creation and not divine; and held fast by this wise thought, thou wast instructed not to put anything visible higher than the invisible God.

Theotokion: Thee, O most holy Virgin, who gavest birth to the Son of God Who became like us for our sake, do we, the faithful, proclaim to be the pure Mother of God; and we call thee blessed.

Katavasia: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified.

ODE III

Canon of the Feast

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my soul hath been established in the Lord.

Having put on all of Adam and transformed the nature which of old had become dark, Thou didst illumine it with the transformation of Thine appearance and didst render it divine, O Christ.

Christ, Who of old guided Israel in the wilderness by the pillar of fire and the cloud, hath ineffably shone forth in light today on Mount Tabor.

Canon of the Saint

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

Made steadfast by certain faith like an immovable pillar, thou wast neither moved by the words of sorcery nor deceived by the reasoning of Persian enchantment.

Thou didst flee the soul-destroying poison of worshiping creation and bowing down to the sun; and with love of piety didst seek the true God, the Creator of all.

Partaking of the divine waters of regeneration, thou didst illumine thy soul and didst truly become a child of the grace of God, an heir to divine delights.

Theotokion: **W**isdom hath built for Himself a divine temple past understanding and recounting, having made His abode in thy pure womb, which He cleansed by the Spirit, O most immaculate one.

Katavasia: **T**he rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the tree of the Cross hath now budded forth, for her might and confirmation.

Kontakion of the saint, in Tone VI:

Having utterly spurned corruptible things and thoughts which draw one down to the depths, O venerable martyr Dometius, thou didst show thyself to be a great leader of monks, turning to fear the wrath of the king who did not wish to worship Christ as the true God. Wherefore, thou didst repose, chanting the hymn: God is with me, and no one is against me!

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

Forsaking the worship of the Persians, thou didst come to the Master through the laver of baptism, O glorious one, illumined in thought; and having lived venerably as a monk, by fasting thou didst mortify the carnal passions, O divinely wise Dometius. Wherefore, having suffered and vanquished deception, thou didst receive the twofold crown of victory. For this cause we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

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

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

The lightning hidden under the flesh of Thy nature and divine majesty, O Christ our Benefactor, didst thou show forth upon the holy mountain, shining upon the disciples who were with Thee. And when they perceived Thine unbearable glory, they cried out: "Holy art Thou, for, though Thou art unapproachable, Thou art visible to the world in the flesh, O Thou Who alone lovest mankind!"

ODE IV

Canon of the Feast

Irmos: I have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mayest save from deception those who cry: **Glory to Thy power, O Lord!**

Forming the law in writing on Sinai, O Christ God, Thou wast manifest, borne in the cloud, the fire, the darkness and the whirl wind. Glory to Thy power, O Lord!

That Thou mayest confirm Thy glorious dispensation, O Christ God, in that Thou hast existed from before the beginning of time, Thou didst shine forth ineffably on Tabor, likewise setting Thine ascent in a cloud.

Those who conversed with Thee as servants stood before Thee, O Master Christ; and Thou didst converse with them in the vapor of fire and darkness, and the moist whistling wind. Glory to Thy power, O Lord!

Moses, Who of old foresaw Thee in the fire and the bush, and Elijah, who was taken up in the chariot of fire, arriving on Tabor proclaimed Thy glory, for the sake of Thy Cross, O Christ.

Canon of the Saint

Irmos: Christ is my power, my God and Lord, the honored Church chanteth in godly manner, crying with a pure mind, keeping festival in the Lord.

Thou didst recognize Him Who is unknowable by His nature, O glorious one, and didst seek Him noetically; and, desiring Him, Thou didst find him and, rejoicing, didst worship His majesty.

Ardently didst thou make haste to the chaste choir, aflame with zeal for the holy monastic virtues; and thou didst live purely in fasting and prayer.

Thy divinely wise desire easily loosed the bonds of nature and extinguished the furnace of the passions by the dew-bearing enlightenment of the Spirit, O father.

Theotokion: My Lord and God is my strength, O Virgin Theotokos, the Word Who most divinely becometh incarnate of thine incorrupt womb and hath granted us life.

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

ODE V

Canon of the Feast

Irmos: O Christ, Who separated the primal light from light, that Thy works may hymn Thee, the Creator, in light: direct Thou our paths in Thy light.

The mountains inclined themselves before Thy face; for Thou wast well pleased to accept, in Thine earthly form, the light and heavenly rays which the sun came and laid at Thy feet.

Moses and Elijah cried to the disciples who were being instructed on holy Mount Tabor: "Behold, Christ the Savior is the God Whom we proclaimed of old!"

The immutable nature, having mingled itself with human nature, shone forth ineffably, abundantly disclosing to the apostles the light of the immaterial Godhead.

When the disciples beheld Thee, the ever-existent Effulgence, shining in the glory of the Father, O Christ, they cried out to Thee: "Direct Thou our paths in Thy light!"

Canon of the Saint

Irmos: With Thy divine light, O Good One, illumine the souls of those who with love wake early unto Thee, that they may know Thee, O Word of God, to be the true God Who callest us forth from the darkness of sin.

Shining with divine understanding and illumined with the radiance of purity, O blessed one, thou didst cause all who watched to discern the eternal existence of things invisible.

Having tasted of divine virtue, silence and solitude, O father Dometius, thou didst make thy mind steadfast, preserving thy stillness.

Truly great and wondrous are thy turning toward higher things and thy most wise understanding; for thou didst turn the hand of the Most High, and a work of divine grace was accomplished.

Theotokion: Thou didst remain a Virgin intact, and art shown to be a mother, O most immaculate Mistress; for thou didst join virginity to birth-giving, and bearest both qualities.

Katavasia: O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall! He was beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!

ODE VI

Canon of the Feast

Irmos: When I was troubled, I cried unto the Lord, and the God of my salvation hearkened unto me. Shining forth the light which is far brighter than the sun, the Savior illumined us on Tabor.

Having ascended Mount Tabor, O Christ, Thou wast transfigured; and having cast falsehood utterly into darkness, Thou hast illumined us.

Recognizing Thee as God on Tabor, O Christ, the glorious apostles, marveling, bowed down their knees.

Canon of the Saint

Irmos: Beholding the sea of light 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!

Thou didst steadfastly endure the torment inflicted upon thee by the enemy and adversary, O right glorious one, and, tortured by divers means as the object of his hatred, thou wast shown to be the victor.

Thy life was divine, godly and luminous; for, having forsaken the beautiful things of this world, thou didst bring forth divine fruit and beauty, O divinely wise one.

Armed with divine power, thou wast vouchsafed to perform signs and wonders past nature, O glorious one, having grace from on high helping thee, O right glorious one.

Theotokion: O Virgin, thou wast manifest as the habitation of the divine Light, and a chamber of divine splendor past understanding. For within thee the Creator of all became incarnate, showing thee alone to be a right blessed dwelling-place for Him.

Katavasia: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and enlightened the world by His rising on the third day.

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Ikos: Arise, ye slothful thoughts of my soul, which have ever been dragged down to the earth! Be ye borne up and rise aloft to the summit of divine ascent! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that we may see the glory of our God with them, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father,

ODE VII

Canon of the Feast

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying out in hymnody: O God of our fathers, blessed art Thou!

Illumined by the light of unapproachable glory on Mount Tabor, the apostles cried out to Christ: "O God of our fathers, blessed art Thou!"

Enraptured by the effulgence of the divine voice, the dew-bearing cloud and the radiance, O Christ, the apostles chanted: "O God of our fathers, blessed art Thou!"

When he beheld Thee in unapproachable light on Mount Tabor, O Christ, Peter cried out: "O God of our fathers, blessed art Thou!"

Present with thee, the Author of life, when Thou didst cause the light of Thy countenance to shine forth, the sons of Zebedee cried out: "O God of our fathers, blessed art Thou!"

Canon of the Saint

Irmos: The Angel caused the furnace to put forth dew for the venerable children, but the command of God which consumed the Chaldeans compelled the tyrant to cry out: O God of our fathers, blessed art Thou!

The all-radiant grace of the Spirit hath rested upon thee, O father, showing thy works as all-glorious to those who cry out to thee and chant with faith: Blessed art Thou, O God of our fathers!

With steadfast mind thou didst tread the path of fasting, and at the end of thy struggles thou wast a true martyr, crying to Christ: O God of our fathers, blessed art Thou!

Thy children in the faith, begotten, as it were, through thy prayers, struggled with thee, their father, and they bore torments with thee in the cave, crying out with thee to Christ: O God of our fathers, blessed art Thou!

Theotokion: Having acquired thee as a haven of salvation, we find safety from the tempest, and holding hope in thee as the foundation of our souls, we cry out to Christ: O God of our fathers, blessed art Thou!

Katavasia: The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

ODE VIII

Canon of the Feast

Irmos: The children in Babylon, aflame with zeal, manfully trampled upon the threat of the tyrant and the flame, and, cast into the midst of the fire, bedewed they sang: Bless the Lord, all ye works of the Lord!

Christ Who upholdeth all things by His hand, hath with His all-pure feet ascended Mount Tabor, whereon His face shone with radiance brighter than the beams of the sun, and showed forth those highest among the law and grace, who chanted: Bless the Lord, all ye works of the Lord!

He Who ineffably manifested Himself on Mount Tabor with unapproachable glory, the intangible and never-waning Light, the Effulgence of the Father, illumining creation hath deified men who sing: Bless the Lord, all ye works of the Lord!

Moses and Elijah, standing on Mount Tabor as befitteth priests, manifestly beholding the hypostasis of the divine character, Christ Who shone forth in the Father's glory, chanted: Bless the Lord, all ye works of the Lord!

The face of Moses once was filled with glory in its appearance because of the manifestation of God; and Christ is arrayed in light and glory as in a robe, for, being light itself, He illumineth those who chant: Bless the Lord, all ye works of the Lord!

The disciples, beholding Christ surrounded by the luminous cloud on Tabor, fell to the ground, their minds enlightened, and hymned Him with the Father and the Spirit, chanting: Bless the Lord, all ye works of the Lord!

Canon of the Saint

Irmos: From the flame Thou didst pour forth dew for the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou doest all things so ever Thou dost desire, O Christ. Thee do we exalt supremely for all ages.

Consumed by the love of the Creator, O father, thou didst spurn all passionate attachment to created things, manifestly guided by the Spirit of God. Him do we exalt supremely for all ages.

Having shaken off earthly cares, O father, thou wast made rich in celestial hope and the blessedness which is in Christ, which thou dost now enjoy for all ages.

Receiving the luminous rays of the holy and divine Spirit, O all-wise father, thou didst manifestly behold Him with thine eyes, awesomely instructing thee in the divine mysteries.

Theotokion: **T**he divinely sounding harp of thine ancestor called up the image of thee as the holy ark bearing God clad in the flesh, Whom we exalt supremely for all ages.

Katavasia: **O** children equal in number to the Trinity: bless ye God, the Father and Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life unto all, exalt ye supremely forever!

ODE IX

Canon of the Feast

Irmos: **T**hy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

Suddenly illumined with a new outpouring of light, the disciples, stricken with awe, looked one at another; and, astonished, they bowed down to the earth and worshiped Thee, the Master of all.

A voice of divine sound was sent forth from out of the cloud, announcing the wonder; for the Father of lights cried to the apostles: "This is My beloved Son! Heed ye Him!"

Having seen new and all-glorious things and heard the voice of the Father on Tabor, the servants of the Word cried out: "This is our Savior, the image of the Prototype!"

O immutable Image of Him Who Is, O Immovable One, unalterable Seal, Son, Word, Wisdom, Arm, Right Hand of the Most High, Power: Thee do we hymn with the Father and the Spirit.

Canon of the Saint

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

Illumined with immaterial light, O God-bearer, thou wast luminous as is meet, having acquired a blameless and most holy life; and now thou standest as a supplicant for thy flock before God the Master.

Thy feats of abstinence were crowned by the struggles of martyrdom, as is meet; and with goodly courage thou didst show forth twofold suffering. Thou didst acquire and receive the delight of everlasting good things.

Strengthened by divine power and grace, thou wast shown to all as a teacher of piety, adorned with miracles, making all steadfast and healing all who come to thee with faith, O divinely blessed one.

Theotokion: Within thee, O Virgin Theotokos, a mystery higher than that of man wast accomplished; for thou didst become the Mother of God, bearing and nurturing in thine embrace Him Who is hymned by the armies of heaven.

Katavasia: O Theotokos, thou art a mystical paradise, which, untilled, did put forth Christ, by Whom the life-bearing tree of the Cross was planted. Wherefore, worshiping it as it is now raised aloft, we magnify thee.

Exapostilarion of the feast:

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy manifest light the light of the Father and the light of the Spirit Who guideth all creation with light.

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

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "The angelic hosts ...":

Having shone forth in manner past understanding from the all-holy Virgin, O Word of God, and having arrayed Thyself wholly in Adam, by the divine transformation of Thine appearance Thou didst illumine his whole nature which before had become darkened, being transfigured on Mount Tabor before suffering on Thy precious Cross, O Master Christ our God.

Stichos: Thine are the heavens, and Thine is the earth.

Beholding Christ illumined by the light-engendering cloud on Tabor, the divine disciples, falling to the ground in fear, yet enlightened in mind and heart, manifestly gazed upon Him with Moses and Elijah and hymned Him as God with the Father and the Spirit.

Stichos: Tabor and Hermon rejoice in His name.

Lo! the mountain which once was shrouded in darkness and smoke is now honorable and holy! Christ Who, as it is written, once guided Israel by a pillar of fire and cloud hath shone forth today ineffably more brightly than the sun, illumining all things, in that He is God.

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

Moses the God-beholder and Elijah of the fiery chariot, who traversed the heavens without being consumed, beholding Thee, O Christ, in the cloud at Thy transfiguration, bore witness to Thee as the Creator and Fulfiller of the law and the prophets. With them vouchsafe Thine enlightenment also unto us, O Master, that we may hymn Thee forever.

AT LITURGY

On the Beatitudes, 6 troparia from Ode I of both canons of the feast, including the Irmos of the first.

The choirs of Israel, having fled with dryshod feet across the Red Sea and its watery deep, seeing the mounted captains of the enemy drowned therein, chanted with gladness: Let us sing unto our God, for He hath been glorified!

Speaking words of life and giving instruction concerning that which is divine, Christ said to his friends: "Recognize the Father in Me, for I emit unapproachable light, unto the joy of those who chant: Let us sing unto our God, for He hath been glorified!"

Ye will be invested with the power of tongues, O My friends and disciples, and will be marvelous in the richness thereof, for ye will be filled with glory. For I shall reveal Myself to be brighter than the sun, illumining those who chant in joy: Let us sing unto our God, for He hath been glorified!

Moses of old, prophetically beholding the glory of the Lord upon the sea in the cloud and the pillar of fire, cried out: Let us chant unto our Deliverer and God!

His body shielded as by a stone, Moses the beholder of God, seeing Him Who is invisible in His divinity, cried aloud: Let us chant unto our Deliverer and God!

Of old Thou wast seen by Moses in darkness on the mount of the law; but now Thou art seen in the unapproachable light of the Godhead on Tabor.

Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

Troparion of the martyr, in Tone IV:

Having struggled in fasting upon the mountain, thou didst destroy the noetic hordes of the enemy with the weaponry of the Cross, O most blessed one. And thou didst likewise manfully array thyself for battle, slaying Copronymus with the sword of faith. And for both thou hast been crowned by God, O ever-memorable venerable martyr Dometius.

Kontakion of the saint, in Tone VI:

Having utterly spurned corruptible things and thoughts which draw one down to the depths, O venerable martyr Dometius, thou didst show thyself to be a great leader of monks, turning to fear the wrath of the king who did not wish to worship Christ as the true God. Wherefore, thou didst repose, chanting the hymn: God is with me, and no one is against me!

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Prokimenon of the feast; in Tone IV: How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

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

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

EPISTLE TO THE EPHESIANS, § 233 [EPH. 6: 10-17]

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Alleluia of the feast, in tone VIII: Thine are the heavens, and Thine is the earth.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO JOHN, § 52 [JN. 15: 17-16: 2]

And the Lord said unto 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.

Instead of "It is truly meet...", we chant the **Irmos of ODE IX of Canon I:**

Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

Communion Verse: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice all the day long.

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

THE 8th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION
COMMEMORATION OF HOLY EMILIAN THE CONFESSOR, BISHOP OF CYZICUS
AT VESPERS

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

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

Come, O ye divinely wise, and let us be transformed with a goodly transformation today, piously and joyously being transfigured with Christ. And, borne up to the summit of the virtues, let us rejoice with yet greater exaltation; for the Savior of our souls, in being transfigured, hath in His lovingkindness enlightened the ugliness of man.

O ye who love the sight of things which transcend comprehension, O ye who love obedience! Let us noetically look upon Christ, Who hath shone forth with divine radiance, and let us cry out with the voice of His Father, proclaiming Him the beloved Son Who strengthened human nature on Tabor and hath poured forth enlightenment for our souls.

Today, O Lord, Thou hast shone forth Thy divinity to Thine apostles, and to Moses and Elijah, in that Thou art the God of the law and of grace, delivering us now from the bonds of death. And with them we glorify Thy loving dispensation, O almighty Jesus, Thou Savior of our souls.

And 3 stichera for the saint, in the same tone:

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

Thou didst openly venerate the image of Christ, * O all-wise one, * when the cruelty of Leo burst into flame * and troubled the people, * reviving the ungodly heresy of Copronymus. * Then didst thou openly denounce him, * taking thy stand boldly, * when the hierarchs came together. * Wherefore, thou wast shown to be * a most valiant warrior of Christ, O most blessed one. * Him do thou entreat, * that He save and enlighten our souls.

O thou who hast made thine abode in the mansions of heaven: * when the ungodly and impious one * showed forth his adverse character, * he condemned thy steadfastness to imprisonment. * Then, O divinely eloquent one, * who didst manifestly know the one homeland of paradise, * thou didst in no wise fall away therefrom, * but, rejoicing with gladness, didst endure. * Wherefore, thou hast been rightly counted worthy * to behold Christ, the Life incorruptible. * Him do thou entreat, * that He save and enlighten our souls.

When the accursed Leo * imposed his vile alien law, * commanding that no one venerate * the precious image of Christ, * then thou, most wisely possessed of a tongue of fire, * didst set against it the law of God, * for the veneration accorded to the icons * passeth over to the Prototype, * as someone once said. * And the foul beast was affrighted by thy discourse, * as though by thunder, * O most honorable, divinely eloquent and sacred father.

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

He Who of old spake with Moses on Mount Sinai in images, saying: "I am He Who is", today, transfigured before His disciples on Mount Tabor, hath shown forth the pristine beauty of His countenance, having taken upon Himself human nature. And having set before them Moses and Elijah as witnesses to this grace, He made them partakers of gladness who, for the sake of the Cross, proclaim His glorious and saving resurrection.

On the Aposticha, these stichera, in Tone II:

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

Tabor, the mountain of God, * rejoiceth in Thy name, O Savior, * as the Father proclaimeth Thee to be His beloved Son.

Stichos: Thine are the heavens, and Thine is the earth.

A wonder was it to behold * the material sun hide its rays * at the transfiguration of the Sun of glory.

Stichos: Tabor and Hermon shall rejoice in Thy name.

When Thou wast transfigured, * the disciples, from among those on earth, * Moses, from among the dead, * and Elijah, as one from above, * stood before thee as servants.

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

David, the ancestor of God, foreseeing in the Spirit the coming of Thine only-begotten Son in the flesh unto men, summoneth creation from afar to gladness, and crieth out prophetically: "Tabor and Hermon shall rejoice in Thy name!" For, having ascended that mountain with Thy disciples, O Savior, Thou wast transfigured, and didst cause the darkened nature of Adam to shine again, imparting to it the glory and splendor of Thy divinity. Wherefore, we cry unto Thee: O Lord, Creator of all things, glory be to Thee!

Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

AT MATINS

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

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee. (Thrice)

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

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

Thou wast transfigured on Mount Tabor, O Jesus, and a radiant cloud, stretching forth like a shadow, covered the apostles with glory. Wherefore, they fell face down upon the ground, unable to bear the sight of the splendor of the unapproachable glory of Thy countenance, O unoriginate Savior. O Christ our God, Who then shone forth Thy light upon them, illumine Thou our souls!

Glory ..., Now & ever ..., the foregoing Sedalion is repeated.

After the second chanting of the Psalter, this Sedalion, in the same tone & melody

Transfigured in the unapproachable glory of Thy divine light, O Christ, Thou didst illumine Thy godly disciples, John, Peter and James, and didst move them to awe by Thy divine grace. And they heard the voice of the Father bearing witness unto Thee as His beloved Son, and beheld the glory of Thy countenance, O Savior. O Word, Thou Who desirest that all mankind should be saved, enlighten our souls!

Glory ..., Now & ever ..., the foregoing Sedalion is repeated.

ODE I

Canon of the Transfiguration, the composition of John, with 8 troparia, including its Irmos, 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 to our Deliverer and God!

Moses of old, prophetically beholding the glory of the Lord upon the sea in the cloud and the pillar of fire, cried out: Let us chant unto our Deliverer and God!

His body shielded as by a stone, Moses the beholder of God, seeing Him Who is invisible in His divinity, cried aloud: Let us chant unto our Deliverer and God!

Of old Thou wast seen by Moses in darkness on the mount of the law; but now Thou art seen in the unapproachable light of the Godhead on Tabor.

Canon of the saint, with 4 troparia, in Tone I:

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

O divinely wise and blessed father, who dwellest with the heavenly ranks, looking down, vouchsafe salvation unto those who with joy observe thy lovely solemnity.

Joined wholly to the Master, and illumined by the fiery splendors therefrom, O divinely wise one who hast been received by God, thou hast made thy whole festival brilliant with thy pious doctrines, as one shown to be sacred.

By suffering and virtue didst thou dispose thy mind toward the Master, O holy hierarch, as a righteous steward of soul and body, O father, imparting unto all those things which are needful.

Standing manifestly before the Church, thou hast been shown to be an excellent initiate of mysteries which pass understanding and a mighty champion of the truth, O all-glorious one, breaking the jaws of lions and stopping their mouths.

Theotokion: O all-immaculate one, the one God in two natures, Who, in manner transcending nature, is also man, possessing the characteristics of each to perfection, do we piously acknowledge as having been born of thy womb.

ODE III

Canon of the Feast

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

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favored one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone lovest mankind.

Though God the Word, Thou becamest wholly of earth, uniting humanity to Thy whole divinity in Thy hypostasis, which Moses and Elijah beheld on Mount Tabor in two natures.

Canon of the Saint

Irmos: O Thou Who alone hast known the weakness of human nature, having mercifully formed Thyself therein, Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

We, the faithful, offer thee to Christ as a divinely wise intercessor who contended splendidly for His sake, venerated His image, observed the law of honorable preaching, and preserved the Faith from on high.

Thou wast shown to be the confirmation of martyrs, O right wondrous and divinely wise one, and didst set at nought the arrogance of the infamous, being manifest as the unshakable and immovable rampart of the Church and a divine mediator, steadfastly denouncing the mindless ones.

The most wicked one, having drunk the poison of heresy to satiety, was denounced by thine instructive discourse; for darkness is dispelled by light and the weaving of the evil one's counsel is laid bare by the radiance of divine wisdom.

Theotokion: With radiant voice do we now, from the depths of our soul, truly proclaim thee to be the Mother of God who gavest birth to the incorporeal God, Who was incarnate of Thee, dwelt among us, and did neither accept alteration nor was confused by mingling, O most immaculate one.

Kontakion of the Saint, in Tone III:

Chanting, the Church, for which thou didst suffer, O Emilian, doth glorify thee who didst show thyself to be a mighty champion of the Trinity. Wherefore, we honor thy memory. Deliver thy servants from the invasion of the heathen.

Sedalion, in the same tone: Spec. Mel.: "Of the divine Faith ...":

Illumined by the divine Spirit, with boldness thou didst preach the Traditions of Orthodoxy, O most blessed one, and didst put to shame the iniquitous emperor. As thou wast sent to prison, O venerable father, entreat Christ God, that He grant us great mercy.

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

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

The effulgence of Thy divine glory didst Thou show to Thy disciples, as far as they could bear it, O Word of God, when Thou wast transfigured on Mount Tabor. And with them we, who hymn Thee, have also been enlightened, O only immutable and immortal Lord; for with faith we cry out unto Thee: Glory to Thy kingdom, O Christ!

ODE IV

Canon of the Feast

Irmos: Rays of divinity issued forth from Thy flesh upon the prophets and the apostles. Wherefore, chanting, the leaders cried out: glory to Thy power, O Lord!

O Master Who preserved intact the bush which had been touched by fire, Thou didst show Thy divinely radiant flesh unto Moses, who chanteth: Glory to Thy power, O Lord!

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord!

When Thou didst reveal Thyself to Moses, Elijah and the apostles, O Master, Thou wast seen to be an immaterial fire which consumeth not the matter of the body, being One in two essences, in two perfect natures.

Canon of the Saint

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee unto our salvation and restoration.

Thou didst help to cast down the arrogance of the deceiver, having assimilated virtue, O most blessed Emilian; and now, O thou who art most rich, thou criest out to Him Who is omnipotent and mighty and battle: Glory to Thy power, O Lord!

Sent into exile, thou didst accept bitter imprisonment, O divinely wise Emilian; but protected by the word of grace, O wondrous initiate of the sacred mysteries, thou wast seen to endure, crying out to God: Glory to Thy power, O Lord!

From infancy thou wast shown to be dedicated to the law, enlightened by early teachings of fasting, O most blessed Emilian. And in later life thou wast shown to be a hierarch, O most excellent God-bearer and hieromartyr.

Theotokion: Working mysteries on earth, He Who comprehendeth all the creations of the life-originating divine knowledge which passeth understanding made His abode in thy womb, which was adorned with the splendors of virginity, O all-pure one.

ODE V

Canon of the Feast

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

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned man according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

United without confusion, on Mount Tabor Thou didst show us the burning ember of divinity, which burneth up sins and enlighteneth souls; and Thou didst strike Moses, Elijah and the foremost apostles with awe.

Canon of the Saint

Irmos: As God of peace and Father of compassions, Thou didst send Thine Angel of Great Counsel, Who granteth us peace. Therefore, guided to the light of knowledge divine, and waking at dawn out of the night, we glorify Thee, O Thou Who lovest mankind.

Perceiving the disposition of thy great soul with divine foreknowledge, Christ manifestly adorned it with great honors, arraying thee in the vestments of the priesthood and the sufferings of martyrdom, O most honored initiate of the sacred mysteries.

Having drawn to thyself the grace of the Spirit, with rivers of doctrine thou didst water the flock of Christ, O most blessed and sacred one; wherefore, taught by thee to venerate His image and those of all the saints, we put to shame those opposed to God.

Having mortified the wisdom of thy flesh amid the pangs of fasting, O thou who art most rich, thou didst enliven thy mind with the radiance of the Spirit. Wherefore, having pleased God, thou didst shine forth in both, O right wondrous hierarch and hieromartyr.

Theotokion: O pure Virgin, thou holy of holies, thou didst give birth unto Christ the Deliverer, the Holy of holies, Who sanctifieth all. Wherefore, we proclaim thee the Queen and Mistress of all, as Mother of the Author of creation.

ODE VI

Canon of the Feast

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray; for unto Thee have I cried, and Thou dost hearken unto me, O God of my salvation.

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, which is beyond compare, shone forth on Mount Tabor.

"The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!" cried Moses on Tabor, beholding Thy divinity.

The pillar of fire and the cloud most manifestly prefigured the transfigured Christ and the grace of the Spirit which overshadowed Him on Tabor.

Canon of the Saint

Irmos: The sea monster spewed forth, like a babe from the womb, Jonah whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, came forth, preserving her incorrupt. He kept her who gave Him birth unharmed, for He Himself was not subject to corruption.

Desiring to avoid the pasture of heresy, thou didst zealously submit thyself to tribulations and with boldness didst denounce the character of him who adhered to ungodliness, O most blessed one; and thou wast first to speak for the divinely wise council.

Fervently loving Christ alone and desiring to receive His divine radiance, O God-pleasing hierarch of the Lord, thou didst exhibit a martyr's steadfastness, having first shone forth in fasting; and thou didst manifestly receive a twofold crown, O father.

O blessed and venerable one, thou didst possess a mind close to God on high, shining with divine radiance; thou didst sail across the sea of life easily and make haste to the heavenly harbors, propelled by the winds of the Holy Spirit, O divinely inspired one.

Theotokion: He Who is all-divine, in that He is full of loving-kindness, being well-pleased to save human nature which had become grievously corrupt through the jealousy of the serpent, made His abode in thy womb and took flesh immutable, having found thee alone to be pure, O all-pure Virgin Theotokos.

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could bear it, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Ikos: Arise, ye slothful thoughts of my soul, which have ever been dragged down to the earth! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that with them we may behold the glory of our God, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father.

ODE VII

Canon of the Feast

Irmos: Boldly did the Hebrew children trample upon the flame in the furnace and transform the fire into dew, crying out: Blessed art Thou forever, O Lord God!

Now have invisible things become visible to the apostles: the Divinity which shone forth in the flesh on Mount Tabor upon those who cry: Blessed art Thou forever, O Lord God!

The apostles were moved to awe by fear on Mount Tabor, marveling at the majesty of the kingdom of God, and crying out: Blessed art Thou forever, O Lord God!

Now have things never before heard become audible; for the Son, Who was born of the Virgin without father, is borne witness gloriously by the voice of the Father, in that He is God and man, the same forever.

Being from the beginning the beloved Son by nature, Thou wast not such by the adoption of the Most High, and Thou hast approached us without changing. Blessed art Thou forever, O Lord God!

Canon of the Saint

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for as the supremely Exalted One saved the three children, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

Thou art truly the goodly adornment of holy hierarchs, O father; for, having become king over the passions, thou wast shown to be an unbreakable pillar, a rampart for the Church, magnifying God Who is praised and exceedingly glorious.

Thou hast been shown to us as a new David, O all-glorious one, having brought down the aliens with the sling of the teaching and darts of doctrine, calling God praised and exceedingly glorious.

Thou didst stand radiantly at the tribunal of the tyrant, for Christ's sake, O father, and didst pour forth discourse as from a divine wellspring; for thou didst preach the veneration of icons, manifestly knowing that it passeth over to the Prototype.

Theotokion: In giving birth to the Creator of all, the praised and all-glorious God of our fathers, Who resteth on the throne of the cherubim, thou dost strangely remain Virgin, O all-hymned Virgin Mother who alone art all-hymned.

ODE VIII

Canon of the Feast

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

Thy disciples, O Master, having heard Thee borne witness by the Father, and unable to bear the sight of the splendor of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests, bless; ye people, exalt Him supremely for all ages!

Thou art the all-comely King of kings, the mighty Lord of all who rule in every place, the Blessed One Who dwellest in light unapproachable. And marveling at Thee, the disciples, Moses and Elijah cried out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The apostles, from among those on earth, and Elijah the Tishbite and Moses, from among the dead, stood before Thee, O Christ, as before the Master of heaven, the Lord of earth, the One Who hath dominion over the nethermost depths; and they chanted together: Ye people, exalt Him supremely for all ages!

When they followed Thee to the exalting of the divine life from the earth, Thy chosen apostles left behind on earth the griefs which give rise to despondency, O Thou Who lovest mankind. Wherefore, having received Thy divine manifestation according as they were worthy, they chanted: Ye people, exalt Him supremely for all ages!

Canon of the Saint

Irmos: The dew-bearing furnace presented an image of a supernatural wonder; for it did not consume the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb wherein it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

With noetic fire thou didst reduce to ashes the whole furnace of the tinder of heresy when thou didst call upon God; and like Elijah thou didst slaughter abominable priests with the sword of the Spirit. And now thou chantest in gladness: Let all creation bless the Lord and exalt Him supremely for all ages!

Thou wast shown to be full of divine grace and power, O thrice blessed one and, adorned with the comeliness of chastity, thou didst command an immutable piety. And standing therewith now before the Master, thou criest: Let creation bless the Lord and exalt Him supremely for all ages!

Thou lookest down from on high upon those who hymn thee, O sacred and divinely wise father, showing us the straight path by thy supplications, and shattering the arrogance of heresies, that, venerating the icon of Christ, the Theotokos and all the saints, we may chant and worship with boldness.

Theotokion: There is no blemish in thy beauty, O Virgin; for thou alone, O all-pure one, hast from of old been shown to be all-pure, illumining the world with rays of virginity and the light of purity. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

ODE IX

Canon of the Feast

Irmos: Every ear is stricken with awe on hearing of the ineffable condescension of God: how the Most High, of His own will, came down and took flesh upon Himself, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

That Thou mayest clearly show forth Thine ineffable second coming, that Thou mayest reveal Thyself as the Most High God, standing in the midst of gods, on Tabor Thou didst ineffably illumine the apostles, Moses and Elijah. Wherefore, all glorify Thee, O Christ.

Come and submit yourselves to Me, O ye peoples! And ascending the holy and super-celestial mountain, let us stand immaterially in the city of the living God, and noetically behold the immaterial Godhead of the Father and the Spirit which shineth forth in the only-begotten Son.

Thou hast drawn me to Thyself with love, O Savior, and hast transformed me by Thy divine desire; but burn up my sins with immaterial fire, and count me worthy to partake of Thy food, that, rejoicing in both, I may magnify Thy mighty works, O Good One.

Canon of the Saint

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

Thou didst find the reward for thy pangs, O God-bearing Emilian, being vouchsafed now to dwell in the mansions of heaven with the divine armies of the martyrs, in that thou art a godly hierarch, O all-glorious hieromartyr.

Thou wast shown to be adorned with discourse, wisdom and precepts, O excellent Emilian. Wherefore, Christ hath crowned thine honored head, O thou who art most rich. Him do thou now ever entreat in our behalf, we pray.

Throwing wide the portals of heaven, the Master received thy soul, O venerable Emilian, granting it rest in places of coolness, as one of the righteous. And now thou dost walk round about the throne of the King of all.

Theotokion: O thy miracles which pass understanding, O Theotokos, O only all-pure Mistress! For thou dost move to awe the armies of the angels and divers assemblies of men. Wherefore, we unceasingly magnify thee, O Theotokos.

Exapostilation of the feast:

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy manifest light the light of the Father and the light of the Spirit, Who guideth all creation with light.

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

On the Aposticha, these stichera, in Tone II:

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

Blessed is the joy which passeth understanding * of which the godly foremost of Thy disciples * were counted worthy * on Mount Tabor, O Lord.

Stichos: Thine are the heavens, and Thine is the earth.

Shining like the sun * on the mountain today, * before the Cross, * Christ showeth His disciples * a new sign of His divinity.

Stichos: Tabor and Hermon shall rejoice in Thy name.

Come, O ye mortals, * and let us diligently ascend * Mount Tabor, * to behold Christ * transfigured in glory.

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

The foremost of the apostles, beholding Thine unbearable splendor and Thine unapproachable divinity, O unoriginate Christ, were stricken with godly awe; and, covered with a radiant cloud, they heard the voice of the Father proclaiming the mystery of Thy becoming man; for Thou alone, even after Thine incarnation, art the only-begotten Son and Savior of the world.

AT LITURGY

On the Beatitudes, 6 troparia from Ode III of both canons, including the Irmos.

The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my soul hath been established in the Lord.

Having put on all of Adam and transformed the nature which of old had become dark, Thou didst illumine it with the transformation of Thine appearance and didst render it divine, O Christ.

Christ, Who of old guided Israel in the wilderness by the pillar of fire and the cloud, hath ineffably shone forth in light today on Mount Tabor.

We, the faithful, offer thee to Christ as a divinely wise intercessor who contended splendidly for His sake, venerated His image, observed the law of honorable preaching, and preserved the Faith from on high.

Thou wast shown to be the confirmation of martyrs, O right wondrous and divinely wise one, and didst set at nought the arrogance of the infamous, being manifest as the unshakable and immovable rampart of the Church and a divine mediator, steadfastly denouncing the mindless ones.

The most wicked one, having drained the poison of heresy to satiety, was denounced by thine instructive discourse; for darkness is dispelled by light and the weaving of the evil one's counsel is laid bare by the radiance of divine wisdom.

Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

Kontakion of the Saint, in Tone III:

Chanting, the Church, for which thou didst suffer, O Emilian, doth glorify thee who didst show thyself to be a mighty champion of the Trinity. Wherefore, we honor thy memory. Deliver thy servants from the invasion of the heathen.

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Instead of "It is truly meet...", we chant the Irmos of ODE IX of Canon I:

Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

THE 8th DAY OF MONTH OF AUGUST

COMMEMORATION OF THE TRANSLATION OF THE PRECIOUS & HEALING RELICS OF OUR VENERABLE FATHERS ZOSIMAS & SABBATIUS OF SOLOVKI AT LITTLE VESPER

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

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

O holy fathers, borne up to heaven, having received wings of evangelical boldness, ye have reached places far above the earth, and abiding there, O Zosimas and Sabbatius, ye enjoy ineffable good things.

Desiring the good things of heaven, ye spurned the pleasures of the world and, laying waste to yourselves with hunger and thirst, ye became lovers of everlasting sweetness, which ye have now truly found, O venerable fathers Zosimas and Sabbatius.

Having consciously rejected things below as fleeting, ye loved things above as ever-abiding, O blessed fathers Zosimas and Sabbatius; and ye dwell there, borne up by the virtues.

Ye trampled pleasures underfoot through abstinence, and with fountains of tears ye extinguished the flame of the passions; wherefore, having now inherited the land of the meek, ye dwell together with the venerable and the righteous, O holy fathers Zosimas and Sabbatius.

Glory ..., in Tone II:

Come, ye assembly of fasters, and let us bless today the truly blessed fathers; for they have been shown to be the adornment of ascetics, having been excellently adorned with the virtues. Wherefore, assembling with love, let us keep spiritual festival and cry unto them: O venerable fathers Zosimas and Sabbatius, as ye have boldness before Christ God, ask peace and remission for those who cherish your most honored memory with love.

Now & ever ..., in Tone VIII:

The cloud of the law, in which Moses and Elijah stood, received the radiant darkness of the transfiguration; and, vouchsafed all-radiant glory, they said unto God: "Thou art our God, the King of the ages!"

At the Aposticha, these stichera, in Tone II:

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

Ye have shown yourselves to be a habitation of the virtues and a receptacle of gifts, O venerable fathers Zosimas and Sabbatius.

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

O venerable Zosimas and Sabbatius, ye were vanquishers of the passions, oppressors of the flesh, restrainers of your tongues, and mortifiers of the pleasures.

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

Having drawn nigh unto God by your pure supplications, ye are possessed of the grace to dispel unclean spirits from men, O venerable fathers Zosimas and Sabbatius.

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

Rejoice, O Virgin who art full of grace, who hast given birth unto Christ, the Bestower of life, the Joy of the world, and hast removed the grief of our first mother!

Troparion of the saints, in Tone IV:

Your angelic life of fasting hath made you known to the whole world, O venerable fathers Zosimas and Sabbatius. With divers miracles, O God-bearers, illumine those who with faith call upon you and cherish your honored memory.

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

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

AT GREAT VESPERS

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

On "Lord, I have cried ...", 10 stichera: 4 of the feast, in Tone IV:

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

Come, O ye divinely wise, and let us be transformed with a goodly transformation today, piously and joyously being transfigured with Christ. And, borne up to the summit of the virtues, let us rejoice with yet greater exaltation; for the Savior of our souls, in being transfigured, hath in His loving-kindness made splendid the ugliness of man. (**Twice**)

O ye who love the sight of things which transcend comprehension, O ye who love obedience! Let us noetically look upon Christ, Who hath shone forth with divine radiance, and let us cry out with the voice of His Father, proclaiming Him the beloved Son Who strengthened human nature on Tabor and hath poured forth enlightenment for our souls.

Today, O Lord, Thou hast shone forth Thy divinity to Thine apostles, and to Moses and Elijah, in that Thou art the God of the law and of grace, delivering us now from the bonds of death. And with them we glorify Thy loving dispensation, O almighty Jesus, Savior of our souls.

And 3 of the venerable Zosimas, in Tone VIII:

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

O venerable father Zosimas, furnishing thy mind with wings to soar aloft to God with faith, thou didst spurn the unstable environment of the world, and, taking up thy cross, thou didst follow after Him Who seeth all things, by struggles of abstinence enslaving thy rebellious body to thy mind through the power of the divine spirit.

O divinely wise father Zosimas, from thy mother's womb thou didst draw nigh unto Christ, and didst cleave unto Him with thy whole mind; and thou didst offer the worthy fruits of thy struggles unto God Almighty, O venerable one, adorned with the flowers of the virtues. Wherefore, thou hast received the enjoyment of good things, O right wondrous one.

O venerable father, all-wise Zosimas, thou hast been shown to be healing for the infirm and the ability to walk for the lame; and to all who with faith have recourse to thy healing tomb and ask thy help and aid thou givest healing in abundance through thy supplications.

And 3 of the venerable Sabbatius, in Tone II:

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

When thou wast wounded with divine desire, then, considering all the beautiful things in this world to be as naught, thou didst follow after the Savior. Thou didst valiantly disdain transitory riches, and didst spurn fame and might as devoid of any worth. Pray thou, we beseech thee, that He save and enlighten our souls.

When thou didst enter upon the coenobitic life, O Sabbatius, then, utterly casting off thine own will, thou didst abide in obedience without complaint, and submitting thyself to all, thou didst labor, accepting vexation and abuse with joy. Wherefore, beholding thy good humility, O father, the Lord glorifieth thee.

When thou didst make thy monastic vows unto the Lord, then, vigilantly furnishing the eye of thy mind with wings to soar aloft to heaven, thou didst drown the noetic foe with thy tears; and having faultlessly rendered thy soul steadfast, that it might walk in the ways of the law of the Lord, thou didst acquire boldness before God. Wherefore, we entreat thee: Beseech Him to save and enlighten our souls.

Glory ..., in Tone I:

Today the all-radiant memorial of our venerable fathers Zosimas and Sabbatius hath arrived for us, and, assembling, we honor it as is meet, crying out in psalms, hymns and spiritual songs; and standing before their wondrous shrines, we say: Rejoice, repositories of inexhaustible treasures! Rejoice, ye who have an ever-flowing fountain within you! Rejoice, O shrines which we desire, which hold the healing relics of the most beloved fathers! Rejoice, ye who show forth their industrious flesh! Rejoice, sacred phials which fill us with sweet fragrance! O miraculous shrines, we who venerate you receive grace and glorify God, the Bestower of good things, Who glorifieth with rich gifts His servants who cry out to Him: O good Lord of all, glory to Thee!

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

He Who of old spake with Moses on Mount Sinai in images, saying: "I am He Who is", today, transfigured before His disciples on Mount Tabor, hath shown forth the pristine beauty of His countenance, having taken upon Himself human nature. And having set before them Moses and Elijah as witnesses to this grace, He made them partakers of gladness who, for the sake of the Cross, proclaim His glorious and saving resurrection.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest

that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litia, these stichera:

In Tone I: O venerable father Sabbatius, assembling with love for thy memorial before thy most precious and wonder-working shrine, and splendidly celebrating and chanting with voices of hymnody, we cry aloud: Pray thou to the Lord, that our souls find mercy.

Thy splendid memorial, O venerable father Zosimas, doth illumine our hearts; for gazing upon thy precious shrine, which is the healing of sufferings for those not easily cured, we glorify the Lord Who hath glorified thee and crowned thy labors and struggles with grace. And we who have earnestly taken up struggles and labors have by thy path come to know how to follow Christ God, Whom do thou beseech, that He save and enlighten our souls.

In Tone II: Standing before the miraculous tomb of our venerable father, O ye who love the feasts of the Church, let us cry out with voices of laudation, saying: How shall we bless thee, O Sabbatius, who when thou didst dwell on the earth didst surpass other men and in the highest art blessed, together with all who have pleased the Lord? Standing with them in the divine light, pray thou, we beseech thee, that we be delivered from the temptation of the evil one, and that our souls be saved.

After thy repose, O blessed Zosimas, thy shrine hath become our teacher; for in the miracles it poureth out it ever crieth: "Love ye the Lord, that ye may find eternal grace, and worship nothing save Him, that when He shall come, ye will find rest with His elect!" May we receive it through thy supplications.

In Tone IV: Assembling today, O brethren, let us spiritually honor the venerable fathers Zosimas and Sabbatius, who laid waste to their bodies through fasting, vanquished the passions by abstinence, purified their minds by the keeping of vigils, illumined their souls with prayers, received the riches of grace through poverty, inclined God to hearken to their entreaties through obedience, and became habitations of the all-holy Spirit through purity. And Christ, casting down the arrogance of the enemies for their sake, granteth us great mercy.

Glory ..., in Tone VIII:

We, the multitudes of monks, honor you as our instructors, O holy fathers; for through you have we truly come to know how to tread the straight path. Blessed are ye, for ye labored for Christ and denounced the power of the enemy. O conversers with the angels, who share the lot of the holy and the righteous, with them entreat the Lord, that our souls find mercy.

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

Moses the God-beholder and Elijah of the fiery chariot, who traversed the heavens without being consumed, beholding Thee, O Christ, in the cloud at Thy transfiguration, bore witness to Thee as the Creator and Fulfiller of the law and the prophets. With them vouchsafe Thine enlightenment also unto us, O Master, that we may hymn Thee forever.

At the Aposticha, these stichera, in Tone VIII:

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

Come, brethren, and let us receive the grace pouring forth from the tomb of the venerable father Sabbatius, for he struggled untiringly throughout this transitory life, and lived in the flesh like an incorporeal being; wherefore, he hath received gifts from Christ God, and asketh for us purification and great mercy.

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

No-one who approacheth thy healing tomb with faith is put to shame, O Zosimas our father; for he receiveth that which he requireth, the Lord glorifying thee, for thou wast a servant right pleasing to thy Master and didst keep His commandments. Wherefore, we honor thee and call thee blessed.

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

Thy tomb is an ever-flowing fountain of freely granted healing, O wonder-working father Sabbatius. O the great grace, O the power of a life-bearing mortal! Through his supplications, O Jesus our King, save Thou our souls, in that Thou alone art full of loving-kindness!

Glory ..., in Tone IV:

Rejoice openly, O honored Church of Christ, and hold splendid festival, for today the all-radiant and most festive commemoration of the translation of the precious relics of the venerable and divinely blessed fathers Zosimas and Sabbatius hath shone forth! For within thee thou hast brought an inexhaustible treasure, the all-honorable and most rich shrines of the relics of the venerable Zosimas and Sabbatius, which fill the faithful with sweet fragrance and gladden the senses of their souls and bodies, imparting healings and entreating from God great mercy, that He may be merciful unto us on the day of judgment.

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

David, the ancestor of God, foreseeing in the Spirit the coming unto men of Thine only-begotten Son in the flesh, summoneth creation from afar to gladness, and crieth out prophetically: "Tabor and Hermon shall rejoice in Thy name!" For, having ascended that mountain with Thy disciples, O Savior, Thou wast Transfigured, and didst cause the darkened nature of Adam to shine again, imparting to it the glory and splendor of Thy divinity. Wherefore, we cry unto Thee: O Lord, Creator of all things, glory be to Thee!

Troparion of the venerable ones, in Tone IV:

Your angelic life of fasting hath made you known to the whole world, O venerable fathers Zosimas and Sabbatius. With divers miracles, O God-bearers, illumine those who with faith call upon you and cherish your honored memory. Twice

And that of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

AT MATINS

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

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee. (Twice)

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

Your angelic life of fasting hath made you known to the whole world, O venerable fathers Zosimas and Sabbatius. With divers miracles, O God-bearers, illumine those who with faith call upon you and cherish your honored memory

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

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

Ye finished your life on earth in piety and were shown to be a pure dwelling-place for the Holy Spirit, enlightening those who with faith approach your precious relics, O blessed ones. Entreat the Master, Christ our God, that He illumine the souls of those who celebrate your most honored memory, O divinely wise Zosimas and Sabbatius.

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

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

Thou wast transfigured on Mount Tabor, O Jesus, and a radiant cloud, stretching forth like a shadow, covered the apostles with glory. Wherefore, they fell face down upon the ground, unable to bear the sight of the splendor of the unapproachable glory of Thy countenance, O unoriginate Savior. O Christ our God, Who then shone forth Thy light upon them, illumine Thou our souls!

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

With hymns let us honor the fasters of the Lord, who mortified all the assaults of the passions by abstinence and steadfast endurance, truly putting the adversary and all his pride utterly to shame.

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

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

Transfigured in the unapproachable glory of Thy divine light, O Christ, Thou didst illumine Thy godly disciples, John, Peter and James, and didst move them to awe by Thy divine grace. And they heard the voice of the Father bearing witness unto Thee as His beloved Son, and beheld the glory of Thy countenance, O Savior. O Word, Who desirest to save all men, enlighten Thou our souls!

Polyeleos, and magnification: We bless you, O venerable fathers Zosimas and Sabbatius, and we honor your holy memory, O instructors of monks and conversers with the angels.

Selected Psalm verses:

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

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

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

After the Polyeleos, this Sedalion, in Tone VIII:

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

When ye furnished your minds with wings to soar aloft to divine desire, O blessed ones, then did ye turn away from knowledge which draweth men down, and ye made your abode in the wilderness, on an island in the sea, where ye flourished like an all-comely cedar of virtue, uprooting the thorns of the passions; and therein ye planted the fruits of your labors. Wherefore, ye have reaped a harvest, riches in heaven which cannot be taken away. O venerable Zosimas and Sabbatius, entreat Christ God, that He grant remission of offenses unto those who honor your holy memory with love.

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

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

Moses and Elijah stood before Thee when Thou didst ascend the mountain with the disciples and shone forth in the glory of the Father; for the law and the prophets serve God; and the Father, declaring Christ's essential Sonship, called Him His Son. Him do we hymn with Thee and the Spirit.

Song of Ascents, the first antiphon:

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

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

Let every breath praise the Lord

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

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

After Psalm 50, this sticheron, in Tone VI:

O venerable fathers, having inclined your ear humbly to hear the Gospel of Christ, ye received the Master's summons to the mansions of heaven; and having followed Him faithfully, and accounted the beautiful things of this world as but dung, ye desired the beauties of Christ alone. Him do ye earnestly entreat, that He send down upon the world and the Churches oneness of mind, upon our land victory over its enemies, and upon our souls great mercy.

Canon of the feast, with 6 troparia, including the Irmos; and that of the venerable fathers, with 8 troparia.

ODE I

Canon of the Transfiguration, the composition of John the Monk, 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!

Moses of old, prophetically beholding the glory of the Lord upon the sea in the cloud and the pillar of fire, cried out: Let us chant unto our Deliverer and God!

His body shielded as by a stone, Moses the beholder of God, seeing Him Who is invisible in His divinity, cried aloud: Let us chant unto our Deliverer and God!

Of old Thou wast seen by Moses in darkness on the mount of the law; but now Thou art seen in the unapproachable light of the Godhead on Tabor.

Canon of the Venerable Fathers, 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.

Illumined by the light of the three-Sunned Godhead, O all-wise ones, ye were shown to be beacons shining everywhere; wherefore, pray ye that we also, who are benighted by the darkness of the passions, may be enlightened by the radiance of grace and receive salvation for our souls.

Illumined by the light of divine grace, O all-blessed Zosimas and Sabbatius, illumine those who celebrate your radiant memory with faith, and deliver them from the darkness of sin by your supplications, O venerable ones.

Ye became temples of the Holy Spirit, O allwise ones; ye turned all the desire of your spirit toward Him, and have therefore inherited the land of the meek. Still ye the tempest of our passion-plagued souls, O venerable ones, that in divine tranquility we may hymn your struggles.

Theotokion: I am assailed by the attacks of cruel passions, O Maiden, and am drowning under the assaults of my sins. To thy calm and untroubled haven alone do I flee, O most hymned one. Take pity and save me, O Ever-virgin!

ODE III

Canon of the Transfiguration

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

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favored one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone lovest mankind.

Though God the Word, Thou becamest wholly of earth, uniting humanity to Thy whole divinity in Thy hypostasis, which Moses and Elijah beheld on Mount Tabor in two natures.

Canon of the Venerable Fathers

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

Adorned with the height of humility, O venerable Zosimas and Sabbatius, ye therefore directed all your desire toward your Master and armed yourselves against the raging advances of the enemy with your excellent works, fasts and prayers.

Mortifying the uprisings of your flesh with mighty asceticism, O venerable ones, ye became the habitation of the Master. Him do ye beseech, O all-blessed ones, that those who have recourse to you with faith may be delivered from tribulations and the tyranny of the passions.

Empowered by God, your relics pour forth countless healings, O venerable Zosimas and Sabbatius: they dispel from men bodily sicknesses and heal the passions of their souls, through your struggles, O most honored ones.

Theotokion: The tempest of sin and the riot of unseemly thoughts vex me; but have pity, O most immaculate one, and as thou art merciful extend unto me a helping hand, that saved, I may magnify thee.

Kontakion of the Transfiguration in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could bear it, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Ikos: Arise, ye slothful thoughts of my soul, which have ever been dragged down to the earth! Be ye borne up and rise up to the summit of divine ascent! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that with them we may behold the glory of our God, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father.

Sessional hymn of the saints, in Tone IV:

By abstinence ye traversed the sea of life safely, and, rejoicing, reached the noetic harbor of dispassion, O venerable fathers Zosimas and Sabbatius, divinely wise and all-blessed. Entreat Christ God, that our souls be saved.

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

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

The effulgence of Thy divine glory didst Thou show to Thy disciples, as far as they could bear it, O Word of God, when Thou wast transfigured on Mount Tabor. And with them we, who hymn Thee, have also been enlightened, O only immutable and immortal Lord; for with faith we cry out unto Thee: Glory to Thy kingdom, O Christ!

ODE IV

Canon of the Transfiguration

Irmos: From Thy flesh rays of divinity issued forth upon the prophets and apostles. Wherefore, their leaders cried aloud, saying: **Glory to Thy power, O Lord!**

O Master Who preserved intact the bush which had been touched by fire, Thou didst show Thy divinely radiant flesh unto Moses, who chanted: **Glory to Thy power, O Lord!**

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. **Glory to Thy power, O Lord!**

When Thou didst reveal Thyself to Moses, Elijah and the apostles, O Master, Thou wast seen to be an immaterial fire which consumeth not the matter of the body, One being in two essences, in two perfect natures.

Canon of the Venerable Fathers

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!**

Purifying yourselves in mind and soul, O venerable ones, ye utterly cast away from yourselves soul-destroying deception; and, directing your senses unto untroubled serenity, O all-wise ones, ye made your abode on an island in the sea, chanting: **Glory to Thy power, O Lord!**

Acquiring the mind of the saints by studying the laws of the New and Old Testaments, O venerable Zosimas and Sabbatius, like wise bees ye gathered in all the virtues and became excellent receptacles for the Holy Spirit, O allwise ones, chanting: Glory to Thy power, O Lord!

Resplendent with all manner of miracles and illumined by divine grace, O venerable ones, ye have been recognized by all as an inexhaustible treasury of healings. And ye dispel the darkness of the passions and cast down the hordes of the enemy, chanting: Glory to Thy power, O Lord!

Theotokion: Shining forth from thy pure womb, O Maiden, the divine Sun hath illumined those who are in the darkness of polytheism, and He hath cast His radiance upon those who sit in the shadow of death, O Mistress. Hymning Him, we cry: Glory to Thy power, O Lord!

ODE V

Canon of the Transfiguration

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

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned man according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

United without confusion, on Mount Tabor Thou didst show us the burning ember of divinity, which burneth up sins and enlighteneth souls; and Thou didst strike Moses, Elijah and the foremost apostles with awe.

Canon of the Venerable Fathers

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, a King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

Preferring the narrow path to that which is broad, O venerable ones, rejoicing, ye endured all manner of privations on your island in the sea, purifying your souls according to divine precepts, and ever gazing upon the ineffable beauty of God, O all-blessed ones.

O venerable ones, ye were guileless, meek and merciful; wherefore, having received grace and mercy from God on high, ye mercifully illumine us who honor your holy memory with love.

Like the great sun ye shine upon us in the magnitude of your struggles, O venerable Zosimas and Sabbatius, illumining the ends of the earth and enlightening all with the light of divine knowledge; wherefore, we beseech you: Illumine our understanding, O all-blessed fathers.

Theotokion: Our life hath vanished in pain because of the multitude of those who rise up against us, and we have become bemired in the pit of our countless offenses. Save us, O Mistress, and, as thou art merciful, lead us up, O most immaculate one, for thee do we, thy servants, have as our only invincible intercessor.

ODE VI

Canon of the Transfiguration

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

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, which is beyond compare, shone forth on Mount Tabor.

"The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!" cried Moses on Tabor, beholding Thy divinity.

The pillar of fire and the cloud most manifestly prefigured the transfigured Christ and the grace of the Spirit which overshadowed Him on Tabor.

Canon of the Venerable Fathers

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

Loving Christ as the Gospels direct, O venerable ones, ye forsook the world, and, passing over to trackless and barren islands, ye cleaved unto your Master alone. Having received rewards from Him for your labors, and manifestly sharing in life everlasting, pray ye for those who hymn you.

Having adorned yourselves with divinely wise thoughts, O venerable ones, and accounted all the deceptive things on earth as but dung, ye passed over into blessedness which ageeth not, ever dancing before God in light with the choirs of the incorporeal hosts, O all-blessed ones.

Working strange and all-glorious miracles for God, O venerable ones, when ye are called upon ye quickly respond, delivering from misfortunes all who sail the seas and those who suffer greatly. And responding mercifully, save us also, who are cruelly beset and surrounded by perils, O all-blessed ones.

Theotokion: The heavy burden of sin which weigheth down upon me do thou lighten, a all-pure one; for thou art the all-glorious intercessor for sins, having given birth to the Deliverer and Savior of those on earth.

Kontakion of the venerable fathers, in Tone II:

Wounded by the love of Christ, O venerable ones, taking up His Cross ye bore it. And arming yourselves divinely against the invisible foe, bearing unceasing prayer in your hands as a spear, ye mightily vanquished the hordes of the demons. And having received the grace of the Lord to heal the infirmities of the souls and bodies of those who have recourse unto the shrines of your precious relics, ye emit rays of miracles everywhere. Wherefore, we cry out to you: Rejoice, O venerable fathers Zosimas and Sabbatius, adornment of monks!

Ikos: **W**ho is able to recount your miracles, O venerable fathers Zosimas and Sabbatius? Wherefore, honoring your most laudable and most honored memory with joy and love divine, we offer you this meager hymnody: Rejoice, ye who were full of the beauty of Christ and received from Him all-splendid and abundant reward! The island in the sea received your bodies, but heaven itself hath received your souls, where Christ, the King and God of all, hath awarded you honors for your labors, O all-praised ones. Wherefore, we beseech you: Mercifully visit and unceasingly pray for us all, O venerable fathers Zosimas and Sabbatius, adornment of monks!

ODE VII

Canon of the Transfiguration

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

Now have invisible things become visible to the apostles: the Divinity which shone forth in the flesh on Mount Tabor upon those who cry: Blessed art Thou forever, O Lord God!

The apostles were moved to awe by fear on Mount Tabor, marveling at the majesty of the kingdom of God, and crying out: Blessed art Thou forever, O Lord God!

Now have things never before heard become audible; for the Son, Who was born of the Virgin without father, is borne witness gloriously by the voice of the Father, in that He is God and man, the same forever.

Being from the beginning the beloved Son by nature, Thou wast not such through adoption by the Most High, and Thou hast approached us without changing. Blessed art Thou forever, O Lord God!

Canon of the Venerable Fathers

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

With purity of mind ye showed vigilance in prayer, might in asceticism, and unflagging endurance amid temptations, O venerable ones; and having turned away from earthly things as is meet, ye have found heavenly delight, chanting: Blessed is the God of our fathers!

O venerable ones, ye offered your life unto the Master as spiritual fruit and an unblemished sacrifice; for ye lived wholly in abstinence. And receiving from Him the rewards for your labors, in that He is the Judge of the contest, ye work all-glorious miracles, chanting: Blessed is the God of our fathers!

In that ye have great boldness before God, O venerable ones, guide those who are shaken by the passions and drowning in the tempest of sin; and ever preserve those who piously honor you, O all-wise ones, that we may chant: Blessed is the God of our fathers!

Theotokion: Deliver us from perils and tribulations, from divers griefs, from foreign invasion and civil strife, O most hymned Mistress, that we may glorify thee and cry aloud to thy Son: Blessed is the God of our fathers!

ODE VIII

Canon of the Transfiguration

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

Thy disciples, O Master, having heard Thee borne witness to by the Father, and unable to bear the sight of the splendor of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests, bless; ye people, exalt Him supremely for all ages!

Thou art the all-comely King of kings, the mighty Lord of all, Who ruleth in every place, the Blessed One Who dwelleth in light unapproachable. And marveling at Thee, the disciples, Moses and Elijah cried out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The apostles, from among those on earth, and Elijah the Tishbite and Moses, from among the dead, stood before Thee, O Christ, as before the Master of heaven, the Lord of earth, the One Who hath dominion over the nethermost depths; and they chanted together: Ye people, exalt Him supremely for all ages!

When they followed Thee to the exalting of the divine life from the earth, Thy chosen apostles left behind on earth the griefs which give rise to despondency, O Thou Who lovest mankind. Wherefore, having received Thy divine manifestation according as they were worthy, they chanted: Ye people, exalt Him supremely for all ages!

Canon of the Venerable Fathers

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldeans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

Ye have made your abode in the mansions of life, O venerable ones, delighting in good things not subject to corruption and being filled with the radiance of the threefold Sun. By your fervent intercession save from all evils us who call upon you, and who chant: Bless the Lord, all ye works of the Lord!

Ask remission of offenses, deliverance from the passions and the effulgence of divine light for us who with love honor you and celebrate your honored festival, O Zosimas and Sabbatius who were pleasing unto Christ, that we may chant: Bless the Lord, all ye works of the Lord!

Triadicon: O all-unoriginate Essence and threefold Unity-Father, Son and all-holy Spirit-accept thy venerable favorites as advocates for us, and grant us forgiveness of transgressions, amendment of life and deliverance from evils; and free us, that in peace we may hymn Thy might, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: As she who alone gave birth to Christ God in a seedless birthgiving, O pure and unwedded Mother and Mistress, render Him merciful, that He save from the violence and tyranny of the enemy His servants, who cry out to Christ thy Son: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Transfiguration

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore we, the faithful, magnify the all-pure Theotokos.

That Thou mayest clearly show forth Thine ineffable second coming, that Thou mayest reveal Thyself as the Most High God, standing in the midst of gods, on Tabor Thou didst ineffably illumine the apostles, Moses and Elijah. Wherefore, all glorify Thee, O Christ.

Come and submit yourselves to Me, O ye peoples! And ascending the holy and super-celestial mountain, let us stand immaterially in the city of the living God, and noetically behold the immaterial Godhead of the Father and the Spirit which shineth forth in the only-begotten Son.

Thou hast drawn me to Thyself with love, O Savior, and hast transformed me by Thy divine desire; but burn up my sins with immaterial fire, and count me worthy to partake of Thy food, that, rejoicing in both, I may magnify Thy mighty works, O Good One.

Canon of the Venerable Ones

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.

○ venerable Zosimas and Sabbatius, directing your thoughts aloft to God, ye abandoned the earthly and have received what is heavenly as the reward for your labors and untiring asceticism, God the Savior greatly glorifying you. Wherefore, we honor you, O all-blessed ones.

○ venerable ones, ye have received the good things and heavenly glory which God hath vouchsafed you. As ye stand continually in His presence, pray ye, we beseech you, and be not separated from us who with love honor your struggles, O most honored ones.

○ godly, divinely wise and sacred Zosimas and Sabbatius! Ask ye that God send down peace upon the world, unity upon the Churches, and consolation and salvation upon all the sorrowful, O all-blessed ones.

Theotokion: Have pity on me, O Christ my Savior! Have pity, through the supplications of her who gave birth unto Thee, and of all Thy saints. And when Thou shalt sit to judge my works, overlook mine iniquities and my sins, for Thou alone art sinless.

Exapostilarion:

Having turned away from passionate attachment to the world as from defilement, and mortified your flesh with hunger, O blessed ones, with the angels ye have been enriched with heavenly glory; wherefore, pray ye unceasingly for us to Christ God, O venerable Zosimas and Sabbatius.

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

○ Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy manifest light the light of the Father and the light of the Spirit, Who guideth all creation with light.

On the Praises, 4 stichera, in Tone VIII:

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

With divine grace as thy teacher, guiding thee chastely to divine desire, thou didst turn away from the tumult of the world; and making thyself wise through painful labors, thou didst make that which is base subject to that which is higher. O venerable Zosimas, pray that we be saved.

○ venerable father Sabbatius, for the love of Christ thou didst spurn all that is on earth; and making thine abode in the wilderness, thou didst mortify thy thoughts of carnal lust and illumine thy life with ascetic labors. Wherefore, Christ hath enriched thee with the gift of miracles. Be thou mindful of us who honor thy memory, O right wondrous one.

Thou didst acquire the virtues, O venerable Zosimas, and thinking to draw nigh unto God thereby, thou didst hasten to Him; and thou dost ever mediate for us, that we may pass through this life in peace and come to share in the joy of the saints.

Come, all ye who desire healing, and, in nowise doubting, draw forth the wine which maketh glad men's souls; for the most precious cup of our all-blessed father Sabbatius is full, and poureth forth health of soul and body upon all who approach with faith.

Glory ..., in Tone VII:

We honor you as the instructors of a multitude of monks, O most honored fathers; for through you have we truly learned how to tread the straight path. Blessed are ye who have been strengthened by Christ, for ye have cast down the power of the enemy, and have been shown to be conversers with the angels and companions of the saints. With them, O venerable ones, entreat the Lord, that our souls find mercy.

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

The foremost of the apostles, beholding Thine unbearable splendor and Thine unapproachable divinity, O unoriginate Christ, were stricken with godly awe; and, covered with a radiant cloud, they heard the voice of the Father proclaiming the mystery of Thy becoming man; for Thou alone, even after Thine incarnation, art the only-begotten Son and Savior of the world.

Great Doxology. Troparia. Litanies. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon of the feast, and 4 from Ode VI of the canon of the saints.

O Master Who preserved intact the bush which had been touched by fire, Thou didst show Thy divinely radiant flesh unto Moses, who chanted: Glory to Thy power, O Lord! (Twice)

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord!

When Thou didst reveal Thyself to Moses, Elijah and the apostles, O Master, Thou wast seen to be an immaterial fire which consumeth not the matter of the body, One being in two essences, in two perfect natures.

Loving Christ as the Gospels direct, O venerable ones, ye forsook the world, and, passing over to trackless and barren islands, ye cleaved unto your Master alone. Having received rewards from Him for your labors, and manifestly sharing in life everlasting, pray ye for those who hymn you.

Having adorned yourselves with divinely wise thoughts, O venerable ones, and accounted all the deceptive things on earth as but dung, ye passed over into blessedness which ageeth not, ever dancing before God in light with the choirs of the incorporeal hosts, O all-blessed ones.

Working strange and all-glorious miracles for God, O venerable ones, when ye are called upon ye quickly respond, delivering from misfortunes all who sail the seas and those who suffer greatly. And responding mercifully, save us also, who are cruelly beset and surrounded by perils, O all-blessed ones.

Theotokion: **T**he heavy burden of sin which weigheth down upon me do thou lighten, a all-pure one; for thou art the all-glorious intercessor for sins, having given birth to the Deliverer and Savior of those on earth.

Troparion of the saints, in Tone IV:

Your angelic life of fasting hath made you known to the whole world, O venerable fathers Zosimas and Sabbatius. With divers miracles, O God-bearers, illumine those who with faith call upon you and cherish your honored memory.

Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

Kontakion of the Transfiguration in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could bear it, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Kontakion of the venerable fathers, in Tone II:

Wounded by the love of Christ, O venerable ones, taking up His Cross ye bore it. And arming yourselves divinely against the invisible foe, bearing unceasing prayer in your hands as a spear, ye mightily vanquished the hordes of the demons. And having received the grace of the Lord to heal the infirmities of the souls and bodies of those who have recourse unto the shrines of your precious relics, ye emit rays of miracles everywhere. Wherefore, we cry out to you: Rejoice, O venerable fathers Zosimas and Sabbatius, adornment of monks!

Prokimenon of the feast, in Tone IV: How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

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

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

EPISTLE TO THE GALATIANS, § 213 (5:22-6:2)

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

Alleluia of the feast, in Tone VIII: Thine are the heavens, and Thine is the earth.

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

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 (6:17-23)

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the

seacoast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."

Communion Verse of the feast: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice all the day long.

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

THE 9th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION OF OUR LORD
COMMEMORATION OF THE HOLY APOSTLE MATTHIAS
AT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 3 for the feast, in Tone II:

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

Come, and with faith let us celebrate together the all-radiant and divine transfiguration of Christ, and, transformed by a goodly transformation, let us spiritually mount to the lofty summit of the virtues with the disciples of Christ, that, taught with them the revelation of awesome mysteries, we may glorify the Savior and Lord.

Rejoice piously and be glad, O honored Church of the faithful, celebrating now this honored and most radiant feast; for the Master of all, Who is now transfigured, doth manifestly illumine with the brilliance of ineffable splendor the disfigurement of man, radiantly emitting an effulgence which surpasseth the brightness of the sun.

The God and Creator of all, assuming the guise of a servant in the ineffable richness of His lovingkindness, now saveth man from the ancient darkness, His face shining, disclosing the effulgence of the Godhead in His flesh; wherefore, filled with awe and fear, the disciples worshiped the Master of all, falling prostrate.

And 5 stichera of the apostle, in Tone I:

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

O Apostle Matthias, * thou didst complete the divine choir * from whence Judas had fallen, * and with the divine brilliance of thy wise discourses * thou hast driven away the gloom of the madness of idolatry * with the grace of God. * Make thou supplication now, * that He grant unto our souls * peace and great mercy. (Twice)

O blessed Matthias, * thou didst traverse the noetic Eden * like a river flooded * with divine waters; * and thou hast given the earth mystic waters to drink and hast shown it to be fertile; * wherefore, pray thou, * that God grant unto our souls * peace and great mercy. (Twice)

O divinely inspired Matthias, * with the lightning-flashes of thy teachings * thou didst hallow the circuit of the world, * illumining all, * guiding all to the knowledge of God, * making those who slept before * in the darkness of vanity * and the gloom of all ungodliness * to be receptacles of the light.

Glory ..., in Tone VI:

Grace was poured forth in thy lips, O glorious Apostle Matthias, and thou wast a beacon of the Church of Christ, teaching the reason endowed sheep to believe in the consubstantial Trinity, in the one Godhead.

Now & ever ..., in Tone II:

Sanctifying the whole world with Thy light, Thou wast transfigured on a lofty mountain, O Good One, showing Thy power to Thy disciples, that Thou mightest deliver the world from transgression. Wherefore, we cry out to Thee: O compassionate Lord, save Thou our souls!

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE ACTS OF THE APOSTLES [ACTS 1: 15-26]

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Haceldama, that is to say the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

A READING FROM THE GENERAL EPISTLE OF ST. JOHN [I JN 3: 21-4: 6]

Beloved: if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one

another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

A READING FROM THE GENERAL EPISTLE OF ST. JOHN [I JN 4: 11-16]

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

At the Aposticha, these stichera, in Tone VI:

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

Taking the form of the first man Adam, O Christ, in Thy lovingkindness, Thou didst reveal Thyself as the second Adam, and wast transfigured on Mount Tabor, disclosing Thy divinity, O my Savior.

Stichos: Thine are the heavens, and Thine is the earth.

Beholding Thy transfiguration on the holy mountain, O Christ, the foremost representatives of grace and the law were amazed; and with them we worship Thee and the Father and the divine Spirit.

Stichos: Tabor and Hermon shall rejoice in Thy name.

Creation is manifestly enlightened by Thy transfiguration, O Christ, which, as God, Thou didst show on Tabor to the divine apostles, and to Moses and Elijah, ineffably shining more brightly than the sun.

Glory ..., in Tone II:

Full of divine zeal, O right wondrous Apostle Matthias, with zeal thou wast zealous for God Almighty, Who hath shown thee to be full of divine miracles; for, possessing strange zeal, thou didst acquire integrity through thine actions. Wherefore, dwelling with the heavenly choirs in the highest, pray thou to the Word, Christ our God, O beholder of God, that He grant us great mercy.

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

O Christ God Who wast transfigured on Mount Tabor, showing the glory of Thy divinity to Thy disciples, illumine us all with the light of the knowledge of Thee, and guide us on the path of Thy commandments, as Thou alone art good and lovest mankind.

Troparion of the apostle, in Tone III:

O holy Apostle Matthias, entreat the merciful God, that He grant to our souls remission of transgressions.

Glory ..., Now & ever ..., troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

AT MATINS

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

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee. (Twice)

Glory ..., that of the apostle;

O holy Apostle Matthias, entreat the merciful God, that He grant to our souls remission of transgressions.

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

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

He who is glorious among the apostles pursued the nations and taught the ends of the earth to worship Thee, O Christ God, with the Father and the Spirit. For his sake establish Thy Church and send Thy blessing upon the faithful, O only Merciful One Who lovest mankind. (Twice)

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

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

Revealing the human form of Thy second and awesome coming with Thy glory, O Savior, Thou wast transfigured on Mount Tabor. Elijah and Moses conversed with Thee, and Thy three disciples were summoned to behold Thy glory, O Master, and marveled at Thy radiance. O Thou Who then shone forth Thy light upon them, illumine our souls!

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

As the Sun of righteousness, Christ emitted thee like a ray of light, to illumine the whole world, O glorious Apostle Matthias; and in thy supplications thou art luminous and dost enlighten with the never-waning light of God all who celebrate thy holy memory with faith. (Twice)

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

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

Moses and Elijah stood before Thee when Thou didst ascend the mountain with the disciples and shone forth in the glory of the Father; for the law and the prophets serve God; and the Father, declaring Christ's essential Sonship, called Him His Son. Him do we hymn with Thee and the Spirit.

After the Polyeleos, this magnification: We magnify thee, O Matthias, apostle of Christ, and we honor thy 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 ...":

Casting down the pride of idolatry and desiring the sufferings of the Savior, O all-blessed Apostle Matthias, thou wast revealed to the world by heaven, pouring forth miracles upon all, and becamest a teacher for the nations. Wherefore, we honor thy memory as is meet, glorifying thee in hymns and faithfully magnifying thee, O divinely eloquent one who art most rich. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

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

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

Thou wast transfigured upon the mountain, a God, in the midst of the all-wise Elijah and Moses, with James, Simon and John. And Peter, there present, said to Thee: "It would be good to make here three tabernacles: one for Moses, one for Elijah and one for Thee, Christ the Master." O Thou Who then didst shine Thy light upon them, enlighten our souls.

Hymn 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 ST. 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 VI:

Grace hath been poured forth in thy lips, O glorious Apostle Matthias, and thou wast a luminary of the Church of Christ, teaching the reason-endowed sheep to believe on the consubstantial Trinity, in the one Godhead.

ODE I

Canon of the feast, with 6 troparia, including the Irmos, the composition of Cosmas of Maiuma, in Tone IV:

Irmos: **The choirs of Israel, having fled with dryshod feet across the Red Sea and its watery deep, seeing the mounted captains of the enemy drowned therein, chanted with gladness: Let us sing un to our God, for He hath been glorified!**

Speaking words of life and giving instruction concerning that which is divine, Christ said to his friends: "Recognize the Father in Me, for I emit unapproachable light, unto the joy of those who chant: Let us sing unto our God, for He hath been glorified!"

"Ye will be invested with the power of tongues, O My friends and disciples, and will be marvelous in the richness thereof, for ye will be filled with glory. For I shall reveal Myself to be brighter than the sun, illumining those who chant in joy: Let us sing unto our God, for He hath been glorified! "

Shining forth today with divine radiance on Mount Tabor, as He promised, Christ hath laid bare His countenance to His disciples. And, full of light-bearing and divine splendor, they chanted in joy: Let us sing unto our God, for He hath been glorified!

Canon of the apostle, with 8 troparia, the acrostic whereof is: "With hymns do I hymn thee, O Matthias, friend of Christ";

The composition of Theophanes, in Tone VIII:

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

O Matthias, bestow thou a beam of salvation from heaven upon me who now hymn thy radiant festival with hymns, I pray.

Thou hast been shown to be a great sun of the great Light, O right wondrous one; for thou hast conversed directly with God Who is with us, O apostle.

Submitting to the laws of the Master, O blessed one, with the net of thy tongue thou didst draw forth the ends of the earth from the abyss of ignorance.

Theotokion: In His goodness, the all-divine Word saveth all of me, for He desired to become incarnate of thy womb, O pure Mother of God.

Katavasia: The choirs of Israel, having fled with dryshod feet across the Red Sea and its watery deep, seeing the mounted captains of the enemy drowned therein, chanted with gladness: Let us sing unto our God, for He hath been glorified!

ODE III

Canon of the feast

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my soul hath been established in the Lord.

Having put on all of Adam and transformed the nature which of old had become dark, Thou didst illumine it with the transformation of Thine appearance and didst render it divine, O Christ.

Christ, Who of old guided Israel in the wilderness by the pillar of fire and the cloud, hath ineffably shone forth in light today on Mount Tabor.

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.

Strengthened by the hand of the Author of life, O wise one, thou wast able to snatch away the spoils of the mighty one and enslave him by grace.

Loving the Teacher and serving Him industriously, O right wondrous one, thou savest men from deception.

The all-accomplishing Spirit chose thee, O divinely eloquent one, to fill the twelfth place in the holy choir of the disciples.

Theotokion: Possessing thine aid, O pure one, I fear not the assaults of wicked enemies; for having thee as an intercessor, I vanquish the hordes thereof.

Katavasia: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my soul hath been established in the Lord.

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Ikos: Arise, ye slothful thoughts of my soul, which have ever been dragged down to the earth! Be ye borne up and rise aloft to the summit of divine ascent! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that we may see the glory of our God with them, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father.

Sedalion of the apostle, in Tone VIII:

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

With the lightning-flashes of thy divine words thou didst consume the deception of the wicked one and didst enlighten the faithful to hymn the coming in the flesh of Him Who hath dominion over all things; and thou didst emulate His divine sufferings. Wherefore, assembling, we celebrate in gladness thy holy memory and cry out to thee together: O Apostle Matthias, entreat Christ God, that He grant remission of offenses unto those who honor thy holy memory with love. (Twice)

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

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

The lightning hidden under the flesh of Thy nature and divine majesty, O Christ our Benefactor, didst thou show forth upon the holy mountain, shining upon the disciples who were with Thee. And when they perceived Thine unbearable glory, they cried out: "Holy art Thou, for, though Thou art unapproachable, Thou art visible to the world in the flesh, O Thou Who alone lovest mankind!"

ODE IV

Canon of the Feast

Irmos: I have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mayest save from deception those who cry: Glory to Thy power, O Lord!

Forming the law in writing on Sinai, O Christ God, Thou wast manifest, borne in the cloud, the fire, the darkness and the whirlwind. Glory to Thy power, O Lord!

That Thou mayest confirm Thy glorious dispensation, O Christ God, in that Thou hast existed from before the beginning of time, Thou didst shine forth ineffably on Tabor, likewise setting Thine ascent in a cloud.

Those who conversed with Thee as servants stood before Thee, O Master Christ; and Thou didst converse with them in the vapor of fire and darkness, and the moist whistling wind. Glory to Thy power, O Lord!

Moses, Who of old foresaw Thee in the fire and the bush, and Elijah, who was taken up in the chariot of fire, arriving on Tabor proclaimed Thy glory, for the sake of Thy Cross, O Christ.

Canon of the Apostle

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

Proclaiming the one Essence of the Godhead, the one Monarchy and Dominion, O all-blessed one, thou didst pursue the flock of the nations.

The Lord brought thee to the sea of life, O all-wise one, like a horse roiling the bitter waters of polytheism.

With divine discourse thou didst renew stony hearts, O glorious one, sowing piety and a knowledge of the Truth.

Theotokion: O vessel of virginity and habitation of the infinite Being, illumine my soul, which hath been darkened by many passions.

Katavasia: I have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mayest save from deception those who cry: Glory to Thy power, O Lord!

ODE V

Canon of the Feast

Irmos: O Christ, Who separated the primal light from light, that Thy works may hymn Thee, the Creator, in light: direct Thou our paths in Thy light.

The mountains inclined themselves before Thy face; for Thou wast well pleased to accept, in Thine earthly form, the light and heavenly rays which the sun came and laid at Thy feet.

Moses and Elijah cried to the disciples who were being instructed on holy Mount Tabor: "Behold, Christ the Savior is the God Whom we proclaimed of old!"

The immutable nature, having mingled itself with human nature, shone forth ineffably, abundantly disclosing to the apostles the light of the immaterial Godhead.

When the disciples beheld Thee, the ever-existent Effulgence, shining in the glory of the Father, O Christ, they cried out to Thee: "Direct Thou our paths in Thy light!"

Canon of the Apostle

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 true Vine put thee forth as a most fertile branch producing the grapes which exude the wine of salvation; and drinking thereof, O blessed one, we who are held fast by ignorance have cast off the drunkenness of deception.

Thou wast shown to fulfill the choir of the twelve disciples from which the betrayer had cast himself, finding bitter strangulation, having lifted his heel against Christ, O wondrous Matthias, proclaimer of the mysteries.

Thou wast cast into the world as divine salt, O blessed and all-praised Apostle Matthias, cleansing away the corruption of falsehood with sweet doctrines, driving away sickness and healing wounds of body and soul.

Theotokion: **B**y thine all-pure birthgiving, O Virgin Bride of God, Adam shed the ugly garments of ancient mortality and clothed himself in a holy robe of truth which was in nowise polluted by the passions.

Katavasia: **O** Christ, Who separated the primal light from light, that Thy works may hymn Thee, the Creator, in light: direct Thou our paths in Thy light.

ODE VI

Canon of the Feast

Irmos: **W**hen I was troubled, I cried unto the Lord, and the God of my salvation hearkened unto me.

Shining forth the light which is far brighter than the sun, the Savior illumined us on Tabor.

Having ascended Mount Tabor, O Christ, Thou wast transfigured; and having cast falsehood utterly into darkness, Thou hast illumined us.

Recognizing Thee as God on Tabor, O Christ, the glorious apostles, marveling, bowed down their knees.

Canon of the Apostle

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 becamest a god by adoption, deified by divine union, receiving pristine rays of light from God, and thou hast illumined the faith and cleansed the earth of the darkness of idolatry. (Twice)

Lo! every prophecy of the sacred prophets is contained in thee, the disciple; for thou wast an eye-witness, emulator and apostle of Him Whom thou didst proclaim of old, O Matthias, servant of God.

Theotokion: O Virgin, we, the faithful, call thee the noetic sanctuary, the untouchable mercy-seat, the golden lamp-stand, the spiritual table bearing the Bread of life.

Kontakion of the apostle, in Tone IV:

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

Thy luminous sound which hath gone forth like the sun into all the earth doth enlighten the Church of the nations with grace, O wondrous Apostle Matthias.

Ikos: Grant me a stream of discourse, O Lord Who created the nature of water; strengthen my heart, O Compassionate One Who established the earth by Thy word; and enlighten my thoughts, O Thou Who clothest Thyself in light as with a garment, that I may say and chant fitting things worthily to honor Thine Apostle Matthias, O greatly Merciful One.

Katavasia: When I was troubled, I cried unto the Lord, and the God of my salvation hearkened unto me.

ODE VII

Canon of the Feast

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying out in hymnody: O God of our fathers, blessed art Thou!

Illumined by the light of unapproachable glory on Mount Tabor, the apostles cried out to Christ: "O God of our fathers, blessed art Thou!"

Enraptured by the effulgence of the divine voice, the dew-bearing cloud and the radiance, O Christ, the apostles chanted: "O God of our fathers, blessed art Thou!"

When he beheld Thee in unapproachable light on Mount Tabor, O Christ, Peter cried out: "O God of our fathers, blessed art Thou!"

Present with thee, the Author of life, when Thou didst cause the light of Thy countenance to shine forth, the sons of Zebedee cried out: "O God of our fathers, blessed art Thou!"

Canon of the Apostle

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

With the flood of thy divine wisdom thou didst dry up the torrent of falsehood, O glorious one, and with a torrent of sustenance hast given drink to those who cry with faith: Blessed art Thou, O God!

By the power of God Almighty thou didst set at nought the wiles of the enemy before the face of thine advance, O apostle, and the mountains and hills of ungodliness were broken down.

Theotokion: Behold the Virgin of whom the great Isaiah said in the Spirit, that she would conceive in her womb and give birth unto the God to Whom we chant: O Lord God, blessed art Thou!

Katavasia: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying out in hymnody: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the Feast

Irmos: The children in Babylon, aflame with zeal, manfully trampled upon the threat of the tyrant and the flame, and, cast into the midst of the fire, bedewed they sang: Bless the Lord, all ye works of the Lord!

Christ Who upholdeth all things by His hand, hath with His all-pure feet ascended Mount Tabor, whereon His face shone with radiance brighter than the beams of the sun, and showed forth those highest among the law and grace, who chanted: Bless the Lord, all ye works of the Lord!

He Who ineffably manifested Himself on Mount Tabor with unapproachable glory, the intangible and never-waning Light, the Effulgence of the Father, illumining creation hath deified men who sing: Bless the Lord, all ye works of the Lord!

Moses and Elijah, standing on Mount Tabor as befitteth priests, manifestly beholding the hypostasis of the divine character, Christ Who shone forth in the Father's glory, chanted: Bless the Lord, all ye works of the Lord!

The face of Moses once was filled with glory in its appearance because of the manifestation of God; and Christ is arrayed in light and glory as in a robe, for, being light itself, He illumineth those who chant: Bless the Lord, all ye works of the Lord!

The disciples, beholding Christ surrounded by the luminous cloud on Tabor, fell to the ground, their minds enlightened, and hymned Him with the Father and the Spirit, chanting: Bless the Lord, all ye works of the Lord!

Canon of the Apostle

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!

As the mouth of God thou didst snatch from the throat of the slayer of men those whom he had cruelly slaughtered and made food for his malice, O wise one, and with the laver of regeneration thou didst bring them to the Lord, chanting unceasingly: Ye people, exalt Him supremely for all ages!

As the weapon of the word of God, O glorious one, thou didst utterly grind down the sword of falsehood and the weapon of evil, and by the power of God thou didst cast down the sacrifices, pillars and temples of the idolaters, but hast made into temples of the Trinity those who cry: Ye people, exalt Him supremely for all ages!

Thou didst show thyself to be the heaven of the Word, declaring the ineffably divine glory of the Only-begotten, O most wise Matthias, thou lightning-flash of grace, seeker of the lost, lamp-stand of the divine Light, initiate of ineffable mysteries, whom we hymn together with gladness.

Theotokion: In manner transcending nature didst thou conceive; in manner past recounting thou gavest birth to the Creator of human nature, and Who, though inseparable from the Father, became man, O pure Mistress. Him doth all creation hymn, chanting: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Katavasia: The children in Babylon, aflame with zeal, manfully trampled upon the threat of the tyrant and the flame, and, cast into the midst of the fire, bedewed they sang: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Feast

Irmos: Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

Suddenly illumined with a new outpouring of light, the disciples, stricken with awe, looked one at another; and, astonished, they bowed down to the earth and worshipped Thee, the Master of all.

A voice of divine sound was sent forth from out of the cloud, announcing the wonder; for the Father of lights cried to the apostles: "This is My beloved Son! Heed ye Him!"

Having seen new and all-glorious things and heard the voice of the Father on Tabor, the servants of the Word cried out: "This is our Savior, the image of the Prototype!"

O immutable Image of Him Who Is, O Immovable One, unalterable Seal, Son, Word, Wisdom, Arm, Right Hand of the Most High, Power: Thee do we hymn with the Father and the Spirit.

Canon of the Apostle

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

The Savior called thee His friend who serviced His commandments, O blessed apostle, the heir to His kingdom, who will be enthroned with Him on that awesome day which is to come, O all-wise Matthias, thou fulfillment of the twelve disciples.

Having traversed the sea of life with the sail of the Cross, O blessed one, thou didst reach the harbor of peace and thine ultimate desire; and, rejoicing now, thou standest with the choir of the apostles, entreating Him Who loveth mankind in our behalf.

Thy tongue hath been shown to be a truly radiant lamp, a shining beacon of the Spirit, which consumeth foreign doctrines, burneth up alien fire, O wise one, and shineth forth light upon those who sleep in the darkness of Ignorance.

Theotokion: Thou, alone among women, hast brought an end to the curse of the first-created, O Bride of God, having given birth in the flesh to the Infinite One Who became finite; and thou hast restored the bounds of nature, O undefiled one, and by thine all-glorious mediation hast united those things which of old were set apart.

Katavasia: Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

Exapostilarion of the apostle:

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

Directing the course of thy beautiful feet on high, O Apostle Matthias, thou didst mount, rejoicing, to the path to heaven; and, standing before the Trinity, thou beholdest the Son in the Father and the divine Spirit. Wherefore, with faith we celebrate thine all-sacred and divine memory. (Twice)

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

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy manifest light the light of the Father and the light of the Spirit Who guideth all creation with light.

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

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

On Mount Tabor * the glory of the Trinity * was manifestly made known * when Thou wast transfigured, * O mine all-good Savior.

At the transfiguration * a cloud of light * was manifestly stretched forth, * filling with amazement * the foremost of the divine disciples.

Elijah and Moses * stood before Thee, O Word, * at Thy transfiguration, * and the Father bore witness, * speaking from heaven.

And 3 stichera of the apostle, in Tone IV:

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

With the rod of grace * thou didst draw men forth * from the abyss of vainglory, O right wondrous Matthias, * obedient to the behest of the Teacher * Who illumined thine understanding in all things * and showed thee to be * an apostle and an honored divine herald * of His unapproachable divinity, * O most blessed one.

The effulgence of the Spirit descended upon thee * in a fiery vision, O blessed one, * and made thee a divine vessel * which quickly driveth away the gloom of ungodliness; * and thou dost illumine the world * with the radiance of thy most wise words, * O initiate of the mysteries, * adornment of the apostles, * blessed witness of Christ.

Illumining those who sit in darkness * with the lightning-flashes of thy preaching, * O glorious one, * thou didst show them forth * as children, through faith, of God the Master, * Whose sufferings and death thou didst emulate, * and of Whose glory thou art heir, * in that thou art wise and divinely eloquent, * and a disciple of the Truth.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, marked by the inspiration of the Holy Spirit; and thou wast sent by Him unto the nations who were perishing, to convert men to the light of divine knowledge, O Apostle Matthias, and, having finished the struggles of thy divine sufferings and divers torments, thou didst commit thy soul to Christ. Him do thou entreat, O most blessed one, that He grant us great mercy.

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

On Mount Tabor Moses and Elijah beheld God, Who had become incarnate of the Virgin Maiden, for the deliverance of men.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode IV of the canon of the feast; and 4 from Ode VI of the canon of the apostle.

Forming the law in writing on Sinai, O Christ God, Thou wast manifest, borne in the cloud, the fire, the darkness and the whirlwind. Glory to Thy power, O Lord!

That Thou mayest confirm Thy glorious dispensation, O Christ God, in that Thou hast existed from before the beginning of time, Thou didst shine forth ineffably on Tabor, likewise setting Thine ascent in a cloud.

Those who conversed with Thee as servants stood before Thee, O Master Christ; and Thou didst converse with them in the vapor of fire and darkness, and the moist whistling wind. Glory to Thy power, O Lord!

Moses, Who of old foresaw Thee in the fire and the bush, and Elijah, who was taken up in the chariot of fire, arriving on Tabor proclaimed Thy glory, for the sake of Thy Cross, O Christ.

Thou becamest a god by adoption, deified by divine union, receiving pristine rays of light from God, and thou hast illumined the faith and cleansed the earth of the darkness of idolatry. (Twice)

Lo! every prophecy of the sacred prophets is contained in thee, the disciple; for thou wast an eye-witness, emulator and apostle of Him Whom thou didst proclaim of old, O Matthias, servant of God.

Theotokion: **O** Virgin, we, the faithful, call thee the noetic sanctuary, the untouchable mercy-seat, the golden lamp-stand, the spiritual table bearing the Bread of life.

Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

Troparion of the apostle, in Tone III:

O holy Apostle Matthias, entreat the merciful God, that He grant to our souls remission of transgressions.

Kontakion of the apostle, in Tone IV:

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

Thy luminous sound which hath gone forth like the sun into all the earth doth enlighten the Church of the nations with grace, O wondrous Apostle Matthias.

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Prokimenon of the feast: How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Prokimenon of the apostle, 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, § 2 [ACTS 1: 12-17, 21-26]

In those days, the apostles returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey, and when they were come in, they went up into an upper room, where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholemew, and Matthew, James, the son of Alpheus, and Simon the Zealot, and Jude, son of James. These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with His brethren. And in those days Peter stood up in the midst of the disciples, and said (the number of names together was about an hundred and twenty), Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit, by the mouth of David, spoke before concerning Judas, who was guide to those who took Jesus. For he was numbered with us, and had obtained part in this ministry. Wherefore, of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. And they appointed two, Joseph, called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said: "Thou, Lord, Who knowest the hearts of all men, show which of these two Thou hast chosen, that he may take part in this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." And they gave forth lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Alleluia, in Tone I: The heavens confess Thy wonders, a Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO LUKE, § 40 [LK. 9: 1-6]

At that time, Jesus called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said unto them: "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the Gospel and healing everywhere.

Communion Verse of the feast: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice all the day long.

Communion Verse of the saint: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 10th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION OF THE LORD
COMMEMORATION OF THE HOLY MARTYR & ARCHDEACON LAURENCE
AT VESPERS

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

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

Thou hast shone forth today * in manifest splendor on Mount Tabor * like the radiant sun, * O Savior, Thou Word of the Father, * showing Thy friends that Thou art He Who in His lovingkindness * didst assume human nature, O Christ. * Wherefore, we glorify Thy loving dispensation, * O almighty Jesus, * Thou Savior of our souls.

Today the angels of heaven rejoice with men, * celebrating Thy glorious effulgence, O Christ, * and Thine appearance upon Mount Tabor, * whereat Thou didst stand * in the presence of Moses and Elijah, * and Peter, James and John, * who hymned Thee, O Christ Who lovest mankind, * almighty Jesus, * Thou Savior of our souls.

Let all the worldly and supernatural order * now be moved to praise * Christ our God * Who hath dominion over both the living and the dead; * for, divinely transfigured, * He stood on Tabor * in the presence of the first heralds of the law and grace, * as He, the Savior of our souls, * was well pleased to do.

And 3 stichera of the holy martyr, in Tone I:

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

Having served the Word blamelessly, O venerable one, * thou wast offered unto the Lord as a sacrifice of sweet savor, * consumed by material fire; * and thou hast been counted worthy of the joy of heaven, * where thou dost ever pray * in behalf of those who honor thee, O Laurence.

Having laid thyself up as a treasure for the Lord * and submitted to His words, * O divinely blessed one, * thou didst richly distribute inviolate wealth unto the poor, * O wise martyr, * wisely and wondrously enduring torments.

Let Laurence now be splendidly praised: * the beauty of the martyrs, * the glorious and wondrous warrior, * the well-spring of miracles, * the helper of the oppressed, * the star of great radiance, * the sacred martyr.

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

When Thou wast transfigured, O Lord, and the Father bore witness to Thee before Thy crucifixion, and the mountain became like unto the heavens, Thou wast covered with a cloud as with a tent. In that place were Peter, James and John, for they were to be with Thee also at the time of Thy betrayal, that, beholding Thy wonders, they might not fear Thy sufferings. Grant that we also may worship them in peace, for the sake of Thy great mercy.

Aposticha stichera, in Tone II:

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

Ineffably hath the Lord * shown forth the glory * of His divinity * on Mount Tabor * unto those disciples whom He wished.

Stichos: Thine are the heavens, and Thine is the earth.

Come ye, * let us make haste with the disciples * to the heights of the virtues, * that with them * we too may be counted worthy of grace.

Stichos: Tabor and Hermon shall rejoice in Thy name.

O all ye born of earth, * let us cleanse our hearts, * that straightway there may come unto us * the glory of the grace * of the threefold Sun.

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

Taking Thy disciples up to a lofty mountain before Thy crucifixion, O Lord, Thou wast transfigured before them, desiring in Thy lovingkindness and authority to show forth the splendor of the resurrection, which do Thou also grant us in peace, O God, as Thou art merciful and lovest mankind.

Troparion of the martyr, in Tone IV:

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

Glory ..., Now & ever ..., the Troparion of the Transfiguration, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

AT MATINS

At "God is the Lord", the Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee. (Twice);

Glory, the Troparion of the martyr, in Tone IV:

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

Now & ever, the Troparion of the feast, again.

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

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

Transfigured on Mount Tabor, O Christ our Savior, Thou didst show Thy glory to Thy foremost disciples, and didst cause Thine immutable divinity to shine forth. And having called down a radiant cloud, Thou didst converse with Moses and Elijah. Therefore, Peter said: "O Compassionate One, it is good to be here with Thee!" O Thou Who shone forth Thy light upon them, illumine our souls!

Glory ..., Now & ever ..., the above Sedalion is repeated.

After the second chanting of the Psalter, this Sedalion, in the same tone & melody:

Transfigured in the unapproachable glory of Thy divine light, O Christ, Thou didst illumine Thy godly disciples, John, Peter and James, and didst move them to awe by Thy divine grace. And they heard the voice of the Father bearing witness unto Thee as His beloved Son, and beheld the glory of Thy countenance, O Savior. O Word Who desirest to save all men, enlighten Thou our souls!

Glory ..., Now & ever ..., the above Sedalion is repeated.

ODE I

Canon of the Transfiguration, in Tone VIII, with 8 troparia, including its Irmos:

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

Moses of old, prophetically beholding the glory of the Lord upon the sea in the cloud and the pillar of fire, cried out: Let us chant unto our Deliverer and God!

His body shielded as by a stone, Moses the beholder of God, seeing Him Who is invisible in His divinity, cried aloud: Let us chant unto our Deliverer and God!

Of old Thou wast seen by Moses in darkness on the mount of the law, but now Thou art beheld in the unapproachable light of the Godhead on Tabor.

And this canon of the saint, with 4 troparia, the acrostic whereof is:

"Most wisely do I hymn the mighty Laurence", 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.

Taking delight in the garden of sweetness and joining chorus with the angelic hosts as is meet, as a warrior of Christ, pray thou that He grant effulgent radiance unto me who hymn thee, O blessed Laurence.

Entering upon the feats of honored torment, O Laurence, in steadfastness of soul thou didst show thyself to be a victorious athlete, magnificently arrayed in the crown of righteousness and the diadem of victory.

As thou wast a child of the light and of the day, thou hast shone forth upon us sensibly like the sun from the west, illumining the ends of the earth with most splendid radiance, O all-glorious martyr Laurence.

Theotokion: Delivered from the bonds of Hades and corruption, and from the condemnation of the law, by thine honored birth giving, O all-holy Virgin, we cry to thee in thanksgiving: Rejoice, O thou who art full of joy, thou saving portal of grace!

ODE III

Canon of the Feast

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

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favored one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone lovest mankind.

Though God the Word, Thou becomest wholly earthly, uniting humanity to Thy whole divinity in Thy hypostasis, which Moses and Elijah beheld on Mount Tabor in two natures.

Canon of the Saint

Irmos: **T**he bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore my soul hath been established in the Lord.

With the Cross as thy standard, thou didst valiantly array thyself against the enemy, and wast shown to be crowned with victory, O right wondrous one.

Protected by the law of Christ, as one invincible thou didst oppose the laws of the impious with courageous endurance, O most blessed one.

Strengthened by the power of God, thou didst destroy the feebleness of polytheism and didst elucidate the pre-eternal divinity of Christ.

Theotokion: **E**qual to the Father and the Spirit in nature, essence and divinity, and to men also, was the Word Who becometh incarnate of thee, O all-immaculate one.

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

Kindling thy heart with divine fire, thou didst utterly reduce the fire of the passions to ashes, O God-bearing martyr Laurence, thou confirmation of athletes; and in the midst of thy sufferings thou didst cry out with faith: Nothing can separate me from the love of Christ!

Ikos: **A**ssembling, O ye faithful, with hymns let us all honor the athlete Laurence, who shone forth in the world like a steady beacon, as an initiate of ineffable mysteries; for by his supplications we are delivered from grievous transgressions. And having cleansed our hearts, let us glorify Christ Who glorifieth him who is mighty amid sufferings and saith: Nothing can separate me from the love of Christ!

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

Having amassed heavenly riches and brought them to the poor, thou didst distribute them, and gavest thy bread also to the hungry; and thereby having acquired life incorruptible, thou didst shine forth in confessing Christ, O glorious one. Wherefore, having courageously suffered under the law, thou didst receive from God a crown for thy labors, O athlete Laurence. Entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory.

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

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

On the holy mountain thou didst show forth the lightning of the divine majesty hidden under the flesh of Thy nature, O Christ our Benefactor, shining forth upon the disciples who were with Thee. And comprehending Thine unbearable glory, they cried out: Holy art Thou! For though unapproachable, thou wast seen by the world in the flesh, O Thou Who alone lovest mankind.

ODE IV

Canon of the Feast

Irmos: Rays of divinity issued forth from Thy flesh upon the prophets and the apostles. Wherefore, chanting, the leaders cried out: Glory to Thy power, O Lord!

O Master Who preserved intact the bush which had been touched by the fire, Thou didst show Thy divinely radiant flesh unto Moses who chanted: Glory to Thy power, O Lord!

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord!

When Thou didst reveal Thyself to Moses, Elijah and the apostles, O Master, Thou wast seen to be an immaterial fire which consumeth not the matter of the body, being One in two essences, in two perfect natures.

Canon of the Saint

Irmos: Seated in glory on the throne of the Godhead, Jesus the all-divine is come on a light cloud, and with His incorrupt arm He hath saved those who cry: Glory to Thy power, O Christ!

For love of the Word, the servant of the Word, adorned with eloquence and spirituality, is slaughtered; and he now reigneth in righteousness with the Word, enjoying gladness and His glory.

Piously fighting off the slumber of impiety with divine vigilance, O sacred martyr of Christ, by thy martyr's stand thou didst cut off from thine eyes the sleep which is unto death.

Protected by the true armor of piety against the proponents of the impious opposition, for the sake of the Faith thou didst utterly cast down the memory of them by thy love of morality.

Theotokion: Having put aside all the defilement of the primeval food, we are nurtured with the Grain of Life from heaven, Which arose from the earth of the Virgin. Let us hymn her as the mediatrix of good things.

ODE V

Canon of the Feast

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

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned man according to Thine image, Thou hast shown forth Thine original beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

United without confusion, on Mount Tabor Thou didst show us the burning ember of divinity, which burneth up sins and enlighteneth souls; and Thou didst strike Moses, Elijah and the foremost disciples with awe.

Canon of the Saint

Irmos: The impious cannot see Thy glory, O Christ; but, rising at dawn out of the night, we hymn Thee, O Only-begotten One, Effulgence of the glory of the Father's divinity, Who lovest mankind.

Thine eyes fixed with unwavering vision upon divine beauties, O right wondrous Laurence, Thou didst spurn all the beautiful things on earth and the cruel pangs of thy body.

Having recognized Christ, Who becometh a servant for us, through gifts received from the Father, and become His servant, thou didst depart unto Him through the shedding of thy blood, O all-blessed one.

O blessed one, thou didst offer thyself unto Christ as a sacred oblation and a magnificent ornament; and thou hast adorned the tabernacle of heaven where, now abiding, thou delightest in radiance.

Theotokion: The only-begotten Son, of the same essence and like unto the Father, of His own will becometh akin to men, the Most High being incarnate of thy womb, O Virgin Mother.

ODE VI

Canon of the Feast

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evils, I pray; for unto Thee have I cried, and Thou dost hearken unto me, O God of my salvation.

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, beyond compare, shone forth on Mount Tabor.

"The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!" cried Moses on Tabor, beholding Thy divinity.

The pillar of fire and the cloud most manifestly prefigured the transfigured Christ and the grace of the Spirit which overshadowed Him on Tabor.

Canon of the Saint

Irmos: In the depths of the sea have I arrived, and the tempest of many sins hath engulfed me; but, as Thou art God, lead up my life from the depths, O most Merciful One.

Kindling a material fire, thou didst prepare thyself as sweet food for the King of all, Who loveth and craveth our salvation, O most glorious one.

Thou didst draw nigh wholly to the light of the ruling Trinity, and being radiant, as God's servant, thou dost illumine those who hymn thee, O athlete.

Strengthened with divine power, lying on the heated grill thou didst endure torment for the love of Christ, enkindling thy soul with fire and spiritual dew.

Theotokion: O Virgin Mother, thou wast the place of God's lodging, an animate throne, the holy mountain, the ark, the divinely wrought tabernacle, and the golden candle-stand.

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Ikos: Arise, ye slothful thoughts of my soul, which have ever been dragged down to the earth! Be ye borne up and rise aloft to the summit of divine ascent! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that we may see the glory of our God with them, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father.

ODE VII

Canon of the Feast

Irmos: Boldly did the Hebrew children trample upon the flame in the furnace and transform the fire into dew, crying out: Blessed art Thou forever, O Lord God!

Now have invisible things become visible to the apostles: the Divinity which shone forth in the flesh on Mount Tabor upon those who cry: Blessed art Thou forever, O Lord God!

The apostles were overawed with fear on Mount Tabor, marveling at the majesty of the kingdom of God, and crying out: Blessed art Thou forever, O Lord God!

Now have things never before heard become audible; for the Son, Who was born of the Virgin without father, is borne witness gloriously by the voice of the Father, in that He is God and man, the same forever.

Being from the beginning the beloved Son by nature, Thou wast not such by the adoption of the Most High, and Thou hast drawn nigh unto us without changing. Blessed art Thou forever, O Lord God!

Canon of the Saint

Irmos: Blessed art Thou, O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, and slew the Chaldeans, whom justice rightly pursued.

Forechosen to celebrate the Mysteries and serve the Word, thou wast shown to be a sacred vessel and oblation of the temple of heaven, chanting unto the Creator: O all-hymned Lord God of our fathers, blessed art Thou!

Covered by the law of the life which is in Christ, O all-blessed Laurence, thou didst not bow thy mind to those who imposed laws of death and corruption, but chanted: O all-hymned Lord God of our fathers, blessed art Thou!

Clad in a body as one who manifestly felt no pain, O all-blessed one, with valorous mind thou didst dare the all-devouring fire, crying out, O thou who art most rich: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: Thou wast shown to be the noetic eastward portal of the Most High Who, in manner beyond speech and understanding, appeared to men on earth through thee, O Bride of God: the blessed God of our fathers.

ODE VIII

Canon of the Feast

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

Thy disciples, O Master, having heard Thee borne witness by the Father, and unable to bear the sight of the splendor of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests, bless; ye people, exalt Him supremely for all ages!

Thou art the all-comely King of kings, the mighty Lord of all who rule in every place, the Blessed One Who dwellest in light unapproachable. And marveling at Thee, the disciples, Moses and Elijah cried out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The apostles, from among those on earth, and Elijah the Tishbite and Moses, from among the dead, stood before Thee, O Christ, as before the Master of heaven, the Lord of earth, the One Who hath dominion over the nethermost depths; and they chanted together: Ye people, exalt Him supremely for all ages!

When they followed Thee to the exalting of the divine life from the earth, Thy chosen apostles left behind on earth the griefs which give rise to despondency, O Thou Who lovest mankind. Wherefore, having received Thy divine manifestation according as they were worthy, they chanted: Ye people, exalt Him supremely for all ages!

Canon of the Saint

Irmos: O almighty Deliverer of all, descending, Thou didst bedew the pious in the midst of the flame, and didst teach them to chant: O all ye works, bless and hymn the Lord!

In thy steadfastness of mind thou wast mightier than the unbearable flame, burning as in another's body, O blessed one, yet chanting with faith: Bless the Lord, all ye works of the Lord!

Like unto the three children, thou didst quench the burning embers of the fire with the dew of divine grace, crying out and chanting: O all ye works, bless and hymn the Lord!

As Christ was thine enlightenment, He girded thee about with His own might, and led thee up to Himself as thou didst piously chant: O all ye works, bless and hymn the Lord!

Theotokion: A rod sprung forth from the root of Jesse wast thou, and in manner past nature thou gavest rise to Christ my God and Lord, the Flower of the Godhead. Let all works bless thy birthgiving, O Virgin!

ODE IX

Canon of the Feast

Irmos: Every ear is stricken with awe on hearing of the ineffable condescension of God: how the Most High, of His own will, cameth down and took flesh upon Himself, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos!

That Thou mayest clearly show forth Thine ineffable Second Coming, that Thou mayest reveal Thyself as the Most High God, standing in the midst of gods, on Tabor Thou didst ineffably illumine the apostles, Moses and Elijah. Wherefore, all glorify Thee, O Christ.

Come and submit yourselves to Me, O ye peoples! And ascending the holy and super-celestial mountain, let us stand immaterially in the city of the living God, and noetically behold the immaterial Godhead of the Father and the Spirit which shineth forth in the only begotten Son.

Thou hast drawn me to Thyself with love, O Savior, and hast transformed me by Thy divine desire; but burn up my sins with immaterial fire, and count me worthy to partake of Thy food, that, rejoicing in both, I may magnify Thy mighty works, O Good One.

Canon of the Saint

Irmos: Eve, through weakness, came to dwell under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore, we all magnify thee.

Thou didst offer thyself as a perfect sacrifice and incense pleasing unto the Master, being tried by the fire of suffering like gold in a crucible; and thou becamest a foremost adornment of the Church, O right wondrous one.

Deified by the direct sight of God and by a higher union, O Laurence, in word and by divine vision thou wast radiantly illumined by the uttermost Light. Wherefore, we all call thee blessed.

Thou didst shine forth from the West like the sun, O blessed one, O great and all-glorious wonder; illumining all the Church with thy beams, O right wondrous one; and warming all with the fervor of faith. Wherefore, we all call thee blessed.

Theotokion: The prophets, beholding figures of thy birthgiving, O all-immaculate one, were instructed thereby from afar by divine inspiration; and they proclaimed it aloud to the world. And we now marvel at the fulfillment thereof.

Exapostilarion of the feast:

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy manifest light the light of the Father and the light of the Spirit Who guideth all creation with light.

Glory ..., Now & ever ..., the above is repeated.

On the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "The angelic hosts ...":

Shining forth past understanding from the all-holy Virgin, O Word of God, and clothing Thyself wholly in Adam, with the divine transformation of Thy countenance, when Thou wast transfigured on Mount Tabor before Thine honored crucifixion, O Master, Thou didst illumine our whole nature which of old had become darkened, O Christ our God.

Stichos: Thine are the heavens, and Thine is the earth.

Behold, the mountain which before was gloomy and enshrouded with smoke, is now honored and holy. Christ Who of old guided Israel, as it is written, with a pillar of fire and cloud, today hath shone forth ineffably thereon more brightly than the sun, illumining all things, in that He is God.

Stichos: Tabor and Hermon rejoice in His name.

Now as he was conversing with the Master as a servant, Cephas beheld two men on Tabor, and he cried out: "It is good to be here! Let us fashion three tabernacles, if Thou desirest: one for Thee, O my Christ, and others for Moses and Elijah, Thy servants!" But he knew not what he said, being held fast by wonder.

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

O pure and all-holy Mistress and Theotokos, deliver those who trust in thee from misfortunes, and save them from all harm who, day and night, now and always, pray to thee; and entreat thy Son, Who shone forth ineffably on Tabor, to deliver us from the coming judgment.

AT LITURGY

On the Beatitudes, 6 troparia from Ode V of both canons for the feast of the Transfiguration, including the Irmos.

O Christ, Who separated the primal light from light, that Thy works may hymn Thee, the Creator, in light: direct Thou our paths in Thy light.

The mountains inclined themselves before Thy face; for Thou wast well pleased to accept, in Thine earthly form, the light and heavenly rays which the sun came and laid at Thy feet.

Moses and Elijah cried to the disciples who were being instructed on holy Mount Tabor: "Behold, Christ the Savior is the God Whom we proclaimed of old!"

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned man according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

United without confusion, on Mount Tabor Thou didst show us the burning ember of divinity, which burneth up sins and enlighteneth souls; and Thou didst strike Moses, Elijah and the foremost apostles with awe.

Troparion of the Transfiguration, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

Troparion of the martyr, in Tone IV:

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

Kontakion of the saint, in Tone II:

Kindling thy heart with divine fire, thou didst utterly reduce the fire of the passions to ashes, O God-bearing martyr Laurence, thou confirmation of athletes; and in the midst of thy sufferings thou didst cry out with faith: Nothing can separate me from the love of Christ!

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Instead of "It is truly meet...", we chant the Irmos of Ode IX of Canon I:

Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

THE 11th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION OF THE LORD
COMMEMORATION OF THE HOLY MARTYR & ARCHDEACON EUPLUS
AT VESPERS

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

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

He Who of old spake with Moses * on Mount Sinai in images, saying: * "I am God Who am!" * today, transfigured on Mount Tabor, * showeth forth the Prototype, * shining with rays of splendor. * Wherefore, O Christ, I magnify Thy power!

Taking with Thee Thy favorite disciples, O Christ, * Peter, James and John, * Thou didst willingly lead them up to the mountain, * showing them an awesome wonder: * the everlasting and unbearable magnificence * of Thy divine arrival from afar.

The apostles of old, trembling * at Thine unapproachable advent, O Christ, * falling prostrate on the ground, * marveled at the power of Thy divinity, * which shone forth more brightly than the sun, O Good One, * with Thine ineffable might.

And 3 stichera of the martyr, in the same tone:

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

Thou didst traverse well the abyss of suffering, * thy sail filled with the breath of the Spirit; * and thou didst make thy way * to the calm haven * of the kingdom of God, * wherein thou hast received rich reward for thy pangs, * and standest with the angels * before the Master of creation, * O blessed one.

Clad in a purple robe dyed in thy blood, O glorious one, * and crowned with the wreath of victory * by the hand of the Creator of life, * thou dwellest in the heavens, * reigning with the most Compassionate One. * Wherefore, we call thee blessed, * as a true martyr * and a servant of the Word, * the confirmation of the Faith.

As a minister of the mysteries of the Master, * the wondrous Euplus brought himself forth like an innocent lamb; * and, beheaded with the sword, * he became a divine lamb, * a sacrifice of sweet savor. * We therefore call him blessed, * celebrating today, in sacred manner, * his hallowed suffering, * O ye who love the martyrs.

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

The mountain which before was dark and gloomy is now honorable and holy, for thereon did Thy feet stand, O Lord; for in the latter days Thou didst make manifest the hidden, pre-eternal mystery, Thine awesome transfiguration, to Peter, John and James. But they, unable to endure the radiance of Thy countenance and the brightness of Thy raiment, fell prostrate on the ground and covered themselves. And, seized with terror, they marveled, beholding Moses and Elijah conversing with Thee as they stood with Thee; and the voice of the Father bore witness, saying: "This is My beloved Son in Whom I am well pleased: Him do ye obey! He Will grant the world great mercy!"

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

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

Desiring to transform * the nature of Adam, * Christ doth now ascend Mount Tabor, * revealing His divinity * to the disciples.

Stichos: Thine are the heavens, and Thine is the earth.

The thrice-radiant light * of Thy divine glory * shone forth ineffably * on Mount Tabor, O Savior, * and hath illumined all things.

Stichos: Tabor and Hermon shall rejoice in Thy name.

The disciples, beholding * the transformation of Thy garments * and of Thy whole body, * O Word, * fell prostrate, chanting.

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

Transfigured on the high mountain, the Savior, having with Him His pre-eminent disciples, shone forth most wondrously, showing them forth as illumined by the loftiness of the virtues and as ones vouchsafed divine glory. Moses and Elijah, who spake with Christ, showed that He hath authority over the living and the dead, and that He is the God Who of old spake through the law and the prophets. Of Him was the voice of the Father heard saying from the cloud of light: "Him do ye obey, Who through the Cross made hell captive and granteth life everlasting to the dead!"

Troparion of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Euplus received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought his tormenters, and crushed the feeble audacity of the demons. Through his supplications, save Thou our souls.

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

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

AT MATINS

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

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee. (Twice)

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

In his suffering, O Lord, Thy martyr Euplus received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought his tormenters, and crushed the feeble audacity of the demons. Through his supplications, save Thou our souls.

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

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

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

Thou wast transfigured on Mount Tabor, O God, in the midst of the all-wise Elijah and Moses, with James, Simon and John. And Peter, who was there, said to Thee: "It is good for us to make here three booths: one for Moses, one for Elijah, and one for Thee, Christ our Master!" O Thou Who then shone forth Thy light upon them, illumine our souls!

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

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

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

The most splendid feast of the Master hath arrived! Come ye all to the mountain, having first cleansed yourselves spiritually, and let us ascend Tabor, to behold Christ!

ODE I

Canon of the feast, with 8 troparia, including the Irmos

The composition of Cosmas of Maiuma, in Tone IV:

Irmos: **T**he choirs of Israel, having fled with dryshod feet across the Red Sea and its watery deep, seeing the mounted captains of the enemy drowned therein, chanted with gladness: Let us sing unto our God, for He hath been glorified!

Speaking words of life and giving instruction concerning that which is divine, Christ said to his friends: "Recognize the Father in Me, for I emit unapproachable light, unto the joy of those who chant: Let us sing unto our God, for He hath been glorified!"

"Ye will be invested with the power of tongues, O My friends and disciples, and will be marvelous in the richness thereof, for ye will be filled with glory. For I shall reveal Myself to be brighter than the sun, illumining those who chant in joy: Let us sing unto our God, for He hath been glorified!"

Shining forth today with divine radiance on Mount Tabor, as He promised, Christ hath laid bare His countenance to His disciples. And, full of light-bearing and divine splendor, they chanted in joy: Let us sing unto our God, for He hath been glorified!

Canon of the martyr, with 4 troparia, the acrostic whereof is:

"I piously praise the glorious Euplus", the composition of Joseph, in Tone IV:

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray, the three parts of my soul in the depths of dispassion, as Thou didst drown the mighty captains; that in the mortality of my body, as on a timbrel, I may chant a hymn to Thee.

Sailing well with the Cross as a mast, thou didst enter the harbor of life; and, joyously making thine abode therein, O glorious one, still thou the tumultuous turmoil of my heart, that I may calmly glorify thy memory.

A most radiant star illumining the faithful with the teachings of virtue, O wise one, thou didst shine forth in the honored firmament of the Church and hast driven away the darkness of the demons by the power of the Spirit.

Enlivened by divine power, O wise one, with bold mind thou didst proclaim God Who was begotten of God, endured crucifixion of His own will and hath destroyed death by death.

Let every mouth be moved to praise thee, O God-bearer, for by divine teachings thou didst rescue from the mouth of the enemy all who right dutifully accepted thy words, O valiant athlete of Christ.

Theotokion: Illumining thy radiant womb like the sun by His awesome descent, O pure one, Christ shone forth upon those in the world, dispelling the dark gloom of polytheism and enlightening the ends of the world.

ODE III

Canon of the Feast

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my soul hath been established in the Lord.

Having put on all of Adam and transformed the nature which of old had become dark, Thou didst illumine it with the transformation of Thine appearance and didst render it divine, O Christ.

Christ, Who of old guided Israel in the wilderness by the pillar of fire and the cloud, hath ineffably shone forth in light today on Mount Tabor.

Canon of the Martyr

Irmos: The Church of the nations hath given birth like a barren woman, and hath weakened the assembly great in children. Let us cry out to our wondrous God: Holy art Thou, O Lord!

Thou didst offer thyself as a lamb, desiring of thine own will to be slain for Christ, Who beggared Himself willingly and was slaughtered for thy sake, O most blessed Euplus.

Thou didst joyously offer thyself to God, O blessed one, as an unblemished victim, a sacrifice of sweet savor, a perfect offering, crying aloud: Holy art Thou, O Lord!

Made steadfast by the laws of the Gospel, O divinely wise one, thou didst stand in the midst of iniquitous men, manifestly crying out: "I have revealed myself to those who seek me not, that I may denounce their wickedness!"

Theotokion: Making His abode within thee, O pure one, God in nowise disturbed the key of thy virginity. Him do thou earnestly beseech, that He make steadfast all who hymn thee.

Kontakion of the martyr, in Tone I:

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

Holding the laws of Christ in thy hand, thou didst stand before the enemy in the arena, crying out: "I have called myself to suffer steadfastly!" Wherefore, joyfully bowing thy neck, thou didst undergo beheading by the sword, finishing thy course.

Sedalion of the martyr, in Tone I: Spec. Mel.:

"Thy tomb, O Savior ...":

Having sailed well with the Cross as thy mast, thou didst enter the calm haven of the mansions of heaven. Making thine abode therein, pray thou to the Creator, that those who today celebrate the solemn memorial of thy struggles, may be delivered from all want and sorrow.

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

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

Transfigured by the unapproachable glory of Thy divine light, O Christ, Thou didst illumine Thy godly disciples, John, Peter and James, and didst enlighten them with divine grace. And they heard the voice of the Father bearing witness to His beloved Son, and beheld the glory of Thy countenance, O Savior. O Word Who desirest to save all men, illumine Thou our souls!

ODE IV

Canon of the Feast

Irmos: **I** have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mayest save from deception those who cry: **Glory to Thy power, O Lord!**

Forming the law in writing on Sinai, O Christ God, Thou wast manifest, borne in the cloud, the fire, the darkness and the whirlwind. **Glory to Thy power, O Lord!**

That Thou mayest confirm Thy glorious dispensation, O Christ God, in that Thou hast existed from before the beginning of time, Thou didst shine forth ineffably on Tabor, likewise setting Thine ascent in a cloud.

Those who conversed with Thee as servants stood before Thee, O Master Christ; and Thou didst converse with them in the vapor of fire and darkness, and the moist whistling wind. **Glory to Thy power, O Lord!**

Moses, Who of old foresaw Thee in the fire and the bush, and Elijah, who was taken up in the chariot of fire, arriving on Tabor proclaimed Thy glory, for the sake of Thy Cross, O Christ.

Canon of the Martyr

Irmos: **O**ut of love for Thine image, Thou didst stand upon Thy Cross, O Compassionate One, and the nations melted away; for Thou art my might and praise, O Thou Who lovest mankind.

Thou wast truly shown to be an animate temple of the all-holy Trinity, O Euplus, and didst bring down the temples of the idols with the weapon of faith.

Delighting in divine beauty, O blessed Euplus, thou didst overcome wounds, pangs and all manner of tortures, suffering joyfully.

Humbling the haughty heart of the miscreant, O divinely wise martyr, thou didst bring him low, and hast ascended to Him Who hath exalted men.

Aflame with zeal for the Master, O martyr, thou didst truly consume all falsehood and didst diligently set thyself apart for martyrdom.

Theotokion: **T**he rich among thy people entreat thee, the Maiden who gavest birth to Christ our God, Who hath enriched all with divine understandings.

ODE V

Canon of the Feast

Irmos: **O** Christ, Who separated the primal light from light, that Thy works may hymn Thee, the Creator, in light: direct Thou our paths in Thy light.

The mountains inclined themselves before Thy face; for Thou wast well pleased to accept, in Thine earthly form, the light and heavenly rays which the sun came and laid at Thy feet.

Moses and Elijah cried to the disciples who were being instructed on holy Mount Tabor: "Behold, Christ the Savior is the God Whom we proclaimed of old!"

The immutable nature, having mingled itself with human nature, shone forth ineffably, abundantly disclosing to the apostles the light of the immaterial Godhead.

When the disciples beheld Thee, the ever-existent Effulgence, shining in the glory of the Father, O Christ, they cried out to Thee: "Direct Thou our paths in Thy light!"

Canon of the Martyr

Irmos: **T**he ungodly cannot behold Thy glory, O Christ; but we, rising at dawn out of the night, hymn Thee, O Only-begotten One, Thou effulgence of the Father's glory, Who lovest mankind.

Wholly illumined by divine inclinations and strengthened with courage, with hope thou didst run like a magnificent lion to the tribunal, vanquishing impiety.

Life without grief is bestowed upon thee by the Deliverer for Whom thou didst endure a bitter death, O glorious athlete, and He numbereth thee, the valiant one, among the choir of the martyrs.

Thou didst bow thy neck with zealous intent and, beheaded, didst draw nigh to Christ in purity and light, O venerable one, delighting in deification.

Theotokion: **T**hou wast truly shown to be more exalted than the angels, having given birth, in manner past understanding, to the Creator of the angels, Who hath glorified the holy martyrs, O all-holy Virgin Mother.

ODE VI

Canon of the Feast

Irmos: **W**hen I was troubled, I cried unto the Lord, and the God of my salvation hearkened unto me.

Shining forth the light which is far brighter than the sun, the Savior illumined us on Tabor.

Having ascended Mount Tabor, O Christ, Thou wast transfigured; and having cast falsehood utterly into darkness, Thou hast illumined us.

Recognizing Thee as God on Tabor, O Christ, the glorious apostles, marveling, bowed down their knees.

Canon of the Martyr

Irmos: I have fallen into the depths of the sea, and the storm of many sins hath engulfed me; but, as Thou art God, lead up my life from the abyss, O greatly Merciful One.

Shedding thy blood, thou didst stand before the Judge of thy contest, O valiant and divinely wise Euplus, and, rejoicing, hast received crowns of victory from Him.

Thou didst manfully stand before the tribunal, holding the laws of the Master in thy hands, O venerable Euplus, and manifestly and zealously denouncing the iniquitous.

Undaunted by the multitude of tortures and unafraid of the sword, thou didst piously proclaim the Truth at the tribunal of the tyrants and didst slay falsehood.

Theotokion: O all-glorious wonder! How is it that thou givest birth, without having experienced copulation? How is it, O Virgin Mother, that thou truly feedest the Bestower of milk, the Sustainer of all creation?

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Ikos: Arise, ye slothful thoughts of my soul, which have ever been dragged down to the earth! Be ye borne up and rise aloft to the summit of divine ascent! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that we may see the glory of our God with them, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father.

ODE VII

Canon of the Feast

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying out in hymnody: O God of our fathers, blessed art Thou!

Illumined by the light of unapproachable glory on Mount Tabor, the apostles cried out to Christ: "O God of our fathers, blessed art Thou!"

Enraptured by the effulgence of the divine voice, the dew-bearing cloud and the radiance, O Christ, the apostles chanted: "O God of our fathers, blessed art Thou!"

When he beheld Thee in unapproachable light on Mount Tabor, O Christ, Peter cried out: "O God of our fathers, blessed art Thou!"

Present with thee, the Author of life, when Thou didst cause the light of Thy countenance to shine forth, the sons of Zebedee cried out: "O God of our fathers, blessed art Thou!"

Canon of the Martyr

Irmos: The three youths in Babylon, rendering the tyrant's decree foolish, cried out in the midst of the flame: Blessed art Thou, O Lord God of our fathers!

Sprinkling drops of thy blood upon the earth, thou didst extinguish the fire of falsehood, O most blessed one; and it hath richly watered the Church of Christ, which piously hymneth thee.

Possessed of mighty wisdom and an unshakable mind, thou didst cause deception to quake, O most wise Euplus, and with true teachings didst denounce the falsehoods which lay before thee.

The portal of paradise opened to thee, O blessed Euplus, martyr of Christ, seeing thee adorned with divine suffering and a crown of victory.

Having purified thy soul with the divine Ember, O martyr, thou didst burn up the coals of polytheism, crying: Blessed art Thou, O Lord God of our fathers!

Theotokion: The Persian furnace was an image of thy divine womb, O all-immaculate one, for it preserved the youths unconsumed, crying: O Lord God of our fathers, blessed art Thou!

ODE VIII

Canon of the Feast

Irmos: The children in Babylon, aflame with zeal, manfully tram pled upon the threat of the tyrant and the flame, and, cast into the midst of the fire, bedewed they sang: Bless the Lord, all ye works of the Lord!

Christ Who upholdeth all things by His hand, hath with His all-pure feet ascended Mount Tabor, whereon His face shone with radiance brighter than the beams of the sun, and showed forth those highest among the law and grace, who chanted: Bless the Lord, all ye works of the Lord!

He Who ineffably manifested Himself on Mount Tabor with unapproachable glory, the intangible and never-waning Light, the Effulgence of the Father, illumining creation hath deified men who sing: Bless the Lord, all ye works of the Lord!

Moses and Elijah, standing on Mount Tabor as befitteth priests, manifestly beholding the hypostasis of the divine character, Christ Who shone forth in the Father's glory, chanted: Bless the Lord, all ye works of the Lord!

The face of Moses once was filled with glory in its appearance because of the manifestation of God; and Christ is arrayed in light and glory as in a robe, for, being light itself, He illumineth those who chant: Bless the Lord, all ye works of the Lord!

The disciples, beholding Christ surrounded by the luminous cloud on Tabor, fell to the ground, their minds enlightened, and hymned Him with the Father and the Spirit, chanting: Bless the Lord, all ye works of the Lord!

Canon of the Martyr

Irmos: O Almighty Deliverer of all, descending, Thou didst bedew the pious amid the flame, and didst teach them to chant: All ye works, bless and hymn the Lord!

Thy relics are purification from all manner of sickness and the expulsion of evil spirits; and, approaching them, we cry aloud: Bless the Lord, all ye works of the Lord!

The assemblies of the faithful have rejoiced in thee, having acquired thee as a mediator before Christ and a fervent intercessor and advocate, O most blessed deacon Euplus, converser with the holy angels.

Assembling, O ye people, let us draw forth from the martyr's shrine the healing of divers ailments; and let us cry out with faith: Bless the Lord, all ye works of the Lord!

Theotokion: O pure and most immaculate one who gavest birth to the Creator of angels and men, thine adornment hath surpassed all the magnificence of the angels; and we chant unto Him: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Feast

Irmos: Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

Suddenly illumined with a new outpouring of light, the disciples, stricken with awe, looked one at another; and, astonished, they bowed down to the earth and worshipped Thee, the Master of all.

A voice of divine sound was sent forth from out of the cloud, announcing the wonder; for the Father of lights cried to the apostles: "This is My beloved Son! Heed ye Him!"

Having seen new and all-glorious things and heard the voice of the Father on Tabor, the servants of the Word cried out: "This is our Savior, the image of the Prototype!"

O immutable Image of Him Who Is, O Immovable One, unalterable Seal, Son, Word, Wisdom, Arm, Right Hand of the Most High, Power: Thee do we hymn with the Father and the Spirit.

Canon of the Martyr

Irmos: Eve dwelt under the curse because of the sickness of disobedience; but thou, **O Virgin Theotokos**, through the offspring of thy pregnancy, hast caused blessing to bud forth for the world. Wherefore, we all magnify thee.

Having been truly vouchsafed to behold things afar off, O thou who art most rich, thou didst attain the desire for which thou didst wish, for thou didst reach the very perfection of things desired, O right wondrous deacon Euplus, manifestly passing over to thy desire.

Holding the Cross in thy hand as a scepter, O blessed and right wondrous deacon Euplus, thou didst drench thy purple robe in thy sacred blood, and now standest, splendidly clad, before Christ the King.

Today, having acquired thee as an excellent guardian, the honorable metropolis of Catania holdeth festival, celebrating thy divine suffering with all dioceses and cities, and thou preservest it by thine entreaties.

Thou wast manifestly a most radiant sun, O blessed martyr, and hast passed over to the radiance of God, deified by divine communion; and now thou dost illumine those who hymn the radiant suffering.

Theotokion: With beams of light from within thee, O Bride of God, illumine my soul, and raise it up, for it lieth in the pit of destruction, scattering the enemy who ever vex my heart and drive me toward the passions.

Exapostilation of the feast:

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy manifest light the light of the Father and the light of the Spirit Who guideth all creation with light.

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

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

The three divine apostles rejoice, * beholding Him * Who in His essence * is One of the Trinity, * on Mount Tabor.

Stichos: Thine are the heavens, and Thine is the earth.

Well is it with thee, O Tabor, * who before wast gloomy; * for thou hast been vouchsafed the light, * not of the material sun, * but of the effulgence of the Most High.

Stichos: Tabor and Hermon rejoice in Thy name.

Illumined with the light * of Thy countenance, O Savior, * Thy disciples, * unable to endure the brilliance, * fell prostrate upon the ground.

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

The voice of the Father * was heard from heaven * crying out: * "This is My beloved Son! * Hear Him, all of you!"

AT LITURGY

On the Beatitudes, 6 troparia from Ode VI of the canon of the transfiguration, including the Irmos.

When I was troubled, I cried unto the Lord, and the God of my salvation hearkened unto me.

Shining forth the light which is far brighter than the sun, the Savior illumined us on Tabor.

Having ascended Mount Tabor, O Christ, Thou wast transfigured; and having cast falsehood utterly into darkness, Thou hast illumined us.

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, which is beyond compare, shone forth on Mount Tabor.

"The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!" cried Moses on Tabor, beholding Thy divinity.

The pillar of fire and the cloud most manifestly prefigured the transfigured Christ and the grace of the Spirit which overshadowed Him on Tabor.

Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

Troparion of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Euplus received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought his tormenters, and crushed the feeble audacity of the demons. Through his supplications, save Thou our souls.

Kontakion of the martyr, in Tone I:

Holding the laws of Christ in thy hand, thou didst stand before the enemy in the arena, crying out: "I have called myself to suffer steadfastly!" Wherefore, joyfully bowing thy neck, thou didst undergo beheading by the sword, finishing thy course.

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Instead of "It is truly meet...", we chant the Irmos of Ode IX of Canon I:

Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

THE 12th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
COMMEMORATION OF THE HOLY MARTYRS PHOTIUS & ANICETAS
AND OUR VENERABLE FATHER MAXIMUS THE CONFESSOR
(which is transferred to this date because of the leave-taking of the Transfiguration.)

AT VESPERS

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

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

Ye were not daunted * by the fire or the instruments of laceration, * by the savage rage of him who threatened mindlessly, * by the assault of lions, * the trampling of horses, * the severing of your members, * or being sentenced to a bitter death * which sent you gloriously * to the immortal God Who made you immortal, * O valiant athletes.

As is meet, ye received the everlasting hope * and the blessed and most honorable end * which ye desired, * O valiant ones, * and ye pour forth upon us streams of miracles, * removing the burning of the passions * of the souls and bodies * of those who piously celebrate * your solemn feast, O all-praised ones.

The glorious Photius * and the divinely wise Anicetas, * the all-comely twain, * are adorned with the radiance of the Trinity * and embellished with the beauty of their wounds, * and ever rejoice with the angels. * And they impart enlightenment and mercy * unto those who celebrate * their glorious and sacred martyrdom with faith.

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

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

O venerable Maximus, * thou didst preach Him Who, in His lovingkindness, became man, * as was His good pleasure, * and Who is known as having two wills and activities; * and thou hast stopped the gaping mouths * of the abominable ones who, * through the temptation of the devil, * the author of evil, * worship Him as having but a single will and activity.

With the cords of thy doctrines, O father Maximus, * Thou didst strangle Pyres, the evil-minded trifler, * and didst endure persecution and tribulations, * O ever-memorable one, * cruelly wounded, * thy tongue cut off, * as well as thy divine hand, * which is ever stretched forth unto God, * writing wherewith * thou hast wrought exalted discourses.

O blessed one, thy tongue was holy, * sharpened by the Spirit * like the pen of a scribe, * inscribing the law of the divine virtues * with comely letters of grace * upon the tablets of our hearts * and imparting by thy doctrine * the incarnation of Him Who desired to appear to men * in two natures, but a single Hypostasis.

Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, O Maximus our father; for by thy steps have we truly learned to walk aright. Blessed art thou who, serving Christ, didst denounce the power of the enemy, * O converser with the angels, * companion of the venerable and the righteous. * With them beseech the Lord, that our souls find mercy.

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

The cloud of the law, in which Moses and Elijah stood, received the radiant darkness of the transfiguration; and, vouchsafed all-radiant glory, they said unto God: "Thou art our God, the King of the ages!"

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

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

Let us zealously approach * Mount Tabor, * to behold the glory of Christ, * the King of all, * our Deliverer.

Stichos: Thine are the heavens, and Thine is the earth.

Thou didst appear to Moses and Elijah, * O my Savior, * on Mount Tabor, * enlightening the foremost among the disciples * more brilliantly than the sun.

Stichos: Tabor and Hermon shall rejoice in Thy name.

The foremost among the disciples * heard the voice of the Father * proclaiming Thy glory, * O my Savior, * and they fell prostrate on the ground.

Glory ..., of the venerable one, in Tone VI:

O venerable father, word of thy corrections hath gone forth into all the earth. Wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ, ask peace for our souls.

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

Disclosing a little of the radiance of Thy divinity to those who ascended the mountain with Thee, O Savior, Thou didst make them lovers of Thy supernatural glory; wherefore, they cried out in awe: "It is good for us to be here!" And with them we also hymn Thee forever: Christ the transfigured Savior.

Troparion of the martyrs, in Tone IV:

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

Glory ..., troparion of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of monastics: O all-wise Maximus, by thy doctrines thou hast enlightened all O harp of the Spirit, entreat Christ God, that our souls be saved.

Now & ever ..., troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

AT MATINS

At "God is the Lord ...", the troparion of the feast, in Tone VII, once;

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

Then; the troparion of the martyrs, in Tone IV:

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

Glory, that of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of monastics: O all-wise Maximus, by thy doctrines thou hast enlightened all O harp of the Spirit, entreat Christ God, that our souls be saved.

Now & ever , that of the feast, once.

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

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

Moses and Elijah stood before Thee when Thou didst ascend the mountain with the disciples and shone forth in the glory of the Father; for the law and the prophets serve God, and the Father, declaring Christ's essential Sonship, called Him His Son. Him do we hymn with Thee and the Spirit.

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

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

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

Thou wast transfigured on Mount Tabor, O Jesus, and a radiant cloud, stretching forth like a shadow, covered the apostles with glory. Wherefore, they fell face down upon the ground, unable to bear the sight of the splendor of the unapproachable glory of Thy countenance, O unoriginate Savior. O Christ our God, Who then shone forth Thy light upon them, illumine Thou our souls!

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

ODE I

Canon of the feast, with 6 troparia, including the Irmos, 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 to our Deliverer and God!

Moses of old, prophetically beholding the glory of the Lord upon the sea in the cloud and the pillar of fire, cried out: Let us chant unto our Deliverer and God!

His body shielded as by a stone, Moses the beholder of God, seeing Him Who is invisible in His divinity, cried aloud: Let us chant unto our Deliverer and God!

Of old Thou wast seen by Moses in darkness on the mount of the law; but now Thou art seen in the unapproachable light of the Godhead on Tabor.

Canon of the martyrs, with 4 troparia, the acrostic whereof is:

"I praise the two beautiful martyrs", the composition of Joseph, in Tone IV:

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 outstretched in the form of the Cross.

Having endured the pangs of the body with the firm resolve of faith, O all-praised ones, ye have passed over, rejoicing, to a life devoid of pain, ever praying in our behalf.

Protected by the divine armor of the faith, O Anicetas, thou didst bravely volunteer to do battle against the incorporeal foe; and thou didst destroy their armies with the power of God.

Enlightened by divine understanding, O glorious Anicetas, thou didst put to shame the myths of the rhetors and the unskilled minds of the pagans, and thou didst give thyself over to suffering.

Theotokion: Thou hast truly been shown to be a Virgin after giving birth; as thou wast before birthgiving; for, in manner past understanding, thou gavest birth to God the Word, Who hath crowned the holy martyrs who suffered for His sake.

Canon of the venerable one, with 4 troparia, in Tone VIII:

Irmos: Thou didst deliver Israel from bondage, O Lord, with Thy mighty right hand, and as Thou didst save them, so now save us also.

Having laid up a treasury of the wisdom of the Most High in thy heart, O venerable one, for its sake thou hast enriched the world with doctrines.

Living on earth, thou didst show forth an angelic life; and thou wast a temple of God, O venerable preacher of Christ; wherefore, thou hast reclined with Him.

Of a single mind one with another in Thy one Faith, O Christ, the venerable ones preached Thee with their tongueless mouths, like clarions of divine sound.

Theotokion: Rejoice, O pure Theotokos who in latter days gavest birth in the flesh to the Word of God Who existed before time began, O rampart and protection for all of us who honor thee.

ODE III

Canon of the Feast

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

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favored one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone lovest mankind.

Through God the Word, Thou becamest wholly of earth, uniting humanity to Thy whole divinity in Thy hypostasis, which Moses and Elijah beheld on Mount Tabor in two natures.

Canon of the Martyrs

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

Vanquishing the hordes of the enemy with Christ, O martyred athlete Anicetas, thou didst receive the crown of victory.

Ye spurned the flesh as corruptible, O martyrs of Christ, and endured cruel torments with steadfast mind.

Full of life-creating waters, O wise martyrs, with the streams of your blood ye stopped the turgid streams of falsehood.

Theotokion: The Lord Who dwelleth in the heavens made His abode within thy womb, O Theotokos, and hath driven all falsehood away from us.

Canon of the Venerable One

Irmos: There is none as holy as our God, and none as righteous as our God, Whom all creation doth hymn. There is none more righteous than Thee, O Lord.

The blood of thy precious hand doth drip, and the teachings of thy chaste tongue flow forth, which manifestly proclaimed Christ in two natures even after it had been cut out.

Thy hand did not cease to write, and thy tongue doth trumpet forth thy faith with doctrines, O divinely eloquent and thrice-blessed one; for God moved them both, prompting them to communicate.

Three of body, but one in soul, O wondrous fathers, with oneness of mind ye opposed those who wickedly dismissed the sufferings of Christ and His twofold activity.

Theotokion: **W**omen give birth, O pure Virgin Mother, yet they never remain virgin afterwards as thou didst; for not one of them hath given birth to God, but only thou, O pure Theotokos.

Kontakion of the venerable one, in Tone VI:

Spec. Mel.: "Fulfilling the dispensation concerning us ...":

The thrice-radiant Light which abode in thy soul showed thee to be a chosen vessel revealing divine things to the ends of the earth, O blessed Maximus, who givest utterance to concepts hard to grasp and manifestly proclaimest the transcendent and unoriginate Trinity unto all.

Ikos: **S**howing thyself to be an emulator of the sufferings of the Savior, and having Him in thy soul, O most blessed one who art most rich, thou didst appoint ascents in thy heart. And He hath given thee grace from heaven; for thou didst manfully oppose the tyrants, O wise one; and, preaching the unoriginate, divine and consubstantial Trinity, and denouncing the heretics who fought against God, thou didst endure boundless trials, O venerable and most praised one: the severing of thy theologizing tongue together with thy hand. Yet didst thou not cease to speak with boldness, confirming the faithful with thy divine teachings, manifestly preaching the transcendent and unoriginate Trinity unto all the people.

Sedalion of the martyrs, in Tone IV:

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

Having brought down the uprisings of the enemy by your endurance of cruel torments, O athletes, ye dwell now in the heavens, rejoicing, O glorious Photius and blessed Anicetas. Wherefore, ye are called blessed for ages of ages, entreating Christ in behalf of us who celebrate your memory.

Glory ..., Sedalion of the venerable one, in Tone III:

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

Holding fast to divine doctrine, thou wast a pillar of Orthodoxy and the might of the Faith, O divinely wise father Maximus; and thou didst preach Christ our God as having two natures and two volitions. Him do thou earnestly beseech, that He grant us great mercy.

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

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

The effulgence of Thy divine glory didst Thou show to Thy disciples, as far as they could bear it, O Word of God, when Thou wast transfigured on Mount Tabor. And with them we, who hymn Thee, have also been enlightened, O only immutable and immortal Lord; for with faith we cry out unto Thee: Glory to Thy kingdom, O Christ!

ODE IV

Canon of the Feast

Irmos: Rays of divinity issued forth from Thy flesh upon the prophets and the apostles. Wherefore, chanting, the leaders cried out: glory to Thy power, O Lord!

O Master Who preserved intact the bush which had been touched by fire, Thou didst show Thy divinely radiant flesh unto Moses, who chanteth: Glory to Thy power, O Lord!

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord!

When Thou didst reveal Thyself to Moses, Elijah and the apostles, O Master, Thou wast seen to be an immaterial fire which consumeth not the matter of the body, being One in two essences, in two perfect natures.

Canon of the Martyrs

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!

Set afire by the love of God, ye diligently passed through the flame of the fire, kept unharmed by the dew of the Spirit, O invincible martyrs, divine intercessors in behalf of our souls.

Spurning the body and lacerated in divers ways, the athletes directed their gaze with all their mind toward God, Who gave them patience for the sake of their faith.

As mighty towers of piety, ye cast down the ramparts of the enemy and became citizens of the city of God, O martyrs, crying aloud: Glory to Thy power, O Lord!

Ye did not fall into the slumber of impiety, O martyrs, but with divine vigilance have guided those who ever sleep in death toward the Light by the grace of divine knowledge.

Theotokion: In that thou art beautiful, O pure Virgin Mother, thou gavest birth to the Comely One, Who hath shown forth as beautiful the martyrs who suffered steadfastly and destroyed ungodliness.

Canon of the Venerable One

Irmos: With divine gaze the prophet perceived Thee, O Word, Who wast to become incarnate of the only Theotokos, the mountain overshadowed; and with fear he glorified Thy power.

Emulating Moses, O divinely wise one, with understanding thou didst receive tablets of doctrines; for thou didst enter into the darkness of visions and wast enriched with the light of understanding.

Emulating Abraham, O divinely wise one, thou didst bring another Isaac to the Lord, sacrificing thy heart in the fire of conscience, O father.

Preaching the one Christ, the fathers confessed the one Son in two natures, possessing a will according to each nature and acting according to both.

Theotokion: Thou didst incorruptibly give birth within time to the timeless Son and remained pure, having borne in thy womb Him Who became incarnate for our sake, O Ever-virgin Theotokos.

ODE V

Canon of the Feast

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

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned man according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

United without confusion, on Mount Tabor Thou didst show us the burning ember of divinity, which burneth up sins and enlighteneth souls; and Thou didst strike Moses, Elijah and the foremost apostles with awe.

Canon of the Martyrs

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.

Thy body, O all-blessed Anicetas, slain by manifold wounds, hath in holiness mediated for thee life which ageth not.

O Photius, who sharest in divine radiance, thou true child of the never-waning day, thou wast the destruction of the burning fire.

Desiring in oneness of mind beautiful things which last, O glorious martyrs, ye utterly rejected the corruption of transitory things.

Theotokion: **W**ho can tell of thy mystery, O Mistress Theotokos? For, in manner past understanding and recounting, thou didst ineffably give birth to God.

Canon of the Venerable One

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

The sword did not cut off thy boldness, O venerable father, neither did imprisonment quench thy faith.

Rome proclaimeth thy zeal, O venerable God-bearer, and the Church doth trumpet forth thy discourses.

Preaching the Savior before princes, O ye divinely wise, ye became martyrs by volition.

Theotokion: **W**e hymn thee, O Theotokos, as the well-spring of immortality; for thou gavest birth to ever-flowing Life for the world.

ODE VI

Canon of the Feast

Irmos: **C**leanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray; for unto Thee have I cried, and Thou dost hearken unto me, O God of my salvation.

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, which is beyond compare, shone forth on Mount Tabor.

"The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!" cried Moses on Tabor, beholding Thy divinity.

The pillar of fire and the cloud most manifestly prefigured the transfigured Christ and the grace of the Spirit which overshadowed Him on Tabor.

Canon of the Martyrs

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

Thou wast lifted up upon a tree, unmercifully lacerated, casting off the coarseness of mortality, and invested by heaven with divine raiment, O martyr Anicetas.

Breaking asunder the bonds of deception with your patience and endurance when ye were tightly bound, O saints, ye choked the prince of darkness with divine cords.

Ye showed yourselves to be great luminaries, enlightening all creation with rays of healings and the brilliance of your divine struggles, O all-valiant athletes of Christ.

Theotokion: In manner transcending the laws of nature thou gavest birth to the true Law-giver, O most immaculate one. Him do thou beseech, that He have pity on my soul, which hath been vanquished by the law of sin, and save me.

Canon of the Venerable One

Irmos: Thou didst hearken unto the voice of my cry from out of the womb of hell, and hast delivered my life from corruption; O greatly Merciful One.

Speaking within thee, Jesus made wondrous thy confession and that of those who suffered with thee, O thrice blessed one.

Undaunted by the arrogance of the princes, or the sword, or the fire which threatened thee, O venerable one, thou wast mighty in faith.

The most wicked enemy did not shake the pillar of thine Orthodoxy, but was vanquished and perished.

With thy sling plaited of three thongs is the threatening of Arius noetically brought down by the missiles of the mysteries of Christ.

Theotokion: Nourishing the Nurturer of all with thy breasts, O Virgin, in manner past understanding and recounting, thou didst not experience the pangs of birthgiving.

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Ikos: Arise, ye slothful thoughts of my soul, which have ever been dragged down to the earth! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that with them we may behold the glory of our God, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father.

ODE VII

Canon of the Feast

Irmos: Boldly did the Hebrew children trample upon the flame in the furnace and transform the fire into dew, crying out: Blessed art Thou forever, O Lord God!

Now have invisible things become visible to the apostles: the Divinity which shone forth in the flesh on Mount Tabor upon those who cry: Blessed art Thou forever, O Lord God!

The apostles were moved to awe by fear on Mount Tabor, marveling at the majesty of the kingdom of God, and crying out: Blessed art Thou forever, O Lord God!

Now have things never before heard become audible; for the Son, Who was born of the Virgin without father, is borne witness gloriously by the voice of the Father, in that He is God and man, the same forever.

Being from the beginning the beloved Son by nature, Thou wast not such by the adoption of the Most High, and Thou hast approached us without changing. Blessed art Thou forever, O Lord God!

Canon of the Martyrs

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

Having passed through a strange struggle, O glorious martyrs of great renown, ye were truly shown to be strangers to carnal thoughts, fellow citizens with the angels and co-heirs of Christ.

By your patience and endurance ye vanquished all the ungodly assaults of your enemies, all-glorious ones, and, becoming radiant through your pangs, ye have passed over to the radiance which waneth not.

As temples of the all-divine Trinity, ye manfully brought down the pillars and temples of the ungodly, O all-praised ones, and, rejoicing, have been translated to the temple of heaven.

Theotokion: In that thou art more spacious than the heavens, O pure and all-immaculate one, thou didst receive the Word Who, in manner past understanding, is in nowise contained, and Who leadest to the broad expanse of divine life those who walk the narrow path.

Canon of the Venerable One

Irmos: O Lord God of our fathers, Who in the beginning founded the earth and established the heavens by Thy word: blessed art Thou!

With thy blood thou didst adorn the raiment of natural dignity, O father, thy tongue stilled yet making declaration, imparting the manifestation of thy words thereby.

The grave did not still your tongues, nor did a far country hide your discourses, as David writeth in his hymns: they have been truly proclaimed to all the earth.

Tried like gold in the fire of temptations, O honored fathers, ye caused your faith to become yet more pure for Christ.

Theotokion: On Sinai Thou didst prefigure the image of the mystery of the Virgin in the bush which burned without being consumed. Blessed art Thou, O Lord God of our fathers!

ODE VIII

Canon of the Feast

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

Thy disciples, O Master, having heard Thee borne witness by the Father, and unable to bear the sight of the splendor of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests, bless; ye people, exalt Him supremely for all ages!

Thou art the all-comely King of kings, the mighty Lord of all who rule in every place, the Blessed One Who dwellest in light unapproachable. And marveling at Thee, the disciples, Moses and Elijah cried out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The apostles, from among those on earth, and Elijah the Tishbite and Moses, from among the dead, stood before Thee, O Christ, as before the Master of heaven, the Lord of earth, the One Who hath dominion over the nethermost depths; and they chanted together: Ye people, exalt Him supremely for all ages!

When they followed Thee to the exalting of the divine life from the earth, Thy chosen apostles left behind on earth the griefs which give rise to despondency, O Thou Who lovest mankind. Wherefore, having received Thy divine manifestation according as they were worthy, they chanted: Ye people, exalt Him supremely for all ages!

Canon of the Martyrs

Irmos: **Stretching forth his hands, Daniel closed the mouths 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.**

Showing forth firmness of mind, O wise ones, ye were not afraid of the onslaught of wild beasts, nor were ye daunted by the trampling of horses, nor of the severing of your members, nor the threats of the tyrants; but ye cried aloud: Bless the Lord, all ye works of the Lord!

Ye heal the sufferings of the faithful, having emulated the blessed suffering of Christ by your own sufferings, O saints; and ye dispel infirmities and drive away evil spirits, crying out: Bless the Lord, all ye works of the Lord!

The two all-comely athletes confessed the uncreated Trinity and truly destroyed hordes of myriads of adversaries, and they have united themselves to ten thousands of noetic beings, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **O** holy Virgin who gavest birth to the all-holy God Who hath crowned His holy martyrs with grace, save thou and sanctify us who fervently chant: Bless the Lord, all ye works of the Lord!

Canon of the Venerable One

Irmos: **Hymn ye the Lord, Who glorified Himself on the holy mountain and revealed the mystery of the Ever-virgin to Moses through the fire in the bush, and exalt Him supremely for all ages!**

Receiving the radiance of divine doctrine in thy heart, O divinely wise father, thou wast enriched with the enlightenment of understanding and didst lay up a treasury of wisdom in thy soul.

Setting forth doctrines, O divinely blessed one, thou didst stand in the midst of the Church, and, emulating the sufferings of Christ, by thine own volition thou becamest a pure sacrifice pleasing to God.

Having preserved thy life in purity and adorned thy works with faith, O honored fathers, ye were vouchsafed heavenly glory; wherefore, ye hymn Christ forever.

Theotokion: **R**ejoice, O portal and animate cloud! Rejoice, O mountain, bush and lamp-stand! Rejoice, O temple, throne and garden of paradise! Rejoice, O blessed one who gavest birth to the Creator of all!

ODE IX

Canon of the Feast

Irmos: Every ear is stricken with awe on hearing of the ineffable condescension of God: how the Most High, of His own will, came down and took flesh upon Himself, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

That Thou mayest clearly show forth Thine ineffable second coming, that Thou mayest reveal Thyself as the Most High God, standing in the midst of gods, on Tabor Thou didst ineffably illumine the apostles, Moses and Elijah. Wherefore, all glorify Thee, O Christ.

Come and submit yourselves to Me, O ye peoples! And ascending the holy and super-celestial mountain, let us stand immaterially in the city of the living God, and noetically behold the immaterial Godhead of the Father and the Spirit which shineth forth in the only-begotten Son.

Thou hast drawn me to Thyself with love, O Savior, and hast transformed me by Thy divine desire; but burn up my sins with immaterial fire, and count me worthy to partake of Thy food, that, rejoicing in both, I may magnify Thy mighty works, O Good One.

Canon of the Martyrs

Irmos: Christ, 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.

Behold! the radiant and luminous day of the godly Photius and Anicetas hath shone forth full of grace, enlightening all who celebrate their brilliant sufferings thereon.

Ye were shown to be like embers burning up all the kindling of evil, and like honorable lambs, slain of your own will, and brought to the Lamb Who taketh away sins.

Most gloriously glorifying your wounds, sufferings and pangs, your endurance which passeth understanding, your struggles and death; O athletes, we all rejoice today.

Like roses the all-comely athletes flowered forth in holiness in the vales of the martyrs, and they perfume the hearts of the pious with the Spirit, dispelling the stench of deception.

Theotokion: Enlighten us, O Virgin who gavest birth to the unapproachable Light, and fill with gladness, joy and divine understanding us who with a pure heart magnify thee with godly wisdom.

Canon of the Venerable One

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

With dispassion and divine vision thou didst teach us the words of everlasting life, O thrice-blessed one, and thou didst leave thy confession as an animate pillar of Orthodoxy for the world.

Emulating Phineas, O God-bearer, using the sword of thy discourse like a spear, thou didst cut down a newly-established religion, wounding those who blaspheme Christ.

Truly have the divinely wise fathers been glorified by their wounds and blows, their persecutions and tribulations, having suffered in bonds, in prisons, in fetters and dungeons.

Theotokion: **O** of old, O Virgin Mother of God, Moses beheld the bush which burned with fire yet was unconsumed, which prefigured thy God-receiving womb, which contained the incorrupt Fire.

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

Thou wast shown to be a clarion of wisdom, striking terror into the hordes of the adversary with thy divinely eloquent tongue, O Maximus, thou light of monastics; wherefore, nurtured by thy discourses, we recognize the reason of that which is.

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

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy manifest light the light of the Father and the light of the Spirit, Who guideth all creation with light.

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

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

Thou didst shine forth, * O Christ, * whiter than snow, * disclosing to the disciples * the nature of Thine unapproachable glory.

Stichos: **Thine are the heavens, and Thine is the earth.**

Thou didst desire * to show Thy glory to the disciples, * and to Moses and Elijah on Mount Tabor; * and they beheld Thee, O Savior, * and were filled with awe.

Stichos: **Tabor and Hermon will rejoice in Thy name.**

Today, on Mount Tabor, * restoring the benighted nature of Adam, * Christ hath made it divine, * illumining it.

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

Tabor, the mountain of God, * rejoiceth in Thy name, * O Savior, *
proclaiming Thee * to be the beloved Son of the Father.

AT LITURGY

On the Beatitudes, 6 troparia, from Odes VII and VIII of both canons of the feast, including the Irmos.

Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying out in hymnody: O God of our fathers, blessed art Thou!

Illumined by the light of unapproachable glory on Mount Tabor, the apostles cried out to Christ: "O God of our fathers, blessed art Thou!"

Enraptured by the effulgence of the divine voice, the dew-bearing cloud and the radiance, O Christ, the apostles chanted: "O God of our fathers, blessed art Thou!"

Thy disciples, O Master, having heard Thee borne witness by the Father, and unable to bear the sight of the splendor of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests, bless; ye people, exalt Him supremely for all ages!

Thou art the all-comely King of kings, the mighty Lord of all who rulest in every place, the Blessed One Who dwellest in light unapproachable. And marveling at Thee, the disciples, Moses and Elijah cried out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The apostles, from among those on earth, and Elijah the Tishbite and Moses, from among the dead, stood before Thee, O Christ, as before the Master of heaven, the Lord of earth, the One Who hath dominion over the nethermost depths; and they chanted together: Ye people, exalt Him supremely for all ages!

The troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

The troparion of the martyrs, in Tone IV:

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

The Troparion of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of monastics: O all-wise Maximus, by thy doctrines thou hast enlightened all O harp of the Spirit, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, in Tone VI:

The thrice-radiant Light which abode in thy soul showed thee to be a chosen vessel revealing divine things to the ends of the earth, O blessed Maximus, who givest utterance to concepts hard to grasp and manifestly proclaimest the transcendent and unoriginate Trinity unto all.

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Instead of "It is truly meet...", we chant the Irmos of ODE IX of Canon I:

Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

THE 13th DAY OF THE MONTH OF AUGUST

COMMEMORATION OF THE HOLY HIERARCH TIKHON, BISHOP OF VORONEZH,
WONDERWORKER OF ZADONSK AND ALL RUSSIA

AT LITTLE VESPERS

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

Come, ye faithful, and joyously assembling, let us bless Tikhon, the holy hierarch of Christ, the most excellent pastor, the teacher of golden eloquence, the comforter of the sorrowful, the unmercenary physician of the infirm, the new wonderworker given to Russia, who doth pray for our souls. (Twice)

Like the radiant sun hath thy memory shone upon us, O holy hierarch Tikhon, illumining them that approach thee with faith; for with the splendors of thy virtues dost thou reveal to us the light of righteousness, and with the rays of thy words dost thou enlighten us truly to know Christ; with thine intercession dost thou drive away the cloud of assailing evils, and with the incorruption of thy relics dost thou show all the radiance of immortality. Wherefore, we praise thee.

Blessing thee, we praise thee, O divinely wise father Tikhon; approaching thy shrine with love, we receive grace; for thou healest the infirm with thy touch, and dost save our souls by thy fervent mediation.

Glory ..., in the same tone:

O most blessed father Tikhon: standing now before the throne of the Lord, and rejoicing with the choirs of heaven in the everlasting kingdom, forget not us that are earthly and sorrowful; offer up supplications in behalf of the children of thy flock, for whom thou didst travail upon the earth; ask might for our land, peace for the Church, steadfastness in the Faith, remission of sins and deliverance from misfortunes for all the faithful.

Now and ever ..., Theotokion of the day.

At the Aposticha, these stichera, in Tone II:

Acquiring purity of mind and being an abode of the Holy Spirit, thou didst receive the grace of the hierarchy, didst enlighten the people with the knowledge of the All-holy Trinity, and didst offer thyself up in the fire of divine love; and now, standing before the throne of God, cease not to offer supplication for us that honor thy memory.

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

Blameless was thy life, precious thy death in God's sight, honorable the tomb which holdeth thy grace-endued body, for with miracles doth it enrich them that have recourse to thee in faith, O holy hierarch Tikhon, fervent intercessor for our souls.

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

O holy hierarch Tikhon, thou hast been vouchsafed the communion of the apostles, the fellowship and joy of the righteous and of all the saints; for, emulating them in virtue and travail, thou hast been shown to be a partaker of their heavenly glory.

Glory ..., in the same tone:

Thou wast a rule of faith, O holy hierarch, and by discourse on the right Faith thou didst teach the good life; thou didst reveal thyself to thy flock as a model of the virtues, diligently keeping the commandments of Christ. Wherefore, as one who kept and taught them, thou hast been called great in the kingdom of heaven, O holy hierarch. As one that hast great boldness, entreat Christ God in behalf of them that with faith honor thy holy memory.

Now and ever ..., Theotokion of the day.

Troparion, in Tone VIII:

From thy youth thou didst love Christ, O blessed one; and thou wast an example unto all by word, life, love, spirit, faith, purity and humility. Wherefore, thou hast made thine abode in the heavenly mansions, where, standing before the throne of the All-holy Trinity, do thou pray that our souls be saved, O holy hierarch Tikhon.

Another Troparion, in Tone IV:

O guide of Orthodoxy, teacher of piety, preacher of repentance, emulator of Chrysostom, most excellent pastor, new beacon and wonderworker of Russia: well didst thou shepherd thy flock, and by thy writings thou hast instructed us all. Wherefore, adorned with a crown of incorruption by the Chief Shepherd, do thou entreat Him that our souls be saved.

AT GREAT VESPERS

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

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

Come, all ye people of Russia, and with godly hymns let us praise Tikhon, the holy hierarch and wonderworker, the divinely radiant beacon of the Church of Christ shining in the darkness of this age, the instructor in Orthodox dogmas, the denouncer of superstitious teachings, the eloquent preacher of repentance, the true teacher of the commandments of Christ, who kept and taught them. And falling down before the shrine of his holy and much-healing relics, let us cry out to him with compunction: Illumine us with the light of thy knowledge divine, O our father; raise us up from the sleep of sin with the fear of punishment and the judgment of God; set our feet firmly on the path of Christ's commandments, and pray thou that our souls be saved!

O divinely wise and God-bearing Tikhon, chosen vessel of grace, pure dwelling place of the Trinity, honored abode of the virtues: following Christ from thy youth, well didst thou finish thy course and didst keep the Faith to the end. Wherefore thou hast received a crown of righteousness from Christ God, Whom do thou entreat unceasingly that our souls be saved.

Most excellent pastor, pillar and adornment of the Church, radiant boast of Orthodoxy: well didst thou shepherd the flock of Christ which the Holy Spirit appointed thee to tend, ordaining priests and instructing the people. Thou wast a defender of the oppressed, a refuge for orphans and widows, and didst provide for the poor. And now, standing before the Chief Shepherd, entreat Him that our souls be saved.

O teacher of golden eloquence, divine instrument of the Holy Spirit, herald of the truth of Christ, preacher of repentance: deriving precious things from that which is of little worth, thou wast as the mouth of the Lord, pouring forth upon all the words of eternal life. Wherefore, do thou now pray that our souls be saved.

Rejoice, O sacred one, emulator of the venerable, fellow laborer with fasters, lover of stillness: for, having descended from thine hierarchical throne, thou didst take up thine abode in a humble monastery, and, regarding tribulations as delight, thou didst traverse the narrow way. Thou didst love unfeigned humility, lowliness of attire, unceasing labors and prayers, continual lamentation, and the memory of death. O Tikhon, our venerable father, pray thou that our souls be saved! (Twice)

O Tikhon, our compassionate father, our ready helper, fervent intercessor before God in our behalf: by thy supplications aid thou Orthodox Christians; defend the Orthodox Church from assaults of superstition and unbelief; protect our homeland from enemies, visible and invisible; calm the whole world from the turmoil of human passions; take from us all malice, enmity and calumny; within our hearts root thou peace, love and oneness of mind, that we may be well pleasing unto the Lord and Master of our life, that our souls may be saved forever. (Twice)

Glory ..., in the same tone:

Come, ye faithful, let us glorify Tikhon, the blessed and holy hierarch; for, dwelling with the angelic choirs in heaven, with the prophets, holy hierarchs and martyrs doth he join chorus, and doth rejoice with the venerable and the righteous, contemplating Christ God not in a glass darkly, but face to face; and on earth his precious body is adorned with incorruption, pouring forth streams of healing upon them that approach with faith and love. Wherefore, we beseech thee, O holy hierarch: be thou a fervent intercessor for us at the throne of God, for thou hast great boldness before Him.

Now and ever ..., Theotokion of the tone; or, if it be the Leavetaking, that of the feast.

Entrance. Prokimenon of the day. Three lessons:

READING FROM THE PROVERBS.

The memory of the righteous man calleth forth praises, and the blessing of the Lord is upon his head. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent things; and happy is the man that will keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore, I entreat you and put forth my voice before the sons of men, for I with wisdom set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me, and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed-direct your hearts unto it. Harken unto me again,

for I will speak of honorable things, and the opening of my mouth shall be right things, for my mouth shall speak truth and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be filled with the Spirit.

READING FROM THE PROVERBS.

The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut out. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness. A false balance is an abomination to the Lord, but a just weight is His delight. When pride cometh, then cometh shame: but with the lowly is wisdom. The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead. A hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered. When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace.

READING FROM THE WISDOM OF SOLOMON

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

At the Litia, these stichera, in Tone II:

Let us praise the most blessed Tikhon, the adornment of holy hierarchs and glory of the Fathers, the great adornment of the faithful, the new wonderworker that abundantly doth pour forth streams of miracles, healeth the infirm, and inexhaustibly doth bestow divine gifts; and let us cry out: O most blessed Tikhon, vessel filled with grace and fount of mercy, pray to the Lord for us, that He have mercy on our souls!

O divinely wise father Tikhon, thou wast a good and faithful servant of the Lord, who didst not hide in the ground the talent given thee by Him, but, teaching and laboring, didst increase it. Wherefore, being faithful in a very little, thou wast placed over many by the heavenly Master of the house, Whom do thou entreat in behalf of them that honor thy memory with faith.

O most blessed Tikhon, thou wast a faithful keeper of the words of the Gospel, which say not to lay up for oneself treasure upon earth; but voluntary poverty didst thou lay up for thyself as a treasure in heaven, and didst abundantly provide for the poor. Wherefore, do thou now ask of the Lord for us great and rich mercy.

Glory ..., in the same tone:

Today is the Monastery of Zadonsk adorned, and the flock of Voronezh rejoiceth, the whole Orthodox Church doth celebrate, keeping thy memory, O holy hierarch Tikhon. For, in thy wonders and the incorruption of thy relics, we all have a great sign of the grace of the Holy Spirit in the Orthodox Church, a reproof of heresies and schisms, and the shaming of impiety.

Now and ever ..., Theotokion:

Christ the Lord, my Creator and Deliverer, O most pure one, having come forth from thy womb and vested Himself in me, freed Adam from the primal curse. Wherefore, to thee, O most pure one, as the Mother of God and Virgin, we truly cry out without ceasing, like the angel: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation of our souls!

At the Aposticha, these stichera, in Tone IV:

Richly didst thou nourish the souls of the starving with heavenly food, for thy word is the bread of angels, O divinely wise Tikhon. With divine gladness thou didst fill the hearts of them that thirst, for thy teaching is divine wine and a wellspring of the grace of the Holy Spirit, which poureth forth life everlasting.

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

Lovingly praising thee, a hierarch and pastor guileless and venerable, a faithful teacher, we earnestly pray: Offer unto the Lord supplication for the salvation of our souls!

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

The tares which the evil foe did sow amongst thy flock didst thou manfully uproot. For, denouncing the shameless pagan games, thou didst abolish practices harmful to the soul, teaching all piously to keep the commandments of Christ.

Glory ..., in the same tone, in Tone IV:

What shall we call thee, O holy hierarch Tikhon? Good shepherd? For thou wast ready to lay down thy life for thy sheep. Enthroned with the apostles? For by thy writings thou dost instruct all. Boast of fasters and adornment of monks? For monastic labors, vigils and fasting didst thou take up. Earthly angel and heavenly man? For in the world thou didst live most peaceably. Child of God? For above all else didst thou love to make peace. And now do thou beseech Christ God, that He calm the world and make steadfast the Holy Church.

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

O Virgin that knewest not wedlock, who ineffably conceived God in the flesh, Mother of God most high: accept the entreaties of thy servants, O all-immaculate one, granting all remission of transgressions. And now, receiving our supplications, pray thou that we all be saved.

Troparion, in Tone VIII:

From thy youth thou didst love Christ, O blessed one; and thou wast an example unto all by word, life, love, spirit, faith, purity and humility. Wherefore, thou hast made thine abode in the heavenly mansions, where, standing before the throne of the All-holy Trinity, do thou pray that our souls be saved, O holy hierarch Tikhon.

Another Troparion, in Tone IV:

O guide of Orthodoxy, teacher of piety, preacher of repentance, emulator of Chrysostom, most excellent pastor, new beacon and wonderworker of Russia: well didst thou shepherd thy flock, and by thy writings thou hast instructed us all. Wherefore, adorned with a crown of incorruption by the Chief Shepherd, do thou entreat Him that our souls be saved.

AT MATINS

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

A second Moses didst thou show thyself to be; for, having ascended the mount of the virtues, the dogmas of pure theology didst thou receive like tablets inscribed by the hand of God, not struck with awe by fearsome signs, but guiding the new Israel to the calm haven by the teachings of divine words.

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

The one God of all entered into the womb of her that kneweth not wedlock, that He might unite the lowly with the exalted; and He appeared in fleshly guise and broke down the middle wall of enmity, and granted life and divine deliverance.

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

Christ the Lord, the unapproachable Light of life, resting in thee, O holy hierarch, revealed thee to the world as a most radiant flame; for thou dost shed light by thy life, dost enlighten with the rays of thy teachings, and dost shine forth in miracles. Wherefore, we radiantly celebrate thy memory, O Tikhon most blessed.

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

O divinely joyous Mistress, adornment of hierarchs, confirmation of the righteous and boast of all the venerable: from misfortunes, tribulations and grievous transgression save us that hymn thee with faith.

The Polyeleos, and this Magnification: We magnify thee, O holy hierarch Tikhon, and we honor thy holy memory, for thou dost entreat Christ God for us.

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:

Through abstinence didst thou subject thy body to thy spirit, setting thy mind as master over the passions; and illumining thy soul with the travails of fasting, O holy hierarch, thou didst offer a pure sacrifice unto Christ, of Whom thou wast beloved, for thou didst love Him and wast truly the abode of the divine Trinity.

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

With spiritual love I sing to thee, O Mistress, thou ray of the most radiant Sun, portal of salvation, gate of heaven, noetic ladder for all Christians: accept the entreaty of them that bless thee, the hope of our souls, and grant us salvation.

Song of Ascents, the first antiphon of Tone IV:

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

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

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

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

After Psalm 50, this sticheron, in Tone II:

Thou didst take the Cross upon thy shoulders and didst crucify thyself to the world, and didst follow in the steps of Christ the Savior; shaking off the love of life and every attachment to the passions, and shining in thy blessed life, thou didst receive a heavenly inheritance. Remember thy flock which doth ever honor thee, O holy hierarch, father Tikhon.

The canon to the Theotokos (the Paraklisis), with six troparia, including the Irmos; and that to the holy hierarch, the acrostic whereof is:

"I glorify Tikhon, the holy hierarch and wonderworker," in Tone VIII:

ODE I

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

O Tikhon, holy hierarch of Christ, do thou thyself grant me understanding and speech, that I may worthily hymn the glory whereby Christ the Lord hath glorified thee.

A ray of divine light hast thou shone upon us. Come, ye children of the light, that we may be illumined thereby, that, magnifying the holy hierarch with hymns, we may become inflamed in spirit.

Let us glorify the blessed Tikhon, the successor to the apostles, enthroned with the holy hierarchs, dweller with the venerable, by whose intercession we obtain salvation.

Theotokion: The Master of all, having taken flesh of thee ineffably, O Mary Theotokos, became perfect man; and when thou gavest birth, He kept thee as pure as thou hadst been before giving birth. Him do thou entreat, that He save our souls from misfortune.

ODE III

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

Wounded with the love of Christ, O blessed one, from thy youth didst thou follow Him with unwavering desire, disdaining every carnal pleasure.

The passions of youth which vex the flesh didst thou cut down with the sword of philosophy, offering thyself as a sacrifice to Christ the Master.

O Tikhon, with greater love didst thou cleave unto wisdom, made steadfast in the fear of God, for it is the beginning of wisdom.

Theotokion: Let us hymn the divine temple of God! Let us bless the holy Virgin, deified and delivered from misfortunes by her!

Sedalion, in Tone VIII:

From thy youth wast thou a temple of the Holy Spirit; for, having cleansed thy soul of passions through thy faith, the grace of the Comforter doth dwell therein. Wherefore, even after thy repose, thy body hath been preserved incorrupt. Entreat Christ God that they that honor thee be delivered from corrupting passions.

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

O Mother of my sweet Jesus, pure and divine Maiden, tabernacle of the Holy Spirit: cleanse my soul, which hath been defiled by transgressions, and make of it a radiant abode of the virtues, O thou that didst bear the Light. Drive from me the clouds of the passions, O thou that art incorrupt, that, by thine intercessions, the grace of the Comforter may overshadow even me.

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the prophet Habbakuk, I cry to Thee: Glory to Thy power, O Lover of mankind!

Like a lamb wast thou tended by Christ; like a shepherd didst thou tend thy flock, leading them to the pasture of thy life-bearing teachings.

An initiate of the mysteries of the doctrine of Christ, thou didst illumine the people with the knowledge of Him, showing forth His truth by word and deed.

A true and faithful guard wast thou over the house of God, watching over it in deed, giving an example by thy life, and by word, for thou didst diligently instruct, and by thought, for thou didst take thought for its wellbeing.

Theotokion: Finding thee to be a haven and rampart, a refuge and hope, a protection and a fervent intercessor, the faithful have recourse to thee and earnestly cry out to thee, as the blessed Tikhon hath taught us: O all-holy Theotokos, save us!

ODE V

Irmos: Wherefore hast Thou thrust me from Thy countenance, O never-waning Light? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I entreat Thee.

O holy hierarch, Christ, Whom thou didst love, Whom thou didst desire, for Whose sake thou didst struggle, do thou now beseech in behalf of thy servants, that, being merciful, He may grant a peaceful life to all of us that honor thy memory.

Filled with faith and the love of Christ, thou didst show thyself to be as a river, abundantly watering all the land of Russia with the word of thy teachings, O blessed Tikhon.

Like a bee gathering sweet honey from quickly fading blossoms, O father, thou didst gather spiritual treasure from the corruptible world, and thereby thou dost satisfy us all.

Theotokion: Fill thou our hearts with gladness, O most pure and divine Maiden, who didst give birth to the Cause of joy, destroying all the grief of sin.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast heard me, O God of my salvation.

Being pure of heart, thou didst cleave unto the pure Christ; being holy, unto the Holy One; being loving, unto Him that loveth; being meek, unto the Meek One, crying unceasingly: It is good for me to cleave unto God!

The comfort, pleasure, honor, wealth, glory and all the treasures of the world didst thou despise, taking wing to the heavenly Jerusalem, to the home of thy Father, where there are many mansions.

Insults, sorrows and abuse didst thou joyfully endure, mindful that there is no crown without a victory, no victory without a contest, no contest without battle, and no battle without a foe.

Theotokion: **O** Virgin Lady, Mother of the Creator: thou art the joy of the heavenly hosts, the blessed helper of the human race. Pray thou that our souls be saved!

Kontakion, in Tone VIII:

Successor to the apostles, adornment of holy hierarchs, teacher of the Orthodox Church: beseech the Master of all to grant peace to the world and great mercy to our souls!

Ikos: **H**aving adorned thy soul with virtue and enlightened thy mind with love of wisdom, thou didst show thyself to be a good shepherd of the flock of Christ, teaching it by word and writing, admonishing and instructing, giving an example of what thou didst say by thy life. Wherefore, by Christ, the Chief Shepherd, hast thou been adorned with a crown of glory in heaven, shining forth on earth in the incorruption of thy relics and pouring forth abundant streams of wonders upon them that call upon thee in faith, O divinely wise Tikhon. Pray to the Lord, that He grant our souls great mercy!

ODE VII

Irmos: **O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

With patience didst thou acquire thy soul, O blessed one, and thou didst traverse the narrow path, that alone leadeth to everlasting life, ever directing thy gaze toward the way of the Cross of Christ, the Judge of the contest, and setting an image thereof as a model for thy life.

Thy whole self didst thou surrender to the love of God: soul and body, heart and mind, memory and will, purpose, ambition, word, deed and thought didst thou consecrate to God in love.

O blessed Tikhon, thou didst show thyself to be a father of orphans, a defender of widows, the wealth of the poor, the consolation of the sick and admonition of the wealthy, a staff for the aged, the instructor of the young, and a model of virtue for monastics.

Theotokion: **R**ejoice, O Mary! Rejoice, thou that gavest birth to the Savior of the world! Be thou a haven for us that are tempest-tossed by the storm of life, a calm harbor amid the deep of sorrows, and guidance to the heavenly mansions.

ODE VIII

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

A Son of the Kingdom while yet on earth, thou didst ever yearn for the Son of God, crying out to Him: Be Thou my food and drink; be Thou the light of my soul; be Thou my relief amid sorrows; be Thou life everlasting according to the Resurrection, that I may supremely exalt Thee unto the ages!

Ever mindful of the fall of Adam, the redemption through the sufferings of Christ, the hour of death, the dread Judgment, the torment of sinners and the blessed state of the righteous, thou didst lament, setting us an example of compunction and purifying thyself aforesaid for eternal glory.

Having taken up labors in this life out of faith and piety, thou didst sweetly rest from thy labors and wast granted repose; for thou didst descend into the grave, maturing like wheat for the harvest of God at the time of the reaping.

Theotokion: With the hyssop of the life-creating Blood of the Lamb, Who was slain for the salvation of the world, and Who took flesh of thy most pure blood, do thou sprinkle and cleanse me, who am defiled, O Mistress, that I may be made whiter than snow by thy maternal assistance.

ODE IX

Irmos: Heaven is struck with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

A mediator and fervent intercessor for us before God hast thou been shown to be, O hierarch, making supplication to the Master through thy prayers. Ask thou remission of transgressions, O father, for them that faithfully celebrate thy sacred memory and magnify thee with heartfelt love.

O thou that hast been illumined with the radiance of God the Light, enlighten us that are benighted by the passions of life; and, having received of Him the authority to loose and to bind, loose thou our transgressions and vouchsafe the kingdom of heaven unto them that celebrate thy memory and magnify thee as is meet.

Mercifully accept this, our hymn of praise, which is offered up to thee with abundant fervor, from our unworthy and wretched souls, O holy hierarch, granting us withal grace abounding in compassion.

Theotokion: Thou didst raise up fallen Adam, O Mother of God, who gavest birth to the new Adam. Do thou also raise us up, that are fallen like Adam of old, but who fervently believe in the grace of the New.

Exapostilarion: Spec. Mel.: "Having fallen asleep in the flesh ...":

Though thou hast fallen asleep in the flesh, O holy hierarch Tikhon, yet, alive in spirit, thou dost reign with Christ in the unwaning kingdom and dost beseech Him in behalf of them that call upon thee in faith and love.

Another Exapostilarion:

Spec. Mel.: "I behold Thy bridal chamber, O Savior ...":

Mindful of thee, shining with ineffable light in the bridal chamber of Christ the Bridegroom, O holy hierarch, I fain would attain unto the kingdom of heaven, but my mind is become foolish through the sleep of sin, my lamp is gone out like those of them that had no oil, the garment of my soul is befouled, and I perceive the gates of the kingdom closed unto me. But, rousing me from the sleep of sin by thy prayers, give me the oil of repentance; and covering my nakedness with the garment of the excellencies of Christ, make me worthy of the unwaning kingdom.

At the Praises, these stichera, in Tone III:

O consoler of the sorrowful, thou didst lovingly receive those who were clad in rags; thou didst visit the imprisoned; to the poor, dying of noisome diseases, thou didst give peace; thou didst console the grieving that were of low estate, for thou wast a friend of the least brethren of Christ. Wherefore, Christ hath numbered thee among the company of His friends. Him do thou beseech, that He soften the hardness of our hearts and make us quick to render help and consolation in the doing of good unto them that are needy. **(Twice)**

O lover of peace, all abuse didst thou joyfully endure as one dumb, opening not thy mouth, forgiving all, that the offender be pacified; and thou didst show thyself to be a peacemaker for those at enmity. Wherefore, bestill our much troubling passions, destroying wrath, hatred and strife, and instructing with brotherly love and patience.

O lover of stillness, who didst set a watch before thy mouth and a door of enclosure round about thy lips, that thou mightest converse alone with the One God: prevail over the unbridled malice of our tongues, and cure us of idle and vain speech and judging, ceaselessly offering thy fervent prayers unto the Lord in our behalf.

Glory ..., in the same tone:

O emulator of the love of the heavenly Father, in that thou art a child of love, ever abiding in love, thou didst set love above fasting. We pray thee: take thou and give to us of the spirit of thy love, and teach us to perceive our own transgressions and not to judge our brethren. For thou art able to do this, in that thou abidest in God and God abideth in thee.

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

Truly, beside thee have we acquired none other mighty refuge and fortress, unshakable tower and rampart, O most pure one. To thee do we flee, and to thee do we cry out: O Lady, help us, that we perish not! Show forth thy grace upon us and the glory of thy might, and the greatness of thy lovingkindness!

But if it be the Leavetaking, the Theotokion of the feast.

Great Doxology. Dismissal.

AT LITURGY

On the Beatitudes, eight troparia, from Odes III and VI of the canon to the holy hierarch.

Wounded with the love of Christ, O blessed one, from thy youth didst thou follow Him with unwavering desire, disdaining every carnal pleasure. (Twice)

The passions of youth which vex the flesh didst thou cut down with the sword of philosophy, offering thyself as a sacrifice to Christ the Master.

O Tikhon, with greater love didst thou cleave unto wisdom, made steadfast in the fear of God, for it is the beginning of wisdom.

Being pure of heart, thou didst cleave unto the pure Christ; being holy, unto the Holy One; being loving, unto Him that loveth; being meek, unto the Meek One, crying unceasingly: It is good for me to cleave unto God!

The comfort, pleasure, honor, wealth, glory and all the treasures of the world didst thou despise, taking wing to the heavenly Jerusalem, to the home of thy Father, where there are many mansions.

Insults, sorrows and abuse didst thou joyfully endure, mindful that there is no crown without a victory, no victory without a contest, no contest without battle, and no battle without a foe.

Theotokion: O Virgin Lady, Mother of the Creator: thou art the joy of the heavenly hosts, the blessed helper of the human race. Pray thou that our souls be saved!

Troparion, in Tone VIII:

From thy youth thou didst love Christ, O blessed one; and thou wast an example unto all by word, life, love, spirit, faith, purity and humility. Wherefore, thou hast made thine abode in the heavenly mansions, where, standing before the throne of the All-holy Trinity, do thou pray that our souls be saved, O holy hierarch Tikhon.

Another Troparion, in Tone IV:

O guide of Orthodoxy, teacher of piety, preacher of repentance, emulator of Chrysostom, most excellent pastor, new beacon and wonderworker of Russia: well didst thou shepherd thy flock, and by thy writings thou hast instructed us all. Wherefore, adorned with a crown of incorruption by the Chief Shepherd, do thou entreat Him that our souls be saved.

Kontakion, in Tone VIII:

Successor to the apostles, adornment of holy hierarchs, teacher of the Orthodox Church: beseech the Master of all to grant peace to the world and great mercy to our souls!

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

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

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

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

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Stichos: The law of his God is in his heart, and his steps shall not be tripped.

THE GOSPEL ACCORDING TO ST. MATTHEW [MT. 5:14-19]

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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

THE 14th DAY OF THE MONTH OF AUGUST
FOREFEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF THE HOLY PROPHET MICAH
AT VESPERS

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

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

Let us sound the cymbals, * let us cry out in hymns, * celebrating the feast of the Virgin's departure; * and let us give utterance to funeral hymnody with splendor, * for the Mother of God, the ark all of gold, * bound for splendor, * maketh ready today * to pass over from earth to the heavens, * to a new and divine life.

O choir of the apostles, * assemble today most gloriously from the ends of the earth, * for the animate city * of Him Who is Lord over all * departeth gloriously from the earth to that which is higher, * to join chorus with the King, her Son. * With the heavenly armies * chant ye the hymns of parting with oneness of mind, * for her divine burial.

Come ye now forth beforehand, * O company of priests, * ye kings and princes, * together with the ranks of the virgins! * Assemble together, all ye people, * sending up funeral hymns! * For she who is Mistress over all, * bound for the mansions of heaven, * desireth to commit her soul into the hands of her Son on the morrow.

And 3 stichera of the prophet, in the same tone:

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

Showing forth most exalted divine knowledge, * thou didst proclaim * the manifest and lofty mountain: * the preaching of the Savior * which would be revealed at the peak of the mountains, * to which the nations, hastening with faith, * earnestly have recourse, * and learn the ways of the Lord, * and are saved with eternal salvation.

With divinely inspired tongue thou didst prophesy: * the Prince, Whose comings forth are truly from everlasting, * doth issue forth * and shepherd His people, * coming forth out of Bethlehem, * O Micah, wondrous among the prophets. * And beholding thy prophecy now fulfilled, * with divine wisdom we glorify * Him of Whom thou didst speak.

Standing before the throne of God, * O most honored prophet, * vouchsafed joy, * beholding glory, * and delighting in divine food, * full of spiritual gladness and joy, * look down now upon those who celebrate thy memory, * delivering them from dangers * by thine unceasing supplications.

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

O all-holy and pure Virgin, we, the multitude of angels in the heavens and the race of men on earth, call thy most honored dormition blessed, in that thou wast the Mother of Christ, the Creator and God of all. Cease not, we pray, to entreat Him in behalf of us who have set our hope on thee and God, O most hymned Theotokos who knewest not wedlock.

At the Aposticha, these stichera, in Tone II:

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

O new wonder! * O strange sign! * O life-bearing Maiden, * how art thou taken by death * and art now covered by the grave?

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Let all mortal nature * join in chorus! * For, behold! the Virgin, * the daughter of Adam, * is translated to the heavens.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

Let me envision in mind * the bier of the Virgin, * magnificently surrounded * by the choir of the apostles * chanting funeral hymnody.

Glory ..., Now & ever ..., the composition of Anatolius, in the same tone:

She who is more exalted than the heavens, more glorious than the cherubim and more honorable than all creation, who because of her exceeding great purity, became the receptacle of the ever-existing Essence, committeth her most holy soul today into the hands of her Son. In her are all things filled with joy, and He granteth us great mercy.

Troparion, in Tone IV:

Leap up in anticipation, O ye people, clapping your hands with faith, and assemble with love, all rejoicing today and exclaiming with splendor; for the Mother of God, whom we ever glorify with hymns as the Theotokos, will gloriously pass over from those on earth to those on high.

AT MATINS

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

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

O thou who art more spacious than the heavens, who gavest birth in the flesh to the Creator of all: having appeared on earth thou art now translated from the earth to the very heavens. And the souls of the righteous and the choirs of the angels, gazing upon thee, ever offer thee praise, as is meet for a Queen. Wherefore, cease thou never to pray for those who hymn thee.

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

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

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

Multitudes of angels glorify thee, and the human race singeth hymns of the forefeast unto thee, for thou hast been translated from the earth unto Him Who was born of thee, O pure Virgin Theotokos, and dost make earnest supplication, that those who celebrate thy repose with faith be delivered from misfortunes.

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

Canon of the forefeast, with 8 troparia, including its Irmos.

And that of the prophet, with 4 troparia.

ODE I

Canon of the Forefeast, in Tone V:

Irmos: Christ, Who crusheth battles with His upraised arm, hath cast horse and rider into the Red Sea, and saved Israel, who chanteth a hymn of victory.

Let us approach the tomb which received the Virgin, O ye faithful, hastening to receive divine fragrance; for therein hath been poured the wafting fragrance of the phial, which perfumeth men's souls.

Sion is set apart from other mountains; and the animate Sion hath come to rest in the Garden of Gethsemane, having assented that our immortal God rest in her incorrupt womb, in that she is animate.

O ye mouths of the apostles, having winded the clarions of God-bearing men, cry ye out with a loud voice: "Ye powers, open the gates! Receive the Queen into the highest!"

How can death lay hold of the most immaculate one who, in manner transcending nature, manifestly gaveth birth to everlasting Life? But the Master, rejecting this, hath translated thee to the haven of heaven.

Canon of the Prophet

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

As a truly clear divine mirror of things divine, O blessed one, thou standest before the Creator. Him do thou beseech, that He save from misfortunes those who hymn thee with faith.

Full of spiritual understanding and the wisdom of God, O most excellent Micah, as a pure intelligence thou didst learn the things of the future.

Piously proclaiming thy prophecy, O blessed one, thou didst say that the Lord would appear on earth from heaven, recording His manifestation unto us.

Theotokion: He Who was known before time began, O Mother of God, hath appeared on earth in latter days assuming flesh, delivering those who before were made captive.

ODE III

Canon of the Forefeast

Irmos: O Christ Who by Thy command hast founded the earth upon nothing and hast suspended the firmament unsupported: establish Thy Church upon the immovable rock of Thy commandments, O Good One Who alone lovest mankind.

Let us now send up funeral hymns to the pure one, the Theotokos who gave birth to the Creator, and, rejoicing, with the incorporeal armies let us surround her life-bearing bier as though it were a divine and holy throne.

Shedding tears with faithful hearts, come ye, let us touch her incorrupt body, the life-bestowing, divine and ever-flowing fountain, gazing upon it with our eyes as it lieth, laid out and enshrouded.

O divine and right noble habitation of God, true seat and animate city of the true King of all, through thy memorial grant remission of all our offenses, and save us from misfortunes.

Canon of the Saint

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.

Thy tongue became a pen of the divine Spirit, whereby thou hast revealed to us the fulfillment of things to come.

Thou didst indicate that the pre-eternal Prince, the Savior and Director of all, would become incarnate in Bethlehem.

Illumined with prophetic enlightenment, O glorious prophet, thou wast for us an excellent instructor in the mysteries of things which pass understanding.

Theotokion: Thou wast a most manifest mountain, O all-pure one, whereon the Lord, having ascended it, manifested Himself, and to which we now have recourse.

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

Thine understanding enlightened by the Holy Spirit, O wise one, thou didst openly prophesy things to come, making clear the incomprehensible, O Micah most rich; for thou didst prophesy that Christ, the Prince and Leader Who doth shepherd His people, would come forth from Bethlehem.

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

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

Ye virgin maidens, sing in anticipation! Ye mothers, give praise, and chant ye all a song of parting, celebrating beforehand, in godly manner, the dormition of the Virgin, the Mother of the Lord, with hymns of divine beauty; for she is gloriously translated to the heavens.

ODE IV

Canon of the Forefeast

Irmos: Prophetically perceiving Thy divine self-abasement, O Christ, Habbakuk cried out to Thee in trembling: Thou hast come to save Thine anointed, unto the salvation of Thy people!

The choirs of heaven rejoice and prepare to receive the pure Mother of God, the Queen Who in piety hath dominion over all creatures.

Let the air-borne evil spirits withdraw; and let the very prince of this world recoil and fall back confounded, beholding the Mother of God borne aloft.

No longer is the ark of the covenant carried by priests symbolically, in an indistinct image: the Mother of God is borne in truth by the holy apostles.

O turtle-dove of Solomon, beauteous, comely and most precious, having fallen asleep in a place of rest divine, thou hast found repose among the immutable treasures of life.

Canon of the Saint

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

Illumined from on high with the splendors of divine inspiration, O right glorious one, thou didst proclaim things to come as though thou didst behold them in the present.

The law went forth out of Sion as Thou didst foretell, O blessed of God, and hath continued to the ends of the earth, proclaiming the Word of the Lord.

The Lord of all appeared in the house of Jacob to exercise dominion, and as a shepherd He tendeth His people in the glory of His name, O most blessed one.

Theotokion: **T**he Mother of God the Creator is believed to be the descendent of David; wherefore, she ineffably gaveth birth to Him when He took flesh of her.

ODE V

Canon of the Forefeast

Irmos: **O** Thou Who clothest Thyself in light as in a garment, I rise early unto Thee, and to Thee do I cry: Illumine my darkened soul, O Christ, in that Thou alone art compassionate!

On Mount Sinai Thou didst animate the pure and divine habitation of the all-holy Spirit, and in manner transcending nature hast enlightened all creation.

Thou wast the dwelling-place of all divinity; wherefore, the Godhead hath transported thee from the earth to the heavens, utterly and wholly, O Mother and Theotokos.

Jesus, the all-divine Lord of glory, Who, in His lovingkindness, was born of thy womb, hath Himself translated thee from the earth, soul and body, O Mother of God.

Canon of the Saint

Irmos: **R**ising early, we cry out to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

Thou didst love to follow after the Lord, O all-wise one, ever ready to tread His paths.

Thou didst understand that salvation would come to all nations from the Jews, O wondrous one.

Beholding grace, thou didst proclaim it, O divinely revealed one; and flocks of the gentiles have recourse unto it and are saved.

Theotokion: **T**hou wast the place of the Lord, O Mother of God, from whence He issued forth, delivering the world from deception.

ODE VI

Canon of the Forefeast

Irmos: **S**till Thou the sea of the passions which rageth with a soul-destroying tempest, O Christ, and lead me up from corruption, in that Thou art compassionate.

With the angels, archangels, authorities, principalities, thrones and powers, let us make haste to Sion and behold the great wonder.

How can corrupt death lay hold of her who is the Mother of Life, and who hath been untainted by any corruption? Truly beyond nature are thy mysteries, O pure Virgin!

Light ye as many lamps as possible, O people of Sion, and come, let us go forth to meet in Gethsemane her who hath been wrapped in light; and let us accompany her with hymns.

Canon of the Saint

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

Obedient to the laws of God, preserving the law thou didst denounce all who violated them, O all-glorious one.

O godly Micah, honored instrument of the Spirit: by thine entreaties preserve the faithful from misfortunes.

Theotokion: Thou hast founded the house of Judah, O Virgin, revealing Him Who shone forth from thy holy womb.

Kontakion of the forefeast, in Tone IV:

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

The universe, embroidered by the immaterial Spirit for thy glorious memorial, noetically crieth out to thee with gladness: Rejoice, O Virgin, thou boast of Christians!

Ikos: He Who splendidly assembled His divine apostles on clouds from the ends of the earth, to come to thy body, O pure one, revealed thee to all as the Theotokos, the awesome bridal-chamber all adorned; and, as thy Son and God, He took thine all-pure soul in His hands and set it in paradise. For the tree of life is there, and mortals, eating thereof, have found immortality through thee. Wherefore, we also cry out to thee: Rejoice, O Virgin, thou boast of Christians!

ODE VII

Canon of the Forefeast

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who chanted together: Blessed art Thou, O God!

O ye assemblies of priests, ye companies of the people, all ye maidens and virgins: joining chorus, hymn the divine repose of the Virgin!

O leaders of the law and grace, praise ye the dormition of the Theotokos, chanting and singing together: Blessed art Thou, O God!

Today is the all-pure one, the holy of holies, the great and holy mountain, translated to Sion. To her do we cry aloud: Rejoice, O all-immaculate one!

Canon of the Saint

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

Thou didst show thyself to be most valiant and useful to the Master of all, denouncing the cruelty of the rulers, teaching and crying out, O right glorious one: O God of our fathers, blessed art Thou!

Shining with the beams of thy godly life, thou wast shown to be a most pure prophet of the manifestation of God, O blessed one, chanting: O God of our fathers, blessed art Thou!

Theotokion: The Word, Whose power equals that of the Father and Who is the Father's peer, the blessed God of our fathers, by the Father's good pleasure is formed as a man in the Virgin's womb.

ODE VIII

Canon of the Forefeast

Irmos: The children in the furnace, fashioning a universal chorus, chanted to Thee, the Maker of all: O all ye works, hymn the Lord and exalt Him supremely for all ages!

O Virgin Queen of all women, bear thou to Christ the entreaty of those who lovingly celebrate this thy memorial and exalt thee supremely for all ages.

Thy sanctified countenance, made luminous by the beauty of the Godhead, shineth with the glory of thy divine virginity, which is adorned utterly for all ages, O all-immaculate one.

I cannot speak of thine all-great works. I tremble and am amazed, and am cast into confusion. Yet, looking upon my love, O Virgin, ever continually reward me with divine gifts.

Canon of the Saint

Irmos: When the musical instruments sounded and countless men bowed down before the idol on the Plain of Dura, the three children, refusing to obey, hymned and glorified the Lord for all ages.

The Word of God, Who existeth from before time began, hath appeared, delivering the descendents of Adam, as the Prophet Micah foretold. Hymn the Lord and exalt Him supremely forever!

Noetically instructed, thou didst cry out: the Master, Who desireth to be merciful, in that such is His nature, taketh pity upon the unrighteous deeds of those who with faith hymn and exalt Him supremely forever.

Receiving the effulgence of God, thou wast shown to be like bright lightning, becoming like a clear mirror, O Micah, crying: Hymn the Lord and exalt Him supremely forever!

Theotokion: **H**aving Him Who was born of thee as our mighty consolation, O Virgin, like the apostles we cleave to the precious confession of the Faith, hymning the Lord and exalting Him supremely forever.

ODE IX

Canon of the Forefeast

Irmos: **D**ance, O Isaiah! The virgin conceived in her womb and hath borne a Son: Emmanuel, Who is both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Well, right well hast thou been adorned as a bride, O Virgin Mother of God; for in thee have the stumbling of Adam and the most destructive suasion of Eve been set aright. Wherefore, with hymns we all unceasingly magnify thee.

Rightly doth God, as thy Master, give thee glory, O Virgin. But what shall we, who are wretched, offer to thee? Yet accept if only the zeal of those who with love honor thee as the Theotokos, preserving us.

In that the Most High, descending, issued forth from thy womb, O Virgin Bride of God, through thee He hath visited us. Emulating Him, from the mansions of heaven do thou visit those who hymn thee on the feast of thy memory.

Grant victories over heresy to our Orthodox hierarchs, who hold thine honored burial as their sure confirmation and honor thy memory royally, O Mother of God, bringing the enemies of our Faith into submission.

Canon of the Saint

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

Shining with beams of piety and praying for the world, thou standest ever before the incorrupt and most pure Mind of God.

The splendid day of thy memory hath dawned, O prophet, full of the gifts of prophecy, and it poureth forth rivers of repentance.

Deified in manner past understanding, O blessed one, thou delightest in the gladness of the Savior Who cameth to the world in accordance with thy prophecy.

Theotokion: As thou art more exalted and pure than all, in that thou didst conceive the all-good God, wash away the defilement of my soul.

Exapostilarion of the forefeast:

Spec. Mel.: "The heaven with stars ...":

Angels and shepherds first hymned thy birthgiving, and now the ranks of the angels, the choir of the apostles and every nation hymn thy dormition, O Virgin.

Glory , Now & ever ...,

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

Celebrating the all-splendid memory of thine honored dormition, O Theotokos, we chant with love: Departing to thy Son and Lord in thy glory, as thou art the all-pure Mother pray for the Christians who hymn thee with faith.

At the Aposticha, these stichera, in Tone VI:

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

Following the words of the divine Gabriel, we cry to thee: Rejoice, O pure one! And do thou, O all-holy Mother of the Lord, be mindful of those who hymn thee as thou art translated unto Him.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Through the Holy Spirit, the immeasurable wisdom of God hath of thee fashioned for Himself a temple past understanding, O Theotokos, and now hath translated thee to the immaterial mansions, O most lauded one.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

A slave, I now approach thee, the Mother of the God of all, praying to be delivered from all dangers. O Theotokos who reignest with thy Son, preserve thou the Christian race!

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

Come, all ye ends of the earth, let us praise the honored repose of the Mother of God; for she hath placed her immaculate soul in the hands of her Son. Wherefore, the world, having found life through her holy dormition, doth celebrate it splendidly in psalms, hymns and spiritual songs, with the incorporeal ones and the apostles.

AT LITURGY

On the beatitudes, 8 troparia: from Odes III and VI of the canon of the forefeast.

Let us now send up funeral hymns to the pure one, the Theotokos who gave birth to the Creator, and, rejoicing, with the incorporeal armies let us surround her life-bearing bier as though it were a divine and holy throne. (Twice)

Shedding tears with faithful hearts, come ye, let us touch her incorrupt body, the life-bestowing, divine and ever-flowing fountain, gazing upon it with our eyes as it lieth, laid out and enshrouded.

O divine and right noble habitation of God, true seat and animate city of the true King of all, through thy memorial grant remission of all our offenses, and save us from misfortunes.

With the angels, archangels, authorities, principalities, thrones and powers, let us make haste to Sion and behold the great wonder. (Twice)

How can corrupt death lay hold of her who is the Mother of Life, and who hath been untainted by any corruption? Truly beyond nature are thy mysteries, O pure Virgin!

Light ye as many lamps as possible, O people of Sion, and come, let us go forth to meet in Gethsemane her who hath been wrapped in light; and let us accompany her with hymns.

After the Entrance: first, the troparion of the temple, if it be dedicated to Christ; then that of the forefeast and that of the temple, if it be dedicated to a saint. Glory ..., the Kontakion of a temple of Christ; Now & ever ..., that of the forefeast.

Troparion of the forefeast, in Tone IV:

Leap up in anticipation, O ye people, clapping your hands with faith, and assemble with love, all rejoicing today and exclaiming with splendor; for the Mother of God, whom we ever glorify with hymns as the Theotokos, will gloriously pass over from those on earth to those on high.

Kontakion of the forefeast, in Tone IV:

The universe, embroidered by the immaterial Spirit for thy glorious memorial, noetically crieth out to thee with gladness: Rejoice, O Virgin, thou boast of Christians!

NOTE: If the forefeast of the dormition of the Theotokos fall on a Sunday, we chant the whole service of the forefeast together with that of the resurrection and that of the prophet, evening, morning and at liturgy, as is indicated for the forefeast of the transfiguration of Christ. Only at matins we chant the Irmoi: "All-adorned with divine glory ..." [the Irmoi of the first canon of the feast of the Dormition]. At the entrance

of liturgy, we chant: the troparion of the resurrection, that of the forefeast, and that of the saint to whom the temple is dedicated. Then, the Kontakion of the resurrection; Glory ..., that of the saint to whom the temple is dedicated; Now & ever ..., that of the forefeast.

THE 15th DAY OF THE MONTH OF AUGUST
THE DORMITION OF OUR ALL-HOLY, GLORIOUS MISTRESS, THE THEOTOKOS &
EVER-VIRGIN MARY
AT LITTLE VESPERS

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

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

The assembly of the angels rejoiceth * in the immortal repose of the Mother of God; * and she, departing for the eternal mansions, is glad * and passeth over to the gladness of heaven, * to divine joy and everlasting delight. (Twice)

Desiring the life on high, * thou didst abandon this one, O Theotokos, * O Maiden, flower of virginity, * who gavest birth to Christ, the Life of all. * And the assembly of the angels stood by with reverence * at thine honored burial, O Bride of God.

The air is sanctified * by thy parting burial hymns; * and in thine ascent, * O Mother of God Who loveth mankind, * is an awesome miracle wrought, O Theotokos who knewest not man. * Wherefore, we, the faithful, faithfully do thee homage, * O Theotokos who knewest not wedlock.

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

Come ye, let us celebrate the universal dormition of the most immaculate Theotokos; for today the angels celebrate the honored repose of the Mother of God and call us mortals to gladness, that we may cry out with never-failing voices: Rejoice, O thou who hast been translated from earth and made thy habitation in the mansions of heaven! Rejoice, thou who hast brought together the choir of the disciples on light clouds! Rejoice, our hope and salvation; for we, the Christian race, unceasingly bless thee!

Prokimenon of the day.

At the Aposticha, these stichera, in Tone II:

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

The council * of the divine disciples and apostles * assembled to bury * the God-receiving body * of her who alone is the Mother of God.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

O Master * Who shone forth ineffably from her * as her Son, * take in Thy hands * the most holy spirit of the Theotokos.

Stichos: The Lord hath sword in truth unto David, and He will not annul it.

When thou didst pass over * to Him Who had been born of thee, * O Virgin, * the apostles descended on clouds * to bury thy body.

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

Be ye lifted up, * O ye gates of heaven, * beholding the only Mother of God, * the portal of the Most High, * coming to the highest.

Troparion, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

Litany & dismissal.

AT GREAT VESPERS

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

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

O wondrous marvel! The well-spring of Life is laid in a tomb, and the grave becometh a ladder to the heavens! Be glad, O Gethsemane, thou holy dwelling-place of the Theotokos! O ye faithful, let us cry aloud, with Gabriel as our leader: Rejoice, O thou who art full of grace! The Lord is with thee, granting great mercy to the world through thee! (**Thrice**)

Wondrous are thy mysteries, O Theotokos! Thou hast been shown to be the throne of the Most High, O Mistress, and hast been translated from earth to heaven today. Thy glory is majestic, shining with godly miracles! O ye virgins, ascend on high with the Mother of the King! Rejoice, O thou who art full of grace! The Lord is with thee, granting great mercy to the world through thee! (**Thrice**)

The authorities and thrones, the principalities and dominions, the powers, the cherubim and the awesome seraphim glorify thy dormition, and mortal men rejoice, adorned by thy divine glory. Kings fall down in homage with the archangels and angels, and chant: Rejoice, O thou who art full of grace! The Lord is with thee, granting great mercy to the world through thee! (**Twice**)

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

At the divine behest, the God-bearing apostles were caught up from whence they were, and, coming to thine all-pure and life-creating body, they venerated it with love. And the hosts of heaven above, arriving with their Master, were seized with awe as they accompanied the all-pure body which had received God; and they went forth in beauty and cried aloud invisibly to the hierarchies above: "Behold! the divine Maiden, the Queen of all, is come! Lift up your gates, and receive her above the world, who is the Mother of everlasting Light; for it is through her that salvation hath come to all the human race. We cannot gaze upon her, we are unable to render her fitting honor; for her excellence passeth all understanding!" Wherefore, O all-pure Theotokos, dwelling ever with thy life-bearing King and Offspring, pray thou without ceasing, that He preserve and save thy new people from every attack of the adversary; for we have acquired thine intercession, manifestly blessing thee with splendor forever.

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like

the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and sad: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by the way of the outer gate of the sanctuary that faceth eastward; and it was shut. And the Lord said to me: "This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

A READING FROM PROVERBS

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

At Litia, these stichera:

In Tone I: It was fitting that the servants of the Word, who saw Him with their own eyes, see also the repose of His Mother in the flesh, inasmuch as it was the final mystery concerning her, that they might behold not only the Savior's ascension from the earth, but also witness the translation of her who gaveth Him birth. Wherefore, assembled from all parts of the earth by the power of God, they reached Sion and bade farewell to her who is more highly exalted than the cherubim as she passed on to heaven. And we also, with them, bow down to her as one who prayeth for our souls.

The composition of Anatolius, in Tone II: **A**s she was more exalted than the heavens, more glorious than the cherubim and higher in honor than all creation, and in her exceeding purity becometh the dwelling-place of the ever-existent Essence, she surrendereth her most holy soul into the hands of her Son today. By her are all things filled with joy; and He granteth us great mercy.

The composition of John: **T**he all-immaculate Bride and Mother of Him in Whom the Father was well-pleased, who was foreordained by God to be the habitation of His unconfused Union, doth commit her all-pure soul to God the Creator. Her do the hosts of the incorporeal ones bear aloft, and she passeth over to life, in that she is the Mother of the Life, the light of the Light unapproachable, the salvation of the faithful and the hope of our souls.

The composition of German us, in Tone III: **C**ome, all ye ends of the earth, let us praise the honored translation of the Mother of God; for she hath placed her immaculate soul in the hands of her Son. Wherefore, the world hath been given life through her holy dormition; and in psalms, hymns and spiritual songs doth it celebrate splendidly with the incorporeal hosts and the apostles.

Glory, the composition of Theophanes, in Tone I:

Come, ye assembly of those who love the feasts of the Church! Come, let us form a choir! Come, and with hymns let us crown the temple, the ark of the rest of God! For today heaven expandeth its bosom, receiving her who gave birth to Him Who is invisible to all, and the earth receiveth the well-spring of Life, who imparteth blessing and is adorned with splendor. The angels form a chorus with the apostles, gazing with awe upon her who gave birth to the Author of life, and who is translated from life to Life. Let us all bow down before her, praying: O Mistress, forget not thy kinship with those who celebrate thy most holy dormition with faith!

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

O ye people, hymn ye, hymn ye the Mother of our God! For today she committeth her most radiant soul into the all-pure hands of Him Who became incarnate of her without seed. And she entreateth Him unceasingly, that He grant peace and great mercy to the whole world.

At the Aposticha, these stichera, in Tone IV:

Come, O ye people, let us hymn the all-holy and pure virgin from whom the incarnate Word of the Father came forth ineffably; and let us cry aloud, saying: Blessed art thou among women, and blessed is the womb which contained Christ! Having surrendered thy soul into His holy hands, O all-pure one, entreat Him, that our souls be saved.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Let us chant today the hymn of David unto Christ God, O ye people: The virgins that follow after her, said he, shall be brought to the King, and those near her shall be brought in gladness and rejoicing; for she who is of the seed of David, for whose sake we have been deified, is gloriously and ineffably placed in the hands of her Son and Master. Hymning her as the Mother of God, let us cry aloud and say: Save us, who confess thee to be the Theotokos, from every evil circumstance, and deliver our souls from misfortunes!

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

O all-holy and pure virgin, we, the multitude of angels in heaven and the generation of men on earth, bless thy most honored dormition, for thou wast the Mother of Christ God, the Creator of all We pray thee: Him do thou never cease to entreat in behalf of us who have set our hope on thee and God, O most hymned Theotokos who knewest not wedlock.

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

When thou didst depart unto Him Who had been ineffably born of thee, O Virgin Theotokos, James the brother of God and first bishop was present, with Peter, the most honorable and preeminent, the foremost of theologians, and the whole divine choir of the apostles, hymning the divine and awesome mystery of God's dispensation with manifest theology; and, burying thy Life-giving and God-receiving body, they rejoiced, O most hymned one. And regarding one another, they said, marveling at the wonders of her who transcendeth the all-holy senior ranks of the angels: "Lift up your gates and receive her who gave birth to the Creator of heaven and earth, and with glorifications let us hymn the precious and holy body which contained the Lord Who is invisible to us." Wherefore, celebrating thy memory, we also cry out to thee, O all-hymned one: Exalt the horn of Christians and save our souls!

After the blessing of the loaves, the Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death. **(Thrice)**

AT MATINS

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death. (Thrice)

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

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

The most honorable choir of the all-wise apostles was gathered together miraculously to bury thine all-pure body gloriously, O most hymned Theotokos. With them a multitude of the angels sang, with honor praising thy repose which we celebrate with faith.

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

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

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

Thy seedless conception in thy birthgiving and thine incorrupt mortality in thy dormition, a twofold wonder within a wonder, have merged in thee, O Theotokos. For how art thou who hast not known man a pure Nourisher of an Infant? And how dost thou, the Mother of God, perfume with myrrh a mortal body? Wherefore, with the angel we cry to thee: Rejoice, O thou who art full of grace!

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

Polyeleos, and magnification: We magnify thee, O all-immaculate Mother of Christ our God, and we glorify thy most glorious dormition.

Selected Psalm verses:

A: Shout with jubilation unto the Lord all the earth.

B: Chant ye unto His name.

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

After the Polyeleos, this Sedalion, in Tone IV:

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

Cry aloud, O David! What is this feast of which thou didst sing of old in the book of psalms? For Christ, Who was born of her without seed, hath translated thy daughter, the divine Maiden and Virgin, to His mansions. Wherefore, mothers and daughters, and the brides of Christ rejoice, crying: Rejoice, O thou who hast been translated to the kingdom on high!

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

Hymn of Ascents, the first antiphon of Tone IV:

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, § 4 [LK. 1: 39-49, 56]

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, the composition of Byzantius, in Tone VI:

When the repose of thine all-pure body drew nigh, the apostles, standing about thy bed, looked upon thee with trembling; and they, gazing at thy body, were seized with awe. And Peter cried aloud to thee, weeping: O Virgin, I behold thee clearly stretched out, the life of all, and I am amazed, for in thy body the Delight of the life to come made His abode! O all-pure one, earnestly entreat thy Son and God, that thy flock be saved unharmed.

Two canons, with a total of 12 troparia, including the irmoi.

ODE I

Canon I of the dormition, the acrostic whereof is:

"Let the divinely wise hold festival"

The composition of Cosmas of Maiuma, in Tone I:

Irmos: Thy sacred and glorious memory, all-adorned with divine glory, O Virgin, hath gathered all the faithful in gladness, who, led by Miriam with choirs and timbrels, hymn thine only-begotten Son, for gloriously hath He been glorified.

Let the immaterial ranks accompany thy divine and immaterial body to Sion. For the multitude of the apostles, coming together of a sudden from the ends of the earth, stood before thee, O Theotokos; With them we also glorify thine honored memory, O pure one.

The honors of victory over nature hast thou taken, having given birth unto God, O pure one; yet, emulating thy Creator and Son, thou submittest to the laws of nature in supernatural manner. Wherefore, having died, thou risest with thy Son unto everlasting life.

Canon II of the dormition, the composition of John of Damascus, in Tone IV:

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

O virgin maidens, with Miriam the prophetess raise ye now a hymn of parting! For she who alone is Virgin and Mother of God is translated and received into heaven.

The divine mansions of heaven received thee as an animate heaven, as is meet, O all-pure one; and thou hast taken thy place as a bride, splendidly adorned, before thy King and God, O most immaculate one.

Katavasia: The right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.

ODE III

Canon I

Irmos: O Christ, Thou creative and almighty Wisdom and Power of God, establish the Church immovable and unshaken; for Thou alone art holy Who restest in the saints.

The glorious apostles, seeing thee to be a mortal woman, yet, in manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God.

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word becometh flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands.

Canon II

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

Having issued forth from a mortal womb, O pure one, thou didst receive an end conforming to nature; but, having given birth unto Him Who is Life, Thou hast been translated to the divine and hypostatic Life.

At the behest of the Almighty, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Sion, to minister at thy burial as was meet, O Mistress.

This Sedalion in Tone VIII:

All of us, the generations of men, bless thee, O Virgin Theotokos; for Christ our God, Who is infinite, was well-pleased to be contained within thee. Blessed are we to enjoy thine intercession; for thou prayest for us day and night, and by thy supplications are the scepters of kingdoms made steadfast. Wherefore, chanting, we cry aloud to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

ODE IV

Canon I

Irmos: The sayings and images of the prophets revealed Thine incarnation from the Virgin, O Christ. The splendor of Thine effulgence goeth forth unto the enlightenment of the nations and the abyss gaveth forth her voice to Thee with gladness: Glory to Thy power, O Thou Who lovest mankind.

Behold, O ye people, and marvel, for the holy and openly manifest mountain of God is exalted on high to the mansions of heaven: the earthly heaven becometh a celestial and incorrupt habitation.

Thy death becometh a passage to an everlasting and better life, O pure one, translating thee from transitory life to that which is truly divine and eternal, that thou mightest behold thy Son and Lord in gladness, O pure one.

The gates of heaven were raised and the angelic choirs chanted; and Christ received the vessel of His Mother's virginity. The cherubim lifted her up with gladness, and the seraphim glorify her, rejoicing.

Canon II

Irmos: The Prophet Habbakuk, perceiving the unfathomable counsel of God: the incarnation of Thee, the Most High, from the Virgin, cried out: Glory to Thy power, O Lord!

A wonder was it to see the animate heaven of the King of all, which surpasseth the barren places of the earth. How wondrous are Thy works! Glory to Thy power, O Lord!

If her unapproachable Fruit, through Whom the heavens arose, chose of His own will to accept burial as a mortal, how can she, who gaveth birth to Him without knowing wedlock, refuse burial?

At thy repose, O Mother of God, with trembling and joy the armies of the angels covered with their sacred wings thy most spacious body, which had held God.

ODE V

Canon I

Irmos: We confess the divine and ineffable beauty of Thy virtues, O Christ; for having shone forth from eternal glory as the co-eternal and hypostatic Effulgence, incarnate of the Virgin's womb Thou hast shone forth as the Sun upon them that are in darkness and shadow.

The choir of the apostles assembled, borne as on a cloud to Sion from the ends of the earth, to serve thee, the light cloud through whom God Most High, the Sun of righteousness, hath shone forth upon them that are in darkness and shadow.

More harmonious than clarions, the God-pleasing tongues of the theologizing men sounded forth to the Theotokos, playing a funeral hymn inspired by the Spirit: Rejoice, O incorrupt fountain of God's life-creating incarnation which saveth all!

Canon II

Irmos: All things are filled with awe at thine honored dormition; for thou, O Virgin who hast not known wedlock, hast passed from earth to the everlasting mansions, and to never-ending life, bestowing salvation upon all who hymn thee.

Let the clarions of the theologians trumpet forth today, and let the eloquent tongues of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the all-pure Virgin.

It was fitting for thee, O most lauded Virgin Theotokos, to be the chosen vessel, which is wholly marveled at in hymnody at thy departure, wholly consecrated to God, divinely pleasing unto all, and truly shown to be such.

ODE VI

Canon I

Irmos: The inner fire of the sea from the deep which giveth rise to the whales was a prefiguring of Thy three-day burial, whereof Jonah was shown to be the proclaimer; for, remaining unharmed as he was before he was sent forth, he cried: I will sacrifice to Thee with a voice of praise, O Lord!

God, the King of all, giveth thee that which transcendeth nature; for, as He kept thee a virgin during thy birthgiving, so did He preserve thy body untouched by corruption in the tomb; and He glorified thee with Himself by a divine translation, rendering thee honor as a Son to His Mother.

Truly, O Virgin, thine Offspring set thee in the Holy of Holies as the splendid candles tick of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the divinely inscribed tablet, the holy ark, the table of the Word of life.

Canon II

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.

For thee did Life shine forth, leaving intact the seal of thy virginity, how, therefore, hast thine all-pure and life-giving body been permitted to be tempted by death?

As the temple of Life, thou didst attain life everlasting; for, having given birth to the hypostatic Life, thou didst pass through death on to life.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, who is untiring in her supplications and our certain hope in her intercessions. For, as the Mother of Life, she hath passed over to the Life Who dwelt within her ever-virgin womb.

Ikos: Guard thou my thoughts, O my Christ, for I make bold to hymn the bulwark of the world, Thy pure Mother. Establish me firmly in the bastion of my words, and help me in the midst of difficult thoughts; for Thou fulfilllest the entreaties of those who cry out and ask with faith. Wherefore, grant unto me a deft tongue and a ready mind, for every good deed of enlightenment cometh down from Thee, O Bestower of light, Who dwelt within her ever-virgin womb.

ODE VII

Canon I

Irmos: The divine will, opposing the shameless rage and the fire, bedewed the fire and put wrath to shame by the divinely inspired three-stringed lyre of the venerable youths, opposing the musical instruments amid the flames, chanting: O all-glorious God of our fathers, blessed art Thou!

Enragged, Moses smashed the divinely wrought tablets which had been inscribed by the divine Spirit; but the Master, preserving unharmed her who gaveth birth to Him, hath now caused her to dwell in the mansions of heaven. Celebrating with her, let us cry out to Christ: O all-glorious God of our fathers, blessed art Thou!

On the cymbals of pure lips, with the music of a radiant heart, on the high-

sounding clarion of exalted thought, clapping our diligent hands on the renowned and chosen day of the repose of the pure Virgin, let us cry aloud: O all-glorious God of our fathers, blessed art Thou!

Gather ye together, O divinely wise people, for the dwelling-place of the glory of God is translated from Sion to the habitation of heaven, where is the pure voice of them that keep festival, the voice of the unutterable rejoicing of them that cry out to Christ in gladness: O all-glorious God of our fathers, blessed art Thou!

Canon II

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

Honoring the memory of the Mother of God, O youths and virgins, elders and princes, kings and judges, chant ye: O Lord and God of our fathers, blessed art Thou!

Let the mountains of heaven sound the trumpet of the Spirit! Let the hills rejoice and the divine apostles dance! The Queen passeth over to her Son, reigning with Him!

The most sacred repose of Thy divine and incorrupt Mother hath united the celestial ranks of the exalted hosts to rejoice with those on earth, chanting unto Thee: Blessed art Thou, O God!

ODE VIII

Canon I

Irmos: **The almighty Angel of God showed forth for the youths a flame which bedewed the venerable and utterly consumed the ungodly; and He made the Theotokos a life-creating well-spring pouring forth destruction for death and life for them that chant: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!**

With discourses the whole multitude of theologians accompanied the sacred coffin of the Theotokos in Sion, exclaiming: Whither goest thou, O tabernacle of the living God? Cease not to regard them that chant with faith: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

Thou goest forth, O all-immaculate one, lifting up thine hands, the hands wherewith thou didst bear God in the flesh; and as a Mother thou didst with boldness say to Him Who was born of thee: Preserve Thou forever them whom Thou hast given to me, who cry out to Thee: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

Canon II

Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed; and it moveth the whole universe to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The principalities, authorities and powers, the angels, archangels, thrones, dominions, the cherubim and the dread seraphim, glorify thy memory, O pure Virgin; and we, the race of men, hymn and exalt it supremely for all ages.

He Who, in manner strange, made His abode, incarnate, within thy pure womb, O Theotokos, receiveth thy most sacred spirit and, as thy Son and One in thy debt, hath given it rest by His side. Wherefore, we hymn and exalt thee supremely for all ages, O Virgin.

O the wonders of the Ever-virgin and Mother of God, which pass understanding! For, taking up her abode in the grave, she hath shown it to be paradise; and standing before it today, rejoicing, we chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

We do not chant the Magnificat before ODE IX, but sing the refrain(s) of the feast:

Refrain I: All of us, the generation of men, bless thee, the only Theotokos.

Or, **Refrain I:** Beholding the dormition of the all-pure one, the angels were amazed that the Virgin ascended from earth to heaven.

And thereafter the Irmos of Ode IX of Canon I. The second choir chanteth the same refrain and Irmos. And at each troparion of the canons the chosen refrain is chanted.

ODE IX

Canon I

Irmos: In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

The angelic hosts were amazed, seeing their Master in Sion, bearing in His arms a woman's soul; for as befitteth a Son, He exclaimed to her in all-pure manner: Come, O pure one, and be glorified with thy Son and God!

The choir of angels buried thy body, which had received God, gazing upon it with fear, and exclaiming with a loud voice: O Theotokos who ascendest to thy Son in the heavenly mansions, thou ever savest thine inheritance!

Canon II

Refrain II: Magnify, O my soul, the honored passing of the Mother of God from earth to heaven.

And then the Irmos of Canon II.

The refrain is chanted before each of the troparia of Canon II

Irmos: Let every earth-born man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred repose of the Mother of God; and let them cry aloud: Rejoice, O most blessed Theotokos, thou pure Ever-virgin!

Come ye to Sion, the divine and fertile mountain of the living God, and let us behold the Theotokos; for Christ hath translated her, as His Mother, to the Holy of Holies of a far better and divine tabernacle.

Come, ye faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching to it your eyes and faces, and drawing gifts of abundant healings from the ever-flowing fountain.

Accept from us a hymn of parting, O Mother of the living God, and with thy light-bearing and divine grace overshadow us, granting victory to Orthodox hierarchs over heresies, and forgiveness to all Christian people who hymn thee, and salvation to their souls.

Then both choirs, having descended together, chant the refrain of Canon I and its Irmos, and the refrain of Canon II and its Irmos. Prostration.

Refrain I: All of us, the generation of men, bless thee, the only Theotokos.

Katavasia I: In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

Refrain II: Magnify, O my soul, the honored passing of the Mother of God from earth to heaven.

Katavasia II: Let every earth-born man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred repose of the Mother of God; and let them cry aloud: Rejoice, O most blessed Theotokos, thou pure Ever-virgin!

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane. And do Thou, O my Son and God, receive my spirit! (Thrice)

On the Praises, 4 stichera, in Tone IV:

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

The heavens rejoice * in thy glorious dormition, * the armies of the angels are jubilant, * and all the earth is glad, * giving utterance unto a parting hymn for thee, * the Mother of Him Who is Master over all, * O all-holy Virgin who knewest not wedlock, * and who hast delivered the human race * from its ancestral condemnation. (Twice)

At the behest of God * the foremost among the apostles * hastened from the ends of the earth to bury thee; * and beholding thee taken upon high from the earth, * with joy they cried to thee the words of Gabriel: * Rejoice, O chariot of Him Who is God over all! * Rejoice, O thou who alone hast joined together * those on earth with those in heaven.

O thou who gavest birth to Life, * by thine honored dormition * thou hast passed over to immortal life, "" the angels escorting thee, * the principalities and powers, * the apostles and prophets, * and all creation, as thine immaculate soul * was taken into the incorrupt hands of thy Son, * O Virgin Mother, Bride of God.

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

O Theotokos, Mother of Life, the apostles, who were scattered throughout the world, were caught up in the air by clouds and borne to thy dormition; and in a single choir they stood before thine all-holy body; and, burying it with honor, they sang, chanting to thee the cry of Gabriel: Rejoice, thou who art full of grace, Virgin Mother unwedded, the Lord is with thee, with them entreat thou thy Son and our God, that our souls be saved.

AT LITURGY

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

The glorious apostles, seeing thee to be a mortal woman, yet, in manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God. (Twice)

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word becometh flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands. (Twice)

For thee did Life shine forth, leaving intact the seal of thy virginity, how therefore, hast thine all-pure and life-giving body been permitted to be tempted by death? (Twice)

As the temple of Life, thou didst attain life everlasting; for, having given birth to the hypostatic Life, thou didst pass through death on to life. (Twice)

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, who is untiring in her supplications and our certain hope in her intercessions. For, as the Mother of Life, she hath passed over to the Life Who dwelt within her ever-virgin womb.

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

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

EPISTLE TO THE PHILIPPIANS, § 240 [PHIL. 2: 5-11]

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

heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

GOSPEL ACCORDING TO LUKE, § 54 [LK. 1: 38-42; II: 27-28]

At that time, Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

NOTE: Instead of "It is truly meet ...", we chant, in Tone I, the Irmos of ODE IX of Canon I, and we continue to do so until the leave-taking of the feast:

In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

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

THE 16th DAY OF THE MONTH OF AUGUST

AFTERFEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS COMMEMORATION OF THE TRANSLATION OF THE IMAGE NOT-MADE-BY- HANDS OF OUR LORD JESUS CHRIST FROM EDESSA TO CONSTANTINOPLE AT LITTLE VESPERS

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

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

Honoring the image of man, * the Savior took on our image, * yet remained unaltered by His humanity; * and He hath sent to them that are afar off * the very truth of His all-pure image * in the portion of His napkin. (Twice)

Elevating the image of Adam * which had fallen, * to that of the Prototype, * the Savior dwelt with men on earth; * He Who is uncircumscribable in His essence * is seen, touched and delineated.

The Savior restoreth creation * which hath grown old, * and He hath clothed Himself in the image of a servant, * in truth, and not in mere appearance; * and the very lineaments of His image * hath He given to them that love Him for veneration.

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

O unapproachable Lord, Thou didst bow down the heavens and enter into the womb of the Virgin, becoming a man in the nature and essence of her, that Thou, O Uncircumscribable One, mightest save mankind for the sake of Thine extreme mercy.

At the Aposticha, these stichera, in Tone II:

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

With psalms let us celebrate * in spiritual gladness, * crying out with David: * The light of Thy countenance, O Lord, hath been signed upon us today!

Stichos: The light of Thy countenance, O Lord, hath been signed upon us.

Rejoicing, let us clap together * the cymbals of our spirit, * and with honor let us go forth to meet * the holy depiction * of the Master's image.

Stichos: O Lord, in the light of Thy face shall they walk, and in Thy name shall they rejoice all the day long.

From the East to the West * is the seal of the very image * of the Savior's countenance * brought with glory, * shining like a neversetting sun.

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

Grant to them that hymn * Thine all-pure image, O Lord, * strength against the adversary * and remission of sins, * through the prayers of the pure Mother of God.

Troparion, in Tone II:

We bow down before Thine all-pure image, O Good One, asking forgiveness of our transgressions, O Christ God; for Thou wast well pleased to ascend the Cross in the flesh of Thine own will, that Thou mightest save what Thou hadst created from slavery to the enemy. Wherefore, we cry out to Thee in thanksgiving: Thou hast filled all things with joy, O our Savior, Who hast come to save the world.

Glory ..., Now and ever ..., Troparion of the Dormition, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

AT GREAT VESPERS

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

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

He Who is God in the appearance of God, * as the Effulgence of glory, * and the image of the Father, * was seen as an image through His divine will, * in His infinite lovingkindness, * wearing the guise of a servant. * As He alone knew how, * with divine lineaments He manifestly depicted * His likeness, * in the likeness of His countenance. * By His advent * He hath brought together a multitude of angels and men, * and hath illumined the world, visible and invisible. (Twice)

Lo, God Who once glorified the face of Moses * by the divine vision of His back parts, * and through him sent the divinely inscribed law * to the unbelieving people of Israel, * hath come forth from Egypt, * from the land of the Only-begotten * to the Christian city of the people of the new Israel, * in the divine lineaments * of His original, dread image. * And we who are counted worthy to see Him face to face * glorify Him.

He that reigneth over all creation, * taking upon Himself voluntary poverty, * enricheth with divinity * them that acknowledge His lordship. * Wherefore, He sent a divinely written letter * to Abgar * who asked of Him salvation and health, * which he received through the likeness of Christ's divine countenance. * And now joyously celebrating * the arrival thereof, * we rejoice with faith, * drawing forth enlightenment therefrom.

And four stichera in Tone VI:

O Lord, Who fillest all things with divinity, having united Thyself to men in Thy goodness, coming forth, one Being in two natures, from the pure one, Thou Who art invisible wast seen, and Thou hast fashioned an image of Thy fleshly countenance, which receiving, we worship Thee, Who art depicted thereon, as Master, acknowledging Thee as Creator. (Twice)

O Lord, Who hast come forth, Thou signifiest the unapproachable dispensation which was foretold from of old, and confirming it for the sake of Thy letter to Abgar, Thou hast shown to the world Thine image and hast filled all things with joy. And now Thou adornment the crown of kings, and arrangest and renewest Thine image again for us. Blessed art Thou, O Savior! Have mercy upon us!

We, who have seen the glorious works of Thine unapproachable descent, on earth and in the highest, O Lord, have been exalted. We have obtained the image of the countenance of Thee Who art in the bosom of the Father; we are delivered from sufferings for its sake; we are enlivened, O Savior; we that honor Thee, the Master depicted thereon, slay the serpent adversary. Blessed art Thou, O Savior! Have mercy upon us!

Glory ..., in Tone VIII:

O Master, Who lovest mankind, great is the depth of Thy dispensation; for unto the benefit of Thy creation for generations of generations, depicting the image of Thine all-pure countenance, Thou didst send it to Abgar who desired to see Thee, Who art invisible in Thy divinity even to the cherubim, that he might see the image of Thee Who becamest incarnate for our sake, and suffered of Thine own will; and we are set afire by Thy love, which Thou hast poured forth upon us, for the sake of Thy great mercy.

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

Choirs of virgins now stand mystically around the bed of the Virgin Mother today, and the souls of the righteous, surrounding it, glorify the Queen. The virgins offer their virginity to her as a gift, instead of myrrh; and the righteous offer her immaterial hymnody with their virtue. For it becometh the Mother of God, as Queen, to be escorted with radiant royal virtues. And we, entering with them upon a pure life, go forth to the burial of the Mother of our God, blessing her together in hymns and spiritual songs.

Entrance. Prokimenon of the Day. Three Lessons:

READING FROM THE BOOK OF DEUTERONOMY

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and

judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire.

READING FROM THE BOOK OF DEUTERONOMY

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount,) saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Thou shalt

fear the Lord thy God, and serve him, and shalt swear by his name. And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers.

READING FROM THE THIRD BOOK OF THE KINGS

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee today: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

At Litia, these stichera, in Tone I:

Come, ye company of the faithful! Come, let us form a choir on the eminent festival of the glorious translation of the image of the Savior, the God-man; and let us cry aloud: Blessed are the image and lineaments of the Prototype, Him Who cometh in the name of the Lord! Thou hast blessed us with Thine appearance, and hast preserved the Church from heresy, and therein we faithful worship Thee.

O ye multitude of monks, assemble with diligence today, to greet the image not fashioned by the hands of men, offering it virtues instead of gifts, chanting and saying: Let the light of Thy countenance be signed upon us, O Lord! By the power thereof protect Thy flock, driving away the wicked wolves, and granting peace to the whole world and great mercy to our souls.

Rejoice, O reigning city, for the glory of the Lord hath shone upon thee in the arrival of the napkin which is more spacious than the heavens! For, without leaving Edessa, it hath been borne to thee, working all-glorious wonders and dispelling the spirit of wickedness, giving strength against heresies and schisms to Orthodox hierarchs; and it is a rampart and buttress for them that with faith bow down before it.

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

Without leaving the bosom of the Father, Thou didst dwell with men, O greatly merciful Lord, fulfilling, as is fitting, the mystery of Thy love for man, which hath been hidden from before the ages; and Thou didst assume human weakness, having arrayed Thyself immutably therein through the Ever-virgin Theotokos. And Thou hast left us the depiction of Thine all-pure face for our sanctification, which Thou didst prepare even before Thy voluntary suffering. Glory to Thy great mercy towards us!

At the Aposticha, these stichera, in Tone IV:

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

Yesterday on the mountain, the Master * elevated Peter and those with him, * being transfigured before them, * revealing the effulgence of His divinity * and its uncreated light. * And today He hath shown us His depiction. * Let us bow down before it * and venerate it with love, * glorifying the dispensation of Jesus Who loveth mankind, * the Savior of our souls.

Stichos: The light of Thy countenance, O Lord, hath been signed upon us.

Falling down, the pre-eminent apostles * worshipped the Master on the holy mountain, * as they beheld Him * laying bare the light of the divine effulgence; * and now we bow down before the image not made by human hands, * which shineth more brightly than the sun, * glorifying Jesus Who loveth mankind, * Who hath given it to us as a consolation, * the Savior of our souls.

Stichos: O Lord, in the light of Thy face shall they walk, and in Thy name shall they rejoice all the day long.

Making white the blackened image of man, O Creator, * Thou didst reveal it on Tabor * to Peter and the sons of thunder, * removing all doubt concerning Thy Cross and suffering, * and showing forth the effulgence * of Thy second coming. * And now, O Thou Who lovest mankind, * do Thou bless and sanctify us, O Lord, * with the splendor of Thine all-pure image.

Glory ..., in Tone VI:

Thou didst become incarnate as Thou didst desire, O Lord; Thou didst will to assume our poverty, and didst show forth riches of compassion, whereby Thou hast deified me who am dust. We glorify Thee Who lovest mankind, gazing upon the image of Thy countenance. Thereby, O Savior, grant unto Thy servants entry into Eden unhindered, overlooking all our transgressions.

Now and ever ..., in Tone VIII, the composition of Emperor Leo the Wise:

Jesus, thy Son and our God, O Theotokos, confirming His two natures, dieth as a man and riseth as God; and it was His good pleasure, O Mother of God, that thou diest also, lest the unbelieving consider His dispensation but a phantasm. For thou didst pass over to the land of heaven, O celestial Bride, taken up from the earth as from the chamber of thy dwelling. The air was sanctified by thy passage, as the earth was illumined by thy birthgiving. The apostles send thee forth, and the angels bear thee up. Wherefore, having buried thine all-pure body and chanted funeral hymnody for thee, they gazed in awe and said with fear: This change is from the right hand of the Most High; for He dwelt within thee, and thou shalt not be shaken! O all-hymned Mother, depart not from thy watch over us; for we are thy people and the sheep of thy pasture, and we call upon thy name, asking salvation and great mercy for thy sake.

At the Blessing of the Loaves, the Troparion of the Image in Tone II:

We bow down before Thine all-pure image, O Good One, asking forgiveness of our transgressions, O Christ God; for Thou wast well pleased to ascend the Cross in the flesh of Thine own will, that Thou mightest save what Thou hadst created from slavery to the enemy. Wherefore, we cry out to Thee in thanksgiving: Thou hast filled all things with joy, O our Savior, Who hast come to save the world. (Twice)

Troparion of the Dormition, in Tone I: once.

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

AT MATINS

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

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

Thy grace was poured forth upon us, O Savior, when Thou becamest visible, and the darkness of deception was extinguished, O Unapproachable One. Wherefore, direct our steps in the light of Thy countenance, that, walking in Thy commandments, we may be accounted worthy to behold Thee, O Light unapproachable. (Twice)

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

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

The choir of the divine apostles gathered together to bury thee with all honor, O most pure Theotokos; and with them the ranks of angels hymned thy repose, crying aloud with all praise. And with them we the faithful, leaping up with love, O pure one, offer thee praise with sounds of hymnody, and cry out: Rejoice, thou intercessor for them that ever honor thee!

After the second Chanting of the Psalter, this Sedalion, in Tone V:

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

O Son Who art pre-eternal and equally co-unoriginate with the Father, Who art invisible in essence and intangible, Thou, coming under time in Thine ineffable mercy, O Master, hast left us the sweet depiction of Thy flesh, for the salvation of our souls. (Twice)

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

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

The angelic armies, truly gazing upon thy repose, O pure and all-pure Mistress, blessed and most lauded Theotokos, possessing the will of Him Who was born of thee, when the choir of His disciples had gathered together, bore thine honored body to paradise with rejoicing, hymning Christ, the Bestower of life, unto the ages.

Polyeleos, and this Magnification: We magnify Thee, O Christ, Thou Bestower of life, and we honor the all-glorious depiction of Thine all-pure countenance.

Or this Magnification: We magnify Thee, O Christ, Thou Bestower of life, and we honor Thy holy image, whereby Thou hast saved us from bondage to the enemy.

Psalm verses:

A: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

B: The Lord lifteth up the meek, and exalteth the lowly.

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

After the Polyeleos, this Sedalion, in Tone IV:

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

No longer did grief mar the countenance of Adam when He Who had created Adam robed Himself in him. In the likeness of His face He revealed Himself to all and moveth all the assemblies of the pious to love and to cry out together: Glory to Thine extreme condescension, O Thou Who lovest mankind. (Twice)

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

Say aloud, O David, what this feast is, of which thou didst sing in the Book of Psalms: how Christ, Who without seed was born of her, hath brought over to His mansions, as daughter, the divine maiden and Virgin. Wherefore, rejoice, ye mothers, daughters and brides of Christ, crying aloud: Rejoice, thou who hast been translated to the kingdom on high!

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice all the day long.

Stichos: All the ends of the earth have seen the salvation of our God.

"Let every breath praise the Lord. "

THE GOSPEL ACC. TO ST. LUKE [9:51-56; 10:21-24]

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go up to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

After Psalm 50, the sticheron, in Tone VI:

Thou didst become incarnate as Thou didst desire, O Lord; Thou didst will to assume our poverty, and didst show forth riches of compassion, whereby Thou hast deified me who am dust. We glorify Thee Who lovest mankind, gazing upon the image of Thy countenance. Thereby, O Savior, grant unto Thy servants entry into Eden unhindered, overlooking all our transgressions.

Canon of the Dormition, in Tone I, with six Troparia, including the Irmos;
And two canons of the Image, with eight Troparia, in Tone IV.

ODE I

Canon I

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

On the renowned day of our festival, O ye people, let us open our mouths and cleanse our tongues, radiantly glorifying the revelation of the divine image of Christ our God.

Fulfilling the words of the Father, the pre-eternal Light before becometh visible to men in the image and likeness of the flesh; and now He hath revealed Himself in the image not made by the hands of man, shining forth upon us the light of His divine incarnation.

Desiring to speak forth His grace, the Most High assumed the image of a servant and, as an assurance of His human nature, hath given the faithful the likeness of His countenance today.

Theotokion: The account of thy giving birth unto the God-man have we truly come to know, honoring thee, O most pure one, and being counted worthy to behold the image not fashioned by the hands of man of the countenance of Him Who was born of thee.

Canon II

Irmos: The children of them that were saved have hidden beneath the earth Him Who of old covered the pursuing tyrant with the waves of the sea; but let us chant unto the Lord like the maidens: **Gloriously hath He been glorified!**

Illumining now the earthly world, with its gifts divine grace from on high filleth them that chant: Let us sing unto the Lord, for gloriously hath He been glorified!

It was meet to bear unto the city which reigneth over all cities the lineaments of the King of heaven and earth, which He, incarnate, didst limn by Himself, and that the translation be accomplished through the efforts of the Christ-loving emperors.

The divinely radiant beams have fueled all things, illumining and adorning human nature, proceeding from the image which the seraphim cover with the glory of Christ.

Theotokion: O thou who art full of the grace of God, though thou gavest flesh unto God, Who in manner past understanding descended upon thee, thou who wast fashioned of earth art, because of the deception of the enemy, returned to the earth; yet, taken from the earth, thou hast ascended to heaven.

Katavasia: Thy sacred and glorious memory, all-adorned with divine glory, O Virgin, hath gathered all the faithful in gladness, who, led by Miriam with choirs and timbrels, hymn thine only-begotten Son, for gloriously hath He been glorified.

ODE III

Canon I

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

As Master in essence, Thou didst unite Thyself to Thy servants through the flesh; and working out and planning our salvation in divers ways, O Christ, Thou art seen by us in Thine image.

The most honorable city of Edessa hath for its faith received Thine honorable and divine image as a firm pledge; and Thine imperial city now receiveth it as the best of gifts.

As hypostatic Life Thou hast now tasted of the death of the flesh, whereby Thou hast poured forth life upon the dead by Thy rising, O Christ. And now Thou hast given us the image of Thy countenance as a conduit of life.

Theotokion: Before, salvation shone forth from thee in the flesh upon them that are in the world; and now, through thy mediation, Life hath appeared to the faithful in the world, the light-bearing arrival of the likeness of the image of Christ.

Canon II

Irmos: Creation, beholding Thee, Who suspended the whole earth without support upon the waters, Thyself hanging upon Golgotha, was seized with great awe, crying out: None is holy save Thee, O Lord!

With the angels we glorify Thee, O Christ, Who of old created many according to Thine image, wherein Thou didst give Thyself form in Thy lovingkindness, truly taking on an immutable likeness.

O Compassionate One, Who in Thy great goodness art right accessible and inclined to hearken unto all who seek Thee, we marvel at the beauty of Thy love which is manifest in the approach of Thine icon.

When the local prince beheld Thee, O Savior, in Thy depiction, by Thine all-accomplishing might Thou didst grant His desires which he expressed to Thee: of love and the healing of his infirmity, by Thy gladsome gift.

Theotokion: **D**avid described thee beforehand, O most lauded one, as the place of the Lord which was to appear; for He Who can in no wise be contained was contained in thy womb, and the Immaterial One is clad in material flesh.

Katavasia: **O** Christ, Thou creative and almighty Wisdom and Power of God, establish the Church immovable and unshaken; for Thou alone art holy Who restest in the saints.

Kontakion of the Dormition, in Tone II:

The grave and mortality could not hold the Theotokos, who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of Life.

Ikos: **H**edge round my thoughts, O my Christ, for I make bold to hymn Thy pure Mother as the bulwark of the world. Strengthen me on the towel of thy words, and help me amid weighty thoughts, for Thou fillest with lightning them that cry out and ask it of Thee with faith. Therefore, grant me a bountiful tongue and thought unashamed; for every gift of splendor cometh down from Thee, O Bestower of light, Who madest Thine abode in the Ever-virgin's womb.

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

O compassionate Savior, Who camest down from heaven in the lovingkindness of Thy mercy, today Thou hast given the all-pure countenance of Thine all-holy flesh to the city which honoreth Thee as a treasure and to the Christian people as a strong suit of armor. And drawing forth sanctification therefrom, we fervently receive it with faith. **(Twice)**

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

Having surrendered thy holy soul now into the hands of thy Son and God, neither didst thou leave thy body in the grave; for as thou didst receive the Life of all, thus, translated to life after thy death, thou pourest forth everlasting life upon them that know thee to be the true Theotokos.

ODE IV

Canon I

Irmos: Perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, the Most High, the prophet Habbakuk cried out: Glory to Thy power, O Lord!

The divine image of the likeness of the flesh of Him Who drew nigh to men in the flesh hath today come to the newly-chosen Israel as from Egypt, and enlighteneth the ends of the earth.

Moses, asking, was vouchsafed of old to behold obscurely a divine vision of the glory of Thy back parts; and the new Israel now clearly beholdeth Thee, the Deliverer, face to face.

O all ye people, behold ye wondrous things and be merry now in spirit, hymning Christ Who hath given us the depiction of His countenance as riches of great value.

Theotokion: Of old Christ revealed Himself to those on earth, seated upon thine arm as upon a cloud; and now, in latter times, He hath revealed Himself to the people who honor thee, O most pure one, in His divine image.

Canon II

Irmos: Foreseeing Thy divine condescension upon the Cross, Habbakuk cried out in awe:

Thou hast cut down the dominion of the mighty, O Good One, entering into fellowship with them that are in Hades, as Thou art almighty! They who are now clad in royal purple, who have been ordained by the King of kings to reign, glorifying Him, receive the majestic sight of His likeness.

The visage of the Savior, for which the prophets longed of old, the emperors behold, blessed by all, depicted in the image He Himself wrought without the use of men's hands.

O all ye princes and judges of the earth, bless ye Christ today, together with the high priests, the hierarchs and all the people, counted worthy to behold His countenance.

Theotokion: For the people that acknowledge thee to be the Mother of the ever-existent Christ, ask thou heavenly blessedness, for with faith they hymn thine ineffable birthgiving.

Katavasia: The sayings and images of the prophets revealed Thine incarnation from the Virgin, O Christ. The splendor of Thine effulgence goeth forth unto the enlightenment of the nations and the abyss gaveth forth her voice to Thee with gladness: Glory to Thy power, O Thou Who lovest mankind.

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 have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

Let us clap our hands today and cry out praises to the Lord; for, lo! He hath truly come and revealed Himself, illumining all the faithful with the divine likeness of His pure flesh.

Today hath the assembly of the Orthodox been enlightened. Let the horde of the heretics be put to shame, seeing the image fashioned not by men's hands venerated, which hath been set forth for us by the flesh of the Deliverer.

The coming solemnity is a great mystery; for the light of the Lord's countenance hath shone forth upon the world through the precisely limned image and the divine letters written by the hand of God Himself, whereby Abgar of old was strengthened.

Theotokion: Let the clouds now drop sweetness upon mortals through thy mediation, O Virgin; for thy Son and God hath taken pity on the world and hath given the horn of salvation to the faithful: His divine image.

Canon II

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

The godly crown-bearers rejoice not in purple cloaks, nor in scarlet, nor yet in precious crowns, but in the Lord God, beholding Whose beauty, they are adorned.

The righteous eyes of the Lord are upon the king, and His ears are open to the supplication of kings who reason with piety.

Beholding now the visage of the undepictable countenance of the immutable God and Savior, the people stand before it to behold it as inspired, and they make haste to be enlightened thereby.

Theotokion: Thy purity unaffected by thy birthgiving, thou wast known to be a Mother even though thou didst not receive that which pertaineth to mothers. For the divine will accomplished both within thee, O Mother of God.

Katavasia: We confess the divine and ineffable beauty of Thy virtues, O Christ; for having shone forth from eternal glory as the co-eternal and hypostatic Effulgence, incarnate of the Virgin's womb Thou hast shone forth as the Sun upon them that are in darkness and shadow.

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!

Life hath shone forth upon the dead, light hath come for the blind, healing hath been disclosed for them that are grievously afflicted, and salvation hath drawn nigh for all today.

Every mind is bewildered, seeing the divine image of the immaterial countenance of Christ now clearly limned, pouring forth enlightenment upon them that venerate it.

Let us prepare the way of Christ, crying out now to Christ: Hosanna! Blessed is the name of the glory of God, which hath in His divine image been revealed to those on earth!

Theotokion: Salvation hath been shown to be known to the countries of the world, O pure Mother of God, for we have now been vouchsafed, through thy mediation, to see the depiction of our Savior Who was born of thee.

Canon II

Irmos: Jonah was seized, but not held, in the belly of the sea monster; for being the image of Thee, Who suffered and wast given over for burial, he came forth from the beast as from a bridal chamber; and He beckoned to you, O guardsmen, ye vain and false keepers of the watch, but ye refused His mercy.

Thou didst not disdain to suffer with men, who are held fast by evil and have fallen into corruption, O Creator and Restorer of our race; but, emptying Thyself, O Most High, and showing Thyself to be in my likeness and lowliness, Thou hast most wisely built me up, giving me man's primeval beauty.

When I believed not in Thy heavenly kingdom, to which, O Good One, Thou hast brought us up who are corrupt and lie below, Thou Who art inaccessible to the immaterial cherubim didst bring me down to Hades; and to King Abgar Thou didst send Thine apostle, who confirmed the mystery, O Christ.

O Word and Wisdom of God the omnipotent Father, Who from before the ages hath been ever continually invisible, the local ruler, beholding the image of Thine all-human countenance, marveled, beholding Thee, God Who assumed flesh, blood and a noetic soul.

Theotokion: **T**he destroyer transformed the immortal founder of our race through his disbelief in the dread commandment of God Who created him; but, having given birth to the Bestower of life, thou alone hast made us steadfast with power and incorruption.

Katavasia: **T**he inner fire of the sea from the deep which giveth rise to the whales was a prefiguring of Thy three-day burial, whereof Jonah was shown to be the proclaimer; for, remaining unharmed as he was before he was sent forth, he cried: I will sacrifice to Thee with a voice of praise, O Lord!

Kontakion, in Tone II: Spec. Mel.: "In thy supplications ...":

O uncircumscribable Word of the Father, knowing the victorious image, un-inscribed and divinely wrought, of Thine ineffable and divine dispensation towards man, of Thy true incarnation, we honor it with veneration.

Ikos: **P**ersuading men of the dread mystery of His incarnation, the Lord Himself imprinteth the image of His divine manhood upon the napkin and, taking up the Prototype from the Mount of Olives, He seateth it on the throne of the Father to be worshipped by the bodiless angels; and embracing it with heart and soul, we honor it with veneration.

ODE VII

Canon I

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

Every city rejoiceth with faith, celebrating with the new Sion; for its King hath meekly come, not on a foal as before, but in His image, saving them that chant with faith: Blessed art Thou, O God!

The divine words of the incorporeal ones, who heard the voice of the Lord before, have been fulfilled; and we, illumined by the light-giving splendors of His appearance, have now seen His visage.

Those of heaven make merry with those of earth, and the multitude of all the saints rejoice together; kings and princes, rich and poor, celebrate the divine image which hath appeared today.

Theotokion: **R**obe yourselves in righteousness, ye priests, and rejoice with splendor, all ye venerable; for, lo! Christ hath prepared for us a lamp: the divinely wrought likeness of His image, which He received from the Virgin.

Canon II

Irmos: **O** ineffable wonder! He, that in the furnace delivered the venerable children from the flame, is laid in the grave, dead and bereft of breath, for the salvation of us that chant: **O God our Deliverer, blessed art Thou!**

Let us prepare our eyes for a divine vision, and let us make haste, as is meet, to behold the image of Christ precious to all, for the salvation of us that chant: **O God our Deliverer, blessed art Thou!**

Up borne as on Mount Tabor, beholding the radiant effulgence in the divine manhood of Christ, with eyes uplifted, we ever theologize Him as being in two natures, yet a single Hypostasis.

Composed and filled with every voice may the hymnody be of all of us who keep festival and rejoice fervently in the Lord, chanting together: **O God our Deliverer, blessed art Thou!**

Theotokion: **T**hou alone wast radiant in the beauty of virginity, O Theotokos, nourisher of the Creator, and hast cleansed away all the defilement of sin from us that cry aloud: **Blessed art Thou, O God!**

Katavasia: **T**he divine will, opposing the shameless rage and the fire, bedewed the fire and put wrath to shame by the divinely inspired three-stringed lyre of the venerable youths, opposing the musical instruments amid the flames, chanting: **O all-glorious God of our fathers, blessed art Thou!**

ODE VIII

Canon I

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

Being perfect in essence, the God-man becometh visible, truly saving in perfect manner according to both His natures; for as God, confirming the image of man, He transformed it as One Incorporeal, and gaveth it to us as a rampart and protection.

O Word of God, exalt Thou the horn of them that confess Thee to be God and man, and who bow low before Thy divinely imprinted image, whereby everlasting life hath been given to all the faithful; and set at naught the arrogance of the pagans who know not Thy divine power.

The new Church shineth, for the light of glory hath shone forth the image of the corporeal aspect of our God; and, as He Himself knoweth, He hath adorned His incorporeal countenance, illumining it for the salvation of the Christian people.

Theotokion: **H**e Who before shone forth from thy holy womb, O Virgin, hath sanctified all creation; and today He hath shone forth yet more, His divine image having appeared most gloriously from a heathen land, as from a region of unwaning light, giving it to His faithful people and city for their salvation.

Canon II

Irmos: **T**he godly youths denounced the pillar of God-opposing wickedness; and the Sanhedrin of the iniquitous, raging against Christ, doth plan to slay Him Who holdeth life in His hand, Whom all creation blesseth, glorifying Him forever.

Being invisible to all in Thy divine essence, O Savior, yet visible as man in Thy human nature, having depicted Thyself by the illumination of Thy very face, without the use of pigments, Thou didst not deprive Thy servants of the sight thereof, who sang: Bless the Lord, all ye works of the Lord!

The chosen one, who hath authority over all, gazeth with reverence and honor at the self-imprinted prototypical depiction of the very countenance of the Savior, the divinely wrought image, for they that put their trust therein are protected and made steadfast.

More than Moses the God-beholder, who received the divinely inscribed tablets of the law, wast thou magnified, O honored King Abgar, receiving the precious epistle of God the Word, which calleth thee blessed who believed in the piety of Christ's wonderworking which thou didst not see.

Theotokion: **B**eholding the one Hypostasis, consisting of two natures unconfused, which was incarnate of thine all-precious blood, O Mother of God, we confess Him to be both God and man, Who was begotten of the timeless Father before time, without pain or mingling.

Katavasia: **T**he almighty Angel of God showed forth for the youths a flame which bedewed the venerable and utterly consumed the ungodly; and He made the Theotokos a life-creating well-spring pouring forth destruction for death and life for them that chant: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

ODE IX

Canon I

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

Rejoice now mystically, O great Christ-loving city of God, for to thee hath come He Who reigneth over all in the likeness of His divine prototypical visage; and thee hath He deigned to choose as His dwelling place.

Let us chant a hymn of thanks unto God, Who was pleased to give us great riches, an unassailable rampart, and a firm foundation: the divinely formed countenance of His godly flesh, which honoring, we, the faithful, magnify.

O the wonders which pass understanding, which Thou hast wrought upon us that hope on Thee! For as Thy birth was ineffable, so also hast Thou shown forth the depiction of Thy countenance, which is strange and incomprehensible to all. From all wrath deliver us that honor it.

Theotokion: The height and depth of thy mystery are truly ineffable, O pure one; for as the Most High cameth forth from thee ineffably, so He becometh visible, coming to us today in the incorporeal light of His countenance, mingling with mortals in the matter of His flesh.

Canon II

Irmos: More honorable than the cherubim, and more glorious beyond compare than the seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos do we magnify.

Unimaginable beauty and comeliness surpassing nature in beauty are truly visible to them that desire to see them, as is meet! Let us therefore make haste, sanctifying our faces.

A rampart and mighty foundation, a weapon of peace, an unassailable buttress impervious to all the artifices of the adversary, a bulwark, hath been given to our city.

O immutable image of the Father, Effulgence of the glory of the everlasting light, Seal of the Most High, Word, Power and Wisdom; be Thou readily reconciled with them that theologize concerning Thee.

Theotokion: Thou didst abolish the reproach of women, and didst remove and annul the curse on men; and thou hast poured forth joy and blessing upon all, O all-pure Virgin Theotokos.

Katavasia: In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

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

O Christ, Thou never-waning Light, through the prayers of the Theotokos, who gaveth Thee birth, illumine us with the visage of Thy countenance, and count us worthy of the splendor of the saints, when Thou wilt sit to render unto each according to his works.

Glory ..., Now and ever ..., Exapostilarion of the Dormition:

Spec. Mel.: "The heaven with stars ...":

O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane! And do Thou, O my Son and God, receive my spirit!

On the Praises, four stichera, in Tone V: Spec. Mel.: "Rejoice ...":

Rejoice, most precious image of Him Who created Adam, adored by the angels, desired of men, and truly frightening to the demons, token of the love of God, imprint of the face of sweet Jesus, surety of blessing to come, great treasure of the whole world, which never feareth exhaustion! Grant us unity of mind, peace and great mercy. **(Twice)**

Rejoice, divine image of Him about Whom the cherubim stand and to Whom the seraphim minister, before Whom all the hosts of heaven tremble, Whom all creation obeyeth and the deeps fear; whereby darkness hath been banished and the devil set at naught, Adam freed of the bonds of sin and the tears of Eve assuaged! Grant us unity of mind, peace and great mercy.

Rejoice, image of the King more comely in beauty than all the sons of men, Jesus the Deliverer Who covered Himself with flesh and cameth to seek the lost sheep which was sought as prey by the world, and carried it upon His shoulder and brought it to His Father purified by His Cross and Blood. Grant to the whole world unity of mind, peace and great mercy.

Glory ..., in Tone IV:

Let the clouds let fall sweetness, and let the mountains leap up in joy over the all-glorious mighty works of Christ our God; for yesterday on Mount Tabor the light of the Godhead shone forth, assuring the pre-eminent disciples, and presenting Moses and Elijah with glory, bearing witness unto Him Who hath authority over the law and dominion over the living and the dead. Today, in the midst of the world, the radiant depiction hath shone forth, assuring all that He is our God incarnate, to Whom we chant: Glory to Thy love for mankind, O Christ!

Now and ever ..., in Tone I:

It was fitting that the servants of the Word, who saw Him with their own eyes, see also the repose of His Mother in the flesh, inasmuch as it was the final mystery concerning her, that they might behold not only the Savior's ascension from the earth, but also witness the translation of her who gaveth Him birth. Wherefore, assembled from all parts of the earth by the power of God, they reached Sion and bade farewell to her who is more highly exalted than the cherubim as she passed on to heaven. And we also, with them, bow down to her as one who prayeth for our souls.

Great Doxology. Ektenias. Dismissal.

AT LITURGY

On the Beatitudes, eight troparia; four from Ode I of the first canon of the Dormition, and four from Ode VI of the first canon of the Napkin.

Thy sacred and glorious memory, all-adorned with divine glory, O Virgin, hath gathered all the faithful in gladness, who, led by Miriam with choirs and timbrels, hymn thine only-begotten Son, for gloriously hath He been glorified. (Twice)

Let the immaterial ranks accompany thy divine and immaterial body to Sion. For the multitude of the apostles, coming together of a sudden from the ends of the earth, stood before thee, O Theotokos; With them we also glorify thine honored memory, O pure one.

The honors of victory over nature hast thou taken, having given birth unto God, O pure one; yet, emulating thy Creator and Son, thou submittest to the laws of nature in supernatural manner. Wherefore, having died, thou risest with thy Son unto everlasting life.

The divine image of the likeness of the flesh of Him Who drew nigh to men in the flesh hath today come to the newly-chosen Israel as from Egypt, and enlighteneth the ends of the earth.

Moses, asking, was vouchsafed of old to behold obscurely a divine vision of the glory of Thy back parts; and the new Israel now clearly beholdeth Thee, the Deliverer, face to face.

O all ye people, behold ye wondrous things and be merry now in spirit, hymning Christ Who hath given us the depiction of His countenance as riches of great value.

Theotokion: **O**f old Christ revealed Himself to those on earth, seated upon thine arm as upon a cloud; and now, in latter times, He hath revealed Himself to the people who honor thee, O most pure one, in His divine image.

After the Entrance, the Troparion of the Image in Tone II:

We bow down before Thine all-pure image, O Good One, asking forgiveness of our transgressions, O Christ God; for Thou wast well pleased to ascend the Cross in the flesh of Thine own will, that Thou mightest save what Thou hadst created from slavery to the enemy. Wherefore, we cry out to Thee in thanksgiving: Thou hast filled all things with joy, O our Savior, Who hast come to save the world.

The Troparion of the Dormition, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

Glory ..., Kontakion of the Napkin, in Tone II:

O uncircumscribable Word of the Father, knowing the victorious image, un-inscribed and divinely wrought, of Thine ineffable and divine dispensation towards man, of Thy true incarnation, we honor it with veneration.

Now and ever ..., Kontakion of the Dormition, in Tone II:

The grave and mortality could not hold the Theotokos, who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of Life.

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

Prokimenon, in Tone IV: O sing unto the Lord a new song, for the Lord hath wrought wondrous things.

Stichos: All the ends of the earth have seen the salvation of our God.

THE EPISTLE TO THE COLOSSIANS [1:12-18]

Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

Or:

THE SECOND EPISTLE TO THE CORINTHIANS [3:4-11]

And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and en graven in stones, was glorious, so that the children of Israel could not

steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

Alleluia, in Tone IV: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice unto the ages.

Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

THE GOSPEL ACCORDING TO ST. LUKE [9:51-56; 10:21-24]

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go up to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

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

NOTE: Instead of "It is truly meet ...", we chant, in Tone I, the Irmos of Ode IX of Canon I, and we continue to do so until the leave-taking of the feast:

In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

THE 17th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF THE HOLY MARTYR MYRON
AT VESPERS

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

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

Having conceived Life, O Theotokos, * thou diest in accordance with the law of nature * and dost pass over from earth to the heavens * at the behest of Him Who was incarnate * of thine all pure and divine blood. * Wherefore, the apostles of godly eloquence all came from the ends of the earth * and stood before thee to bury thee, * exclaiming to thee in hymnody: * Rejoice, O animate throne of the King of all * and precious ark of His holy place! * Rejoice, O thou who alone gavest birth to the Savior of our souls!

When the apostles of the Savior, * the habitations of the most pure Light, * the beacons dispelling the night of polytheism, * learned through the Spirit that thou, O blessed one, * the divine cloud * from whence the unwaning Light shone forth, * wast translated from among the things of this earth * to transcendent joy, * they arrived on clouds, * conducting thee to the life-bearing tomb * with songs of parting, * O Theotokos, our hope.

Let creation hold festival in supplication! * The Queen of all * hath passed over to the noetic kingdom * to reign with Him Who reigneth * over all creation. * Because of her hath the kingdom of Hades been destroyed, * and we have been borne up from the earth * and counted worthy to dwell with the angels. * For her dormition hath all noetic nature come together: * patriarchs and prophets, * the apostles and martyrs.

And 3 stichera of the martyr, in Tone II:

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

When the immolation wrought by the godless was consuming every land, O blessed one, then wast thou set afire by the fervor of the Spirit, and didst preach the Word Who, in His goodness, wrapped Himself in flesh taken from the divine Virgin Maiden. Wherefore, strengthened by the power of grace, thou didst endure fire, torments and cruel persecutions.

When the ignominious foe strove with blandishments to sway thee from thine intention, then, adorned with courage, thou didst oppose him steadfastly, and didst endure the pangs which brought thee to a rest without pain, to the kingdom of heaven and everlasting delight, O right laudable martyr Myron.

When the enemy flogged thee with thongs of hide, laying waste thy sacred flesh with continuous lashings, O martyr, thou didst direct thy gaze unto Christ, the Judge of the contest, who stretched forth unto thee His hand of divine power. Wherefore, having finished the race, thou didst receive great honors, O all-valiant athlete Myron.

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

As she was more exalted than the heavens, more glorious than the cherubim and higher in honor than all creation, and in her exceeding purity becometh the dwelling-place of the ever-existent Essence, she surrendereth her most holy soul into the hands of her Son today. By her are all things filled with joy; and He granteth us great mercy.

On the Aposticha, these stichera, in Tone II:

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

Accompanying with hymns * thy precious body * which was acceptable unto God, * the divine apostles cried aloud: * Whither goest thou now, O Mistress?

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Come, O ye who are born of earth, * let us form a chorus, * chanting hymns of parting * at the repose of the Theotokos today.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

The earth was blessed * by thy burial, O Virgin; * and the air was sanctified * by thy strange ascent, * when thou didst die according to the law of nature.

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

The all-immaculate Bride and Mother of Him in Whom the Father was well-pleased, who was foreordained by God to be the habitation of His unconfused Union, doth commit her all-pure soul to God the Creator. Her do the hosts of the incorporeal ones bear aloft, and she passeth over to life, in that she is the Mother of the Life, the light of the Light unapproachable, the salvation of the faithful and the hope of our souls.

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death. **(Thrice)**

AT MATINS

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death. (Thrice)

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

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

Thy soul is among the noetic beings of heaven, O all-immaculate one, and thy precious body hath passed over to paradise, away from corruption, to a place of light. Thus, let the Lord recompense the iniquitous, for they have spoken falsehoods against thine honored body. Therefore, with the apostles we cry out: Rejoice, O thou who art full of grace!

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

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

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

Having surrendered thy soul into the hands of thy Creator and God, Who for our sake becometh incarnate of thee, thou didst pass over to life incorruptible. Wherefore, with honor we all call thee blessed who alone art pure and unblemished; and confessing thee to be the Theotokos, we cry out: Entreat Christ, to Whom thou hast passed over, that He save our souls!

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

ODE I

Canon of the feast, with 8 troparia, including its Irmos:

The composition of John of Damascus. In Tone IV:

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

O virgin maidens, with Miriam the prophetess raise ye now a hymn of parting! For she who alone is Virgin and Mother of God is translated and received into heaven.

The divine mansions of heaven received thee as an animate heaven, as is meet, O all-pure one; and thou hast taken thy place as a bride, splendidly adorned, before thy King and God, O most immaculate one.

Canon of the martyr, with 4 troparia, the acrostic whereof is:

"I hymn thy grace redolent of myrrh, O Myron"

The composition of Joseph, in Tone II:

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

Joining chorus in memory of the athlete Myron today, let us sing praise unto God Who bestowed upon him the strength to destroy the might of the enemy.

Suffering under the law, O most suffering martyr, thou didst offer thyself to the Benefactor as a gift, a sacred oblation, a goodly victim, a sacrifice of sweet savor.

As one wise, as a pure temple of Him Who shone forth from the Virgin, O glorious one, thou didst drive away the soul-destroying wolf who tried to harass the flock of God.

Theotokion: The passion-bearing martyrs set delusion at nought, confessing God Who becometh like unto us and to Whom thou alone gavest birth without knowing wedlock, O pure Mistress.

ODE III

Canon of the Feast

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

Having issued forth from a mortal womb, O pure one, thou didst receive an end conformable to nature; but, having given birth unto Him Who is Life, Thou hast been translated to the divine and hypostatic Life.

At the behest of the Almighty, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Sion, to minister at thy burial as was meet, O Mistress.

Canon of the Martyr

Irmos: Having established me on the rock of faith, thou hast enlarged my mouth over mine enemies; for my spirit hath rejoiced when it hath chanted: There is none holy as our God, and none righteous save Thee, O Lord!

Having lifted the desire of thy heart up to the Lord Who was lifted up on the Cross, O all-glorious one, lacerated on the tree thou wast exalted, crying out with fervor: None is more righteous than Thee, O Lord!

With the keen darts of thy words thou didst pierce the heart of the tyrant, O valiant and most lauded warrior of Christ the King; and, chanting, thou didst say: There is none more righteous than Thee, O Lord!

Shining forth like the dawn, like the morn, thou hast dispelled the gloom of ignorance, O much-suffering Myron, and hast enlightened those who ever chant: Thou art our God, and there is none more righteous than Thee, O Lord!

Theotokion: **H**aving given birth unto the Healer, O Virgin, thou hast most gloriously healed all creation, which is sick with ungodliness. Wherefore, rendering thanks, we cry out to thee: There is none more pure than thee, O Mistress!

Kontakion of the martyr, in Tone IV:

Spec. Mel.: "Having been lifted up on the Cross ...":

Having loved Christ from childhood and observed His divine commandments, O all-glorious one, thou didst make haste to Him wholly, O most honorable Myron, and dost pray earnestly with the angels. Entreat forgiveness of sins for all who honor thy memory.

Sedalion of the martyr, in Tone I:

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

Thou wast shown to be a sweet fragrance fiery of spirit, O adornment of martyrs and ornament of the faithful; and, in accordance with thy name, thou perfumest our hearts with thy suffering. Wherefore, celebrating thy most holy memory today, all of us who honor thee are hallowed with love.

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

The most honorable choir of the all-wise apostles was gathered together miraculously to bury thine all-pure body gloriously, O most hymned Theotokos. With them a multitude of the angels sang, with honor praising thy repose which we celebrate with faith.

ODE IV

Canon of the Feast

Irmos: **The prophet Habbakuk, perceiving the unfathomable counsel of God: the incarnation of Thee, the Most High, from the Virgin, cried out: Glory to Thy power, O Lord!**

A wonder was it to see the animate heaven of the King of all, which surpasseth the barren places of the earth; how wondrous are Thy works! Glory to Thy power, O Lord!

If her unapproachable Fruit, through Whom the heavens arose, chose of His own will to accept burial as a mortal, how can she who gaveth birth to Him without knowing wedlock refuse burial?

At thy repose, O Mother of God, with trembling and joy the armies of the angels covered thy most spacious body, which had held God, with their sacred wings.

Canon of the Martyr

Irmos: I hymn Thee, O Lord, for I heard Thy report, and I was afraid. Thou comest to me, seeking me who am gone astray. Wherefore, I glorify Thy great condescension toward me, O most Merciful One!

Confessing the Savior, God and Lord, Who shone forth from the Virgin, O glorious one, in the midst of the tribunal, with thine endurance thou didst lay low the insolence of the tyrants, and didst set polytheism at nought.

Lacerated and beaten, O thou of valiant mind, thou wast not afraid, and thus didst astonish the angels who beheld thine endurance. And destroying the incorporeal foe therewith, thou wast shown to be a victorious martyr.

Full of divine dew, with valiant mind thou didst pass through the fiery furnace, and wast seen therein rejoicing with the angels, O wise and blessed Myron, and in nowise consumed.

Theotokion: The great and awesome mystery of thy birthgiving doth astonish the heavenly intelligences, O pure one; for in His goodness, God was pleased to become incarnate through thee, for the salvation and establishment of the world.

ODE V

Canon of the Feast

Irmos: All things are filled with awe at thine honored dormition, for thou, O Virgin who hast not known wedlock, hast passed from earth to the everlasting mansions, and to never-ending life, bestowing salvation upon all who hymn thee.

Let the clarions of the theologians trumpet forth today, and let the eloquent tongue of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the all-pure Virgin.

It was fitting for thee, O most lauded Virgin Theotokos, to be the chosen vessel which is wholly marveled at in hymnody at thy departure, wholly consecrated to God, divinely pleasing unto all, and truly shown to be such.

Canon of the Martyr

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of those in despair: unto Thee do I rise at dawn. Illumine me with Thy radiance, for I know none other God than Thee.

Thy divinely radiant and light-bearing memory, which, through the power of the Holy Spirit, hath spread throughout the world, doth with the light of piety illumine those who honor it and proclaim thy valiant deeds.

As one without a body didst thou undergo bitter persecution in thy youth, O valorous martyr; for, manifestly strengthened by invisible power, thou didst endure the flaying of thy skin, as though it was not thou, but another suffering, O glorious one.

Thy fragrant myrrh hath poured forth in drops upon our sores, O martyr, dispelling all the stench of ungodliness, and ever perfuming the Holy Church of Christ, which manifestly blesseth thee with faith and love.

Theotokion: **O** blessed and all-pure one, in our behalf entreat Him Who ineffably becometh incarnate of thee, that we who ever confess thee to be the Theotokos may be delivered from all enemies, visible and invisible, O all-immaculate one.

ODE VI

Canon of the Feast

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.**

From thee did Life shine forth, leaving intact the seal of thy virginity, how, therefore, hast thine all-pure and life-giving body been permitted to be tempted by death?

As the temple of Life, thou didst attain life everlasting; for through death thou didst pass over to life, having given birth to the hypostatic Life.

Canon of the Martyr

Irmos: **Out of the whale Jonah cried unto the Lord: Lead me up from the depths of hell, I pray, that I may sacrifice unto Thee, my Deliverer, with a voice of praise in the spirit of truth!**

With the sprinkling of thy sacred blood thou didst drown legions of the demons, O valiant warrior; and, wearing thy wreath as an exemplary victor, thou didst hasten to God.

Seeing thy countenance illumined with divine splendor, O passion-bearer, the tyrants were amazed; but, refusing to acknowledge God, they have chosen the darkness instead, and are sent into eternal torment.

At the command of the cruel tormenter, in manner surpassing human nature didst thou endure the flaying of thy skin, O right laudable one, showing thy pure desire for God and thine unwavering gaze toward Him.

Theotokion: The laws of nature are made over in thee, O Virgin; for, in manner surpassing nature, for our regeneration, thou gavest birth most gloriously unto God-Emmanuel, Who is unapproachable in His nature.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, who is untiring in her supplications and our certain hope in her intercessions. For, as the Mother of Life, she hath passed over to the Life Who dwelt within her ever-virgin womb.

Ikos: Guard thou my thoughts, O my Christ, for I make bold to hymn the bulwark of the world, Thy pure Mother. Establish me firmly in the bastion of my words, and help me in the midst of difficult thoughts; for Thou fulfillst the entreaties of those who cry out and ask with faith. Wherefore, grant unto me a deft tongue and a ready mind, for every good deed of enlightenment cometh down from Thee, O Bestower of light, Who dwelt within her ever-virgin womb.

ODE VII

Canon of the Feast

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

Honoring the memory of the Mother of God, O youths and virgins, elders and princes, kings and judges, chant ye: O Lord and God of our fathers, blessed art Thou!

Let the mountains of heaven sound the trumpet of the Spirit! Let the hills rejoice and the divine apostles dance! The Queen passeth over to her Son, reigning with Him.

The most sacred repose of Thy divine and incorrupt Mother hath united the celestial ranks of the exalted hosts to rejoice with those on earth, chanting unto thee: Blessed art Thou, O God!

Canon of the Martyr

Irmos: Thy mind burning brightly with divine desire, O wise one, thou didst rejoice and wast jubilant when thou didst stand in the midst of the flame like the three youths; and with them thou didst cry out with faith: Blessed art Thou, O God of our fathers!

Seeing thee standing in the flame amongst angels, thy countenance shining with ineffable light, O wise one, those who looked on marveled and, moved to hymnody, they chanted to the Master: Blessed art Thou, O God of our fathers!

Standing with the angelic intelligences in the midst of the furnace with a pure mind, rejoicing thou didst hymn the all-good Lord as the One Who bridled the flame and saved thee who chanted: Blessed art Thou, O God of our fathers!

Theotokion: O all-pure virgin, thou art revealed to be the dwelling-place and beauteous palace of God, and the divine throne whereon He sat and prepared for all a seat in heaven. Wherefore, we cry out: Blessed art thou who gavest birth unto God in the flesh!

ODE VIII

Canon of the Feast

Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed; and it moveth the whole universe to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The principalities, authorities and powers, the angels, archangels, thrones, dominions, the cherubim and the dread seraphim, glorify thy memory, O pure Virgin; and we, the race of men, hymn and exalt it supremely for all ages.

He Who, in manner strange, made His abode, incarnate, within thy pure womb, O Theotokos, receiveth thy most sacred spirit and, as thy Son and one in thy debt, hath given it rest by His side. Wherefore, we hymn and exalt thee supremely for all ages, O Virgin.

O the wonders of the Ever-virgin and Mother of God, which pass understanding! For, taking up her abode in the grave, she hath shown it to be paradise; and standing before it today, rejoicing, we chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Canon of the Martyr

Irmos: In the furnace of the youths Thou didst once reveal a figure of Thy Mother, O Lord, and didst take the image of her from the fire which they entered without being consumed. We hymn her who through Thee hath been revealed to the ends of the world today, and exalt her supremely for all ages.

Beholding thee unvanquished, O thou of valorous mind, when they were cutting strips of thy flesh down to the very bone, the mindless tormenter ordered that yet another torture be added: that thou be lacerated with claws of iron, afflicted incurably with unbearable wounds.

In the hearing of all the people, O glorious martyr Myron, the voice of God was borne to thee, summoning thee to the ineffable places of rest and the beauteous choirs of the angels in heaven.

Like Daniel, thou didst stand in the midst of wild beasts which stood in awe of thy blessed suffering and the immeasurable magnitude of thy struggles, O all-blessed one, and which were obedient to thy voice.

Theotokion: Pierced by the arrow of the enemy, I have utterly wounded my soul and suffer incurably. As thou art she who gavest birth to Christ the Savior, O all-immaculate one, heal and save me, thou hope of the hopeless.

ODE IX

Canon of the Feast

Irmos: Let every earth-born man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred repose of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, thou pure Ever-virgin!

Come ye to Sion, the divine and fertile mountain of the living God, and let us behold the Theotokos; for Christ hath translated her, as His Mother, to the Holy of Holies of a far better and divine tabernacle.

Come, ye faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching to it your eyes and faces, and drawing gifts of abundant healings from the ever-flowing fountain.

Accept from us a hymn of parting, O Mother of the living God, and with thy light-bearing and divine grace overshadow us, granting victory to Orthodox hierarchs over heresies, and forgiveness to all Christian people who hymn thee, and salvation for their souls.

Canon of the Martyr

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

That thou mightest be counted worthy to behold the future glory and ineffable comeliness of Christ the Judge of the contest, O valiant one, thou didst bow thy neck and accept beheading with the sword; and thou fillest the divine legions of the martyrs with joy.

Thy right praiseworthy memory hath, like a sweet-smelling myrrh which perfumeth the hearts of the faithful, dawned for those who desire it; by thy supplications fill us with divine fragrance, who celebrate thereon, O right laudable Myron.

Achaia boasteth in thy swaddling bands and sufferings, O valiant athlete of Christ; and Cyzicus is greatly adorned, possessing thy much-suffering body as a veritable treasure, a well-spring of healings and a cure purging away illness.

The beauteous Church, the noetic Sion, Mother of cities, elect of all that is holy in the highest, as it is written, hath thee as eminent among the martyrs, who as a martyr prayest in our behalf.

Theotokion: O virgin, thou palace and throne of God, we all cry out to thee with the voice of the angel: Rejoice, thou through whom we, who of old were rejected because of corruption and foolishly ruined our pristine beauty, have been vouchsafed the kingdom of heaven.

Exapostilarion of the feast:

Spec. Mel.: "When the disciples beheld ...":

Though thou hast passed over from earth to heaven, forsake not thine inheritance, O pure one: make firm the rule of our land; subdue the nations, and pour forth peace upon the ends of the world.

On the Aposticha, these stichera, in Tone VI:

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

Following the words of the divine Gabriel, * we cry to thee: Rejoice, O pure one! * Wherefore, O all-holy Mother of the Lord, * having passed over to Him, * be thou mindful of those who hymn thee.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

The infinite Wisdom of God * in manner past understanding, * through the Holy spirit * made of thee a temple for Himself, O Theotokos. * And now He hath translated thee to the immaterial mansions of heaven, O most hymned one.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

A slave, I come to thee, * the Mother of the God of all, * begging to be delivered from all perils. * O Theotokos, who reignest with thy Son, * preserve thou the Christian race.

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

Come, all ye ends of the earth, let us praise the honored translation of the Mother of God; for she hath placed her immaculate soul in the hands of her Son. Wherefore, the world hath been given life through her holy dormition; and in psalms, hymns and spiritual songs doth it celebrate splendidly with the incorporeal hosts and the apostles.

AT LITURGY

On the Beatitudes, 6 troparia: from Ode III of both canons of the Dormition, with their Irmoi.

O Christ, Thou creative and almighty Wisdom and Power of God, establish the Church immovable and unshaken; for Thou alone art holy Who restest in the saints.

The glorious apostles, seeing thee to be a mortal woman, yet, in manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God.

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word becometh flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands.

O Theotokos, thou living and abundant fountain, in thy divine memory establish those who hymn thee and spiritually form a choir; and vouchsafe unto them crowns of victory.

Having issued forth from a mortal womb, O pure one, thou didst receive an end conforming to nature; but, having given birth unto Him Who is Life, Thou hast been translated to the divine and hypostatic Life.

At the behest of the Almighty, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Sion, to minister at thy burial as was meet, O Mistress.

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

Kontakion of the martyr, in Tone IV:

Having loved Christ from childhood and observed His divine commandments, O all-glorious one, thou didst make haste to Him wholly, O most honorable Myron, and dost pray earnestly with the angels. Entreat forgiveness of sins for all who honor thy memory.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, who is untiring in her supplications and our certain hope in her intercessions. For, as the Mother of Life, she hath passed over to the Life Who dwelt within her ever-virgin womb.

NOTE: Instead of "It is truly meet ...", we chant, in Tone I, the Irmos of Ode IX of Canon I, and we continue to do so until the leave-taking of the feast:

In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

THE 18th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION
COMMEMORATION OF THE HOLY MARTYRS FLORUS & LAURUS
AT VESPERS

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

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

With what unworthy lips shall we bless the Theotokos, who is more honorable than creation and more holy than the cherubim and all the angels: the immovable throne of the King, the house wherein the Most High dwelt, the sanctuary of God, the salvation of the world, the one who richly bestoweth great mercy upon the faithful on the day of her divine memorial?

What wondrous hymns were they that all the apostles of the Word, who stood round about thy bier, then offered unto thee, O Virgin, crying out in awe: "The palace of the King departeth! The ark of sanctification is borne aloft! Open wise, ye gates, that the portal of God may enter into joy, unceasingly entreating great mercy for the world!"

What spiritual hymns shall we now offer unto thee, O most holy one? For by thine immortal dormition thou hast sanctified the whole world and passed over to the things which are above the world, to comprehend the beauty of the Almighty, and to rejoice in Him, as His Mother, the ranks of angels and the souls of the righteous accompanying thee. With them ask for us peace and great mercy.

And 3 stichera of the martyrs, in Tone IV:

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

Revealed as perfect stones * cut by martyrdom and quarried by torments, * O holy ones, * ye fashioned yourselves into a church of the Lord, * casting down to the ground * the temples and worship of the idols. * Wherefore, we call them blessed, * as inhabitants of paradise * and offerings of the temple of heaven.

O ye who have touched the relics * of the sacred martyrs Florus and Laurus, * draw forth grace * and receive enlightenment, gladness and mercy: * for from them doth the divine action of healing richly flow! * And blessing them * as favorites of the Lord, * let us earnestly cry out: * Glory to Thee, O our God!

Having been imprisoned in a pit * and inured within the earth * at the command of the tyrant, * by divine utterances and the revelation of the Holy Spirit * ye have been shown to us * as stars which shine forth portents and wonders * and gifts of healing, * O fraternal athletes, * fellow citizens with the angels.

Glory ..., in Tone II:

O holy zealots, brethren in Christ, Florus and Laurus; be ye honored with fitting hymns! For, having contended mightily and suffered steadfastly for your confession of God, ye have received crowns of victory. Wherefore, ye join chorus with the angels in the highest, earnestly entreating the Holy Trinity to grant peace to the world and to save our souls.

Now & ever ..., in Tone IV:

Come, O ye people, let us hymn the all-holy and pure virgin from whom the incarnate Word of the Father came forth ineffably; and let us cry aloud, saying: Blessed art thou among women, and blessed is the womb which contained Christ! Having surrendered thy soul into His holy hands, O all-pure one, entreat Him, that our souls be saved.

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

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

Raise a hymn, * all ye choirs of heaven! * For the Virgin Mother * hath been all-gloriously translated * from earth to the heavens.

Stichos: *Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.*

The choir of the disciples * hath assembled all-gloriously * from the ends of the earth, * to bury thy divine and incorrupt body, * O Maiden.

Stichos: *The Lord hath sworn in truth unto David, and He will not annul it.*

Be ye lifted up, * O ye gates of heaven, * beholding the only Mother of God, * the portal of the Most High * coming to the highest.

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

Let us chant today the hymn of David unto Christ God, O ye people: The virgins that follow after her, said he, shall be brought to the King, and those near her shall be brought in gladness and rejoicing; for she who is of the seed of David, for whose sake we have been deified, is gloriously and ineffably placed in the hands of her Son and Master. Hymning her as the Mother of God, let us cry aloud and say: Save us, who confess thee to be the Theotokos, from every evil circumstance, and deliver our souls from misfortunes!

Troparion of the martyrs, in Tone IV:

O ye faithful, let us praise as is meet the all-blessed Florus and the most honored Laurus, the all-comely and divinely wise and most radiant twain, who earnestly and manifestly proclaimed the uncreated Trinity to all. Wherefore, having suffered even unto the shedding of your blood and been crowned with most splendid crowns, entreat Christ God, that He save our souls.

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

AT MATINS

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death. (Twice)

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

O ye faithful, let us praise as is meet the all-blessed Florus and the most honored Laurus, the all-comely and divinely wise and most radiant twain, who earnestly and manifestly proclaimed the uncreated Trinity to all. Wherefore, having suffered even unto the shedding of your blood and been crowned with most splendid crowns, entreat Christ God, that He save our souls.

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

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

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

The whole world is all-adorned by the immaterial Spirit in thy glorious memory, and it crieth out to thee noetically with gladness: Rejoice, O Virgin, thou boast of the Christians!

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

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

Spec. Mel.: "The portal of lovingkindness ...":

Praising thy repose, O pure one, all of us, the faithful, hymn thee; for thou hast been translated from the earth, from life unto life, and in the heavens thou prayest to God, that the human race be delivered from misfortunes.

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

ODE I

Canon of the feast, with 8 troparia, including the Irmos.

The composition of Cosmas of Maiuma, in Tone I:

Irmos: Thy sacred and glorious memorial, O Virgin, adorned exceedingly with divine glory, hath called all the faithful to gladness, as Miriam beginneth, with choirs and tympanum, to chant to the Only-begotten One: For gloriously is He glorified!

Let the immaterial ranks accompany to Sion thy divine body, which maketh the transit of the heavens: The multitude of the apostles, coming together suddenly from the ends of the earth, stood before thee, O Theotokos. With them, O pure one, we glorify thine honored memory, O pure Virgin.

Having given birth unto God, O pure one, thou didst win the honors of victory over nature; yet, emulating thy Creator and Son, thou dost submit to the laws of nature in manner transcending nature. Wherefore, having died, thou dost arise to spend eternity with thy Son.

Canon of the martyrs, with 4 troparia, the acrostic whereof is:

"I hymn the two comely martyrs", the composition of Joseph, in Tone VIII:

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

Enlightened by the radiant brilliance of the Spirit, dispel ye the dark clouds of my soul, that, rejoicing, I may hymn your luminous and honorable memory, O holy and all-comely martyrs of Christ.

Having founded yourselves upon the rock of the unsullied Faith by divine virtues, O blessed ones, ye showed yourselves to be an all-comely and beautiful temple, wherein the Father, the Son and the Holy Spirit dwelt.

Cutting off the thorns of deception at the root with the cutting word of the divine Faith, O ye of great renown, ye renewed hearts grown stony through falsehood and showed them to be fertile, giving rise to the unsullied Faith like a flower.

Theotokion: From thy virginal womb thou didst put forth the un-watered Root, the Husbandman of all, who became man and endured suffering. Desiring Him, the divine martyrs suffered faithfully, O all-pure, most hymned Virgin.

ODE III

Canon of the Feast

Irmos: O Christ, Thou creating and sustaining Wisdom and Power of the God of all; confirm the Church unshakable and immovable, for Thou alone art holy Who restest in the holies.

Beholding thee, O all-immaculate one, as a mortal woman, yet supernaturally the Mother of God, the glorious apostles, awestruck, touched with their hands thee who art resplendent with glory, seeing thee to be a God-receiving habitation.

Judgment overtook the sacrilegious hands of the audacious one, severing them, when with the glory of His divinity God preserved the honor of the animate tabernacle in which the Word had become flesh.

Canon of the Martyrs

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

Fulfilling the divine law, O all-praised martyrs, ye generously gave bread to the poor and guided them to divine piety, becoming mediators of their salvation.

The two radiant martyrs, shining with beams of miracles, dispelled the darkness of the falsehood of polytheism and have guided to the effulgence of faith all who have been deceived.

O pious and blessed martyrs, with divine teachings ye guided a childish people to the path of divine understanding, and cast down the temples of the demons by your supplication.

Theotokion: O Virgin who knewest not wedlock, for whose sake the Word hath shone forth upon us, Who is understood to transcend any beginning; save thy flock, and every city and countryside, from every evil circumstance, O thou who art full of divine joy.

Kontakion of the martyrs, in Tone VIII:

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

The whole world doth all-gloriously honor Florus and Laurus today, as martyrs of piety and divinely wise athletes of Christ, that we may receive grace and mercy through their prayers, and may be delivered from tribulations and dangers, and from wrath and sorrow on the day of judgment.

Sedalion of the martyrs, in Tone VIII:

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

Ye were shown to be spiritual architects, and through faith founded the souls of the pious by divine grace on the rock of Faith; and, having made yourselves a consecrated temple of the worshipful Trinity, ye suffered steadfastly. Wherefore, ye pour forth healings upon those who have recourse to you with faith, and drive away sufferings, O brethren and passion-bearers. Entreat Christ God, that He grant forgiveness of sins unto those who honor your holy memory with love.

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

Having conceived God without seed and given birth to Him, incarnate, without corruption, thou wast clad in the new raiment of the incorruption of the Spirit; for as the Mother of Life and the Queen of all, O Virgin, thou hast been translated to immaterial life. Wherefore, as is meet, thou hast truly been shown to be a cloud pouring forth the waters of our life, O most immaculate Mother of God. Entreat thy Son and God, that He grant forgiveness of offenses unto those who celebrate thy holy dormition with love.

ODE IV

Canon of the Feast

Irmos: **The sayings and visions of the prophets revealed beforehand Thine incarnation from the Virgin, O Christ; the radiance of Thine effulgence issueth forth as a light unto the gentiles; and the deep calleth out to Thee with gladness: Glory to Thy power, O Thou Who lovest mankind!**

Behold, O people, and marvel! For the holy mountain which is manifestly God's is taken up above into the mansions of heaven: an earthly heaven is made to dwell in the heavenly and incorrupt habitation.

Thy death became a passage to everlasting and higher life, O pure one, from that which is transitory to that which is truly divine and passeth not away, presenting thee in gladness for thy Son and God to behold.

The portals of heaven were thrown wide, the angels chanted, and Christ received the vessel of the virginity of His Mother. The cherubim bore thee up with gladness, and the seraphim glorify thee, rejoicing.

Canon of the Martyrs

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 out to Thee: Glory to Thy power, O Thou Who lovest mankind!**

Wrestling with the enemy, like youths O valiant ones, ye firmly cast him down by the weapon of the Cross, and those who had been broken by sin ye made into living temples of the Lord, who piously chant: Glory to Thy power, O Thou Who lovest mankind!

Strengthened, O most glorious saints, by Christ, the Stone cut, as is written, from the mountain of the divine Virgin Maiden, ye broke the idols in pieces and have been taken up to the high mountain of martyrdom, having manifestly emulated the angels.

Rejoicing, Florus and Laurus, the two honored martyrs, proclaimed the single effulgence of the three-Sunned Godhead, and zealously drained the cup of martyrdom, chanting to Christ: Glory to Thy power, O Thou Who lovest mankind.

Having placed yourselves under the law of God, O divine martyrs, by opening the eyes of the ungodly ye inclined them to worship Him alone, illumining their noetic sight, casting light upon all the ends of the earth like two beacons.

Theotokion: God, the Creator of all, chose thee from among all generations as a pure Ever-virgin, O Theotokos; and the only King of the ages made thy womb an undefiled palace and appeared to men through thee.

ODE V

Canon of the Feast

Irmos: We confess the divine and ineffable beauty of Thy virtues, O Christ; for, incarnate of the Virgin's womb, thou didst beam forth like the sun upon those in darkness and shadow, shining forth equally-everlasting and hypostatic radiance out of everlasting glory.

The choir of the apostles, borne up upon a cloud, assembled in Sion from the ends of the earth, to pay homage unto thee, O Virgin, the light cloud through which God Most High, the Sun of righteousness, shone forth upon those in darkness and shadow.

The tongues of divinely eloquent men, acceptable unto God, sounded forth like a clarion most brilliantly, crying out in the Spirit and exclaiming unto the Theotokos a parting hymn: Rejoice, incorrupt well-spring of the life-creating incarnation of God, which saveth all!

Canon of the Martyrs

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

The two godly martyred brethren did not suffer separation; for, believing in the indivisible Holy Trinity with a single hope, through grace they united those held fast by unseemly division.

Piously quarrying stony minds with the measuring-line of Truth and the stonemason's maul of divine understanding, O athletes, through divine faith ye made all-glorious temples for the Trinity through the power of the Spirit.

Ye were shown to be severers of all wickedness at the root, O glorious martyrs, and planters of all piety by your words and deeds: in impassive hearts ye planted the Flower of Jesse which sprang forth from a divine root.

Theotokion: The pre-eternal Word of the Father, the great mystery hidden from before time began, which was unknown to the first generations, O most immaculate one, was revealed through thee, incarnate, having become man.

ODE VI

Canon of the Feast

Irmos: The inner fire of the whale begotten in the deep of the sea was a prefiguring of Thy three-day burial, which the Prophet Jonah showed forth; for, saved and sent forth unharmed, he cried out: "I will sacrifice unto Thee with a voice of praise, O Lord!"

God, the King of all, giveth thee that which transcendeth nature; for as He kept thee a virgin in thy birthgiving, so did He preserve thy body untouched by corruption in the tomb. And with a divine repose He hath glorified thee, rendering honor to thee as a Son to His Mother.

Truly, thy birthgiving, O Virgin, caused thee to dwell in the holy of holies as the splendid candle stand of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the tablets graven by God, the holy ark, and the table of the Word of life.

Canon of the Martyrs

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.

Vanquishing the iniquitous with unwavering endurance, O athletes, in accordance with the law ye brought a right praiseworthy death unto Christ, without being covered by the vainglory of ungodliness.

Revealed as swords of the mighty Spirit, O blessed ones, ye conquered the incorporeal foe and piously emulated the blessed suffering of Him Who was pierced by the spear.

O glorious ones, ye were shown to be like two most comely breasts for the Church of Christ, not exuding milk, but pouring forth the free and saving gift of healings.

Theotokion: Heal thou my soul, which hath become sick through sin, O all-pure one who gavest birth to the Physician of souls and bodies, confessing Whom, the divine martyrs were shown to be physicians of the passions.

Kontakion of the feast, in Tone II:

The grave and mortality could not hold the Theotokos, who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of life.

Ikos: Hedge round my thoughts, O my Christ, for I make bold to hymn Thy pure Mother as the bulwark of the world. Fortify me on the tower of words, and help me amid weighty thoughts, for Thou fillest with lightning those who cry out and ask it of Thee with faith. Therefore, grant me a bountiful tongue and thought unashamed; for every gift of splendor cometh down from Thee, O Bestower of light, Who madest Thine abode in the Ever-virgin's womb.

ODE VII

Canon of the Feast

Irmos: Divine desire, opposing the rage and fire of the shameless one, bedewed the fire and put his rage to shame, countering the musical instruments with the divinely inspired sound of the three-stringed lyre of the venerable ones in the midst of the flame. Blessed art Thou, O all-glorious God of us and our fathers!

Angered, Moses broke the tablets wrought by God, which had been graven by the divine Spirit; but, preserving inviolate for the abodes of heaven her who gaveth birth to Him, his Master hath now caused her to dwell therein. Leaping up with her, let us cry out to Christ: Blessed art Thou, O all-glorious God of us and our fathers!

Clapping active hands on the appointed day of the repose of the pure Virgin, with the cymbals of pure lips, with the music of a radiant heart, with the clarion-voiced trumpet of elevated thought, let us cry out: Blessed art Thou, O all-glorious God of us and our fathers!

Gather together, a ye divinely wise people; for the dwelling-place of the glory of God is translated from Sion to a heavenly habitation, where may be found the pure voice of those who keep festival, the voice of the ineffable rejoicing of those who cry out to Christ in gladness: Blessed art Thou, O all-glorious God of us and our fathers!

Canon of the Martyrs

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Florus and Laurus of great renown, the pillars of divine knowledge, destroyed the wooden and stone gods of the ungodly and have set themselves before those who chant: Blessed is the God of our fathers!

Full of the divine fire of the Spirit, O glorious martyrs, with the showers of your divine supplications ye preserved the righteous men who were about to be unjustly cast into the furnace.

The martyrs Florus and Laurus ever impart healing to the sick, deliverance to the oppressed and salvation to all the persecuted, chanting: Blessed is the God of our fathers!

Theotokion: O Maiden, Christ chose thee like a rose in the valley of life, and, making His abode within thee, O most immaculate one, He passed forth in the flesh, perfuming with exhalations of divine knowledge us who ever confess thee to be the Theotokos.

ODE VIII

Canon of the Feast

Irmos: The almighty Angel of God showed the children that the flame bedewed the venerable and burned up the impious; and He made the Theotokos a life-creating well-spring which poureth forth the destruction of death, and life for those who chant: Let us who have been delivered hymn the one Creator and exalt Him supremely for all ages!

With eloquence did the whole company of theologians follow the divine and sacred ark in Sion, crying out: "Whither goest thou now, O tabernacle of the living God? Cease thou never to look upon those who chant with faith: Let us who have been delivered hymn the one Creator and exalt Him supremely for all ages!"

Thou departest, O most immaculate one, with hands upraised - the hands wherewith thou didst bear God in the flesh - and with maternal boldness thou didst say to Him to Whom thou hadst given birth: "Preserve those whom Thou hast given unto me forever, who cry out: Let us who have been delivered hymn the one Creator and exalt Him supremely for all ages!"

Canon of the Martyrs

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

Nourishing souls with the living word, O ever all-memorable ones, ye have shown yourselves to be saving food for those famished with hunger, and care for the poor and the orphaned, seeing to the needs of all and chanting to Christ: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Having your life and end sanctified, and being hidden for a long time, O wise ones, ye were given forth by the earth, shining forth beams of all-glorious miracles brighter than the rays of the sun upon us who chant with faith: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Ye were shown to be two beacons in the noetic firmament, adorning the Church with sanctity; and ye ever radiantly illumine all creation with miracles, crying aloud: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: O all-holy Virgin who art holier than the angels, thou gavest birth to Him Who, in His lovingkindness, became man without confusion, as we are, that He might save those who cry out to Him unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Canon of the Feast

Irmos: In thee, O pure Virgin, have the laws of nature been overcome: for thy birthgiving remaineth virginal and thy life is betrothed unto death; and remaining a Virgin after giving birth and alive after dying, O Theotokos, thou ever savest thine inheritance.

The angelic hosts marveled, seeing their Master in Sion bearing a woman's soul in His arms; for He said in filial manner unto her who gaveth birth unto Him most purely: "Come, O pure one, and be thou glorified with thy Son and God!"

The choir of the apostles buried thy body, which had held God; and gazing upon it with fear, they exclaimed with a loud voice: "As thou ascendest to thy Son in the habitations of heaven, thou dost ever save thine inheritance, O Theotokos."

Canon of the Martyrs

Irmos: Heaven was filled with awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee, the Theotokos.

Behold now, David cried of old, what is so good, so beautiful and saving, as for godly brethren, who have manifestly struggled and won victory over the devil, to dwell together in the Spirit? We bless them as is meet.

Through grace ye have been shown to be the beautiful eyes of the honored Church; and before your death and after your sacred end, O holy and right laudable Florus and Laurus, ye have opened the eyes of those blinded from of old by the darkness of evil, unto the glory of the Benefactor of all.

By manifest and awesome signs, as He foretold of old, Christ revealeth your tomb and shrine, where your longsuffering bodies lie in sanctity, richly emitting rays of healing and right laudable fragrance.

O Florus and Laurus, ye two truly godly and radiant right victorious martyrs: ever standing in the heavens before the all-accomplishing Trinity, ask deliverance from evil sins for those who celebrate your divine memory on earth with faith.

Theotokion: Awesome is thy birthgiving, O pure Mother; for thou gavest birth supernaturally to the Word of God, Who became man on earth, and before Whom the ranks of heaven tremble; yet thou remainest a virgin as before. Wherefore, confessing thee to be the Theotokos with tongue and heart, we magnify thee.

Exapostilarion of the feast:

Spec. Mel.: "Heaven with stars ...":

O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane. And do Thou, O my Son and God, receive my spirit!

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

At the Aposticha, these stichera, in Tone II:

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

Brought together from the ends of the earth * by the hand of God, * the choir of the disciples, * gathereth together * to bury the Mother and Theotokos.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

The Bride of God, * the Virgin Queen, * the glory of the elect, * the boast of virgins; * passeth over to dwell with her Son.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

Thy body * was untouched by corruption, * and though given over for burial * according to the law of nature, * it remaineth incorrupt.

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

O all-holy and pure virgin, we, the multitude of angels in heaven and the generation of men on earth, bless thy most honored dormition, for thou wast the Mother of Christ God, the Creator of all We pray thee: Him do thou never cease to entreat in behalf of us who have set our hope on thee and God, O most hymned Theotokos who knewest not wedlock.

AT LITURGY

On the Beatitudes, 6 troparia, from both canons of the feast, Ode IV, including the Irmoi.

The sayings and images of the prophets revealed Thine incarnation from the Virgin, O Christ. The splendor of Thine effulgence goeth forth unto the enlightenment of the nations and the abyss gaveth forth her voice to Thee with gladness: Glory to Thy power, O Thou Who lovest mankind.

Behold, O ye people, and marvel, for the holy and openly manifest mountain of God is exalted on high to the mansions of heaven: the earthly heaven becometh a celestial and incorrupt habitation.

Thy death becometh a passage to an everlasting and better life, O pure one, translating thee from transitory life to that which is truly divine and eternal, that thou mightest behold thy Son and Lord in gladness, O pure one.

The Prophet Habbakuk, perceiving the unfathomable counsel of God: the incarnation of Thee, the Most High, from the Virgin, cried out: Glory to Thy power, O Lord!

A wonder was it to see the animate heaven of the King of all, which surpasseth the barren places of the earth. How wondrous are Thy works! Glory to Thy power, O Lord!

If her unapproachable Fruit, through Whom the heavens arose, chose of His own will to accept burial as a mortal, how can she, who gaveth birth to Him without knowing wedlock, refuse burial?

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

Troparion of the martyrs, in Tone IV:

O ye faithful, let us praise as is meet the all-blessed Florus and the most honored Laurus, the all-comely and divinely wise and most radiant twain, who earnestly and manifestly proclaimed the uncreated Trinity to all. Wherefore, having suffered even unto the shedding of your blood and been crowned with most splendid crowns, entreat Christ God, that He save our souls.

Kontakion of the martyrs, in Tone VIII:

The whole world doth all-gloriously honor Florus and Laurus today, as martyrs of piety and divinely wise athletes of Christ, that we may receive grace and mercy through their prayers, and may be delivered from tribulations and dangers, and from wrath and sorrow on the day of judgment.

Kontakion of the feast, in Tone II:

The grave and mortality could not hold the Theotokos, who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of life.

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

Prokimenon of the martyrs, 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]

Brethren: Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia, of the feast: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Alleluia of the martyrs, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, §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 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.

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

Communion verse of the martyrs: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

NOTE: Instead of "It is truly meet ...", we chant, in Tone I, the Irmos of Ode IX of Canon I, and we continue to do so until the leave-taking of the feast:

In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

THE 18th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE REPOSE OF OUR HOLY & VENERABLE FATHER
JOHN OF RYLA
AT VESPERS

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

On "Lord, I have cried ...", 6 stichera: 3 in Tone I:

Spec. Mel.: "O wondrous marvel...":

With the words of hymnody, O ye faithful, let us all praise the paragon who shone forth in fasting, the offspring of the wilderness, the lamp of men's hearts, crying: Rejoice, O all-blessed one, thou great glory who hast shone forth in our days!

In the midst of two ways of life didst thou wisely set thy balance in God-pleasing manner, O father, for thou didst forsake corruptible things; and with thy mind on Christ Who abideth forever, O blessed John, thou didst set Him as the rule of thy soul.

Thou rejoicest, seeing the completion of thy labors, which eye hath not seen, nor ear heard; and having the beauties of paradise as the splendid reward of thy struggles, thy tomb poureth forth grace and thy body remaineth untouched by corruption.

And 3 stichera, in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

Those things which eye hath not seen, nor ear heard, * and which have not entered into the heart of men, * which have been prepared by God for those who love Him, * didst thou desire, O divinely inspired John. * Thou didst hate the confusion of the world * and didst hasten to God alone, * ever delighting in His grace. * Him do thou earnestly beseech, * that our souls be saved.

Adorned with the splendor of understanding, * with the commandments of God * thou didst illumine thy soul. * Thou didst spurn corrupt things which pass quickly away, * and, forsaking all earthly things, * didst desire to dwell in the wilderness. * Thou didst keep the commandments of Christ, * O venerable John. * Him do thou entreat, that He save our souls.

With love thou didst desire the master, * observing His precepts from earliest childhood, * and thou wast raised more on piety than on milk. * Thou didst adorn thy body * with chastity and purity, * and, ever desiring to be in the house of God, * didst find Christ. * Him do thou beseech, O all-blessed one, * that He save our souls.

Glory ..., in Tone VIII:

The Spirit of God hath been poured forth, as the holy Joel prophesied; and, moved thereby, and having received His activity, the venerable John manifestly revealeth the mysteries of God to us, the faithful. Wherefore, he hath illumined us with the light of God and with grace.

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

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and cameth forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

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

N.B.: There are no *Litia stichera* provided for this service.

At the Aposticha, these stichera, in Tone I: Spec. Mel.: "O most praised martyrs ...":

Thou wast a beholder in mind * of the noetic hosts * as a doer of the words of God, * laying them up in thy heart, * wherein thou didst establish thine ascents * as they were a ladder. * O John our venerable father, * pray that peace and great mercy * be granted to the world.

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

O venerable John, * from childhood thou didst set thy life * upon Christ our God; * and, strengthened by Him, * thou didst subject the passions of the flesh * to thy mind, * making that which is lower submit to that which is higher. * Wherefore, pray thou, * that our souls be saved.

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

O divinely wise John our father, * thou wast shown to be a great beacon, * enlightening the whole world * with the effulgence of miracles * and divine works. * Wherefore, after thy repose * thou hast received the Light which waneth not. * Pray, therefore, * that our souls be saved.

Glory ..., in Tone VIII:

O ye chosen flock of Christ, ye councils of the faithful, ye newly consecrated people, come, let us all hasten to the honored memorial of our venerable father John, Who shone forth in heart and hath come to us. For, lo! his sacred body lieth before us, an honorable confirmation of our Faith a true adornment of the venerable. Let the assemblies of the heretics who believe not in the resurrection be put to shame! For, behold, even after death he preserveth his countenance: he enableth the lame to walk and the blind to see, and empowereth the paralyzed; and he strengtheneth our pious Orthodox hierarchs against all heresies; and, standing in spirit before the throne of the Master, he prayeth that our souls be saved.

Now & ever ..., Theotokion:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Troparion, in Tone I:

Thine angelic life hath been the foundation of repentance, the prescription of compunction, the model of consolation and spiritual perfection, O venerable father John, who abode in prayers, fasting and tears. Entreat Christ God in behalf of our souls.

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

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

AT MATINS

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

Thine angelic life hath been the foundation of repentance, the prescription of compunction, the model of consolation and spiritual perfection, O venerable father John, who abode in prayers, fasting and tears. Entreat Christ God in behalf of our souls. (Twice)

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

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

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

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

With abstinence thou didst cause the carnal passions to wither away, O father, and through the giving of alms thou didst receive great spiritual grace. Wherefore, thou wast well-pleasing to God, and even after thy death wast shown to be a worthy vessel of miracles, cleansing us from the passions. O venerable John, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. Twice

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

By thy divine birthgiving, O pure one, thou hast restored the dead nature of mortals which had become corrupt in the passions, and thou hast raised all up from death to the life of incorruption. Wherefore, as is meet, we all bless thee as thou didst foretell, O all-glorious Virgin.

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

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

With hymns let us honor the Father of the Lord as one who struck down the assaults of the passions with steadfast abstinence, with patience truly put to shame the adverse foe and set his arrogance at nought, and now prayeth that our souls find mercy. (Twice)

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

Awesome is the miracle of thy conceiving, and the ineffable image of birth giving known in thee, O pure Ever-virgin, filleth my mind with awe and amazeth my thoughts. Thy glory hath spread over all, O Theotokos, unto the salvation of our souls.

Polyeleos, and this magnification: We bless thee, O venerable father John, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses-

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

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

Glory ..., Now & ever ...

Alleluia, Alleluia, Alleluia, Glory to Thee, O God! Thrice

After the Polyeleos, this Sedalion, in Tone VIII:

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

Receiving pastoral ability, O pillar and foundation of monastics, thou didst tend thy flock with understanding; for, having desired the divine teachings of Christ, thou didst find illumination therein, O venerable one. Wherefore, thou didst inspire all to zeal for the angelic life, that they might glorify God with oneness of mind. O God-bearing John, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. Twice

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

O all-pure Virgin Mother of God, heal thou the grievous passions of my soul, I pray, and grant me forgiveness of the transgressions which I have committed, defiling my soul and body, wretch that I am. Woe is me! What shall I do at that hour when the angel will separate my soul from my passion-plagued body? Then be thou my helper and most fervent intercessor; for thee do I, thy servant, have as my hope.

Song of Ascents, the first antiphon of Tone IV.

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

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

Let every breath praise the Lord.

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

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

After Psalm 50, this sticheron, in Tone VI:

O venerable father John, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the irmos; and that of the venerable one, with 8 troparia.

ODE I

Canon of the venerable one, the acrostic whereof is: "O most blessed luminary, I hymn thy wonders", 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!

Illumined with divine light, thou dwellest now with the angels, O father. By thy supplications ever save those who keep thy sacred memory, chanting with joy: Let us chant unto our God, for He hath been glorified!

Elected by the Lord to serve the precious gospel, thou O blessed Father John, nourished thy people with wisdom by thy wise instructions.

Enriched with God's understanding, O most wise Hierarch of God, thou didst take the living-word that flowed from thy heart and feed it unto souls deadened by passions, O God-blessed John.

Theotokion: The sacred choir of Prophets foretold of thee O pure one, as one that was to become a true Parent of God, higher than the Cherubim and all created things.

ODE III

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

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou didst become an honorable temple consecrated to God.

Thou didst adorn the three parts of thy soul, O venerable one, making thy mind the master, for it hath Christ guiding thee to the heavenly way.

Predestined by God's judgment, thou didst appear O Hierarch offering the bloodless sacrifice unto God who offered up Himself for our sake, O Father John.

Theotokion: The Virgin gave birth to the all-pure God Who setteth down the law, the Savior of all men, who proclaimeth piety to all on earth.

The Sedalion, in Tone IV:

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

In an Orthodox manner hast thou, O holy one, tended the Church of Christ in Ryla, driving off the bitter taxing of heresy, wherefore, O blessed one, thou dost now make thine abode on high.

Glory..., Both now ..., Theotokion:

We have come to know, O Theotokos Virgin, the Word of the Father, Christ God, who became incarnate from thee, the only pure, the only blessed one; wherefore, unceasingly hymning thee, we magnify thee.

The Stavrotheotokion: Upon seeing thy Son hung upon the cross and lacerated thou, O most pure one, didst cry out from the depths of thy motherly bosom: 'Woe unto me! To where hast Thou descended, O my Ever-shining Light?'

ODE IV

Irmos: Christ is my power, my God and my Lord, the holy Church divinely sings, crying with a pure mind, keeping festival in the Lord.

Filled with the Holy Spirit, O sacred Father John, thou didst drive away evil spirits from those who made recourse unto thee, enriching the faithful with thy spiritual instructions.

Thou didst teach that God is a Unity undivided and yet known in three Hypostases, not separated nor mingled, thus enlightening the devout with thy sacred theology.

Having first mortified the subtleties of the flesh by abstinence and spiritual labors, thou hast been revealed as a divine Hierarch and all-sacred intercessor before the Trinity.

Theotokion: The foremothers curse hath been done away with by thee, O Mother of God; for thou, O most pure one, hast brought forth unto us the Source of holiness, the Ever-lasting Life.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, the souls of those who with love rise early to pray to Thee, that they may know Thee, O Word of God, as the true God, Who recallesh us from the darkness of sin.

Performing the divine mysteries in a godlike manner, and with a most pure mind approaching the holy things, thou hast blamelessly served God as a most sacred Hierarch.

By thy precious instructions those who were enslaved to idolatrous things have become favorites of God, and recalling them from their unworthy ways thou hast become a worthy servant of God Almighty.

Called by grace O holy one, to abolish the lawlessness of idolatry by the sacred waters of thy instructions, thou hast, by the grace of God, made barren and frozen hearts fertile with the fruits of the spirit.

Theotokion: O Mary, thou who knewest not wedlock didst remain a Virgin even after thy strange birth-giving, for it was God Who was born of thee and Who commands everything as He wills, O Bride of God.

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 I

Thou didst sincerely love to dwell in the wilderness, O God-bearer, receiving therein God Who delivereth thee and guardeth thy steps.

Thou didst endure, unwavering, in the wilderness, O divinely wise one, preserving the purity of thy life unadulterated even until thy repose; therefore thou hast been vouchsafed delight.

Thou didst live an angelic life on earth and hast fittingly received honor equal to that of the angels, standing with the angels before God.

Theotokion: In thy womb, O Mother of God, thou didst conceive the Word of the unoriginate God, Who became like us among men for our sake, being known immutably in two natures.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Emulating the life of the angels, O venerable one, forsaking all things of earth thou didst hasten to Christ; and guarding thyself with His commandments, thou wast shown to be a tower unshaken by the assaults of the enemy. Wherefore, we cry out to thee: Rejoice, O father John, thou all-radiant luminary!

Ikos: Come, all ye faithful, let us hymn the venerable John, who in his mortal body supernaturally emulated the life of the angels and joinest chorus with them in the heavens. For he considered all the beauties of this world but dung, that he might receive the things of heaven, and, having ascended the mountain, like the great Moses and Elijah of old, and purified himself by fasting, he hath been vouchsafed to behold the effulgence of the Trinity, not in darkness, nor in the whirlwind, but in the light of the grace of God. Wherefore, radiantly emitting beams of miracles, and pouring forth rivers of healing from his tomb, he is like a living healer of infirmities; for which cause we cry to him: Rejoice, father John, thou all-radiant luminary!

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!

With the most high power of the help of God thou didst cast down the enemy, and wast a victor, crying out: O all-hymned Lord God of our fathers, blessed art Thou!

Having done away with the darkness of the passions and been illumined with the enlightenment of dispassion, O venerable one, thou didst cry: O all-hymned Lord God of our fathers, blessed art Thou!

Having wounded thy soul with the beauties of the virtues, thou becamest comely in beauty, and, rejoicing, thou chantest to the Lord: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: **T**he Lord Who loveth mankind, having made His abode in thy womb and become incarnate, O Virgin, hath called us captives to the state we enjoyed in the beginning.

ODE VIII

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

Taking the words of life everlasting to heart, O all-blessed one, thou didst lay waste to thy flesh; and having mortified thyself to the world, thou didst clothe thyself in life-bearing mortality, chanting: Hymn ye the Lord, and exalt Him supremely for all ages!

O God-bearer, entreat the only Benefactor, that He be merciful unto those who celebrate thine all-honored memorial and grant them remission of offenses.

Unceasingly directing thy gaze toward God, and receiving the radiance of effulgence therefrom, like a mirror thou dost reflect the never

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou becamest an honorable temple consecrated to God.

Thou didst adorn the three parts of thy soul, O venerable one, making thy mind the master, for it hath Christ guiding thee to the heavenly way.

Theotokion: **T**he Virgin gave birth to the all-pure God Who setteth down the law, the Savior of all men, who proclaimeth piety to all on earth.

ODE IX

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.

With the tears of ascetic endeavor thou didst water thy furrow, O God-bearing father, and thou rejoicest now, gathering in the sheaves of the honor of thy struggles with joy. Wherefore, we all call thee blessed.

The never-waning Light shone within thee, and thou hast received everlasting gladness where thou joinest chorus with the angels around the King and Lord. O most blessed father, be thou mindful of those who keep thy memory with faith.

Enabled to elude the demons' arrows and evil wiles, thou wast saved, O blessed one; wherefore, thy soul, which is holy, pure and undefiled, hath been vouchsafed heavenly delight. Remember those who honor thee.

Exercising thyself in the law of asceticism, thou didst vanquish hordes of the demons, O father; wherefore, He Who alone is the Bestower of honors crowneth thee with glory and hath vouchsafed thee divine enjoyment of the effulgence of God.

Theotokion: **H**aving given birth to the Author of all created things, O Mother of God, thou hast surpassed all creation in divine glory, holiness and grace, and art greater than all in virtue. Wherefore, we all magnify thee.

Exapostilarion: Spec. Met.: "Heaven with stars ...":

Desiring the life of the angels, thou didst withdraw to the wilderness; and having brought the carnal passions to submission, thou wast shown to be the peer of the angels, O John our God-bearing father. Twice

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

By thy mighty protection, O pure one, preserve all of us, thy servants, unharmed by the assault of the enemy; for thee alone among women do we have as a refuge.

On the Praises, 4 stichera, in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

O venerable father John, * having taken the yoke of Christ * upon thy shoulders, * thou didst manfully trample underfoot * the visitation of the enemy. * Wherefore, with faith we all honor thee, * O all-blessed boast of monastics. * For which cause, entreat Christ unceasingly, * that He save our souls. **(Twice)**

Assembling with faith, * we all honor thee, O wise John, as an ascetic of Christ; * for, rejoicing, thou didst journey * into the impassable wilderness, * becoming an honored guide. * Wherefore, we cry to thee with faith, O blessed one, * thou boast of fasters; * pray for us to the Lord, * that our souls find mercy.

O John our venerable father, * for the sake of the life which is to come * thou didst confine thyself to rocky places and forests, * in nowise daunted by the invisible foe who assailed thee many times. * But by thy supplications thou didst cause them to vanish, * O thou who art steadfast of soul, * thou wondrous sheep in the wilderness of Ryla, * who hast Christ the Lamb as thy Shepherd. * Wherefore, we all honor and bless thee with faith.

Glory ..., in the same tone:

Mounting the chariot of the virtues, bound for heaven, O wondrous one, thou didst attain unto the highest life through abstinence. Dwelling in the wilderness, looking toward the beauty of the Jerusalem on high, and having received honors for thy struggles and pangs, thou rejoicest with the heavenly ranks, O all-blessed one,

having become a dweller in the kingdom, an heir to eternal good things. Yet entreat the Savior of all, O God-bearing John, that He grant peace to the world and save our souls.

Now & ever ..., Theotokion:

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

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the venerable one.

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou didst become an honorable temple consecrated to God. (Twice)

Thou didst adorn the three parts of thy soul, O venerable one, making thy mind the master, for it hath Christ guiding thee to the heavenly way.

Predestined by God's judgment, thou didst appear O Hierarch offering the bloodless sacrifice unto God who offered up Himself for our sake, O Father John.

Thou didst sincerely love to dwell in the wilderness, O God-bearer, receiving therein God Who delivereth thee and guardeth thy steps.

Thou didst endure, unwavering, in the wilderness, O divinely wise one, preserving the purity of thy life unadulterated even until thy repose; therefore thou hast been vouchsafed delight.

Thou didst live an angelic life on earth and hast fittingly received honor equal to that of the angels, standing with the angels before God.

Theotokion: In thy womb, O Mother of God, thou didst conceive the Word of the unoriginate God, Who became like us among men for our sake, being known immutably in two natures.

Troparion, in Tone I:

Thine angelic life hath been the foundation of repentance, the prescription of compunction, the model of consolation and spiritual perfection, O venerable father John, who abode in prayers, fasting and tears. Entreat Christ God in behalf of our souls.

Theotokion, in Tone I:

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

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Emulating the life of the angels, O venerable one, forsaking all things of earth thou didst hasten to Christ; and guarding thyself with His commandments, thou wast shown to be a tower unshaken by the assaults of the enemy. Wherefore, we cry out to thee: Rejoice, O father John, thou all-radiant luminary!

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

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

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

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

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

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE; § 24 [LK. 6: 17-23].

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

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

THE 19th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE THEOTOKOS
COMMEMORATION OF THE HOLY MARTYR ANDREW THE GENERAL
& THE 2,593 MARTYRED WITH HIM
AT VESPERS

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

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

Thy holy, all-pure and honored repose * was not a separation from those who love thee, * but is an unbreakable union, O Virgin; * for thou dost ever reveal thyself * to those who glorify thee * as the true Mother of God, * bestowing thy grace * and showing that thou hast been given * as an intercessor for all men.

Becoming the ark of sanctification * of Him Who made His abode within thee, * O pure Theotokos, * thou art translated by Him * from the earth to rest which groweth not old, * illumined with His splendor. * Wherefore, from on high thou lookest down * upon those who hymn thee with love * and proclaim the divine and mighty working of miracles.

Accepting thee, O all-pure one, * as a bridal chamber of great splendor, * as an ark of sanctification for His abode, * thy Son and Lord * showed thee forth to the incorporeal armies * and the dwelling-places of the saints * as the ineffable glory * which delivereth from corruption and misfortunes * those who with love hymn thy mighty works, O pure one.

And 3 stichera of the martyr, in Tone I:

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

Revealed as a model of manliness, * before the assembly thou didst dare * to give thyself over to the arena of suffering, * going forth thereto like a general, * O martyr Andrew who art most rich. * And thou dost ever pour forth the water of healings upon the faithful, * receiving grace from the heavens.

Manifest as the namesake of manliness, * contending manfully * thou didst engage the enemy * and destroy him, * as though he were another Pharaoh, * engulfing his whole army * in the streams of thy blood, O right wondrous one. * Wherefore, pray thou, * that God grant unto our souls * peace and great mercy.

O glorious one, thou didst bring to God, * the Bestower of good things, * a great army which struggled * and with thee hath found undying glory * through death, O all-glorious one. * With them do thou pray, * that He grant unto our souls * peace and great mercy.

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

When thou didst depart unto Him Who had been ineffably born of thee, O Virgin Theotokos, James the brother of God and first bishop was present, with Peter, the most honorable and preeminent, the foremost of theologians, and the whole divine choir of the apostles, hymning the divine and awesome mystery of God's dispensation with manifest theology; and, burying thy Life-giving and God-receiving body, they rejoiced, O most hymned one. And regarding one another, they said, marveling at the wonders of her who transcendeth the all-holy senior ranks of the angels: "Lift up your gates and receive her who gave birth to the Creator of heaven and earth, and with glorifications let us hymn the precious and holy body which contained the Lord Who is invisible to us." Wherefore, celebrating thy memory, we also cry out to thee, O all-hymned one: Exalt the horn of Orthodox Christians and save our souls!

At the Aposticha, these stichera, in Tone I:

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

The assembly of the angels rejoiceth * in the immortal repose of the Mother of God; * and she, departing for the eternal mansions, is glad * and passeth over to the gladness of heaven, * to divine joy and everlasting delight.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Desiring the life on high, * thou didst abandon this one, O Theotokos, * O Maiden, flower of virginity, * who gavest birth to Christ, the Life of all. * And the assembly of the angels stood by with reverence * at thine honored burial, O Bride of God.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

The air is sanctified * by thy parting burial hymns; * and in thine ascent, * O Mother of God Who loveth mankind, * is an awesome miracle wrought, O Theotokos who knewest not man. * Wherefore, we, the faithful, faithfully do thee homage, * O Theotokos who knewest not wedlock.

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

Come, ye assembly of those who love the feasts of the Church! Come, let us form a choir! Come, and with hymns let us crown the temple, the ark of the rest of God! For today heaven expandeth its bosom, receiving her who gave birth to Him Who is invisible to all, and the earth receiveth the well-spring of Life, who imparteth blessing and is adorned with splendor. The angels form a chorus with the apostles, gazing with awe upon her who gave birth to the Author of life, and who is translated from life to Life. Let us all bow down before her, praying: O Mistress, forget not thy kinship with those who celebrate thy most holy dormition with faith!

Troparion of the martyr, in Tone V:

Leaving the glory of earthly rank behind, thou didst inherit the kingdom of heaven; and thou didst adorn crowns of incorruption as with all-wondrous stones, and didst lead to Christ an assembly of athletes. With the choirs of the angels thou didst find Christ, the never-setting Sun, in light unwaning, O holy general Andrew. With those who suffered with thee ever entreat Him, that He save our souls.

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

AT MATINS

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death. (Twice)

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

Leaving the glory of earthly rank behind, thou didst inherit the kingdom of heaven; and thou didst adorn crowns of incorruption as with all-wondrous stones, and didst lead to Christ an assembly of athletes. With the choirs of the angels thou didst find Christ, the never-setting Sun, in light unwaning, O holy general Andrew. With those who suffered with thee ever entreat Him, that He save our souls.

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

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

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

Thy soul is among the noetic beings of heaven, O all-immaculate one, and thy precious body hath passed over to paradise, away from corruption, to a place of light. Thus, let the Lord recompense the iniquitous, for they have spoken falsehoods against thine honored body. Therefore, with the apostles we cry out: Rejoice, O thou who art full of grace!

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

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

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

The earth was blessed by thy burial, the air was sanctified by thine ascent, O most hymned Mary, and the angels opened unto thee the portals of heaven, where, standing now, thou prayest to thy Son for the peace of the world, O Mother who knewest not wedlock.

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

ODE I

Canon of the feast, with 8 troparia, including the Irmos.

The composition of John of Damascus, in Tone IV:

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

O virgin maidens, with Miriam the prophetess raise ye now a hymn of parting! For she who alone is Virgin and Mother of God is translated and received into heaven.

The divine mansions of heaven received thee as an animate heaven, as is meet, O all-pure one; and thou hast taken thy place as a bride, splendidly adorned, before thy King and God, O most immaculate one.

Canon of the martyr, with 4 troparia, the acrostic whereof is:

"With hymns do I hymn thee, a general Andrew".

The composition of Theophanes, in Tone IV:

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 extended in the form of the Cross.

O glorious martyr, with the radiant beams of the Spirit illumine my soul and dispel the darkness of ignorance, that with zeal I may sing thy sacred festival.

O blessed one, thou wast richly enriched with the splendors of the martyrs and with divine power didst trample the deceiver underfoot with manly wisdom, becoming a victor, O Andrew, martyr of great renown.

Having mortified earthly thoughts, O much-suffering martyr, thou didst manfully follow after the Word Who was slain for thy sake, and thou hast passed over to the life which is untainted by death.

Theotokion: He Who in His surpassing goodness truly clothed Himself in flesh through thee for the salvation of men, O most immaculate one, is known as both God and man, in two natures.

ODE III

Canon of the Feast

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

Having issued forth from a mortal womb, O pure one, thou didst receive an end conformable to nature; but, having given birth unto Him Who is Life, Thou hast been translated to the divine and hypostatic Life.

At the behest of the Almighty, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Sion, to minister at thy burial as was meet, O Mistress.

Canon of the Martyr

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

Sailing the deep of temptation with the mast of the Cross, O glorious one, with the streams of thy blood thou didst drown the enemy.

Thou wast glorified as an excellent victor, O martyr, overcoming the stumbling-blocks of the deceiver and his machinations.

Adorned with a crown of splendor, O martyr of Christ, thou ever standest in joy with the chosen martyrs.

Theotokion: O most immaculate Virgin Mistress, thou gavest birth to the Lord of all Who delivereth men from the tyranny of the enemy.

Kontakion of the martyr, in Tone II:

Standing before the Lord in prayer, like a star preceding the sun, thou didst gain sight of the desired treasure of the kingdom, full of ineffable joy; and for ages without end, O general Andrew, thou dost unceasingly sing to the immortal King with the angels. With them pray thou continually for us all.

Sedalion of the martyr, in Tone I:

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

Strengthening thy soul with manliness, O martyr, thou didst destroy the mighty savagery of the enemy, and, rejoicing, didst suffer and please God. Wherefore, we all celebrate thine all-holy memory with gladness of heart, O Andrew who art most rich.

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

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

The choir of the divine apostles assembled to bury thee with all honor, O most pure Theotokos; and with them the ranks of angels hymned thy repose, crying out with all praise. Leaping up together with joy, O pure one, we, the faithful, offer laudation unto thee with voices of hymnody, and we exclaim: Rejoice, O intercessor of those who ever honor thee!

ODE IV

Canon of the Feast

Irmos: The prophet Habbakuk, perceiving the unfathomable counsel of God: the incarnation of Thee, the Most High, from the Virgin, cried out: Glory to Thy power, O Lord!

A wonder was it to see the animate heaven of the King of all, which surpasseth the barren places of the earth. How wondrous are Thy works! Glory to Thy power, O Lord!

If her unapproachable Fruit, through Whom the heavens arose, chose of His own will to accept burial as a mortal, how can she who gaveth birth to Him without knowing wedlock refuse burial?

At thy repose, O Mother of God, with trembling and joy the armies of the angels covered thy most spacious body, which had held God, with their sacred wings.

Canon of the Martyr

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

Having acquired thee as a mighty rampart, O all-wise one, the Church is shown to be unbroken by the assaults of the adversary, crying aloud: Glory to Thy power, O Lord!

Having fortified the regiment of the martyrs with divine teachings, O glorious one, as a general thou didst in nowise spare thyself when thy body was being broken.

Having armed thyself with courage as with a sword, O all-blessed Andrew, thou didst destroy the enemy with the precious Cross as with a two-edged sword, in that thou art a most valiant general.

We praise thee as a champion of the Faith, an invincible athlete, a partaker of the splendor of heaven, a well-spring pouring forth the waters of miracles for those in need.

Theotokion: O all-immaculate one, thou boast of the martyrs and salvation of the faithful, all of us, the generations of men, praise thee; for thou gavest birth to God, remaining an incorrupt Virgin.

ODE V

Canon of the Feast

Irmos: All things are filled with awe at thine honored dormition, for thou, O Virgin who hast not known wedlock, hast passed from earth to the everlasting mansions, and to never-ending life, bestowing salvation upon all who hymn thee.

Let the clarions of the theologians trumpet forth today, and let the eloquent tongue of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the all-pure Virgin.

It was fitting for thee, O most lauded Virgin Theotokos, to be the chosen vessel which is wholly marveled at in hymnody at thy departure, wholly consecrated to God, divinely pleasing unto all, and truly shown to be such.

Canon of the Martyr

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.**

As the namesake of true manliness, O most blessed Andrew, thou didst rout thine enemies and utterly destroy them.

Thou ever pourest forth the waters of healing upon the faithful, O all-praised one, enriching them with the saving grace of the Spirit.

The fame of thy miracles and thine honored martyrdom hath truly gone through all the earth, O divinely inspired one, like the radiance of the grace of God.

Theotokion: **The weaponry of the enemy hath utterly failed, O Theotokos, since thou gavest birth to Him Who was wounded by the spear and hath restored the world.**

ODE VI

Canon of the Feast

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.**

From thee did Life shine forth, leaving intact the seal of thy virginity. How, therefore, hast thine all-pure and life-giving body been permitted to be tempted by death?

As the temple of Life, thou didst attain life everlasting; for through death thou didst pass over to life, having given birth to the hypostatic Life.

Canon of the Martyr

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

By thy pangs thou didst break the sting of the evil one and, rejoicing, didst pass over to the glory which is without pain, O martyr Andrew, commander of regiments of honored martyrs.

Thou didst exchange a little blood for the splendor of everlasting glory, joy which never faileth, heavenly crowns and never-waning radiance.

Having assembled a vast army, O blessed martyr, thou didst enroll those who suffered with thee in the choirs of the angels; and ye stand in joy before the Master of all.

Theotokion: Ineffably thou gavest birth to Him Who is equally unoriginate with the Father, and Who, in manner past understanding and recounting, made Himself like unto men, O Theotokos. Him do thou beseech, that thy servants be delivered from misfortunes.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, who is untiring in her supplications and our certain hope in her intercessions. For, as the Mother of Life, she hath passed over to the Life Who dwelt within her ever-virgin womb.

Ikos: **G**uard thou my thoughts, O my Christ, for I make bold to hymn the bulwark of the world, Thy pure Mother. Establish me firmly in the bastion of my words, and help me in the midst of difficult thoughts; for Thou fulfilllest the entreaties of those who cry out and ask with faith. Wherefore, grant unto me a deft tongue and a ready mind, for every good deed of enlightenment cometh down from Thee, O Bestower of light, Who dwelt within her ever-virgin womb.

ODE VII

Canon of the Feast

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

Honoring the memory of the Mother of God, O youths and virgins, elders and princes, kings and judges, chant ye: O Lord and God of our fathers, blessed art Thou!

Let the mountains of heaven sound the trumpet of the Spirit! Let the hills rejoice and the divine apostles dance! The Queen passeth over to her Son, reigning with Him.

The most sacred repose of Thy divine and incorrupt Mother hath united the celestial ranks of the exalted hosts to rejoice with those on earth, chanting unto thee: Blessed art Thou, O God!

Canon of the Martyr

Irmos: **T**he children of Abraham in the Persian furnace, a fire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

With the streams of thy blood thou didst cause to flow forth a well-spring which truly healeth all manner of infirmities for those who approach thee with undoubting faith, O divinely inspired martyr.

O wise martyr, through thy blood thou didst bring an assembly of saints to the all-holy Word, and hast inherited life which groweth not old; with them entreat Christ, Who loveth mankind, in our behalf.

With divine zeal having dyed a robe of purple for thyself in thy blood, O martyr, and clad thyself therein, adorned with a crown of victory thou now reignest with Him Who is King over all.

Theotokion: **B**lessed art thou among women, O all-immaculate Virgin Mistress, who by thy divine birthgiving hast manifestly deified human nature and hast ineffably given flesh to God.

ODE VIII

Canon of the Feast

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

The principalities, authorities and powers, the angels, archangels, thrones, dominions, the cherubim and the dread seraphim, glorify thy memory, O pure Virgin; and we, the race of men, hymn and exalt it supremely for all ages.

He Who, in manner strange, made His abode, incarnate, within thy pure womb, O Theotokos, receiveth thy most sacred spirit and, as thy Son and one in thy debt, hath given it rest by His side. Wherefore, we hymn and exalt thee supremely for all ages, O Virgin.

O the wonders of the Ever-virgin and Mother of God, which pass understanding! For, taking up her abode in the grave, she hath shown it to be paradise; and standing before it today, rejoicing, we chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Canon of the Martyr

Irmos: **S**tretching forth his hands, Daniel shut the mouths of the lions in the den; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!

Thou didst restrain the onslaught of savage lions by thy brave struggles, O glorious one, didst bring low the arrogance of the ungodly tyrants with divine power, and as a victor hast hastened to the heavens, crying: Bless the Lord, all ye works of the Lord!

Having contended valiantly and finished thy struggle in being beheaded by the sword, thou hast been vouchsafed to behold the splendor of the saints and to dwell in joy, O martyr. And now thou criest out with gladness: Bless the Lord, all ye works of the Lord!

Hastening to the divine temple, let us receive the light of the godly martyr; and ever touching the shrine of his relics with rejoicing and receiving the sanctity of grace imparted thereby, let us cry aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **O** holy Virgin Who gavest birth in holiness to the all-holy god, Whom all the holy martyrs confessed at the tribunal: send down sanctity and enlightenment upon us who cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Feast

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

Come ye to Sion, the divine and fertile mountain of the living God, and let us behold the Theotokos; for Christ hath translated her, as His Mother, to the Holy of Holies of a far better and divine tabernacle.

Come, ye faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching to it your eyes and faces, and drawing gifts of abundant healings from the ever-flowing fountain.

Acept from us a hymn of parting, O Mother of the living God, and with thy light-bearing and divine grace overshadow us, granting victory to Orthodox hierarchs over heresies, and forgiveness to all Christian people who hymn thee, and salvation for their souls.

Canon of the Martyr

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.

Lo! the radiant memorial of the passion-bearer hath shone forth brilliantly, dispelling the darkness of the demons and enlightening all the faithful. Let us celebrate it splendidly, magnifying him as is meet.

O Andrew, thou hast been shown to be like the sun amid those who suffered with thee, by thy words guiding them to the never-waning radiance of the splendor of heaven. With them we bless thee with faith.

O martyr Andrew, we magnify thee who dost illumine all creation with the radiance of miracles and art become a pillar of the Church and a foundation for the faithful by thine unwavering martyrdom.

Thou didst blossom forth like a rose in the midst of a garden of athletes, O most wise one, mystically bearing sweet fragrance, gladdening the fullness of the faithful and dispelling the stench of falsehood by divine grace.

Theotokion: Bearing in thine arms Christ Who holdeth all things in His hand, O Mistress, entreat Him, that He deliver me from the hand of the alien, for I unceasingly magnify thee with Orthodox faith.

Exapostilation: Spec. Mel.: "The heaven with stars ...":

O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane. And do Thou, O my Son and God, receive my spirit!

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

At the Aposticha, these stichera, in Tone II:

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

The council * of the divine disciples and apostles * assembled to bury * the God-receiving body * of the only Mother of God.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

O Master * Who shone forth ineffably from her * as her Son, * take into Thy hands * the most holy spirit of the Theotokos.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

When thou didst pass over * to Him Who had been born of thee, * O Virgin, * the apostles descended on clouds * to bury thy body.

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

O ye people, hymn ye, hymn ye the Mother of our God! For today she committeth her most radiant soul into the all-pure hands of Him Who became incarnate of her without seed. And she entreateth Him unceasingly, that He grant peace and great mercy to the whole world.

AT LITURGY

On the Beatitudes, 6 troparia, from Ode V of both canons of the feast, including the Irmos.

We confess the divine and ineffable beauty of Thy virtues, O Christ; for having shone forth from eternal glory as the co-eternal and hypostatic Effulgence, incarnate of the Virgin's womb Thou hast shone forth as the Sun upon them that are in darkness and shadow.

The choir of the apostles assembled, borne as on a cloud to Sion from the ends of the earth, to serve thee, the light cloud through whom God Most High, the Sun of righteousness, hath shone forth upon them that are in darkness and shadow.

More harmonious than clarions, the God-pleasing tongues of the theologizing men sounded forth to the Theotokos, playing a funeral hymn inspired by the Spirit: Rejoice, O incorrupt fountain of God's life-creating incarnation which saveth all!

All things are filled with awe at thine honored dormition; for thou, O Virgin who hast not known wedlock, hast passed from earth to the everlasting mansions, and to never-ending life, bestowing salvation upon all who hymn thee.

Let the clarions of the theologians trumpet forth today, and let the eloquent tongues of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the all-pure Virgin.

It was fitting for thee, O most lauded Virgin Theotokos, to be the chosen vessel, which is wholly marveled at in hymnody at thy departure, wholly consecrated to God, divinely pleasing unto all, and truly shown to be such.

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

Troparion of the martyr, in Tone V:

Leaving the glory of earthly rank behind, thou didst inherit the kingdom of heaven; and thou didst adorn crowns of incorruption as with all-wondrous stones, and didst lead to Christ an assembly of athletes. With the choirs of the angels thou didst find Christ, the never-setting Sun, in light unwaning, O holy general Andrew. With those who suffered with thee ever entreat Him, that He save our souls.

Kontakion of the martyr, in Tone II:

Standing before the Lord in prayer, like a star preceding the sun, thou didst gain sight of the desired treasure of the kingdom, full of ineffable joy; and for ages without end, O general Andrew, thou dost unceasingly sing to the immortal King with the angels. With them pray thou continually for us all.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, who is untiring in her supplications and our certain hope in her intercessions. For, as the Mother of Life, she hath passed over to the Life Who dwelt within her ever-virgin womb.

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

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]

Brethren: Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia, of the feast: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, §106 [21 :12-19]

The Lord said to His disciples: Beware of men. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

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

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

NOTE: Instead of "It is truly meet ...", we chant, in Tone I, the Irmos of ODE IX of Canon I, and we continue to do so until the leave-taking of the feast:

In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

THE 20th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF THE HOLY PROPHET SAMUEL

AT VESPERS

At "Lord, I have cried ..., " three stichera of the Afterfeast, in Tone VI:

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

Today the all-immaculate Theotokos * who gaveth birth unto Life, * hath passed on to everlasting life, * bestowing mercy upon the faithful; * and all creation now rejoiceth, leaping up; * companies of angels now escort her as their Queen, * making festive hymnody * in songs; * and her only Son, the King of all, * hath made her to dwell with Him, * as one who hath dominion over all.

Borne on clouds * from all the ends of the earth, * the divinely eloquent apostles * arrived, borne up in Sion, * to behold the glorious and truly holy dormition * of the Mother of the Lord, * and to offer her splendid words * and to perform her wondrous burial, * in that she gaveth birth unto the Lord, * and is the refuge of all the faithful, * and their truly mighty, divine and invincible protection * on earth.

Let us all radiantly celebrate * on the divine dormition * her who is more highly exalted than all created beings, * offering to her * gifts of light * truly divine, * and those things which are fit for her: * faith, hope and serene love, * purity, sanctity and righteousness, * wherein she delighteth. * May she vouchsafe us a portion with her * and count us worthy of the kingdom on high.

And three stichera of the Prophet, in Tone IV:

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

Having received thee as a worthy fruit of prayer, O Samuel, * and given thee to God her Benefactor as she had promised, * she who gaveth birth to thee made of thee * a right acceptable gift * with her maternal hands. * Wherefore, the grace of the Spirit rested upon thee, O glorious one, * causing thee to grow in guilelessness, * and adorning thee with wisdom.

Invested as a priest * with sacred chrism, * and shown to be a prophet, * thou didst foresee things which were to come, * and at the command of God didst anoint a king; * thou didst foretell the future, * judging with justice the people of Israel * who sinned without ceasing * and withdrew themselves from their God, * O right wondrous Samuel, all-rich God-bearer.

Having put aside the gloom and heaviness of the flesh, * thou now beholdest * Him Whom thou didst desire, * not in reflections, * nor in shadows, as before,* but face to face; * and going about the heavens, thou rejoicest, * O most honored prophet, * who art the peer of the other prophets of God, * converser with the righteous, * who sharest in the portion of the angels.

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

O Theotokos, Mother of Life, the apostles, who were scattered throughout the world, were caught up in the air by clouds and borne to thy dormition; and in a single choir they stood before thine all-holy body; and, burying it with honor, they sang, chanting to thee the cry of Gabriel: Rejoice, thou who art full of grace, Virgin Mother unwedded, the Lord is with thee! With them entreat thou thy Son and our God, that our souls be saved.

At the Aposticha, these stichera, in Tone VI:

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

Following the words of the divine Gabriel, we cry out to thee: Rejoice, O pure one! Therefore, O all-holy Mother of the Lord, having passed on to Him, be thou mindful of them that hymn thee.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Through the Holy Spirit, the immeasurable Wisdom of God made of thee a temple for Himself, in manner past understanding, O Theotokos; and now He hath brought thee over to the immaterial mansions of heaven, O all-hymned one.

Stichos: The Lord hath sworn in truth to David, and He will not annul it.

A servant, I now approach thee, the Mother of the God of all, praying to be delivered from all temptations. O Theotokos, who reignest with thy Son, preserve thou the Christian race.

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

When the repose of thine all-pure body drew nigh, the apostles, standing about thy bed, looked upon thee with trembling; and they, gazing at thy body, were seized with awe. And Peter cried aloud to thee, weeping: O Virgin, I behold thee clearly stretched out, the life of all, and I am amazed, for in thy body the Delight of the life to come made His abode! O all-pure one, earnestly entreat thy Son and God, that thy flock be saved unharmed.

Troparion of the Prophet, in Tone II:

Celebrating the memory of Thy prophet Samuel, O Lord, through him we beseech Thee: save Thou our souls!

Glory ..., Now and ever ..., Troparion of the Dormition, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

AT MATINS

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death. (Twice)

Glory, Troparion of the Prophet, in Tone II:

Celebrating the memory of Thy prophet Samuel, O Lord, through him we beseech Thee: save Thou our souls!

Now and ever, Troparion of the Dormition.

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

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

Having been shown on earth to be more spacious than the heavens, thou hast now been translated from earth to the very heavens, O thou who gavest birth in the flesh unto the Creator of all. Therefore, the souls of the righteous, beholding thee, and the choirs of the angels, gazing upon thee, ever offer praise to thee, as to their Queen, as is meet. Wherefore, cease not to pray for them that hymn thee.

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

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

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

The multitudes of angels glorify thee, and the human race doth faithfully hymn thee, for thou hast passed from earth to Him Who was born of thee, O pure Theotokos. And now thou dost earnestly pray, O Virgin, that they that celebrate thy repose with faith be delivered from misfortunes.

Glory ..., Now and ever ..., and the above is repeated:

First canon of the Dormition, the composition of Cosmas of Maiuma, with eight troparia, including the Irmos; and that of the Prophet, with four troparia.

ODE I

Canon of the Dormition, in Tone I:

Irmos: Thy sacred and glorious memory, all-adorned with divine glory, O Virgin, hath gathered all the faithful in gladness, who, led by Miriam with choirs and timbrels, hymn thine only-begotten Son, for gloriously hath He been glorified.

Let the immaterial ranks accompany thy divine and immaterial body to Sion, for the multitude of the apostles, coming together of a sudden from the ends of the earth, stood before thee, O Theotokos. With them we also glorify thine honored memory, O pure one.

The honors of victory over nature hast thou taken, having given birth unto God, O pure one; yet, emulating thy Creator and Son, thou submittest to the laws of nature in supernatural manner. Wherefore, having died, thou risest with thy Son unto everlasting life.

Canon of the Prophet, the acrostic whereof is:

"I hymn Samuel who beholdeth glory,"

The composition of the venerable Joseph the Hymnographer, 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.

O wise offspring of a barren woman, by thy supplications vouchsafe my barren soul to put forth the good fruits of the virtues, that I may praise thy splendid festival with sacred hymns, O Samuel.

He, Who of old loosed the womb of Sarah, manifestly fulfilled the entreaty of Hannah and, through grace, made that barren woman fertile, O Samuel, and was well pleased that thou didst shine forth from her like a star.

Having dyed thy divine vesture in sacred manner, O all-blessed one, thou didst enlighten thy soul with the mystic rays of the Spirit, learning every mystery and serving Almighty God like an angel, O divinely wise one.

Theotokion: He Who, as the pre-eternal Son, is with the Father, in latter times truly becometh thy Son, incarnate, O pure one, and for the sake of their faith, as God He adopted all who labored for the cruel adversary.

ODE III

Canon of the Dormition

Irmos: O Christ, Thou creative and almighty Wisdom and Power of God, establish the Church immovable and unshaken; for Thou alone art holy Who restest in the saints.

The glorious apostles, seeing thee to be a mortal woman, yet, in manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God.

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word becometh flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands.

Canon of the Prophet

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast; but in Thee, O Christ, Thou hypostatic Wisdom of the Father; for none is holy save Thee, O Lover of mankind.

Having cleaved unto God in most exalted manner, O glorious one, thou wast beloved of Him, adorned with divine wisdom and made comely in soundness of soul.

Showing forth an angelic life on earth, O Samuel, thou didst have angels conversing with thee openly and teaching thee things past understanding, O blessed one.

Having acquired the radiant eye of thy soul, through grace thou truly beholdest things afar off as though they were near at hand, showing thyself to be a prophet of the Almighty.

Theotokion: Jesus Christ came forth from thee incarnate, and hath deified us by taking on our flesh, O all-immaculate one. Wherefore, we honor thee as His Mother.

Kontakion of the Prophet, in Tone VIII:

As a gift of great worth given to God before thy conception, from thine infancy thou didst serve Him, O most blessed one; and thou wast vouchsafed to declare beforehand the things of the future. Wherefore, we cry out to thee: Rejoice, O Samuel, prophet of God, thou great high priest!

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

Raised on the judgments of the law, thou wast shown to be an honored anointing, having served as priest like Aaron; and illumining thy heart by the Spirit, thou didst see things afar off as though they were near at hand, O honored prophet. Entreat Christ God, that He grant our souls peace and great mercy.

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

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

Thy seedless conception in giving birth, and thine incorrupt mortality in thy dormition, a twofold wonder within a wonder, have merged in thee, O Theotokos. For how art thou who hast not known man a pure nourisher of an Infant? And how dost thou, the Mother of God, perfume with myrrh a mortal body? Wherefore, with the angel we cry to thee: Rejoice, O thou who art full of grace!

ODE IV

Canon of the Dormition

Irmos: The sayings and images of the prophets revealed Thine incarnation from the Virgin, O Christ. The splendor of Thine effulgence goeth forth unto the enlightenment of the nations and the abyss gaveth forth her voice to Thee with gladness: Glory to Thy power, O Thou Who lovest mankind.

Behold, O ye people, and marvel, for the holy and openly manifest mountain of God is exalted on high to the mansions of heaven: the earthly heaven becometh a celestial and incorrupt habitation.

Thy death becometh a passage to an everlasting and better life, O pure one, translating thee from transitory life to that which is truly divine and eternal, that thou mightest behold thy Son and Lord in gladness, O pure one.

The gates of heaven were raised and the angelic choirs chanted; and Christ received the vessel of His Mother's virginity. The cherubim lifted her up with gladness, and the seraphim glorify her, rejoicing.

Canon of the Prophet

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

Adorned in sacred manner with an exemplary life, the saving laws of God were entrusted to thee to proclaim to transgressing Israel who ever driveth away the merciful.

Eli the priest is condemned because of his iniquitous sons and by the righteous Judge is cut off from the service of God; and the priestly Samuel is installed in his place because of his guileless soul, as one obedient to Him Who called.

Standing forth alone with the justification of the law, like Aaron of old, thou didst serve the King of all and didst offer unto Him the sacrifices prescribed by the law, which prefigured the saving sacrifice of Christ.

For thy foolish people who did not abide in the divine commandments of the King of all, at the behest of God thou didst anoint a king who cut asunder the horn of their mindless might.

Theotokion: Without abandoning the bosom of the Father, the Savior was well pleased to descend into thy womb as a newborn Babe, O Virgin, for the restoration of our souls. To Him do we cry: Glory to Thy power, O Christ!

ODE V

Canon of the Dormition

Irmos: We confess the divine and ineffable beauty of Thy virtues, O Christ; for having shone forth from eternal glory as the co-eternal and hypostatic Effulgence, incarnate of the Virgin's womb Thou hast shone forth as the Sun upon them that are in darkness and shadow of death.

The choir of the apostles assembled, borne as on a cloud to Sion from the ends of the earth, to serve thee, the light cloud through whom God Most High, the Sun of righteousness, hath shone forth upon them that are in darkness and shadow.

More harmonious than clarions, the God-pleasing tongues of the theologizing men sounded forth to the Theotokos, playing a funeral hymn inspired by the Spirit: Rejoice, O incorrupt fountain of God's life-creating incarnation which saveth all!

Canon of the Prophet

Irmos: The impious do not perceive Thy glory, O Christ; but, waking at dawn out of the night, O Only-begotten One, we hymn Thee, the Effulgence of the glory of the Father of the Godhead, O Thou Who lovest mankind.

Having been made wise by the divine Spirit, thou wast a servant of God from thine infancy, O glorious one, anointing kings with the oil of chrism and through grace, at the behest of God.

To Saul who remained disobedient, O blessed Samuel, thou didst foretell his rash actions, the divine will and his open abandonment by the divine Spirit.

Ever living with the Israelites in guilelessness, thou didst manifestly denounce their wicked turning away from God, setting them aright as a priest of God, a prophet most true.

Theotokion: Abiding with us in His lovingkindness, the Savior became incarnate of thy sacred blood in manner past understanding, O all-immaculate one; and being God and man, He is known as the Lover of mankind.

ODE VI

Canon of the Dormition

Irmos: The inner fire of the sea from the deep which giveth rise to the whales was a prefiguring of Thy three-day burial, whereof Jonah was shown to be the proclaimer; for, remaining unharmed as he was before he was sent forth, he cried: I will sacrifice to Thee with a voice of praise, O Lord!

God, the King of all, giveth thee that which transcendeth nature; for, as He kept thee a virgin during thy birthgiving, so did He preserve thy body untouched by corruption in the tomb; and He glorified thee with Himself by a divine translation, rendering thee honor as a Son to His Mother.

Truly, O Virgin, thine Offspring set thee in the Holy of Holies as the splendid candlestick of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the divinely inscribed tablet, the holy ark, the table of the Word of life.

Canon of the Prophet

Irmos: Prefiguring Thy three-day burial, within the whale the prophet Jonah cried out, praying: Deliver me from corruption, O Jesus, King of hosts!

Thy discourse, rendered divine through the grace of the Word, revealed things afar off as though they were near at hand, O prophet Samuel, thou vessel of the divine Spirit.

Elevated by exalted visions and deeds as a prophet and godly priest of the Almighty, thou dost cleanse the people with the services of the law, O right wondrous one.

Saul proved himself unworthy, having transgressed God's command; and in his stead God commanded thee to anoint the meek David with chrisem, O divinely wise Samuel.

Theotokion: Eve hath been delivered from pain, O all-immaculate one; for thou gavest birth without pain unto Christ our God Who hath manifestly healed the sufferings and pain of all.

Kontakion of the Dormition, in Tone II:

The grave and mortality could not hold the Theotokos who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of Life.

Ikos: **H**edge round my thoughts, O my Christ, for I make bold to hymn Thy pure Mother as the bulwark of the world. Strengthen me on the tower of words, and help me amid weighty thoughts, for Thou fillest with lightning them that cry out and ask it of Thee with faith. Therefore, grant me a bountiful tongue and thought unashamed; for every gift of splendor cometh down from Thee, O Bestower of light, Who madest Thine abode in the Ever-virgin's womb.

ODE VII

Canon of the Dormition

Irmos: **The divine will, opposing the shameless rage and the fire, bedewed the fire and put wrath to shame by the divinely inspired three-stringed lyre of the venerable youths, opposing the musical instruments amid the flames, chanting: O all-glorious God of our fathers, blessed art Thou!**

Enraged, Moses smashed the divinely wrought tablets which had been inscribed by the divine Spirit; but the Master, preserving unharmed her who gaveth birth to Him, hath now caused her to dwell in the mansions of heaven. Celebrating with her, let us cry out to Christ: O all-glorious God of our fathers, blessed art Thou!

On the cymbals of pure lips, with the music of a radiant heart, on the high-sounding clarion of exalted thought, clapping our diligent hands on the renowned and chosen day of the repose of the pure Virgin, let us cry aloud: O all-glorious God of our fathers, blessed art Thou!

Gather ye together, O divinely wise people, for the dwelling-place of the glory of God is translated from Sion to the habitation of heaven, where is the pure voice of them that keep festival, the voice of the unutterable rejoicing of them that cry out to Christ in gladness: O all-glorious God of our fathers, blessed art Thou!

Canon of the Prophet

Irmos: **The three youths in Babylon, transforming the command of the tyrant into foolishness, cried out in the midst of the flame: Blessed art Thou, O Lord God of our fathers!**

She that gaveth birth to thee, having prayed a sacred prayer, bringeth thee to the King of all as a great gift, chanting: O Lord God of our fathers, blessed art Thou!

Divine grace enlightened thee who lived within the temple and ministered to the Master of heaven according to the rank of Aaron, O glorious Samuel.

Thou didst judge the people of Israel with divine discourse, O blessed one, ever declaring the righteousness of God to them and averting all adverse harm by earnest supplication.

Having done away with all the dross of thy mind, thou wast shown to be a mirror of the Spirit, O glorious one, unceasingly crying out: Blessed art Thou, O Lord God of our fathers!

Theotokion: **H**aving truly given birth to the fire of the Godhead, O all-pure one, thou wast shown to be unconsumed. Wherefore, as thou art merciful and right loving, O Theotokos, burn up the tinder of my passions.

ODE VIII

Canon of the Dormition

Irmos: **T**he almighty Angel of God showed forth for the youths a flame which bedewed the venerable and utterly consumed the ungodly; and He made the Theotokos a life-creating well-spring pouring forth destruction for death and life for them that chant: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

With discourses the whole multitude of theologians accompanied the sacred coffin of the Theotokos in Sion, exclaiming: Whither goest thou, O tabernacle of the living God? Cease not to regard them that chant with faith: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

Thou goest forth, O all-immaculate one, lifting up thine hands, the hands wherewith thou didst bear God in the flesh; and as a Mother thou didst with boldness say to Him Who was born of thee: Preserve Thou forever them whom Thou hast given to me, who cry out to Thee: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

Canon of the Prophet

Irmos: **O** almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious ones and didst teach them to chant: Bless and hymn the Lord, all ye works!

Arrayed in the vesture of Aaron, thou didst enter into the Holy of Holies, purifying Israel with sacrifices prefiguring the saving sacrifice of the Lamb, O all-blessed one.

Receiving the radiance of the Spirit with pure thought, O Samuel, thou didst proclaim things far off in the future as though they were in the present, as a divine prophet. Wherefore, we faithfully praise thee.

Chosen was David among the sons of Jesse, as thou didst reveal, anointing him with holy chrism, O Samuel, and crying out: Bless the Lord, all ye works of the Lord!

Celebrating thy festival, O Samuel, converser with the righteous, by thy supplication may we obtain the kingdom on high, crying out: Bless the Lord, all ye works of the Lord!

Theotokion: Vouchsafe unto me thy lovingkindness, O merciful and God-loving Mistress, and deliver me from Gehenna and the outer darkness thereof, that I may honor thee with faith and love.

ODE IX

Canon of the Dormition

Irmos: In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

The angelic hosts were amazed, seeing their Master in Sion, bearing in His arms a woman's soul; for as befitteth a Son, He exclaimed to her in all-pure manner: Come, O pure one, and be glorified with thy Son and God!

The choir of angels buried thy body, which had received God, gazing upon it with fear, and exclaiming with a loud voice: O Theotokos who ascendest to thy Son in the heavenly mansions, thou ever savest thine inheritance!

Canon of the Prophet

Irmos: Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore, we all magnify thee.

Standing as a servant before the face of our Master and God, O blessed one, adorned with a blameless life, thou didst perform thy ministry, receiving divine rays and prophesying most manifestly.

From the womb of thy mother thou wast shown to be a vessel of the Holy Spirit, O glorious one; and resplendent in thy sacred vesture, thou didst please God with meekness of heart and comeliness of thought, O thou who art most rich.

Today, O God-bearer, thy memory hath, like the sun, shone upon us rays of rich gifts, enlightening the souls of them that honor thee and driving away the darkness of evil deeds. Wherefore, we all call thee blessed.

Taken up to the radiant mansions, thou hast shone forth more brilliantly than the sun; and deified by partaking of the blessings of heaven, O divinely inspired one, thou seest those things which the prophets, apostles and all the righteous behold. Wherefore, we all call thee blessed.

Theotokion: A stranger to the corruption of man, thou didst take into thy womb the incorrupt Word Who delivereth us who have become corrupt through many sins by the suffering of His incorrupt flesh, O all-immaculate one, who alone art incorrupt.

Exapostilarion of the Prophet:

Spec. Mel.: "The heaven with stars ...":

Let Samuel be hymned who before his conception was given as a gift to God Most High by his most blessed mother, and who anointed kings, as priest and prophet.

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

O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane. And do Thou, O my Son and God, receive my spirit!

At the Aposticha, these stichera, in Tone II:

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

O how thy mysteries* transcend those of nature, * O pure one! * For as the Mother of God * thou hast now passed over to Him * in splendor, O Theotokos.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

The tomb of the all-holy Theotokos * is a ladder to heaven, * leading up * them that hymn * her divine dormition.

Stichos: The Lord hath sworn in truth to David, and He will not annul it.

When thou wast translated * unto Him Who was born of thee, O Virgin, * the apostles arrived * on clouds * to bury thy body.

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

O all ye earthborn, * with the incorporeal ones * let us come together with diligence, * to bury her who gaveth birth * unto the Author of creation.

AT LITURGY

On the Beatitudes, 6 troparia from Ode VI of both canons of the Dormition, including their Irmoi.

The inner fire of the sea from the deep which giveth rise to the whales was a prefiguring of Thy three-day burial, whereof Jonah was shown to be the proclaimer; for, remaining unharmed as he was before he was sent forth, he cried: I will sacrifice to Thee with a voice of praise, O Lord!

God, the King of all, giveth thee that which transcendeth nature; for, as He kept thee a virgin during thy birthgiving, so did He preserve thy body untouched by corruption in the tomb; and He glorified thee with Himself by a divine translation, rendering thee honor as a Son to His Mother.

Truly, O Virgin, thine Offspring set thee in the Holy of Holies as the splendid candles tick of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the divinely inscribed tablet, the holy ark, the table of the Word of life.

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.

For thee did Life shine forth, leaving intact the seal of thy virginity. How, therefore, hast thine all-pure and life-giving body been permitted to be tempted by death?

As the temple of Life, thou didst attain life everlasting; for, having given birth to the hypostatic Life, thou didst pass through. death on to life.

Troparion of the Dormition:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

Troparion of the Prophet:

Celebrating the memory of Thy prophet Samuel, O Lord, through him we beseech Thee: save Thou our souls!

Kontakion of the Prophet, in Tone VIII:

As a gift of great worth given to God before thy conception, from thine infancy thou didst serve Him, O most blessed one; and thou wast vouchsafed to declare beforehand the things of the future. Wherefore, we cry out to thee: Rejoice, O Samuel, prophet of God, thou great high priest!

Kontakion of the Dormition, in Tone II:

The grave and mortality could not hold the Theotokos who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of Life.

NOTE: Instead of "It is truly meet ...", we chant, in Tone I, the Irmos of ODE IX of Canon I, and we continue to do so until the leave-taking of the feast:

In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

THE 21ST DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF THE HOLY APOSTLE THADDEUS,
& THE HOLY MARTYR VASSA & THOSE WITH HER
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the apostle, in Tone VIII:
Spec. Mel.: "O all-glorious wonder ...":

O blessed Apostle Thaddeus, * having drawn nigh to the uttermost Light, * thou didst truly become a secondary luminary * by divine communion therein; * and, destroying the night of polytheism, * thou hast led men's souls to the Almighty. * Wherefore, rejoicing and glorifying Christ, * we honor thy radiant memory, * luminous and harmonious.

O blessed and God-pleasing Thaddeus, * after the divine and radiant resurrection of Christ * and His all-holy ascension into heaven, * thou didst engage * in the preaching of God * for the city of Edessa; * and by thy words and miracles * didst confirm in the truth * Abgar, the local ruler, * and all with him.

O blessed and divinely wise Thaddeus, * by thy divine touch * thou didst impart the gift of sight to the blind, * the ability to walk to the lame and health to the infirm, * strength to the paralyzed, * and saving understanding to the ignorant; * for thou wast full of the gifts of the all-accomplishing Spirit, * O thou who art most rich. * Wherefore, we hymn thee.

And 3 stichera of the martyr, in Tone IV:
Spec. Mel.: "Thou hast given a sign ...":

Thou didst endure the suffering * of many torments, O most lauded one; * and having approached them with might, * thou wast translated therefrom to rest without pain, * to never-waning effulgence, * to radiant joy, * to everlasting and divine delight. * Wherefore, we bless thee * and celebrate thy holy solemnity today, * O God-pleasing sufferer.

When thou wast cast into the sea * after various * and greatly painful torments, * God, the Savior of all, saved thee * who by His divine power trampled down * the might of the alien one, * O much suffering Vassa. * Hence thou hast enlightened the minds of the pious * having wrought signs * past understanding and comprehension.

Giving voice in the meadow of beauteous martyrdom * like a sweetly melodious bird, * thou didst summon thy comely nestlings, * with them escaping the snare of deceit, * O divinely wise and right wondrous Vassa. * And with them hast thou made thine abode * among the beauties of heaven, O all-blessed one, * ever praying for us all.

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

Come ye, let us celebrate the universal dormition of the most immaculate Theotokos; for today the angels celebrate the honored repose of the Mother of God and call us mortals to gladness, that we may cry out with never-failing voices: Rejoice, O thou who hast been translated from earth and made thy habitation in the mansions of heaven! Rejoice, thou who hast brought together the choir of the disciples on light clouds! Rejoice, our hope and salvation; for we, the Christian race, unceasingly bless thee!

At the Aposticha, these stichera, in Tone II:

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

Come, ye bearers of lamps, and with sacred hymns and cymbals let us all honor the greatly lauded dormition of the Theotokos and Mother; for she is translated from the earth, and maketh her abode and dwelleth with glory in the immaterial habitations, beholding the beauty of God, and pouring forth grace upon all who honor her memory with faith.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

The sacred choir of the apostles hath gathered together from the ends of the earth, O Mistress, on the dew of divine clouds, to bury thy precious, God-pleasing and incorrupt body. Wherefore, the armies of heaven, invisibly surrounding thy bier, chanted with hymns unto thee: Rejoice all-pure ark of holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

All thy dread mysteries are unapproachable, all are truly ineffable; for thou wast the Mother of God, hast made the heavens beautiful, hast enlightened the world and perfumed all with thy divine memory. Wherefore, the nations call thee blessed and bless thee: Rejoice, O new ark of holiness!

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

Today the choirs of virgins stand mystically around the bier of the Virgin Mother, and the souls of the righteous, surrounding them, glorify the Queen. The virgins offer their virginity instead of myrrh; and the righteous offer immaterial hymnody and virtue; for it is fitting that the Mother of God, as Queen, be accompanied by radiant royal virtues. And with them having led a pure life, let us go forth to the burial of her who is the Mother of our God, blessing her together with hymns and spiritual songs.

Troparion of the apostle, in Tone III:

O holy Apostle Thaddeus, entreat the merciful God, that He grant remission of transgressions to our souls.

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

AT MATINS

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death. (Twice)

Glory ..., that of the apostle, in Tone III:

O holy Apostle Thaddeus, entreat the merciful God, that He grant remission of transgressions to our souls.

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

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

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

At the command of thy Creator, Who was born of thee, the apostles were assembled on clouds to behold thy repose. Wherefore, they buried thee with glory and great gladness, hymning the all-pure body of thy blessedness, O Mother of Christ our God.

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

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

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

The choir of the apostles, scattered over the face of the earth, assembled in Sion to send the Theotokos from earth to the Most High, to Whom she had given birth. The hosts of heaven made haste on high, receiving the Mother of God who hath dominion over things visible and invisible.

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

ODE I

Canon of the feast, with 6 troparia, including its Irmos

The composition of John, in Tone IV:

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

O virgin maidens, with Miriam the prophetess raise ye now a hymn of parting! For she who alone is Virgin and Mother of God is translated and received into heaven.

The divine mansions of heaven received thee as an animate heaven, as is meet, O all-pure one; and thou hast taken thy place as a bride, splendidly adorned, before thy King and God, O most immaculate one.

Canon of the apostle, with 4 troparia, the acrostic whereof is:

"I hymn the wise and divinely eloquent Thaddeus".

The composition of Joseph, in Tone VIII:

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

Standing before the throne of the Master, O all-wise Thaddeus, bestow enlightenment upon me, that I may hymn thy radiant solemnity.

The immemorial Light within time, the Transcendent One Who manifested Himself as being with us, hath left thee as a beam to enlighten the world, O blessed one.

He Who is invincible in might, having girded thee about with power, strengthened thee to destroy all the might of the deceiver.

Theotokion: O Mistress, all-hymned Virgin Theotokos, thou hast been shown to be the one who ineffably gavest birth to Him Who hath dominion over all creatures.

Canon of the martyr, with 4 troparia, the acrostic whereof is:

"I offer up thy struggles, O honored Vassa".

The composition of Joseph, in the same tone:

Canon of the Martyr

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

Set afire by faith and the fervent desire .for the surpassing love of Christ, O most lauded one, by the presence of an angel thou didst quench the fire and didst straightway utterly consume the ignorant people.

Blessed now hath been the generation of the righteous, which shone forth from thy womb with the splendor of sufferings and destroyed the darkness of the opposition of the iniquitous by steadfastness of mind, O all-glorious Vassa.

O mother transcending the transitory law of nature, who endured an undeserved death as she watched those whom she had nurtured on faith and milk as they, in unity surpassing nature, were variously tortured!

Theotokion: **O** most immaculate Virgin who once gavest birth to the hypostatic Life, thou hast saved me who have been slain by eating of disobedience. Wherefore, as is meet we now bless thee, the ever-blessed one.

ODE III

Canon of the Feast

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

Having issued forth from a mortal womb, O pure one, thou didst receive an end conforming to nature; but, having given birth unto Him Who is Life, Thou hast been translated to the divine and hypostatic Life.

At the behest of the Almighty, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Sion, to minister at thy burial as was, meet, O Mistress.

Canon of the Apostle

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

Enlightening the people with the splendor of divine grace, O glorious one, thou wast shown to be a pure light for those in the darkness of evil.

Going to King Abgar, O wise one, by divinely efficacious gestures thou didst bring him healing and deliverance.

Thou didst build churches for the all-accomplishing Spirit, O wise one, and didst destroy the vile temples of mortals.

Theotokion: **T**he foreshadowings of the law and the voices of the prophets told of thine awesome birthgiving as revealed by God, O Mistress.

Canon of the Martyr

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

O blessed one, pray thou that enlightenment and forgiveness of soul-destroying offenses be bestowed from heaven upon me who joyfully praise thy most glorious memory.

Thy soul, guarded by the fear of the Lord, did not fear the commands which were abominable to God, nor divers wounds and tribulations, therefore, thou didst brave them manfully.

With thy three sons, O passion-bearer, thou didst patiently undergo multifarious torments; and with them thou didst weave wreaths of incorruption, glorifying the Trinity.

Theotokion: **W**ithout the pangs of motherhood thou didst conceive the Word of the Father, O all-holy one; and thou didst give birth to Him in manner past recounting, for our salvation.

Kontakion of the apostle, in Tone IV:

The Church, ever enlightened by thy miracles hath acquired thee as an all-radiant star, O Apostle Thaddeus. Save those who with faith honor thy memory.

Sedalion of the Apostle, in Tone VIII:

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

Approaching the noetic Sun, thou didst receive mystic rays therefrom, and wast like an all-radiant star, illumining the fullness of all the earth and destroying the darkness of deception, O blessed one. Wherefore, we celebrate thy light-bearing memory, praising thee with faith, and together we cry out to thee: O Apostle Thaddeus, entreat Christ God, that He grant remission of sins to those who with love honor thy holy memory.

Glory ..., Sedalion of the martyr, in Tone I:

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

With the dew of the Spirit thou didst quench the fire of torments, O honored one, and didst pass over to the divine and immaterial Light; and even after thy death thou dost blessedly pour forth drops of healing, dissipating the heat of the passions with the power of the Spirit.

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

The most honored choir of the all-wise apostles assembled to bury thine all-pure body with glory, O most lauded Theotokos. With them a multitude of angels chanted, praising with honor thy repose, which we celebrate with faith.

ODE IV

Canon of the Feast

Irmos: **T**he Prophet Habbakuk, perceiving the unfathomable counsel of God: the incarnation of Thee, the Most High, from the Virgin, cried out: **Glory to Thy power, O Lord!**

A wonder was it to see the animate heaven of the King of all, which surpasseth the barren places of the earth. How wondrous are Thy works! Glory to Thy power, O Lord!

If her unapproachable Fruit, through Whom the heavens arose, chose of His own will to accept burial as a mortal, how can she, who gaveth birth to Him without knowing wedlock, refuse burial?

At thy repose, O Mother of God, with trembling and joy the armies of the angels covered with their sacred wings thy most spacious body, which had held God.

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.

Possessed of a lofty intelligence, O Thaddeus, disciple of the King of all, thou didst receive divine understanding and spiritual gifts.

In teaching the divine mysteries, O blessed one who art most rich, thou didst enlighten the uninstructed to worship the consubstantial Trinity.

Thou didst engrave the law of God upon men's hearts, O blessed one, having first erased the traces of ignorance and the false worship of graven Images.

Theotokion: Having given birth to the Creator, thou wast shown to be the Queen of all creation. Wherefore, O Theotokos, only Ever-virgin, we glorify thee.

Canon of the Martyr

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

Being of undivided mind, thou didst set forth to do battle with the false opponent, and didst drown him in the abyss of thy blood.

The deep, receiving thee who wast condemned to an undeserved death, grew calm and saved thee, O passion-bearer Vassa, at the behest of God.

With thy right laudable sons thou didst inherit the unshakable kingdom, the truly heavenly bridal-chamber and the never-waning light, O glorious one.

Theotokion: Of old, Habbakuk foresaw thee as an unquarried mountain, O Virgin; for God appeared through thee and hath saved us.

ODE V

Canon of the Feast

Irmos: All things are filled with awe at thine honored dormition; for thou, O Virgin who hast not known wedlock, hast passed from earth to the everlasting mansions, and to never-ending life, bestowing salvation upon all who hymn thee.

Let the clarions of the theologians trumpet forth today, and let the eloquent tongues of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the all-pure Virgin.

It was fitting for thee, O most lauded Virgin Theotokos, to be the chosen vessel, which is wholly marveled at in hymnody at thy departure, wholly consecrated to God, divinely pleasing unto all, and truly shown to be such.

Canon of the Apostle

Irmos: O Lord Who hast brought the ends of the earth into the light, out of the night of ignorance: enlighten me with the dawn of Thy love for mankind.

Bearing the divine likeness of the Master, O blessed one, thou didst come as a divine physician to Abgar, the local king.

After the divine ascension of the Word, the sacred Thomas sent thee as a preacher to those in need, O all-wise Thaddeus.

Abgar, beholding his illness dispelled and his heart healed, was filled with divine enlightenment through thy mediation.

Theotokion: Thou gavest birth to the incarnate Word Who bore a twofold activity, O Maiden who knewest not wedlock, and didst remain a Virgin undefiled.

Canon of the Martyr

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

Held fast with a thirst for the love of Christ, O glorious and divinely blessed Agapius, thou didst hate wickedness utterly and didst mightily endure the pangs of tortures and bodily death by a spear.

When thine internal organs were rent apart and the nails torn from thy members, O martyr Theognius, thou didst repeatedly acknowledge the God of all with purity and perfection. And to Him thou didst ascend in glory, shining with the splendors of martyrdom.

Having entered into the tribunal of the unbelievers with unwavering faith, O all-wise, faithful and blessed Pistus, thou didst astonish the hearts of the ignorant when thy bones were broken and all the members of thy body were severed.

Theotokion: Now hast thou set aright the fall of Eve, our first mother, having given birth unto the Deliverer, Savior and Creator of all, O Mother of God who alone art blessed among women. Wherefore we, the faithful, glorify thee.

ODE VI

Canon of the Feast

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.

For thee did Life shine forth, leaving intact the seal of thy virginity. How, therefore, hast thine all-pure and life-giving body been permitted to be tempted by death?

As the temple of Life, thou didst attain life everlasting; for, having given birth to the hypostatic Life, thou didst pass through death on to life.

Canon of the Apostle

Irmos: Thou didst cause Jonah to dwell alone in the sea monster, O Lord; and as Thou didst deliver him from corruption, save me, who am entangled in many snares.

The enlightenment of the Holy Spirit, which dwelt within thy heart, O Thaddeus, made of thee a true luminary for the world, dispersing the darkness of falsehood.

Bearing in thy flesh the saving wounds of Christ as an ornament, O wise Thaddeus, thou didst deliver the people from all ugliness and wast taken up into most beautiful joy.

Thou didst reveal to us the morning Sun of righteousness, O glorious Thaddeus, showing those mortals who have been illumined thereby to be children of the noetic Light.

Theotokion: For us thou hast given birth to a Babe Who is consubstantial with the Father, and Who hath elevated corrupt human nature again to its pristine beauty, O pure one.

Canon of the Martyr

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

Thou didst reduce the pedestals of the abominable gods utterly to dust, rooting thy soul in the unutterable love of God, O passion-bearer Vassa, and wast a dweller with the angels.

Following Christ, thou didst pass through great struggles, O martyr, and didst receive great rewards from Him therefore: immortal fame, a divine dwelling-place, and nourishment which is not transitory.

God, Who is wondrous in thee and is ever glorified in the councils of the saints, saved thee by His omnipotent power, O all-lauded one, as of old He saved Jonah from the depths of the sea.

Theotokion: The depths of sin and waves of despair beset my mind; but take pity, extend thy hand to me, and save me, O Mistress who gavest birth to the Savior.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, who is untiring in her supplications and our certain hope in her intercessions. For, as the Mother of Life, she hath passed over to the Life Who dwelt within her ever-virgin womb.

Ikos: Guard thou my thoughts, O my Christ, for I make bold to hymn the bulwark of the world, Thy pure Mother. Establish me firmly in the bastion of my words, and help me in the midst of difficult thoughts; for Thou fulfillst the entreaties of those who cry out and ask with faith. Wherefore, grant unto me a deft tongue and a ready mind, for every good deed of enlightenment cometh down from Thee, O Bestower of light, Who dwelt within her ever-virgin womb.

ODE VII

Canon of the Feast

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

Honoring the memory of the Mother of God, O youths and virgins, elders and princes, kings and judges, chant ye: O Lord and God of our fathers, blessed art Thou!

Let the mountains of heaven sound the trumpet of the Spirit! Let the hills rejoice and the divine apostles dance! The Queen passeth over to her Son, reigning with Him!

The most sacred repose of Thy divine and incorrupt Mother hath united the celestial ranks of the exalted hosts to rejoice with those on earth, chanting unto Thee: Blessed art Thou, O God!

Canon of the Apostle

Irmos: The pious children in Babylon did not worship the golden image, but, bedewed in the midst of the fiery furnace, they chanted, saying: O supremely exalted God of our fathers, blessed art Thou!

Performing miracles through the invocation of Christ Who manifested Himself in bodily matter, O all-praised one, thou didst draw to the excellent Faith people and cities, who cry: Blessed is the God of our fathers!

Thou didst bring an end to the decay of ungodliness, O blessed apostle, with the divine salt of thy sweet words, and didst heal hearts wounded by the darts of the serpent, crying: O God of our fathers, blessed art Thou!

Caught up to the heights of vision and filled with the divine Spirit, O Thaddeus, thou wast divinely enriched by the saving Word and didst teach men to cry: Blessed is the God of our fathers!

Theotokion: **H**aving stumbled in my character, and covered with unseemly deeds, I flee to thee. Help me, O Mistress, providing my lowly soul with models of repentance, that I may glorify thee.

Canon of the Martyr

Irmos: **T**he children who came 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!

Passing unconsumed through the flame of the fire by divine power, O martyr, with the fire of thy blood thou didst utterly consume falsehood as though it were kindling, crying: O God of our fathers, blessed art Thou!

O Master Who restrained the raging of the lions in the pit, saving Thy Daniel, Thou didst show the martyr to be unharmed by the wild beasts; and she chanted unto Thee: O God of our fathers, blessed art Thou!

Illumined with the radiant beams of the Cross, O glorious Vassa, thou didst pass through the darkness of deception unharmed and didst issue forth into the Light, crying out: O God of our fathers, blessed art Thou!

Theotokion: **T**hou hast rent asunder the tangled bonds of mine offenses, O Bride of God, having given birth unto God, Who taketh away the sin of the world, in manner past recounting, O blessed, pure and ever all-glorious one.

ODE VIII

Canon of the Feast

Irmos: **T**he birth giving of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed; and it moveth the whole universe to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The principalities, authorities, and powers, the angels, archangels, thrones, dominions, the cherubim and the dread seraphim, glorify thy memory, O pure Virgin; and we, the race of men, hymn and exalt it supremely for all ages.

He who, in manner strange, made His abode, incarnate, within thy pure womb, O Theotokos, receiveth thy most sacred spirit and, as thy Son and One in thy debt, hath given it rest by His side. Wherefore, we hymn and exalt thee supremely for all ages, O Virgin.

O the wonders of the Ever-virgin and Mother of God, which pass understanding! For, taking up her abode in the grave, she hath shown it to be paradise; and standing before it today, rejoicing, we chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Canon of the Apostle

Irmos: **Becoming victors over the tyrant and the flame through Thy grace, and cleaving firmly to Thy commandments, the youths cried: Bless the Lord, all ye works of the Lord!**

Thou wast shown to be a heaven declaring the glory of God, O Thaddeus, and wast the enlightenment of the nations, leading to the divine Faith those who fervently cry: Hymn ye the Lord and exalt Him supremely forever!

Bestowing strength upon the infirm, sight upon the blind, and the ability to walk upon the lame through the power of the Spirit, O blessed Thaddeus, thou wast a luminary of the city of Edessa, which ever praiseth thee with faith.

Thaddeus, who by a wealth of miracles brought an unbelieving nation to the Faith at the behest of God, and saved those who fled to him from the falsehood of idolatry, is glorified with faith, as is meet.

Theotokion: **T**he shadow of the law ceased to exist when thou gavest birth to the Bestower of the law Who illumineth the whole world with grace, O Mistress. Him do thou ever entreat, that he quickly have pity on me who am vanquished by the law of sin.

Canon of the Martyr

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

He Who clad Himself in our weakness manifestly strengthened thy weak nature and rendered thee more powerful than the fire, the water, the wild beasts and the instruments of the torturers, O martyr, and thou didst cry out with faith: Ye priests, bless; ye people, exalt Him supremely for all ages!

Contending as youths, the godly Theognus, the sacred Agapius, together with Pistus, the honored children, manfully vanquished the opposition of the adversary, showing themselves forth in word and deed; and, having received crowns of victory from God, they exalt Him supremely for all ages.

Like an exceeding fruitful olive-tree, like a heavy-laden vine replete with three branches, O Vassa, with them thou didst produce the grapes of confession, pouring forth the wine of witness which doth gladden the hearts of those who piously cry: Ye people, exalt Christ supremely forever!

Standing around the throne of God with the ranks of the incorporeal ones and the armies of the martyrs, O all-praised ones, and full of glory, grace and enlightenment, dispel the darkness of the offenses of us who with faith celebrate your luminous, divine and excellent memory, which is full of spiritual gifts.

Theotokion: The only Merciful One, the Word of the Father, Who formed the heavens with His gesture and the earth with His will and fashioned man, manifestly took flesh of thee for Himself, that He might restore our corrupt nature which had been ruined by the deception of the serpent, O Virgin.

ODE IX

Canon of the Feast

Irmos: Let every earth-born man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred repose of the Mother of God; and let them cry aloud: Rejoice, O most blessed Theotokos, thou pure Ever-virgin!

Come ye to Sion, the divine and fertile mountain of the living God, and let us behold the Theotokos; for Christ hath translated her, as His Mother, to the Holy of Holies of a far better and divine tabernacle.

Come, ye faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching to it your eyes and faces, and drawing gifts of abundant healings from the ever-flowing fountain.

Accept from us a hymn of parting, O Mother of the living God, and with thy light-bearing and divine grace overshadow us, granting victory to Orthodox hierarchs over heresies, and forgiveness to all Christian people who hymn thee, and salvation to their souls.

Canon of the Apostle

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

Drawing nigh to behold the divine rewards which are everlasting and the uttermost desires, O blessed Thaddeus, adorn thyself and dance!

Like a cedar, like a mighty cypress-tree, wast thou elevated by the virtues, O glorious Thaddeus, perfuming the hearts of those who praise thee.

Joining the apostles and martyrs, and sharing the gladness of the choirs of the incorporeal ones, O blessed one, pray thou with them, that they who honor thee may be saved.

Thy memory, illumining the thoughts of the faithful with the rich radiance of spiritual gifts, O Thaddeus, impelleth all to praise thee.

Theotokion: O right-beloved Virgin who gayest birth to the all-good Word, bless thou my soul, which hath been vexed by sins.

Canon of the Martyr

Irmos: Heaven is filled with awe, and the ends of the earth are amazed, that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of angels and men magnify thee, the Theotokos.

Desiring to see what earthly eye hath truly never seen, illumined with immaterial radiance, thou didst manfully endure the painful crushing of the members of thy body, the onslaughts of wild beasts, the burning of fire, and the raging of the sea, O all-praised and most blessed one.

Thou didst truly shine forth like a radiant, magnificent and God-bearing moon of divine aspect, set among the shining stars of grace with those who issued forth from thy womb. And now, O blessed ones, illumine ye the whole world with immaterial splendor.

Having established thoughts of heavenly ascent upon the rock of endurance, O blessed ones, ye were truly shown to be unaffected by the trials of multifarious torments; and receiving the trophy of victory from Christ, ye have been counted worthy to reign with Him, rejoicing forever.

Like a truly chaste dove, like a turtle-dove who loved God, like a swallow on the wing with thy godly nestlings, thou hast made thine abode in the heavens, the divine and noetic realm, fleeing the winter and the pursuit of the demons, O Vassa, whom with love we call blessed.

Theotokion: Having given birth to the Deliverer Who loveth mankind, O wondrous and right loving Mistress, grant deliverance from sins to me by thy supplications; bless my soul which hath been oppressed by wicked thoughts, O most honored one; and show it forth as free from deadly passions, O most immaculate one.

Exapostilarion of the apostle:

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

Having been anointed a luminary for Edessa, O most wise Thaddeus, therein thou didst proclaim the divine dispensation of the Word; and having enlightened the local ruler Abgar and all with him, thou didst show them to be servants of the all-radiant Trinity, O apostle, preacher of God.

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

O thy mysteries, O pure Theotokos! For thou hast been shown to be the awesome throne of the Most High, greater than the cherubim, whereon He, the Author of creation, sat and revealed Himself. And having now passed over to Him, do thou protect the world and keep it safe.

At the Aposticha, these stichera, in Tone II:

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

Be thou mindful * of those who earnestly beseech thee, * O Virgin Theotokos, * and who honor with love * thy sacred dormition.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

The tomb of the all-pure Theotokos * is a stairway to heaven, * leading up those who hymn * her divine dormition.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

The kingdom of the Most High, * the glory of the elect, * receiveth thee, O Virgin, * thou Bride of God, * who goest to thy Son.

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

Chant, all ye choirs of heaven, * for the Virgin Mother * hath most gloriously * been translated * from earth to the heavens.

AT LITURGY

On the Beatitudes, 6 troparia, from Ode VII of both canons of the feast, including the Irmos of the first.

O Christ, Thou creative and almighty Wisdom and Power of God, establish the Church immovable and unshaken; for Thou alone art holy Who restest in the saints.

The glorious apostles, seeing thee to be a mortal woman, yet, in manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God.

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word becometh flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands.

For thee did Life shine forth, leaving intact the seal of thy virginity. How, therefore, hast thine all-pure and life-giving body been permitted to be tempted by death? **(Twice)**

As the temple of Life, thou didst attain life everlasting; for, having given birth to the hypostatic Life, thou didst pass through death on to life.

Troparion of the apostle, in Tone III:

O holy Apostle Thaddeus, entreat the merciful God, that He grant remission of transgressions to our souls.

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

Kontakion of the apostle, in Tone IV:

The Church, ever enlightened by thy miracles hath acquired thee as an all-radiant star, O Apostle Thaddeus. Save those who with faith honor thy memory.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, who is untiring in her supplications and our certain hope in her intercessions. For, as the Mother of Life, she hath passed over to the Life Who dwelt within her ever-virgin womb.

NOTE: Instead of "It is truly meet ...", we chant, in Tone I, the Irmos of ODE IX of Canon I, and we continue to do so until the leave-taking of the feast:

In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

THE 22nd DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF THE HOLY MARTYR AGATHONICUS & THOSE WITH HIM
ON THIS DAY WE ALSO CHANT THE SERVICE OF THE HOLY MARTYR LUPPUS
AT VESPERS

At "Lord, I have cried ...", 6 stichera: 3 for the Martyr Agathonicus, in Tone IV:
Spec. Mel.: "Thou hast given a sign ...":

Seeking the primal goodness * and the beauty which passeth understanding, O Agathonicus, * rejoicing, thou didst proceed valiantly * to the struggles which lay before thee. * Thou didst wrestle with the enemy, * didst manfully cast him down to the ground, * and didst plait a splendid wreath of victory, * entreating Him Who loveth mankind * in behalf of those who hymn thee.

Adorned with wisdom, * thou didst pour forth living discourse, * converting the senseless, * denouncing the tyrant, * and stilling the tempest of polytheism; * and thou didst cause the faithful to remain steadfast * in the grace of God. * Wherefore, having endured cruel burning, * crowned, thou didst hasten to the kingdom on high.

Adorned with drops of thy blood * shed when thou didst endure suffering, * thou didst stand before the Master * as a sacrifice of sweet savor, * a pure victim, * an acceptable gift, a sacred offering, * a holocaust wholly unblemished. * Wherefore, by thy supplications * preserve the fullness of the Church in peace, * O athlete Agathonicus.

And 3 stichera for the Martyr Luppus, in the same tone & melody:

The blessed Luppus * broke up the heavy ice of ungodliness * with the warmth of the divine Spirit; * and, beheaded by the sword, * he poureth forth streams of healing * and with grace bedeweth souls which are wasting away. * O ye who love the martyrs, * let us piously praise him as our excellent intercessor * and fervent helper.

Thou didst commit the temples of the pagans * to the watery deep * and didst amaze the ungodly who beheld thy miracles * which thou didst work by thy faith, O most blessed one. * Standing in their midst, * thou didst receive a divine shower from on high, * when God magnified thee as a martyr forever * and as firm adamant, * O much-suffering athlete.

Thine enemies, torturing thee with laceration, * lacerated one another, * and, loosing arrows at thee, * they wounded themselves, * O athlete Luppus; * and, intending to dismember thee, O blessed one, * blinded, they inflicted their wounds on a tree; * for the Lord preserved thee, * for Whose sake thou didst will to suffer, * O intercessor for our souls, converser with the angels.

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

Aptly wast thou named for goodly victory, O much-suffering Agathonicus; for, wounded by divine desire, thou didst set at nought the falsehood of idols and the tyrant, and didst most gloriously pass over to never-ending life. Wherefore, as thou hast boldness before God, on the glorious day of thy commemoration pray that our souls be saved.

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

It was fitting that those who themselves beheld the Word and were His servants should also behold the dormition of His Mother according to the flesh, her ultimate mystery; that they might not only see the ascension of the Savior from the earth, but might also bear witness to the repose of her who gaveth birth to Him. Wherefore, gathered from all the ends of the earth by divine power, they reached Sion, and were present when she who is more exalted than the cherubim passed over to heaven. With them we also pay homage to her, for she prayeth for our souls.

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

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

O most glorious wonder! * She who, without knowing man, gaveth birth to God in the flesh * and remained a virgin * is translated from life. * And, departing this transitory life, * she hath passed on to that which ageth not. * Wherefore, the disciples and apostles of Christ * make haste on clouds today * to attend her burial.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Today let us all be reconciled * for the splendid solemnity, * glorifying with the angels * the honored repose of the Mother of our God; * for, having committed her holy and radiant soul * into the hands of her Son, * she is united with Him in everlasting life, * ever praying earnestly in spirit in our behalf.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

O come ye, * and let us stand noetically before honored Gethsemane * and the holy abode of the glorious body * of the Mother of our God. * With the apostles let us anoint ourselves with fragrance, * and with the angels let us chant; * for in her dormition * she alone hath today become the joy * of those on earth and in heaven.

Glory ..., in Tone VIII:

Named for the treasury of good things, thou didst dedicate thyself as a temple, O martyr Agathonicus; and struggling lawfully in torments for the King of all, thou didst cast down the power of the cruel enemy, and receiving the honor of victory, thou standest crowned before God in the highest. Him do thou entreat without ceasing in behalf of those who honor thee, O adornment of the martyrs.

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

Jesus, thy Son and our God, O Theotokos, confirming His two natures, dieth as a man and riseth as God; and it was His good pleasure, O Mother of God, that thou die also according to the law of nature, lest the unbelieving take His dispensation to be but a phantasm. For thou didst pass over to the land of heaven, O celestial Bride, taken up from the earth as from the chamber of thy dwelling. The air was sanctified by thy passage, as the earth was illumined by thy birthgiving. The apostles send thee forth, and the angels bear thee up. Wherefore, having buried thine all-pure body and chanted funeral hymnody for thee, they gazed in awe and said with fear: "This change is from the right hand of the Most High; for He dwelt within thee, and thou shalt not be shaken." O all hymned Mother, depart not from thy watch over us; for we are thy people and the sheep of thy pasture; and we call upon thy name, asking salvation and great mercy for thy sake.

Troparion of the martyrs, in Tone IV:

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

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

AT MATINS

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

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death. (Twice)

Glory , the troparion of the martyrs, in Tone IV:

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

Now & ever , the troparion of the feast, again.

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

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

Shown on earth to be more spacious than the heavens, in that thou gavest birth in the flesh to the Creator of all, thou hast now departed from the earth to the very heavens. The souls of the righteous, beholding thee, and the choirs of the angels, looking on, ever offer thee praise as is meet, as unto a Queen. Wherefore, cease thou never to pray for those who hymn thee.

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

After the second chanting of the Psalter, this Sedalion, in the same tone:

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

We hymn thy dormition, O all-pure one, to which Christ our God, Who was incarnate of thee, came to receive thy spirit. Wherefore, even though thou hast departed, O Theotokos, in thy supplications cease not to visit those who hymn thee.

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

ODE I

Canon of the feast, with six troparia, including its Irmos, the composition of Cosmas, in Tone I:

Irmos: Thy sacred and glorious memorial, O Virgin, adorned exceedingly with divine glory, hath called all the faithful to gladness, as Miriam beginneth, with choirs and tympanum, to chant to the Only-begotten One: For gloriously is He glorious!

Let the immaterial ranks accompany to Sion thy divine body, which maketh the transit of the heavens. The multitude of the apostles, coming together suddenly from the ends of the earth, stood before thee, O Theotokos. With them, O pure one, we glorify thine honored memory, O pure Virgin.

Having given birth unto God, O pure one, thou didst win the honors of victory over nature; yet, emulating thy Creator and Son, thou dost submit to the laws of nature in manner transcending nature. Wherefore, having died, thou dost arise to spend eternity with thy Son.

Canon of the Martyr Agathonicus.

The composition of Joseph, with 4 troparia, in Tone I:

Irmos: Let us all chant a hymn of victory unto God Who hath wrought wondrous miracles with His upraised arm, and hath saved Israel, in that He is glorious!

O holy one, as thou art a good emulator of the good God, make my soul blessed, which hath become wicked through the passions; and grant me discourse, that I may glorify thy memory.

Thou wast known unto Him Who knoweth all things, O divinely inspired martyr, and didst preach His incarnation before the heathen, fearing not the death of the body.

By thy word thou didst raise up the fallen and didst show them piously to share in the resurrection and everlasting splendor, O martyr most rich.

Theotokion: The great miracle of thy birthgiving is seen to surpass all other miracles, O pure one; for thou gavest birth unto Christ Who was in the likeness of the flesh without change or confusion.

Canon of the Martyr Luppus.

The composition of Joseph, 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.

O warrior of Christ, valiant athlete, who art ever illumined and standest before the divine Light: enlighten with never-waning radiance my soul, which hymneth thy splendid and luminous memory.

Manfully entering upon the struggles of martyrdom, thou didst confess God Who had appeared on earth and deified human nature, O all-wise one; and thou didst destroy the gods of the pagans with the power of the Spirit.

Filling thy heart with streams of vivifying waters, as with a divine river, thou didst dry up deception; and therewith thou hast given faith as drink for the thoughts of men, which put forth heavenly fruit.

Theotokion: Like the dawn did Jesus, the enlightenment and God of all, shine forth magnificently from thy womb, O Mistress who knewest not wedlock, destroying the night of polytheism and illumining the world with splendors which never wane.

ODE III

Canon of the Feast

Irmos: O Christ, Thou creating and sustaining Wisdom and Power of the God of all: Confirm the Church unshakable and immovable, for Thou alone art holy Who restest in the holies.

Beholding thee, O all-immaculate one, as a mortal woman, yet supernaturally the Mother of God, the glorious apostles, awestruck, touched with their hands thee who art resplendent with glory, seeing thee to be a God-receiving habitation.

Judgment overtook the sacrilegious hands of the audacious one, severing them, when with the glory of His divinity God preserved the honor of the animate tabernacle in which the Word had become flesh.

Canon of the Martyr Agathonicus

Irmos: Let my heart be made steadfast in Thy will, O Christ God omnipotent, Who fixed the second heaven above the waters and set the earth firmly upon the waters.

The vain-minded one hoped to ensnare thee deceitfully with blandishments, but his vain idea was set at nought when thou, O martyr, didst set thyself firmly upon the rock of the true Faith.

Having navigated the abyss of the wounds and pangs of thy body by the helm of Christ, O martyr Agathonicus, thou didst set sail for the noetic havens, rejoicing.

"Let laceration and rending of the body come upon me this day, for I fear neither the sword, the grill, the fire, the wild beasts, nor death!" thou didst cry out, O athlete Agathonicus.

Theotokion: The Uncircumscribable One, Who formed Himself of thee according to our nature, O Mistress, took upon Himself our form in the flesh, and is known in two essences and volitions.

Canon of the Martyr Luppus

Irmos: Let us cry out to our wondrous God: Holy art Thou, O Lord! For like a barren woman hath He given birth to the Church of the nations and hath made weak the synagogue which was great in number.

Made firm for thy struggles by the invincible power of the Spirit, O martyr, thou didst enter upon them manfully and didst set at nought the arrogance of deception, O most blessed Luppus.

The savage tyrant, perceiving thee to be one who beareth witness to the sufferings of Christ, hoped to lead thy mind astray with blandishments; but the most wicked one was proved false.

Struck like a harp by the all-accomplishing Spirit, in the presence of the tormenters thou didst joyfully give voice to a hymn of divine understanding, and didst delight those who came with faith.

Theotokion: **G**od, making His abode in the midst of thee, O pure one, as is known, did not disturb the seal of thy virginity. He hath made all firm on the immovable rock of the Faith.

Kontakion of the martyr Agathonicus, in Tone I:

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

Having acquired a good name, O divinely wise one, thou didst convert wicked men to the Faith, not fearing tortures, O glorious Agathonicus. Wherefore, thou hast become an heir to good things, and with those who suffered with thee hast thou received worthy crowns.

Ikos: **E**ntreat the Good One Who loveth mankind, O most wise Agathonicus, that He transform the wickedness of my heart into good and grant me the words with which to hymn worthily the struggles which thou didst undergo for thy faith in Christ our God. For like a shepherd, O martyr, thou watchest over all, driving away the wolves; and thou didst guide thy flock to the land of truth, crying out with boldness: "We have been counted like sheep for the slaughter! Wherefore, let us die, that we may receive crowns of incorruption!"

Sedalion of the martyr Agathonicus, in Tone VIII:

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

Drowning the noetic Pharaoh and His armies in the streams of thy blood, O glorious one, thou didst pass over to the land where dwell the meek and all the martyrs, receiving a crown of incorruption, O right wondrous one. Wherefore, thou pourest forth healings upon the faithful and dost ease their sufferings, and drivest away evil spirits. O athlete Agathonicus, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

Glory ..., Sedalion of the martyr Luppus, in Tone I:

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

Luminous in thy suffering, like gold in a crucible, O wise one, thou hast glowed with the radiance of healings and dispelled the darkness of the demons by grace. Wherefore, we all celebrate thy holy memory, O divinely blessed Luppus, boast of the martyrs.

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

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

The choir of the divine apostles assembled to bury thee with all honor, O most pure Theotokos; and with them the ranks of angels hymned thy repose, crying out with all praise. Leaping up together with joy, O pure one, we, the faithful, offer laudation unto thee with voices of hymnody, and we exclaim: Rejoice, O intercessor of those who ever honor thee!

ODE IV

Canon of the Feast

Irmos: The sayings and visions of the prophets revealed beforehand Thine incarnation from the Virgin, O Christ; the radiance of Thine effulgence issueth forth as a light unto the gentiles; and the deep calleth out to Thee with gladness: Glory to Thy power, O Thou Who lovest mankind!

Behold, O people, and marvel! For the holy mountain which is manifestly God's is taken up above into the mansions of heaven; an earthly heaven is made to dwell in the heavenly and incorrupt habitation.

Thy death became a passage to everlasting and higher life, O pure one, from that which is transitory to that which is truly divine and passeth not away, presenting thee in gladness for thy Son and God to behold.

The portals of heaven were thrown wide, the angels chanted, and Christ received the vessel of the virginity of His Mother. The cherubim bore thee up with gladness, and the seraphim glorify thee, rejoicing.

Canon of the Martyr Agathonicus

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst proclaim, 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!

Thou didst enter the tribunal of martyrdom, O wise one, splendidly defending thyself with the sword of the divine Faith; and, wrestling with the enemy, thou didst mightily vanquish him and set him beneath thy feet, O martyr and athlete Agathonicus.

By the wisdom of thy words and the divine revelation of sacred acts thou didst affright the enemy, who had hoped to conquer the steadfastness of thy mind and lead thee into deception, O Agathonicus, martyr of Christ.

Thy mind aflame with the fire of divine love, O glorious one, thou wast not afraid of the fire of thine adversaries, but didst burn like an ember and consume the tinder of ungodliness, O sacred martyr Agathonicus.

Theotokion: **H**e Who travelleth upon the backs of the cherubim, O pure one, was in godly manner incarnate of thee as a man. He sitteth in thine embrace as a babe and acteth like a babe, saving the first-created man who of old had the intelligence of a babe.

Canon of the Martyr Luppus

Irmos: **S**eated in glory upon the throne of the Godhead, Jesus all-divine hath come on a light cloud, and with His incorrupt hand hath saved those who cry: **G**lory to Thy power, O Christ!

Transcending the earthly bounds of human weaknesses, O blessed and all-glorious Luppus, beaten with staves thou didst endure wounds, bearing the saving staff of salvation, the Cross of our God.

Trusting in God, O athlete Luppus, with divine help thou didst remain unshaken like a mountain. Wherefore, elevated to heaven by divine desire, thou didst endure the breaking of thy limbs.

Full of faith, wisdom and grace, thou didst confess the Word of God in the midst of the iniquitous; and thou didst disdain the arrows loosed at thee, which were stopped by the power of Christ from approaching thee.

Theotokion: **J**esus, the abyss of wisdom, descended upon thee like rain, O Virgin Theotokos, and found thee alone to be pure; and with divine grace He hath drowned the cruel torrents of impiety.

ODE V

Canon of the Feast

Irmos: **W**e confess the divine and ineffable beauty of Thy virtues, O Christ; for incarnate of the Virgin's womb, thou didst beam forth like the sun upon those in darkness and the shadow; shining forth equally-everlasting and hypostatic radiance out of everlasting glory.

The choir of the apostles, borne up upon a cloud, assembled in Sion from the ends of the earth, to pay homage unto thee, O Virgin, the light cloud through which God Most High, the Sun of righteousness, shone forth upon those in darkness and shadow.

The tongues of divinely eloquent men, acceptable unto God, sounded forth like a clarion most brilliantly, crying out in the Spirit and exclaiming unto the Theotokos a parting hymn: Rejoice, incorrupt well-spring of the life-creating incarnation of God, which saveth all!

Canon of the Martyr Agathonicus

Irmos: O Christ our God, Master Who lovest mankind, shine forth radiant and everlasting light upon us who rise at dawn to meditate upon the judgments of Thy commandments.

As a lawful martyr, O glorious one, thou didst oppose the laws of the tyrant with the saving law of Christ our God, the Bestower of the law Who hath dominion over all.

Agathonicus is now blessed as a splendid and all-glorious martyr, and he ever rejoiceth radiantly with the hosts of heaven.

Thou didst wish to die rather than live, O glorious one, that thou mayest forever acquire the everlasting life which is to come. Wherefore, thou didst bow thy head beneath the sword that severed thy neck.

Theotokion: Foreseeing thy wonders through the divine Spirit, Isaiah cried out: "O pure one, behold! thou shalt receive in thy womb the Infinite One, incarnate!"

Canon of the Martyr Luppus

Irmos: The impious cannot behold Thy glory, O Christ; but, rising at dawn out of the night, we hymn Thee, the effulgence of the Father's glory, O Only-begotten One Who lovest mankind.

Thine enemies vowed to cut off thy members, O wise one, but instead they cut themselves, moved by God's hand, and beheld thee preserved unharmed and unwounded.

Having made the eye of thy soul steadfast upon an unbreakable rock, O martyr, thou wast in no wise shaken by the waves of bitter torments, being strengthened by the power of God.

With the sprinkling of thy blood thou didst quench the burning of idolatry, O athlete, and, set aflame by the Holy Spirit, with the fire of thy sufferings thou didst utterly consume falsehood.

Theotokion: With pure mind let us honor the pure one, the beauty of Jacob; and adorned with divine actions, let us piously hymn her as the Mother of our God.

ODE VI

Canon of the Feast

Irmos: The inner fire of the whale begotten in the deep of the sea was a fore-figure of Thy three-day burial, which the Prophet Jonah showed forth; for, saved and sent forth unharmed, he cried out: "I will sacrifice unto Thee with a voice of praise, O Lord!"

God, the King of all, giveth thee that which transcendeth nature; for as He kept thee a virgin in thy birthgiving, so did He preserve thy body untouched by corruption in the tomb. And with a divine repose He hath glorified thee, rendering honor to thee as a Son to His Mother.

Truly, thy birthgiving, O Virgin, caused thee to dwell in the holy of holies as the splendid candle-stand of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the tablets graven by God, the holy ark, and the table of the Word of life.

Canon of the Martyr Agathonicus

Irmos: Emulating the Prophet Jonah, I cry aloud: "Free Thou my life from corruption, O Good One, and save me, O Savior of the world, who cry: "Glory be to Thee!"

With the weakness of thy flesh thou didst vanquish the myriad-numbered multitude of noetic moors, O wise one, and didst unite thyself to tens of thousands of sacred servants.

Manfully didst thou tread the path of martyrdom and didst restrict the paths of evil, O athlete; and thou hast attained the spacious habitations of heaven.

Made luminous like gold in the crucible of cruel sufferings, O Agathonicus, wise one of Christ, thou wast shown to be a model placed in the treasuries of God.

Theotokion: Having given birth unto Christ, thou remainest a virgin as thou wast before, O pure one, and dost most gloriously feed with milk Him Who giveth food unto all. Wondrous is the miracle and beyond attaining!

Canon of the Martyr Luppus

Irmos: Prefiguring the three-day burial, the Prophet Jonah cried out, praying in the midst of the whale: "Deliver me from corruption, O Jesus, Thou King of hosts!"

Mightily didst thou endure the tortures of the flesh, tormenting the ungodly thoughts of the iniquitous and bitterly wounding multitudes of the demons, O right wondrous one.

Thou didst cause the gods of the ungodly to quake, reducing them to dust; and thou didst raise thyself up as an animate pillar of piety and a model of courage, O divinely inspired one.

Replete with tortures, thou didst rejoice, O glorious athlete, and in the Spirit didst foresee the crowns and eternal glory of the martyrs which is to come.

Theotokion: **T**hou gavest birth unto Him Whom the Father had begotten unoriginately before time began, O pure one, and with thy breasts thou didst nourish the Nourisher; O wonder past understanding and mystery past recounting!

Kontakion of the feast, in Tone II:

The grave and mortality could not hold the Theotokos, who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of life.

Ikos: **H**edge round my thoughts, O my Christ, for I make bold to hymn Thy pure Mother as the bulwark of the world. Fortify me on the tower of words, and help me amid weighty thoughts, for Thou fillest with lightning those who cry out and ask it of Thee with faith. Therefore, grant me a bountiful tongue and thought unashamed; for every gift of splendor cometh down from Thee, O Bestower of light, Who madest Thine abode in the Ever-virgin's womb.

ODE VII

Canon of the Feast

Irmos: **D**ivine desire, opposing the rage and fire of the shameless one, bedewed the fire and put his rage to shame, countering the musical instruments with the divinely inspired sound of the three-stringed lyre of the venerable ones in the midst of the flame. Blessed art Thou, O all-glorious God of us and our fathers!

Angered, Moses broke the tablets wrought by God, which had been graven by the divine Spirit; but, preserving inviolate for the abodes of heaven her who gaveth birth to Him, his Master hath now caused her to dwell therein. Leaping up with her, let us cry out to Christ: Blessed art Thou, O all-glorious God of us and our fathers!

Clapping active hands on the appointed day of the repose of the pure Virgin, with the cymbals of pure lips, with the music of a radiant heart, with the clarion-voiced trumpet of elevated thought, let us cry out: Blessed art Thou, O all-glorious God of us and our fathers!

Gather together, O ye divinely wise people; for the dwelling-place of the glory of God is translated from Sion to a heavenly habitation, where may be found the pure voice of those who keep festival, the voice of the ineffable rejoicing of those who cry out to Christ in gladness: Blessed art Thou, O all-glorious God of us and our fathers!

Canon of the Martyr Agathonicus

Irmos: **The fire neither touched nor vexed Thy youths who were in the furnace, O Savior. For then the three, as with one mouth, hymned and blessed Thee, saying: Blessed is the God of our fathers!**

Thou didst share in the glory of heaven, hastening past all those on earth, having loved the Master of heaven and earth with all thy soul, O glorious one. Wherefore, we faithfully honor thy holy memory.

Following the sufferings of Christ Who hath poured forth dispassion upon all the faithful, thou didst endure oppression, tribulation, and an undeserved death, O martyr, when, rejoicing, thou wast beheaded with the sword.

Thou didst in no wise render honor to the lifeless altars; worshiping the immortal God Who manifested Himself as a mortal for our sake and hath slain the strength of the deceiver. Wherefore, thou hast obtained true life, O wise martyr.

Theotokion: **G**od became man through thee by unification, O pure one, deifying humanity and causing to share in the divine essence those who bless thee, O pure one, as truly blessed among women.

Canon of the Martyr Luppus

Irmos: **O all-hymned Lord, God of our fathers, Who didst save the children of Abraham in the fire and slew the Chaldeans whom righteousness rightly pursued: Blessed art Thou!**

Made luminous by the beauties of virtuous sufferings, thou dost now stand, rejoicing, shining with divine effulgence, before Him Who for our sake endured suffering on the Cross.

Water was most gloriously poured forth upon thee from heaven; and it enlighteneth and strengtheneth thy soul, commanding it to cry aloud: O all-hymned Lord God of our fathers, blessed art Thou!

Thou didst stand amid thine enemies like a steadfast pillar, unshakable in mind by the machinations of multifarious torments, O glorious athlete; and with great intelligence thou didst set falsehood at nought.

Theotokion: He alone Who dwelleth in the heavens chose thee alone, the beauty of Jacob; and, making His abode within thee, O pure and blessed one, He in no wise disturbed the seal of thy virginity.

ODE VIII

Canon of the Feast

Irmos: The almighty Angel of God showed the children that the flame bedewed the venerable and burned up the impious; and He made the Theotokos a life-creating well-spring which poureth forth the destruction of death, and life for those who chant: Let us who have been delivered hymn the one Creator and exalt Him supremely for all ages!

With eloquence did the whole company of theologians follow the divine and sacred ark in Sion, crying out: "Whither goest thou now, O tabernacle of the living God? Cease thou never to look upon those who chant with faith: Let us who have been delivered hymn the one Creator and exalt Him supremely for all ages!"

Thou departest, O most immaculate one, with hands upraised-the hands wherewith thou didst bear God in the flesh-and with maternal boldness thou didst say to Him to Whom thou hadst given birth: "Preserve those whom Thou hast given unto me forever, who cry out: Let us who have been delivered hymn the one Creator and exalt Him supremely for all ages!"

Canon of the Martyr Agathonicus

Irmos: Him Whom the angels and all the armies of heaven fear as Creator and Lord, hymn ye, O priests; glorify, O children; ye people, bless and exalt supremely for all ages!

Dragged from place to place, O athlete, thou didst hallow the earth with thy steps; and, bowing thy neck beneath the severing sword, thou wast parted from the flesh and united unto God.

Aflame with desire for God, thou didst overcome all manner of beatings and tortures of the flesh; and having finished thy good race, thou didst join the myriads on high.

The strength of the incorporeal foe was cast down, and the martyrs of Christ vanquished him in weakness of their flesh, strengthened by the omnipotent might of the Master.

Theotokion: O Virgin Mary, who art ever blessed, thee do we call the tabernacle and the table, the divine ark, the jar which held the Manna of life, and the holy mountain.

Canon of the Martyr Luppus

Irmos: O almighty Deliverer of all, descending, Thou didst bedew those who maintained their piety amid the flame, and didst teach them to chant: Bless and hymn the Lord for all ages!

After many torments, O blessed one, thou didst bow thy head to God, beheaded by the sword; and with faith thou didst sever the heads of thine iniquitous enemies amid their terror.

Thou didst give thyself over to voluntary slaughter as an unblemished lamb, emulating the Lamb of God Who taketh away the sins of the world, Who neither crieth out nor complaineth.

Thy shrine hath become the healing of all manner of infirmities and the unexpected cure of souls; for it hath been made rich with grace from God, O all-praised Luppus.

Theotokion: All creation blesseth thy birth giving, O Virgin, with the blessing of Him Who hath crowned us and removed the curse. O thou who alone art blessed and all-glorious, who hast brought grace upon our race!

ODE IX

Canon of the Feast

Irmos: In thee, O pure Virgin, have the laws of nature been overcome: for birthgiving remaineth virginal and life is betrothed unto death; and remaining a Virgin after giving birth and alive after dying, O Theotokos, thou ever savest thine inheritance.

The angelic hosts marveled, seeing their Master in Sion bearing a woman's soul in His arms; for He said in filial manner unto her who gaveth birth unto Him most purely: "Come, O pure one, and be thou glorified with thy Son and God!"

The choir of the apostles buried thy body, which had held God; and gazing upon it with fear, they exclaimed with a loud voice: "As thou ascendedst to thy Son in the habitations of heaven, thou dost ever save thine inheritance, O Theotokos."

Canon of the Martyr Agathonicus

Irmos: We all magnify the pure Mother of our God as the luminous cloud on which the unoriginate Master of all descended from heaven like dew upon the fleece and was incarnate for our sake, becoming man.

O wise Agathonicus, as one crowned thou now standest radiantly before the Trinity, amid the holy choirs of the sacred apostles, in the mansions of the athletes, in the folds of the venerable, honored with the prophets, rejoicing with them.

In that thy love was wondrous, thy faith firm, thy hope in God good, thy life luminous, and thy death full of grace, O martyr and athlete, He hath made thee to share in immortal glory.

As is meet, O wise Agathonicus, we praise thee as a lamb of Christ, a sacred immolation, the beauty of athletes, a well-spring of miracles, the comely adornment of the Church, O divinely wise one.

Thy most holy memory which sanctifieth the world hath now come upon us, O most glorious martyr; and thereon we pray to receive thine aide, honoring thee with love, O Agathonicus, as a good favorite of the Word.

Theotokion: Possessed of a sin-loving character, an uncorrected life, a sinful soul and a heart defiled, prodigal that I am, I fall down before thee, O Mistress. Help me and grant me correction before death will cut me off.

Canon of the Martyr Luppus

Irmos: Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore, we all magnify thee.

Even in the flesh thou wast able, O all-glorious one, to trample down the ancient serpent by divine power, and thou wast crowned with a crown of victory. Wherefore, rejoicing with the martyrs, thou dwellest in the heavens.

Thou wast shown to be a star of great brilliance, shining forth the sun upon those who sit in the darkness of perdition, O martyr. And enlightened thereby, they have been shown to share in the never-waning light by faith, O right glorious one.

Today thy memory hath shone forth more brightly than the sun, illumining the whole earth, driving clouds away from men's souls and dispelling the gloom of the passions. And with supplication we celebrate it.

Sion on high, the city of the elect, beareth thy spirit, rejoicing; the Church of the first-created is made luminous; and we, the faithful, honor thee, asking that, by thy supplications, we be saved, O divinely wise and most blessed Luppus.

Theotokion: With rays of the light which is within thee, O Bride of God, enlighten my soul; raise it up, for it lieth in the pit of destruction, and set at nought those who ever trouble my heart and impel me toward the passions.

Exapostilarion:

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

As the namesake of good things and of victory, O martyr Agathonicus, entreat God, Who loveth compassion, that I may have a share of everlasting good things with those who with faith hymn thy radiant and right laudable memory.

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

O ye apostles, come ye together to bury the body of the one Bride of God and Mother of the Lord! Rejoice now, O Garden of Gethsemane, and chant funeral hymns to her who hath flown up to the heavens and joineth chorus with the angels in never-ending glory!

On the Aposticha, these stichera, in Tone II:

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

Escorting thy precious body, * which had received God, * the divine apostles * cried out with hymns: * "Whither goest thou now, O Mistress?"

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Come, O ye mortals, * let us form a choir, * crying out * hymns of parting * at the repose of the Theotokos today!

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

The earth is blessed * by thy burial, O Virgin; * and the air is sanctified * by the strange ascent, * when thou diest according to the law of nature.

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

O all ye mortals, * with the incorporeal ones * let us diligently make haste * to bury her who gaveth birth * unto the Maker of creation.

AT LITURGY

On the Beatitudes, 6 troparia from Ode VIII of both canons of the feast, including the Irmos.

The almighty Angel of God showed forth for the youths a flame which bedewed the venerable and utterly consumed the ungodly; and He made the Theotokos a life-creating well-spring pouring forth destruction for death and life for them that chant: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

With discourses the whole multitude of theologians accompanied the sacred coffin of the Theotokos in Sion, exclaiming: Whither goest thou, O tabernacle of the living God? Cease not to regard them that chant with faith: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

Thou goest forth, O all-immaculate one, lifting up thine hands, the hands wherewith thou didst bear God in the flesh; and as a Mother thou didst with boldness say to Him Who was born of thee: Preserve Thou forever them whom Thou hast given to me, who cry out to Thee: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

The principalities, authorities and powers, the angels, archangels, thrones, dominions, the cherubim and the dread seraphim, glorify thy memory, O pure Virgin; and we, the race of men, hymn and exalt it supremely for all ages.

He Who, in manner strange, made His abode, incarnate, within thy pure womb, O Theotokos, receiveth thy most sacred spirit and, as thy Son and One in thy debt, hath given it rest by His side. Wherefore, we hymn and exalt thee supremely for all ages, O Virgin.

O the wonders of the Ever-virgin and Mother of God, which pass understanding! For, taking up her abode in the grave, she hath shown it to be paradise; and standing before it today, rejoicing, we chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Troparion of the martyrs, in Tone IV:

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

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, and in thy dormition thou didst not forsake the world, O Theotokos. Thou hast been translated unto life, since thou art the Mother of Life. And by thine intercessions thou dost deliver our souls from death.

Kontakion of the martyr Agathonicus, in Tone I:

Having acquired a good name, O divinely wise one, thou didst convert wicked men to the Faith, not fearing tortures, O glorious Agathonicus. Wherefore, thou hast become an heir to good things, and with those who suffered with thee hast thou received worthy crowns.

Kontakion of the feast, in Tone II:

The grave and mortality could not hold the Theotokos, who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of life.

NOTE: Instead of "It is truly meet ...", we chant, in Tone I, the Irmos of ODE IX of Canon I, and we continue to do so until the leave-taking of the feast:

In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

**THE 24TH DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE HIEROMARTYR EUTYCHES,
THE DISCIPLE OF SAINT JOHN THE THEOLOGIAN
AT VESPERS**

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

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

O blessed martyr Eutyches, * having been taught the word of God in sacred manner by the honored disciple, * the preacher of divine eloquence, * thou didst learn from him every sacred doctrine, * and wast shown to be a light, * illumining every thought with grace * through thy sacred theology. * Wherefore, we honor * thy holy memory.

Thou didst cast down the fortress of delusion, O thou who art most rich, * by thy steadfast struggle of endurance, * by thy wounds and stripes * and thy glorious death. * Wherefore, thou hast received immortality, * making thine abode with the choirs of the martyrs * and with the ranks of the angels, * being well and perfectly deified in godly manner * by a higher communion.

Imprisoned in a dungeon, * thou didst receive the Bread of life from heaven, O glorious one; * and, cast into the flame, * thou didst remain unconsumed. * Lacerated with wounds cruelly inflicted, * thou didst tame the raging of the wild beasts by thy prayers. * By the sword was thy head severed, * and thou wast drawn up to the heavens, * as on a divine chariot.

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

Save me, O all-pure Mistress, * who gavest birth ineffably unto Christ the Savior. * For thee have I acquired as mine only intercessor, * an unassailable rampart, * my protection and joy, * and the divine consolation of my soul. * Wherefore, deliver me from the worm which sleepeth not * and from everlasting fire, * O Mother of Christ God.

Stavrotheotokion: "What is this sight * which mine eyes behold, O Master? * Thou Who sustainest all creation, * lifted up upon the Tree, * diest, granting life unto all!" * the Theotokos said, lamenting, * when she beheld the God and man Who shone forth ineffably from her * suspended upon the Cross.

Aposticha from the Oktoechos.

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 the vision of God, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood, O hieromartyr Eutyches. Entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, and that of the saint, with 4 troparia.

The composition of Joseph, in Tone VIII:

ODE I

Irmos: **O**nce the staff of Moses, working wonders, having struck the sea in the form of a Cross and divided it, drowned the tyrant Pharaoh in his chariot and saved Israel who fled on foot, chanting a hymn unto God.

As thou dwellest together with the apostles and the martyrs, and art ever full of divine radiance, O right glorious martyr Eutyches, show forth those who celebrate thine honored feast today as partakers of the light.

As a disciple of the beloved disciple, O blessed one, who didst with piety greatly emulate his ways, thou didst love the Lord, observing His divine laws; and thou didst emulate also His sufferings, O Eutyches.

Piously submitting to the law of God, thou didst mortify thy flesh with the pangs of fasting, withdrawing from the world and abiding in the mountains, O glorious martyr; and, having cleansed thy soul, thou art known to be godly.

Theotokion: **I**n thee, O Virgin, have I placed the hope of my salvation. Cleanse me wholly of the defilement within, since thou art eminently well-pleasing to thy Son, and able to do His most holy will.

ODE III

Irmos: **O** Christ Who in the beginning established the heavens in wisdom and founded the earth firmly upon the waters: make me steadfast upon the rock of Thy commandments; for none is holy, save Thee Who alone lovest mankind.

Like a great star illumining men's hearts with the Spirit, O blessed and divinely wise one, thou didst seek out Paul, to travel with him, as with the sun shining with the light of preaching most wise.

John, the faithful friend of the Savior, the foundation of theologians, eminent among the disciples, when he was divinely translated from the earth, entrusted to thee the flock of God, to shepherd it.

All-comely, radiant and full of the Spirit of God, thou didst stand before him who sat in judgment unrighteously, denouncing his impiety, O thou who art most rich; and thou didst confess the divine humanity of Christ.

Theotokion: **R**ejoice, thou who alone gavest birth ineffably to Joy! Rejoice, chariot and cloud of the Word! Rejoice, O Mother of God, Virgin who hast not known wedlock! Rejoice, glory of the venerable! Rejoice, crown of the martyrs!

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

Emitting the effulgence of divine knowledge, thou didst dispel the darkness of polytheism, finishing thy race in martyrdom. And thou pourest forth gifts of healing and dost wash away the ailments of those who have recourse unto thee. O glorious martyr, entreat Christ God, that He grant our souls great mercy.

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

Thou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, surpassing the angels in purity. With the divine waters of thy supplications, cleanse me, who more than all others am dust and am defiled by carnal transgressions, O pure one, granting me great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who had sprung forth from her painlessly, suspended upon the Cross, cried out, lamenting maternally: "Woe is me, O my Child! How is that thou dost suffer voluntarily, desiring to deliver man from the dishonor of the passions?"

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 lowliness. Wherefore, with the prophet Habbakuk I cry to Thee: **G**lory to Thy power, O Thou Who lovest mankind!

Departing with all thy mind unto the Lord, thou didst now feel thyself cruelly beaten and lacerated; and like sweet-smelling incense thou didst fill all who stood by with divine fragrance through the action of the Spirit, O right glorious and divinely wise one.

Preserved by God while imprisoned, bound, in the dungeon, O divinely wise martyr, rejoicing thou didst manifestly receive the Bread of heaven, God, the only Judge of the contest, strengthening thee, O God-bearing Eutyches; and thou didst emulate His divine sufferings.

Standing before the tribunal of the tyrants, thou didst open thine honored mouth and with the Spirit didst clearly explain the true Faith in the Trinity. And thou didst denounce the delusion of idolatry and the reasoning of the ungodly tormenters, O blessed one.

Aflame with love for God, O blessed one, after sustaining many other wounds on thy body thou didst pass, rejoicing, through the consuming flame of the fire, in nowise daunted by the threats of the tyrant; for a divine dew from heaven came down upon thee, O Eutyches.

Theotokion: Alone among women, thou wast virgin both before and after giving birth; for God, Who was on high before time began, was ineffably incarnate of thee and was born on earth in the latter days, renewing nature in manner past understanding, O most immaculate one.

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 convert me, and guide my steps to the light of Thy commandments, I pray.

Made rich by the divine Word, thou didst give unto all who asked, O martyr, and as a priest didst shepherd the flock of Christ, chastening and guiding it to salvation, O Eutyches, much-suffering athlete.

Having shaken off soul-destroying delusion through the power of the divine Spirit, thou didst come to Christ, leading to Him multitudes of those saved by faith through thine honored and godly preaching, O Eutyches, adornment of sufferers.

How beautiful are thy feet which walked the path of divine knowledge and trod well therein, and attained unto the broad expanse of the kingdom of heaven, O all-blessed and glorious martyr!

Theotokion: O Virgin Maiden and Mother, who gavest birth in the flesh unto the Unapproachable One! O Bride of God, glory of the angels and wounding of demons: vouchsafe divine healing unto my heart which is wounded by sin.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray; for to Thee have I cried, and Thou dost hearken to me, O God of my salvation!

Receiving thine end for Christ in Ephesus, O wise one, thou didst depart from Ephesus a prisoner, and, adorned with sufferings in thy native land, didst find rest.

Being a beauteous and all-pure temple of God, O Eutyches, by grace thou didst destroy the vile temples of the idols, and hast ascended to the temple of heaven to stand before God.

The angel of God strengthened thee as thou didst walk the road, describing those things which would manifestly come to pass for thee who art the peer of the angels in spirit, apart from the flesh, O Eutyches most rich.

Theotokion: O Virgin, set aright the wanderings of my mind and the grievous movements of the passions within my soul; and preserve me whole from those who ever assail me without mercy.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

As one who shared the throne of the apostles and the adornment of holy hierarchs, O Eutyches, thou wast glorified in martyrdom, didst shine forth like the sun, illumining all, and didst dispel the profound night of ungodliness. Wherefore, we honor thee as a truly divine initiate of the mysteries of Christ.

Ikos: **A**biding now with the choirs on high, O initiate of the mysteries of God, as a priest of God, a minister of heaven, a shepherd of shepherds, an invincible athlete, send down light upon me, and inspire me with discourse, that I may praise thy divine sufferings, thy persecutions and exemplary battles, the manfully endured breaking of thy bones and severing of thy members, for the sake of which thou hast been numbered with the angels, O blessed one, as a truly divine initiate of the mysteries of Christ.

ODE VII

Irmos: **O**nce in Babylon the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

With a divine gesture thou didst extinguish the fire kindled for thy destruction, O divinely wise one; for thunder was heard from the sky, and flakes of snow descended, burying those who would not believe in Christ.

Mightily lacerated, thou didst exude a sweet-smelling myrrh, which was poured forth to perfume thy sufferings, O martyr. For, hastening to the Word and Creator, thou didst cry out to Him: **Blessed art Thou, O God of our fathers!**

Thy life was blameless, thy torment was all-glorious, and the holy shrine of thy relics is salvific for all who have recourse thereto, gushing forth healings and taking away the defilement of many passions.

Theotokion: **T**he honored prophets, perceiving from afar the ineffable depth of thy mystery, explained thy birth giving to all in many ways, O virgin, crying out: **Blessed art Thou, O God of our fathers!**

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!**

Stretching forth thy hands to Christ our God, O glorious one, while wrestling with lions before the tribunal, thou didst remain unharmed, like Daniel the prophet before thee, having an angel by thy side ever protecting thee; and thou didst chant unceasingly: Ye priests, bless; ye people, exalt God supremely for all ages!

The wild beast prepared for the destruction of thee who had been bestially condemned by the iniquitous, prophesied with his mighty expression and proclaimed the mighty acts of Christ the Savior, astonishing those who cried out: Ye priests, bless; ye people, exalt God supremely for all ages!

Having passed through the great contest of martyrdom by the power and grace of God, rejoicing, thou didst receive the crown of victory, and wast enrolled among the choirs of all the apostles and martyrs, with whom thou criest out unceasingly: Ye priests, bless; ye people, exalt God supremely for all ages!

Theotokion: O most immaculate one, who alone didst clearly give birth to Life, enliven my soul which hath been slain by the sting of the serpent, and vouchsafe me to do the will of Him Who for our sake was born of thee, O Virgin, for I cry out: Ye priests, bless; ye people, exalt God 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 of men magnify thee, the Theotokos.

O divinely wise athlete, thou pourest forth divers healings and dost soothe grievous illnesses, truly receiving grace, having fought well and vanquished the enemy, O eminent among the martyrs, who dwellest with the angels.

Thou wast comely amid thy struggles, and hast made thine abode in the beautiful mansions, thy holy head having been cut off with the sword, thy bead on which Jesus hath placed a magnificent crown of victory, O lamp of the Church, confirmation and boast of those who piously call thee blessed.

Thou didst crush the might of the wicked one, O all-praised athlete Eutyches, and like a youth didst hold the trophy of victory over him; and as an excellent victor thou dwellest now in the heavens, standing in splendor before the throne of the Trinity with great boldness.

Thy divine and radiant memory hath shone forth upon all more brightly than the sun, illumining those who ever faithfully and piously celebrate it with beams of splendor, O Eutyches; and thereon we also pray that, as one possessed of boldness, thou entreat salvation for us.

Theotokion: Let us proclaim with the voice of Gabriel: Rejoice, O chosen land! Rejoice, golden table! Rejoice, refuge of men! Rejoice, boast of martyrs! Rejoice, O holy Theotokos, joy of the angels and might of those who with pure faith call thee blessed!

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

As thou wast heir to the thrones and didst share the ways' of the sacred apostles, O divinely wise one, shed light from heaven upon those who with faith celebrate thy holy suffering, in that thou art the disciple of the Word, O holy hierarch Eutyches.

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

Look down upon thine inheritance, O pure one, and preserve it by thine invincible intercession. Establish and set aright the scepters of kingdoms, subdue the nations, and pour forth peace upon the ends of the earth.

THE 25th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE RETURN OF THE RELICS OF THE HOLY APOSTLE
BATHOLOMEW
COMMEMORATION OF THE HOLY APOSTLE TITUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the Apostle Bartholomew, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

Earnestly let us bless the glorious Bartholomew, * the never-setting star * of the Sun of great splendor, * the animate heaven * which proclaimeth the saving glory of God, * the divine preacher, * the beacon of the nations, * the river which poureth forth a stream of understanding * and watereth the hearts of the faithful.

Thy paths were revealed in the sea, O apostle, * and shown to be beyond the understanding of men; * for, cast into the sea in a casket, * thou didst make thy way to the West, * O most renowned Bartholomew, * right glorious martyrs following thee from the East * on either side, * and rendering homage to thee, * at the behest of the Master of all.

With thy wondrous ascents thou didst purify the water, * and didst arrive at the island of Lipari, * pouring forth myrrh, O glorious one, * and healing incurable diseases; * and thou becamest for the faithful in that place a savior and refuge, * a deliverer and intercessor * before the King and Savior of all, * O Apostle Bartholomew.

And 3 stichera of the Apostle Titus, in the same tone:

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

Proclaiming the one Godhead in three Hypostases, thou didst roil the sea of polytheism, and those drowning in the abyss of ungodliness thou didst guide to calm havens, O blessed one. Wherefore, thou hast received heavenly recompense, entreating Him Who loveth mankind, in behalf of those who hymn thee.

Having illumined thy mind with divine radiance, thou didst travel with the sun like a ray thereof, with Paul illumining the benighted, O godly Titus; and with him thou didst deliver the world from deepest night. Wherefore, we call thee blessed, as a God-pleasing hierarch, a divine apostle and fervent intercessor.

Hailing from Crete and returning thereto, thou didst establish the true Faith therein as an unshakable foundation, and didst edify the faithful therewith by the divine power of heaven, O blessed Titus, first hierarch of thy homeland, companion of Paul and consolation of the faithful.

Glory ..., in Tone I:

Forsaking earthly things, thou didst follow after Christ; and having been marked by the inspiration of the Holy Spirit, thou wast sent by Him to the nations who were perishing, to turn the people to the light of the knowledge of God, O Apostle Bartholomew. And having completed the divine feats of thy suffering and undergone divers tortures, thou didst surrender thy soul to Christ, Whom do thou entreat, O most blessed one, that He grant us great mercy.

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

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

Troparion, in Tone III:

O holy apostles, entreat the merciful God, that He grant to our souls remission of transgressions.

AT MATINS

One canon from the Oktoechos, and two for the saints, with 8 troparia.

ODE I

Canon of the Apostle Bartholomew, the acrostic whereof is:

"With hymns I honor my good intercessor".

The composition of Joseph, in Tone IV:

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

The Rock of life hath shown thee to be an all-precious rock, whereon He hath founded His Church, O Bartholomew, apostle of the Lord. Wherefore, we honor thee and call thee blessed.

In manner transcending mind and thought thou didst learn the things that are great, discovering the hypostatic Wisdom; and, making the ends of the earth wise with divine teachings, thou didst show the wisdom of the Greeks to be foolish.

Though thy lifeless body was en-coffined, thou didst traverse the sea, obedient to the commands of God, O apostle; and like the sun thou didst pass from the East to the West, illumining it.

Theotokion: He Who is full emptieth Himself; the Pre-eternal One beginneth, born of the divine Virgin Maiden. Him didst thou proclaim in two natures but a single hypostasis, O divinely blessed one.

Canon of the Apostle Titus, the acrostic whereof is: "All-wisely do I hymn Titus, the disciple of Paul" The composition of Theophanes, in Tone IV:

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

The grace of the Spirit, enriching thee with every gift, O all-glorious Titus, sent thee to preach the incarnation of the Word to the ends of the earth.

Receiving the radiance of divine grace, O blessed and all-wise one, thou didst shine forth like the sun upon souls in darkness, and didst illumine them, taking away their ignorance and delivering them from slavery to falsehood.

The all-wise Paul, full of the gifts of the Spirit, laid his hands on thee, O all-wondrous Titus, ordaining thee as a minister and disciple of God and a preacher of the Faith.

Theotokion: Delivering the ends of the earth from deception, the Lord shone forth from thy womb, O Bride of God. Him do thou ever beseech, that He save those who honor thee with faith, O Virgin.

ODE III

Canon of the Apostle Bartholomew

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

Those held fast by deception, and madly enshrouded in the gloom of ungodliness to their detriment, have found thee to be a mighty consolation, a light and deliverance from evils, O all-wise Bartholomew.

Thou wast the mouth of God the Word, O glorious Apostle Bartholomew, and hast delivered men from the mouth of the wicked wolf, bringing them to thy Master through the font of baptism.

Having burned up the bitter tinder of falsehood with thy fiery tongue, O all-wise one, thou hast restored hardened hearts and made them receptive to heavenly understanding.

Theotokion: God the Word Who, in manner past recounting, was well-pleased to be born of thee in the flesh, O pure Virgin Mother, chose the glorious Bartholomew as His disciple and close servant.

Canon of the Apostle Titus

Irmos: Not in wisdom, nor in power, nor yet in riches do we boast, but in Thee, the hypostatic Wisdom of the Father, O Christ; for none is holier than Thee, Who lovest mankind.

Not by wisdom didst thou render foolish those who were attentive thereto, O blessed one; rather by an understanding of the Truth thou didst drive away the blindness of the souls of those who have recourse unto thee.

With the scythe of God thou didst clear the inheritance of the nations, the furrow choked with the thorns of ungodliness, sowing therein the seed of understanding.

Preaching the one Godhead in three Persons, O blessed one, thou didst drive away the gloom of polytheism, leading the ends of the earth to divine understanding.

Theotokion: He Who was born of thee in the flesh hath made thee holier than the angels and more exalted than all creation; wherefore, we honor thee as the Mistress of all.

Kontakion of the Apostle Titus, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Revealed as a companion of Paul, O ever-memorable Apostle Titus, thou narrator of sacred mysteries, with him thou didst preach to us the words of divine grace. Wherefore, we cry out to thee: Cease thou never to pray for us all!

Sedalion of the Apostle Bartholomew, in Tone III:

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

O Apostle Bartholomew, thou hast been shown to be a treasure of the Church which cannot be stolen, an unshakable pillar of piety; and setting thy path in the sea, thou pourest forth an abyss of divine healings. O right glorious one, entreat Christ God, that He grant us great mercy.

Glory ..., Sedalion of the Apostle Titus, in Tone VIII:

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

Like a star with the sun, thou didst travel with Paul, O all-glorious Titus; and ye manifestly illumined the earth and destroyed the darkness. Settling in the island of Crete, O blessed one, in death thou didst leave thy pangs and discourses behind for all, like never-fading beams of light, O divinely wise one; and, illumined thereby, we piously honor and cry out to thee together: Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Now & ever ..., Theotokion:

O all-hymned one, most immaculate Bride of the Creator, Mother of the Deliverer, who knewest not man, receptacle of the Comforter; haste thou to deliver me, who am the vile abode of iniquity and in mind am become the plaything of the demons, from their evil wiles; and make me the splendid dwelling-place of the virtues, O radiant one untouched by corruption. Drive away the clouds of the passions and vouchsafe that, by thy supplications, I may receive a portion on high and share in the never-waning light.

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, unfathomable abyss and well-spring of mercy, have pity and grant remission of offenses unto those who hymn Thy divine sufferings with faith!"

ODE IV

Canon of the Apostle Bartholomew

Irmos: Perceiving the unfathomable counsel of God, the incarnation of the Most High through thee, the Virgin, the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

The sayings of the prophets have received their fulfillment; for the divinely eloquent disciple hath gone as a light to preserve the nations, illumining all the ends of the world.

Illumined with divine light, O glorious one, thou wast shown to be a secondary light by divine communion, ministering from the beginning to Him Who abased Himself to assume flesh for our sake.

Deliver thy flock from the storm of sin, from misfortunes and tribulations at the hands of the adversary, O glorious one, ever guiding us to the havens of salvation with grace.

Theotokion: In that thou gavest birth ineffably to the ineffably great wealth of lovingkindness, O pure one, with divine gifts enrich us who have become paupers through sin.

Canon of the Apostle Titus

Irmos: Seated in glory upon the throne of the Godhead, Jesus all-divine is come on a light cloud, and with His incorrupt hand hath saved those who cry: Glory to Thy power, O Christ!

Drawing from inexhaustible treasures, O most wise and glorious one, thou didst fill hungry minds with a true wealth of understanding, and hast brought life to dead hearts, driving away the darkness of ignorance.

The net of Paul ensnared thee by the grace of providence, O Titus, and in time thou didst diligently draw many nations forth from the depths of deception into piety with the hook of thy discourse.

Following the glorious and godly Paul like a lamb, O divinely eloquent one, thou didst drive away the wolves of evil. Thou hast cast the temples of the idols to the ground and made men temples of God.

Theotokion: The holy Theotokos is called blessed, in that she is the undefiled tabernacle, the portal of the Light, the altar and golden jar, the unquarried mountain densely wooded, for she contained the Creator.

ODE V

Canon of the Apostle Bartholomew

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

Acquiring beautiful feet through thy preaching, thou didst proclaim the glad tidings unto all, O blessed one, and didst announce peace to the world, banishing the ancient enmity by divine teachings, O apostle of the Savior.

Thy discourse was healing for those who had received the deadly venom of the serpent, O Bartholomew; and, in accordance with the prophecy, the ground of the impious fell at the proclamation of thine all-wise doctrines.

Traversing the unfathomable depths borne up on the crests of the waves of the sea, with the divine martyrs, O Apostle Bartholomew, thou didst arrive at the island of Lipari, pouring forth abundant life upon a man many days dead.

Theotokion: Rejoicing, I truly glorify thee, the all-pure Mother of God, and I cry out to thee like the angel, O blessed one full of joy, awesome report and saying, thou strange receptacle of the Master of creation.

Canon of the Apostle Titus

Irmos: The ungodly cannot see Thy glory, O Christ; but we, rising at dawn out of the night, hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the divinity of the Father's glory.

Like an excellent physician and as a minister of grace, thou didst bind up the fetid and evil wounds of the gentiles' souls, O blessed one, with the sweet salt of thy divine discourses.

Meekly submitting to the precepts of Paul, O all-wise and most honored herald of God, with him thou didst travel about the world, proclaiming words of understanding.

Teaching the Word Who is equally active and equally enthroned with the Father, O divinely eloquent one, as one wise thou didst subdue the vain-minded ones, causing them to cast aside all the falsehood of idolatry.

Theotokion: Adorned with divine acts, with pure mind let us honor the pure one, the beauty of Jacob, and with piety let us hymn her as the Mother of our God.

ODE VI

Canon of the Apostle Bartholomew

Irmos: Celebrating the divine and most precious feast of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

In thy radiant teachings, O apostle, thou wast a ray of the Sun Who shone forth in the flesh upon the world, driving away the night of the darkness of polytheism.

Thou didst explain to the people the salvation wrought by God Who, in His surpassing goodness, manifested Himself in the likeness of the flesh, O Bartholomew, preacher and apostle to the nations.

Thou didst have thy path in the sea and didst make thy way through the waters, O blessed apostle; and thy steps were perceived therein through the Spirit, as David foretold.

Theotokion: Thou wast a temple of glory and wast shown to be the portal of the Light, the mountain densely wooded, O divinely joyous Virgin Mother, who art hymned by prophetic signs.

Canon of the Apostle Titus

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.

Paul, the never-setting sun of the world, emitteth thee like a ray of splendor, O blessed one, illumining the hearts of those who sit in the darkness of ignorance.

Full of life-giving waters, O blessed one, with the streams of thy divine teachings thou dost wash away the torrents of ignorance, watering the assemblies of the nations.

Theotokion: Generations of generations hymn thee, O all-hymned one; for, in manner past recounting, thou gavest birth to the all-hymned Word of God, Whom the ranks of angels and men glorify.

Kontakion of the Apostle Bartholomew, in Tone IV:

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

Thou hast appeared to the Church as a great sun, O Bartholomew, apostle of the Lord, illumining with the radiance of doctrines and with awesome wonders those who hymn thee.

Ikos: **H**aving passed over the earth like a sun of great radiance, illumining it with the rays of thy discourses, thou didst set, dying a martyr's death; and with the splendor which issueth forth from thy tomb thou didst dispel the darkness of the passions. Wherefore, those consumed with envy, driving thee like the sun toward the West, O passion-bearer, set thee afloat on the sea; and a wonder most great was beheld in thee, who in awesome manner sailed the depths of the sea in a wondrous voyage, O Bartholomew, apostle of the Lord.

ODE VII

Canon of the Apostle Bartholomew

Irmos: **T**he divinely wise would not worship a created thing rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **O all-hymned Lord God of our fathers, blessed art Thou!**

Mankind, rendered foolish through wickedness, O all-glorious one, didst thou heal with the sweet salt of thy words; and thou didst give them the faith to chant: O all-hymned Lord God of our fathers, blessed art Thou!

Like heaven all-high, with an exalted voice as a divine apostle thou dost noetic ally proclaim the glory of God, to Whom we cry: O all-hymned Lord God of our fathers, blessed art Thou!

Having woven a robe of divine grace, O blessed one, thou hast clothed those who have been cruelly stripped bare through the malice of the serpent, and hast given them the faith to chant; O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: **M**ade rich, O pure Theotokos, we, thy servants, ever cry out with faith to thee, our intercessor and insuperable rampart: Rejoice, O bridge leading to God from the earth, O blessed one!

Canon of the Apostle Titus

Irmos: **O** all-hymned Lord God of our fathers, **Who saved the children of Abraham in the fire and slew the Chaldeans, whom righteousness justly pursued: Blessed art Thou!**

Teaching men to hymn the one Godhead and to worship the one Dominion, Titus converted from the madness of polytheism those who piously exclaim: Blessed is the God of our fathers!

Instructed by thee, O disciple and narrator of ineffable mysteries, those dead in soul who worshipped inanimate matter came to acknowledge God, the Bestower of life, Who was put to death for our sake.

As a servant of the Truth, thou wast shown to be a dispeller of falsehood, O glorious one; and as a disciple of Paul, thou didst endure persecutions and tribulations, chanting with him: Blessed is the God of our fathers!

Theotokion: Adorned with the virtues, thou hast taken thy place at the right hand of the King of all Who became incarnate of thy blood, O thou who knewest not wedlock, earnestly praying that we be delivered from all need.

ODE VIII

Canon of the Apostle Bartholomew

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

Irrigated by divine streams, thou didst issue forth, like a river from Eden, to water the world with thy teachings, drying up the waters of falsehood by grace, and crying out: Hymn the Lord and exalt Him supremely forever!

The Word, having taught thee heavenly discourse as a divine theologian, loosed thee like a heavenly arrow upon the world, wounding the assemblies of the enemy, O glorious one, and saving those who with faith hymn and exalt Him supremely forever.

Thou wast shown to be like a mountain which letteth fall divine sweetness, O right laudable one; and after thy death thou didst set thy path in the sea, sailing under divine power, undrowned by its depths, O valiant athlete, but being borne up thereby.

Theotokion: Circumventing the laws of nature, thou gavest birth yet remained Ever-virgin; for thou didst bear the Word Who, in His surpassing goodness, became man. To Him do we all cry out: Hymn the Lord, ye works, and exalt Him supremely forever!

Canon of the Apostle Titus

Irmos: Same as that of the preceding canon. With the sprinkling of thy blood thou didst quench the alien fire of falsehood; and sickness was driven out and demons vanished at thine entreaty to God, O Apostle Titus. Wherefore, we praise thee as a divine favorite of Christ, the King of all.

Wholly consecrated to God and adorned with divine graces, O Titus, thou didst explain unto all the word of salvation which hath delivered us who with true faith bless and exalt Christ supremely forever.

As a most pure receptacle of the Light thou hast illumined the world with divine radiance, O right wondrous Titus; and thou hast cast into darkness the opposition of the iniquitous foe, hymning and exalting the Lord for all ages.

Theotokion: **T**he sword which of old warded me off now giveth way to me, O Virgin, for thou gavest birth to the Word clad in the flesh and understood to be in two natures. Before Him do the ranks of angels tremble, and mortals glorify Him forever.

ODE IX

Canon of the Apostle Bartholomew

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

Today the choir of the apostles doth celebrate the feast of thy memory: the martyrs and the ranks of all the righteous rejoice. And we, the faithful, honor thee with hymns and cry aloud: O disciple of Christ, deliver us from all grief!

Receiving thy blessed end on a cross, O glorious one, thou didst emulate the sufferings of thy Teacher, sharing in His radiance and divine glory, and ever standing before Him with the angels, counted worthy of ineffable light.

The all-radiant and right harmonious day of thy memory hath dawned, illumining all, O wise Bartholomew, eye-witness of Christ; and thereon we entreat thee: Remember us all, delivering us by thy supplications from all adversity and every evil circumstance.

Theotokion: **M**ortify our carnal thoughts, O pure Theotokos, quell the tempest of our passions, still our turmoil, and with divine thoughts make steadfast the hearts of those who honor thee with faith, O our pure unashamed advocate.

Canon of the Apostle Titus

Irmos: **E**ve came to dwell under the curse through the infirmity of disobedience; but thou, O Virgin Theotokos, through the offspring of thy pregnancy hast budded forth blessing for the world. Wherefore, we all magnify thee.

Bearing all thy love and hope to the Deliverer, O apostle, Paul drew thee along as his companion, preaching the sacred Gospel to the nations with thee. Wherefore, we honor thee with him.

Thou drivest away the ailments of the faithful and expellest demons by divine grace. And the great city of Crete hath acquired thee as its divine primate and a luminary of heavenly radiance, O divinely wise and right laudable Titus.

Thy memory hath shone forth upon us like the sun, and, adorned most splendidly with the radiance of the Spirit, it dispelleth the clouds from our souls. O most blessed and right laudable Titus, preserve us who celebrate it with faith.

Theotokion: **B**y thy mediation, O pure and most immaculate one, loose thou the bonds of my transgressions and destroy the darkness of my soul. O Ever-virgin Mistress, still the tempest of my passions; crush those who make war upon me in vain, and save me.

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

O ye faithful, let us all glorify Bartholomew and Titus, the receptacles of the Light, the immutable rays of the never-waning day; the brilliant flashes of lightning.

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

With thy mighty protection, O pure one, preserve all of us, thy servants, unharmed by the assault of the enemy; for thee alone do we have as our refuge amid perils.

AT LITURGY

At the beatitudes, 4 from Ode III to Bartholomew, and 4 from Ode VI to Titus:

Those held fast by deception, and madly enshrouded in the gloom of ungodliness to their detriment, have found thee to be a mighty consolation, a light and deliverance from evils, O all-wise Bartholomew. (Twice)

Thou wast the mouth of God the Word, O glorious Apostle Bartholomew, and hast delivered men from the mouth of the wicked wolf, bringing them to thy Master through the font of baptism.

Having burned up the bitter tinder of falsehood with thy fiery tongue, O all-wise one, thou hast restored hardened hearts and made them receptive to heavenly understanding.

Paul, the never-setting sun of the world, emitteth thee like a ray of splendor, O blessed one, illumining the hearts of those who sit in the darkness of ignorance. (Twice)

Full of life-giving waters, O blessed one, with the streams of thy divine teachings thou dost wash away the torrents of ignorance, watering the assemblies of the nations.

Theotokion: **G**enerations of generations hymn thee, O all-hymned one; for, in manner past recounting, thou gavest birth to the all-hymned Word of God, Whom the ranks of angels and men glorify.

Troparion, in Tone III:

O holy apostles, entreat the merciful God, that He grant to our souls remission of transgressions.

Kontakion of the Apostle Bartholomew, in Tone IV:

Thou hast appeared to the Church as a great sun, O Bartholomew, apostle of the Lord, illumining with the radiance of doctrines and with awesome wonders those who hymn thee.

Kontakion of the Apostle Titus, in Tone II:

Revealed as a companion of Paul, O ever-memorable Apostle Titus, thou narrator of sacred mysteries, with him thou didst preach to us the words of divine grace. Wherefore, we cry out to thee: Cease thou never to pray for us all!

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 TITUS, §300 [TIT. 1: 1-4, 2: 15-3: 3, 12-13, 15]

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the Truth which is after godliness, in hope of eternal life, which God, Who cannot lie, promised before the world began, but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God, our Savior; to Titus, mine own son after the common Faith: Grace, mercy and peace, from God, the Father, and the Lord Jesus Christ, our Savior. These things speak, and exhort, and rebuke with all authority. Let no man despise thee. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were once foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me at Nicopolis; for I have determined there to winter. Bring Zenas, the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them. All that are with me greet thee. Greet them that love us in the faith. Grace be with you all. Amen.

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.

THE GOSPEL ACCORDING TO ST. MATTHEW §11 [5:14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid; Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 26th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE HOLY MARTYRS ADRIAN AND NATALIA
AT VESPERS

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

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

Beholding the all-honored suffering * and the valiant feats of the martyrs, * O glorious one, * of thine own will thou gavest thyself over to struggles with manly mind, * taking no pity on thy flesh for the sake of divine love. * Wherefore, thou didst pass through valorous struggles, * laying low the pride of the adversary, * O patient-hearted Adrian.

Imprisoned in dungeons, * beaten with thongs of ox-hide, * weighted down with irons, * and crushed with stones, * together with a multitude of martyrs, O glorious one, * with them thou hast received the blessings of heaven, * having as companion thy spouse Natalia * who trusted in God, * O valiant Adrian.

The spouse of Adam caused him to be driven from paradise * through the counsel of the serpent; * but Natalia all-wisely led Adrian to paradise * with her sacred conversations, * spurring him on with her teachings * to endure painful sufferings, * being a mediator for him of heavenly rewards * and everlasting glory.

Glory ..., in Tone VI:

O holy pair, elect of the Lord! O eminent union blessed of God! O longed-for couple, beloved of Christ! Who doth not marvel, hearing of their deeds which transcend man? How did the female sex stand in manly manner against the arrogant tyrant and strengthen her husband, that he not give in to the wicked, but choose to die for the Faith rather than to live? O the divinely woven words of the all-wise Natalia! O the divine teachings which transcend the heavens and which set the glorious Adrian before the very throne of the great King Whom he acknowledged! O holy couple, pray to God for us who with love keep your memory, that we be delivered from temptations and all tribulations!

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

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

O all-pure Mistress, a sword pierced thy heart, as Simeon said, when thou beheldest Him Who shone forth from thee at the ineffable word of the Archangel as one condemned among transgressors, lifted up on the Cross, given vinegar and gall to drink, His side pierced, His hands and feet nailed; and thou didst exclaim, lamenting and crying out maternally: "What is this new mystery, O my Child most sweet?"

At the Aposticha, Glory ..., in Tone I, the composition of Ephraim of Karyes:

The zeal of a pious man drew his God-loving wife to splendid teaching; for the eminent Adrian was drawn on by the words of Natalia and finished the course of suffering. O the ways of the God-loving wife! For she did not bring her husband corruption as did Eve to Adam, but mediated never-ending life for him. Praising her with her husband, we cry out to Christ: Through Thy holy prayers grant us help!

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

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

Standing before the Cross of thy Son and God, * and beholding His longsuffering, * weeping, thou didst say, O pure Mother: * "Alas, O my Child most sweet, * that Thou sufferest these things unjustly, O Word of God, * that Thou mightest save mankind."

Troparion, in Tone IV:

Thy martyrs, O Lord, in their sufferings have received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at naught the tyrants and crushed the feeble audacity of the demons. By their prayers save Thou our souls.

AT MATINS

Both canons from the Oktoechos, and of the martyrs, with 4 troparia, in Tone VI:

ODE I

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

Through the prayers of Thy martyrs, O Christ God, raise me up to the light of repentance who am held fast by the wicked sleep of my deeds in the night of this life, that I may glorify Thee.

Illumined by the east of the noetic Sun and having become children of the day, O martyrs, with might ye destroyed all the gloom of the idols.

Having tasted delight from lips that let drop the sweetness of divine wisdom, thou didst truly vomit forth the poison of thy former ignorance, O divinely blessed Adrian.

Theotokion: Having received thy Creator incarnate of thy seedless womb in manner past understanding, as He Himself desired, O pure one, thou hast truly been shown to be the Mistress of all created beings.

ODE III

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

Escaping the bonds of the vanity of idolatry, O martyr, thou wast bound with a desire for the love of Christ, and with joy thou didst share the bonds of His athletes.

Your legs broken with iron bars, O athletes of the Lord, with bars of patience and valor ye truly broke the bonds of ungodliness.

Utterly disdaining carnal love, O Natalia, with desire for Christ thou didst enflame the soul of thy husband which was kindled with the fire of divine love.

Theotokion: Every rank of being exalteth the wonder of thy divine birthgiving, O pure one; for thou didst in supernatural manner conceive God in thy womb, and having given birth unto Him thou remainest Ever-virgin.

Kontakion, in Tone IV:

Having laid up in thy heart the divine words of thy divinely wise wife, O Adrian, martyr of Christ, thou didst earnestly rush to sufferings, receiving a crown with thy spouse.

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

Thou didst extinguish the pyre of ungodliness with the dew of piety, O athlete, and by the crushing of thy members didst break the might of the idols, acquiring thy spouse as an aide against all their cruel array; and with her thou hast made thine abode in the kingdom on high, O Adrian, mighty of soul. Entreat Christ, that He give mercy to them that honor thee.

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

Tempest-tossed by the threefold waves of the passions, O pure one, I who am without conscience invoke thee fervently, that thou disdain me not lest I perish, wretch that I am, for other than thee I have no hope. Having set my hope on thee, let me not become the object of the delight or an occasion of the laughter of the enemies of our salvation; for whatsoever thou desirest, thou canst do, in that thou art the Mother of the God of all.

Stavrotheotokion: The Virgin and ewe-lamb, beholding the Lamb Who was born of her without seed on the Cross, pierced by a spear, wounded with darts of grief, cried out in pain, exclaiming: "What is this new mystery? How is it that Thou diest, Who alone art the Lord of life? Wherefore, arise, raising up our fallen forefather!"

ODE IV

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

The martyrs, having acquired the might of Christ and truly trampled down the feeble imposture of the tyrants, received crowns of victory from heaven.

When sores covered the bodies of the saints, myrrh was truly offered to God, cleansing away the mighty sores of deception.

With thy blood thou didst dye a robe of incorruption for thyself, having shed the vesture of corruption, O Adrian; and thou now standest with glory before Christ.

Theotokion: Truly the mysteries of thy godly birthgiving are unutterable and ineffable for those on earth and in heaven, O Ever-virgin Theotokos.

ODE V

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

The two score and three valorous athletes, who now pray to Christ, loosed the bonds of impiety which was devoid of strength, by the might of the Trinity.

Standing like the sun amid brilliant stars, O Adrian, with the light of piety thou didst illumine them that struggled with thee; and dispelling the gloom of ungodliness, thou didst enlighten the ends of the earth.

The dew of thy precious words was truly healing for the pangs of thy spouse, who tasted of the love of higher things, O divinely wise Natalia, consort of martyrs.

Theotokion: **O** good Mistress of the world, save them that confess thee to be the Theotokos with all their soul; for thee, the true Theotokos, do we have as an invincible protection.

ODE VI

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

Guided in piety by the hand of Christ, ye passed over the deep of ungodliness and made haste to the calm haven of the radiance of the Most High, O athletes of Christ.

Thy victories, which transcended nature, perfume thy struggles like flowers, O wise one; for thou wast shown to be a fragrant censer of God, enkindled by the fire of torments, O Adrian.

Adorned with the beauty of faith was thy holy soul, O most honored Natalia, and seeking the beauty of Christ, which is truly infinite, thou didst attain thy desire.

Theotokion: **O** most honored Mistress, who for men gavest birth unto the Lord Pilot, still thou the constant and cruel tumult of my passions, and grant my heart peace.

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

The divine commemoration of the martyrs hath shone forth and radiantly illumined all the ends of the earth with the gladness of them that cry out: Thou art the joy of the martyrs, O Christ!

Ikos: **T**he two score and three warrior martyrs, valiantly desiring Christ the King, Who was nailed to the tree of the Cross in the flesh, ardently endured cruel pangs and dreadful torments, trampling down all the ungodliness of the idols and setting at naught the opposition of the iniquitous. Wherefore, Adrian and Natalia, that comely pair, beholding them, emulated them, and, rejoicing, they cry out: Thou art the joy of the martyrs, O Christ!

ODE VII

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

Ye were shown to be invincible pillars of the heavenly Sion, O martyrs, having cast down all the foundations of the enemy in the endurance of your suffering. Wherefore, we ever piously honor your memory.

Natalia was given to Adrian by God as a helpmate united with him in soul, drawing him forth who was stuck fast in the abyss of deception and urging him to cry out: **Blessed is the God of our fathers!**

Hiding the hand of the martyr as a precious treasure, O honored one, guided by the hand of the God of our fathers, thou didst not give the wealth of thy chastity over to adorn them that made an attempt on it.

Theotokion: **T**he sacred prophets openly proclaimed beforehand the mystery of thine honorable birthgiving, O pure one; and we, gazing upon its fulfillment from afar, now piously call thee blessed.

ODE VIII

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

Wholly consumed by the fire of torment, O athletes, with your blood ye quenched all the flame of ungodliness, crying aloud: **Thee do we exalt supremely forever, O Christ!**

Who will not marvel at the wondrous woman's love for God? For she disdained carnal desire and persuaded her spouse to honor and glorify Christ for all ages.

A pillar of piety wast thou for the faithful, O most blessed Adrian, martyr and athlete, having put to shame the vanities of the godless and desired the beauty of Christ.

Theotokion: **T**hou didst conceive the Word, the Bestower of light, through light, giving birth ineffably to the Transcendent One; for the Spirit of God made His abode within thee, O Virgin. Wherefore, we hymn thee, O pure one, forever.

ODE IX

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

Neither the crushing of your members, nor the threat of cruel tortures, nor the sword, nor fire, nor the death of your corruptible flesh, were in any wise able to separate you from the love of Christ, O glorious martyrs. Wherefore, ye ever rejoice with Him forever.

Ye were shown to be lamps of divine radiance, brilliant stars, beacons shining upon us the light of piety, rays of the Sun of glory, children of never-waning blessedness, O all-honored martyrs of Christ.

A wellspring full of the waters of the Spirit, a river full of divine gifts, and a cup pouring forth streams of suffering, were ye shown to be, O martyrs, delivering us from the tempest of divers temptations.

Theotokion: Resurrection hath now been given to the dead through thine unutterable and ineffable birthgiving, O most pure Theotokos; for Life, clad in the flesh He received from thee, hath shone forth upon all and hath manifestly destroyed the gloom of death.

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

Let the most wise Adrian, the confirmation of athletes, and the honorable Natalia, be honored with hymns as is meet; and with them the holy company of martyrs shineth forth. And celebrating their radiant festival with pious intent, we hymn them with divine hymnody.

Theotokion: The Author of creation and Fashioner of nature, Who in thy womb laid low the tyrant serpent who of old in Eden begrudged me deification, hath as God destroyed it by His Cross and death, pouring forth upon me incorruption.

THE 23rd DAY OF JUNE & THE 26th DAY OF AUGUST
SERVICE OF THE MEETING OF THE WONDER-WORKING VLADIMIR ICON OF
THE ALL-HOLY THEOTOKOS
AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 5 in Tone IV:

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

Thou art like a luminous palace * and a bower all of gold, O Mistress Theotokos; * for thou didst contain within thy womb * the Word of God, * giving birth for us to the never-setting Sun, * the Light that waneth not. * And with goodly knowledge thou hast illumined our hearts * which before languished in the darkness of ignorance, * and hast dispelled the darkness of falsehood.

By thy birthgiving * the might of hell hath been destroyed, * and all mankind hath been saved; * and now, by thy supplications, * do thou cast down the arrogance of our enemies * and destroy their might, * and grant victory over the foe to thy people, * that all who do evil to thy servants * may be put to shame.

O Mistress Theotokos, our mighty ally, * strengthen our Orthodox hierarchs against all heresies, * and as of old thou didst save the Imperial City from the incursions of pagans, * so now save our land from the assaults of the enemy, * from civil strife, famine and earthquake, * O Virgin who knewest not wedlock. * Wherefore, we glorify thee, * the helper of men.

The land of Russia * now boasteth and rejoiceth in thee, * having thee as an ally unashamed * and an impregnable bulwark, * an unshakable foundation for our city, * a tireless guardian of our land. * Cease thou not to offer entreaties, O Lady, * that thy city and people may now be delivered from all misfortunes.

Before thee, O Lady, * do the company and councils of hierarchs * fall down in homage, * the assembly of all, * kings and princes, and all the people, * praying with compunction, * bowing low before thee, * and lovingly kissing thine image; * and they pray, saying: * From all misfortunes do thou ever save the city which honoreth thee!

And 3 stichera in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! * He Whom the heavens cannot contain, * Who is glorified by the angels * and hymned by the seraphim, * descending into thy womb, dwelt therein, * yet did not break the seal of thy virginity: * He hath freed the whole human race, and given thee to us, O Lady, as an ally. * Wherefore, cease thou never * to preserve and save our souls, * in that thou art compassionate.

O all-glorious wonder! * Lo! our help hath come, * and the opposition hath been cast down. * Save thou our city, * rout thou our enemies, * and gladden us, thy servants, with thy mercy. * O dwelling-place of the Word of God, * from all misfortunes do thou ever save * the human race, which honoreth thee.

Grant consolation, O pure one, * unto thy servants * who are beset with perils, * and exalt the horn of the faith. * O Mary Theotokos, * by thy supplications save thy city unharmed, * cast down the arrogance of the barbarians, * and save us, thy servants, * who praise thee, O unwedded one.

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

Come, ye assemblies of Russia! Come, O ye companies of the faithful, to greet the divine Maiden and Queen! For, lo! the Queen cometh in her precious image, to save the city and people assailed by the pagan foe. O great and all-glorious wonder which passeth understanding! O how the adversary is vanquished by the arrival of her precious image, the scepters of kings are made steadfast, night hath been abolished and day hath drawn nigh! Wherefore, our nature receiveth thee as the cause of our salvation, and all creation hymneth thee, crying aloud: Rejoice, O intercessor, helper and salvation of our souls!

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and sad: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me

back by the way of the outer gate of the sanctuary that faceth eastward; and it was shut. And the Lord said to me: "This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

A READING FROM PROVERBS

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

At the Litia, these stichera, Idiomelon, in Tone II:

As thine icon, O Theotokos, is truly more venerable than the ark of old before which David danced, having assembled the ranks of Israel, there now stand before it the councils of hierarchs with the ranks of the angels, kings and princes, and all the multitude of the Christian people; and they bless thee, the Mother of God; they glorify thee as befitteth servants, and honor and bow down before thee; and they pray to thee, after Goa., that thou grant the world peace in Orthodoxy, make steadfast the scepters of kings, and save thy servants from all evils, in that thou art blessed.

Before thine image, O all-pure Lady Theotokos, stand the company of hierarchs, kings and princes, and all the people, monastics and laity, who know thee truly to be a powerful and invincible helper; and they are moved to offer thee supplications with all their soul, and are impelled to pray to God, needful of thine aid, that thou mightest stretch forth thy God-bearing hands and pray for the world. Hearken thou and give ear, O Mistress, and grant consolation to thy servants, lest our heavy and grievous sins gain the victory over us; for we are all ever in need of thine assistance.

In Tone VIII: **W**hen first thine icon was painted by Luke, the Evangelist of the mysteries of the Gospel, and was brought to thee, O Queen, that thou mightest make it thine own and impart to it the power to save them that honor thee, thou didst rejoice; and as thou art the merciful collaborator in our salvation, in that once thou didst conceive God in thy womb, thou didst chant a hymn to the icon, giving mouth and voice thereto: "Behold, from henceforth all generations shall call me blessed!", and, gazing at it thou didst say with authority: "My grace and power are with this image!" And we truly believe what thou didst say, O Lady, for in this image thou art with us. Wherefore, standing reverently before it, we thy servants bow down before thee. Visit us with thy maternal compassion.

In Tone VII: **A** great and all-glorious mountain art thou, O Theotokos, surpassing Mount Sinai. For, unable to bear the descent of the glory of God in types and shadows, it caught on fire, and thunder and lightning struck it; but thou, being all divine light, didst bear the Word of God in thy womb without being consumed, and with the milk of thy breasts didst nurture Him Who holdeth all things in His hand. And now, as thou dost possess maternal boldness toward Him, O Mistress, help them that faithfully celebrate thine honored festival, and visiting us in thy mercy, forget us not; for thou hast received from God the gift of ordering and protecting the Christian flock, thy servants.

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

To thee do all the generations of men offer gifts of praise, and they entreat thee as Queen and the Mother of God: the prophets proclaimed thee most wisely, the Levites blessed thee, the apostles and martyrs confessed thee, kings and princes bow down before thee, hierarchs proclaim thee, monks and layfolk render thee reverence, rich and poor, orphans and widows, and men of every age and station, old and young, flee beneath thy mighty protection with faith. By thy prayers, O Lady, protect and preserve us, and save our souls from misfortunes.

On the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "What shall we call you ...":

What shall we call thee, O Mistress Theotokos? * Root of Jesse, * for Christ came forth to us through thee like a flower? * Manna delighting the hearts of the faithful by thy birth giving? * Fleece of Gideon, * for Christ descended upon thee like dew, * and hath shown thee to us as a helper? * Him do thou entreat, that He save our souls.

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

O ye faithful, let us all praise her who hath given us such aid unashamed, * an insuperable and invincible triumph over the enemy, * salvation to us all, * a rampart and protection for our city, * an unshakable foundation, * an alliance with our pious Orthodox hierarchs * and resounding victory over all heresies.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

Meet it is for the human race to call thee blessed, O pure one, * for thou savest those who honor thee from all misfortunes. * For thou, O pure Virgin Lady, * hast shown thyself to thy servants as a sure helper, * a fervent advocate before God * in the midst of the tribulations which assail us. * By thee are the incursions of barbarians set at nought * and the darts of the enemy destroyed. * And we, thy servants, delivered from the woes which beset us, * bless thee with hymns, O Mother of God.

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

Let the assemblies of Russia rejoice, and let nature dance, O pure one, for our city hath been saved by the arrival of thy precious image, and thy servants, delivered from besetting want, cry aloud to thee, O pure one: Rejoice, thou cause of beauty, sure helper and salvation of our souls!

Troparion, in Tone IV:

Today the most glorious city of Moscow is adorned, having received thy wonder-working icon like the radiance of the sun; and we, hastening to it and entreating thee, O Mistress, do thus cry out: O all-wondrous Mistress Theotokos, entreat Christ our God, Who became incarnate through thee, that He deliver this city, and all cities and lands where Christians dwell, unharmed by all the assaults of the enemy, and save thou our souls, in that thou art compassionate.

AT MATINS

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

Today the most glorious city of Moscow is adorned, having received thy wonder-working icon like the radiance of the sun; and we, hastening to it and entreating thee, O Mistress, do thus cry out: O all-wondrous Mistress Theotokos, entreat Christ our God, Who became incarnate through thee, that He deliver this city, and all cities and lands where Christians dwell, unharmed by all the assaults of the enemy, and save thou our souls, in that thou art compassionate. (Thrice)

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

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

With divine rays illumine those who hymn thee and make their minds steadfast, O immaculate Virgin, mighty ally of the whole world. Wherefore, hymning thee with love, we all celebrate thee, glorifying the arrival of thine image, O Virgin. Cease not in thy supplications, saving thy servants from all misfortunes, O thou who alone art blessed.

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

O Bride who knewest not wedlock, thy womb was shown to be the habitation of the Word, the Wisdom of God; for as thou hast been revealed as the mediatrix of good things, O Mother of God, from all sufferings deliver thy servants who hymn thy glory without ceasing.

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

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

Like a star of great splendor hath thine image passed from the East to the West, O Mother of God. Illumine those held fast in the darkness of sorrow, and deliver them from the threats of the enemy, breaking all their snares asunder. O mighty intercessor, show thyself to be an invincible weapon for the whole world against the enemy; for the Master of all, receiving flesh from thee, hath deified all men.

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

Polyeleos, and this magnification: It is meet to magnify thee, O Theotokos, who art more honorable than the cherubim and beyond compare more glorious than the seraphim:

Selected Psalm verses:

A: O God, give Thy judgment to the king.

B: And Thy righteousness to the son of the king.

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

After the Polyeleos, this Sedalion, in Tone I:

Blessed art thou, O pure Theotokos! Who can hymn thy magnitude, O thou who hast wrought an awesome wonder and a great miracle? By thy supplications, O Mother of God, is the city which honoreth thee ever freed from all misfortunes, darkness and the sword, from captivity under the heathen and all wrath. Wherefore, beholding the honored arrival of thine image, we, the faithful, praise thee as Queen, hymning thee, O pure one, and blessing thee with words, we say: O pure Theotokos, entreat Him Who became incarnate through thee, that our souls be saved.

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

Song of Ascents, the first antiphon of Tone IV:

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 4 [LK. 1: 39-49, 56]

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For, lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone II:

Make ready to greet the Virgin Mother of God, O most honored city of Moscow! For, lo! the great and radiant Sun cometh to thee through the gate which was shut. Wherefore, the darkness of thy tribulation is driven away, the light of thy joy is fulfilled, the storm of adverse winds is quelled, men and priests receive sweet consolation amid their griefs, bowing down before her who alone is Queen, and offering supplication, saying: O all-pure Virgin, by thine entreaties deliver thy servants from all misfortune and grief.

Canon of the Supplication to the Theotokos [the Paraclysis], with 6 troparia, including its Irmos; and that of the meeting of the icon, with 8 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.

O Mistress, illumine our souls with divine radiance, with thy grace which passeth understanding, and grant me the bountiful gift to hymn thee as the helper of human nature, O all-hymned one, faithful ally against all heresies for our pious Orthodox hierarchs.

Come ye, let us gather together, O ye assemblies of Russia, in the all-honorable temple of the most immaculate Mistress, and let us chant with compunction, praying before the precious image, and crying aloud: O Theotokos who knewest not wedlock, save those who praise thee!

The most godly Luke, the divinely eloquent recorder of the glad tidings of Christ, in painting thy most precious image, O Mother of God, depicted the Creator of all in thine honored arms. And those who have recourse thereto thou deliverest from perils and grief, and coverest all with thy mercy.

The Creator of all, finding thee alone to be an all-comely temple, made His abode within thee and hath deified men. Pray thou to Him for us, O Theotokos, that He save us from capture by the heathen and from every other tribulation which assaileth us, that with all honor we may celebrate the meeting of thine image today.

ODE III

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

Putting aside all earthly thought, O ye divinely wise, come ye to greet the all-comely beam who holdeth the all-luminous Ray Who enlighteneth and enricheth the whole world with mercy.

Having acquired thy most precious and wonder-working icon as a mighty ally and an impregnable rampart, O Mother of God, the princes of Russia pray to thee, that thou grant victory over all heresies to our pious Orthodox hierarchs.

Thou hast been shown to be a radiant cloud washing clean the defilements of our bodies with the dew of grace and enlightening our souls, O thou who alone art most hymned.

Thou hast been revealed as a most fruitful tree delighting all with food which perisheth not, and gladdening men's souls, O pure Bride of God. Pour forth goodly gifts upon all, and save us from violent tribulations.

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

O ye God-loving people, come to greet the Virgin! For, lo! she who surpasseth all the prophets doth arrive, bearing in the arms of her precious image Him Who bestoweth life upon the world, that she might preserve her suffering city, cast down the boldness of the barbarians and show herself to be the steadfast guardian of all who entreat her might and protection with faith.

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

ODE IV

Irmos: Perceiving the inscrutable counsel of God,-the Incarnation of Thee, the Most High, from the Virgin-the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

The true and radiant Sun hath shown forth the all-great mountain, from whence came the Stone that was cut not by man's hand, which hath crushed all temptations to dust and illumined the faithful, shedding light in rays, O Ever-virgin Theotokos.

The children of Hagar arm themselves against thy people, O pure Theotokos, taking evil counsel, razing cities and destroying the faithful; yet do thou annihilate them all by thy mercy, O most hymned one, granting ascendancy to the Orthodox Faith over their false religion.

O only Mother of God, thou animate heaven who received the great Light, illumining all, dispel the darkness of the misfortunes which have beset us, and vouchsafe unto us communion with the Most High.

David danced before the ark, and the Levites chanted hymns; and all the more doth Russia sing praises before thee as Queen, O pure Theotokos, earnestly giving utterance to thee with voices of entreaty: Rejoice, O ally of our city!

ODE V

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

Thee, O Mother of God, did Isaiah, great among the prophets, behold in the Spirit as containing within thy womb the burning Ember Who illumine the faithful and utterly consumeth all temptations, saving the human race.

Thou didst put forth the Rod of Aaron and hast uprooted the root of evil, O Virgin Bride of God, having given birth for the world unto the Bestower of life. Him do thou beseech, that this city be saved from manifold perils.

With gladness approach ye now the most honored Mother of God, O divinely chosen flock, ye assemblies of Russia, and lovingly receive her precious image. For, lot her grace is inexhaustible, pouring forth divine waters in abundance. Her do we honor, and we bow down before her precious image.

From the root of Jesse the Tree of life hath grown forth for all, and thou didst produce its Fruit in thy womb, O pure Virgin, nurturing all men with thy mercy.

ODE VI

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

From thee, O Mother of God, hath a Torrent of sweetness issued forth, giving drink to all men and washing their souls clean of defilement. O Mistress Theotokos, save all who with faith bow down before thy precious image.

Having assembled together, let us all hymn the pure Virgin, the divinely chosen Maiden of Jacob, the fleece of Gideon, the mediatrix of joy, the might and boast of those who are saved, the pure Theotokos.

Behold, gladness now draweth nigh, and sorrow is destroyed! The faithful are saved, drawing forth joy as from a well-spring, and they chant continually in praise: Rejoice, O pure Mistress, thou inception of our salvation, bulwark and boast of all the faithful!

By thine entreaties grant us thine aid, O all-pure Theotokos, for sorrows descend upon us, griefs have multiplied, and the enemy array themselves against us. Yet, interceding, O all-pure one, deliver us: cast down the arrogance of our foes and grant us victory over our enemies, that all who do evil to thy servants may be put to shame.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

To thee the champion leader we thy flock dedicate, a feast of victory and of thanksgiving, as ones rescued out of sufferings O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice thou bride unwedded.

Ikos: An angelic messenger was sent from heaven to say to the Theotokos: "Rejoice!", with his incorporeal voice, O Lord; And perceiving Thee incarnate, he was filled with awe and stood, crying out to her such things as these: Rejoice, thou through whom Joy hath shone forth; rejoice, thou who didst annul the curse! Rejoice, restoration of fallen Adam; rejoice, deliverance of Eve from tears! Rejoice, height not easily scaled by the thoughts of men; rejoice, depth not easily plumbed even by the eyes of angels! Rejoice, for thou art the throne of the King; rejoice, for thou bearest Him Who bearest all things! Rejoice, thou star who revealeth the Sun; rejoice, womb of the incarnation of God! Rejoice, thou through whom creation hath been restored; rejoice, thou by whom the Creator is worshiped! Rejoice, thou Bride unwedded!

ODE VII

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!

Arrayed by thee as in purple and fine linen dyed scarlet, O Mistress Virgin Theotokos, thy city magnifieth Christ and glorifieth the arrival of thy precious image, which hath appeared outshining the rays of the sun and illumining with light undimmed those who sing aloud thy praises.

The tablets divinely inscribed by the finger of the Spirit did Moses break in anger; yet the all-glorious Creator Who made His abode within thee, O pure one, preserved thee unharmed. To Him do we chant: O God of our fathers, blessed art Thou!

Accept the entreaties of thy servants, O all-pure Virgin Theotokos. By thy supplications still thou the restless tempest, and drive away the councils of the adverse foe who fall upon thy flock, O most immaculate Mistress.

By His nativity the Creator of all signified that thou alone art the helper of the human race, O Theotokos Mary, and the prophet prefigured thee: one as the gate, another as the bower of God. And we hymn thee as the Mother of God, our mediatrix before God, our ally against all the evils which assail us.

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!

How can we hymn thee as is meet, O Virgin: our steadfast help, the preserver of our life, our sure mediatrix before thy Son and our God? Him do we hymn and exalt supremely forever!

O Mary Theotokos, thou all-comely flower, rich fragrance: thou fillest all with sweet savor, savest and deliverest from infirmities, and dispellest the demons; wherefore, we cry out to thee: Rejoice, O helper of all the faithful who pray to thee!

Thou hast shown thyself to be a tower repelling the assaults of the adversary, O Mother of God; for thou hast been revealed as a bulwark and rampart, a refuge of salvation for all who honor thee with ardent hearts.

Like David we chant a hymn to thee, calling thee the mountain of God, O all-pure Virgin; for thou hast poured forth upon us the ever-flowing Well-spring. Him do we hymn and exalt supremely forever.

ODE IX

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!

O pure Theotokos, mediatrix of Joy, gladden thou our minds, that we may cry to thee: Rejoice, O our guardian, might and protection, our refuge of salvation!

Let heaven and earth praise thee together, in that thou gavest birth to the Bestower of life for the world: Rejoice, O tranquil haven, thou inexhaustible well-spring of the water of life, O Mistress!

O ye people, having assembled today to greet the all-pure Mother of God who bore the Fruit of the noetic vine Who ever exudeth the Wine which filleth all with gladness, let us glorify the Theotokos as is meet.

O Mother of God, thou divine river of the waters of life who watereth all valleys: drown thou our temptations, and destroy them utterly.

Exapostilarion: Spec. Mel.: "Thou hast illumined us ...":

Let the Mother of God be honored today who gave birth to the Creator: the opening of the gates of paradise and the purification of the whole world, who granteth victory to our Christ-loving Orthodox hierarchs over all heresies; for of her did the prophets speak, and to her do we bow down.

Glory ..., Now & ever ...,

Today the all-radiant splendor of mercy, the grace of God, raineth down with joy upon all in heavenly showers, guiding to paths of sweetness all mortals who acknowledge thee, O Mistress Theotokos and Ever-virgin; for the whole land of Russia now rejoiceth, glorifying thee with faith ..

On the Praises, 4 stichera, in Tone IV:

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

O Mistress, Christ, thy Son and our God, * hath shown thee unto all * as a guide for the lost, * a haven of salvation * on the deep and in the midst of tempest, * amid temptations and griefs, * for those who approach thee with faith. * Him do thou beseech, * that those who acknowledge thee to be the true Theotokos * may be delivered from evil misfortunes. Twice

By thy birthgiving * hast thou destroyed corruption * and all the pain of old, O most hymned one; * for, having given birth to Life for the world * and destroyed death, O good one, * thou healest the sickness * of those who hymn the miracles of thine image with faith, * who bow down with love * and honor thee, our holy and most honorable guide.

Seeing thee to be like a well-spring * of life and grace, O all-hymned one, * pouring forth miracles * and the healing of the sufferings of soul and body, * a torrent of remission, * an inexhaustible sea of mercy and compassions, * afflicted, we all fall down now, * asking release * from the torment which is to come.

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

O Good One, Who ridest upon the cherubim and art hymned by the seraphim, Thou didst descend from heaven, as the prophets foretold, and madest thine abode within the womb of the pure divine Maiden, whom the angels have mystically hymned, saying: Rejoice, O joyous Virgin who, in manner past recounting, received the infinite God within thy womb, Who leadeth the world from unbelief to the Faith! Glory to Thee, O Christ, Who alone art merciful and lovest mankind!

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

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

Putting aside all earthly thought, O ye divinely wise, come ye to greet the all-comely beam who holdeth the all-luminous Ray Who enlighteneth and enricheth the whole world with mercy.

Having acquired thy most precious and wonder-working icon as a mighty ally and an impregnable rampart, O Mother of God, the princes of Russia pray to thee, that thou grant victory over all heresies to our pious Orthodox hierarchs.

Thou hast been shown to be a radiant cloud washing clean the defilements of our bodies with the dew of grace and enlightening our souls, O thou who alone art most hymned.

Thou hast been revealed as a most fruitful tree delighting all with food which perisheth not, and gladdening men's souls, O pure Bride of God. Pour forth goodly gifts upon all, and save us from violent tribulations.

From thee, O Mother of God, hath a Torrent of sweetness issued forth, giving drink to all men and washing their souls clean of defilement. O Mistress Theotokos, save all who with faith bow down before thy precious image.

Having assembled together, let us all hymn the pure Virgin, the divinely chosen Maiden of Jacob, the fleece of Gideon, the mediatrix of joy, the might and boast of those who are saved, the pure Theotokos.

Behold, gladness now draweth nigh, and sorrow is destroyed! The faithful are saved, drawing forth joy as from a well-spring, and they chant continually in praise: Rejoice, O pure Mistress, thou inception of our salvation, bulwark and boast of all the faithful!

By thine entreaties grant us thine aid, O all-pure Theotokos, for sorrows descend upon us, griefs have multiplied, and the enemy array themselves against us. Yet, interceding, O all-pure one, deliver us: cast down the arrogance of our foes and grant us victory over our enemies, that all who do evil to thy servants may be put to shame.

After the Entrance: the troparion of the icon; Tone IV:

Today the most glorious city of Moscow is adorned, having received thy wonder-working icon like the radiance of the sun; and we, hastening to it and entreating thee, O Mistress, do thus cry out: O all-wondrous Mistress Theotokos, entreat Christ our God, Who became incarnate through thee, that He deliver this city, and all cities and lands where Christians dwell, unharmed by all the assaults of the enemy, and save thou our souls, in that thou art compassionate.

Glory ..., Now & ever ..., the Kontakion of the icon. Tone VIII:

To thee the champion leader we thy flock dedicate, a feast of victory and of thanksgiving, as ones rescued out of sufferings O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice thou bride unwedded.

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

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

EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

GOSPEL ACCORDING TO LUKE, § 54 [LK. 10: 38-42, 11: 27-28]

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

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

THE 27th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF OUR VENERABLE FATHER PIMEN THE GREAT
AT VESPERS

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

Spec. Mel.: "What shall we call you ...":

What now shall we call thee, O Pimen? * Model of monks and accomplisher of healings, * who with the stripes of abstinence wounded the passions of the soul, * citizen of heaven and converser with angels, * inhabitant of the city on high, * vessel of the virtues and confirmation of the pious. * Pray thou that our souls be saved.

What now shall we declare thee, O Pimen? * Dweller in the desert and lover of stillness, * up-rooter of the passions, * instructor of monks, * deluge of the teachings of the divine Spirit, * perpetual lamp of discernment, * true worker of wonders * who healest divers sufferings. * Pray thou that our souls be saved.

As a beacon of discernment, * thou dost illumine the souls that approach thee with faith, * showing them the path of life, O wise one. * Wherefore, we bless thee with praises, * celebrating thy holy solemnity, * O Pimen, boast of the fathers, * adornment of fasters. * Pray thou that our souls be saved.

Glory ..., in Tone VI:

O venerable father, word of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward for thy labors in the heavens. Thou didst destroy legions of demons and hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask thou peace for our souls.

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

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

The ewe-lamb, as she beheld the Lamb * outstretched of His own will upon the tree of the Cross, * cried out maternally, * lamenting and in pain: * "O my Son, what is this strange sight? * How is it that Thou diest * Who as Lord givest life to all, O Longsuffering One, * bestowing resurrection upon mortal man? * I glorify Thy great condescension, O my God!"

At the Aposticha, Glory ..., in Tone VIII:

Thou wast a teacher of a multitude of monks, O Pimen our father; for by thy path have we truly learned to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels, who sharest the portion of the venerable and the righteous. With them entreat the Lord, that He have mercy upon our souls.

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

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

Beholdings Thee crucified, O Christ, she that gaveth birth to Thee cried out: "What strange mystery is this that I see, O my Son? How is it that Thou diest in the flesh, suspended on the Tree, O Bestower of life?"

Troparion, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Pimen our father, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, and that of the venerable one, with four troparia,
the composition of Theophanes, 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.

Thy heart, warmed by the fervor of the Comforter, O father, hath melted the ice of the demons and the winter of the passions, Setting the tinder of the passions afire with the ember of God, thou becamest a beacon of discernment and fiery dispassion, O blessed Pimen!

Bearing thy cross upon thy shoulders, O father, thou didst follow after Him Who calleth with love, and didst become a beacon for monks.

Theotokion: The all-divine Word, Who in His goodness desired to become incarnate of thy womb, O pure Virgin Mother, saveth the whole of me.

ODE III

Irmos: Thou art the confirmation of them that flee to Thee, O Lord; Thou art the Light of them that are in darkness, and my spirit doth hymn Thee.

The angels marveled at thy standing all night; for thou didst have them as fellow laborers in thy prayers to God.

Thou didst strip the blindness of the passions from the eyes of thy mind; wherefore, in pure manner thou hast beheld the Invisible One.

Nurtured on abstinence as with milk, O venerable Pimen, thou didst ascend the heights of the virtues, even unto perfect dispassion.

Theotokion: Having thee as my helper, O pure one, I fear not the assaults of the enemy; yea, having thee as mine intercessor, I vanquish their hosts.

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

Tended by the Lord, thou wast shown to be His meek sheep, overcoming the adverse wolves, O blessed one; and having completed thy divine contest, thou madest thine abode in the fold of heaven, O venerable one, earnestly entreat Christ God, that He grant us great mercy.

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

The one Lord, Who preserved thee, His Mother, a Virgin undefiled after thy birthgiving, as thou wast before giving birth, remained God without separating Himself from His divine nature while He took flesh in thy womb, becoming man. Him do thou earnestly entreat, that He grant us 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 on the Cross, cried out, maternally lamenting: "Woe is me, O my Child! How is it that Thou sufferest of Thine own will, desiring to deliver man from the infamy of the passions?"

ODE IV

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

Thou wast an unflawed mirror receiving the brilliance of the Spirit, and the receptacle of the divine ascents, O God-bearer.

Thou wast shown to be a lofty tree watered with tears, adorned with abstinence and laden with divine fruits, O father.

With the pangs of abstinence thou didst work the field of thy mind, and didst raise the grain-laden wheat of the virtues and the grace of miracles as thy crop.

Theotokion: **O** Bride of God, vessel of virginity and habitation of the infinite Essence: enlighten my darkened soul.

ODE V

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

Having borne the heat of the day, O glorious and venerable one, thou wast accounted worthy of the joy of thy Lord.

Thou didst bud forth the sweet smelling lily of the valley of abstinence, rendering the ends of the earth fragrant with exhalations of the knowledge of God.

Hedging thyself round about with humility, O father, thou didst cast down to the ground the serpent who greatly boasted in the beginning.

Theotokion: **W**e hymn thee, O Theotokos, as a Virgin after giving birth; for thou gavest birth for the world unto the Word in the flesh.

ODE VI

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

Having mortified the assaults of the body with many struggles, thou didst depart for immortal life, O right wondrous Pimen.

Ever acquiring abstinence, prayer and love unfeigned, O venerable one, thou wast shown to be an unflawed mirror of God.

Living in impassable deserts, thou didst strip thyself bare of vain passions and wast a citizen of heaven.

Theotokion: O thou who alone gavest birth in the flesh unto the Word at the word of the Archangel, deliver our souls, we pray thee, from the snares of the enemy.

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

Today the holy memory of thy splendid struggles hath dawned, O father, gladdening the souls of the pious, O divinely wise Pimen, our venerable father.

Ikos: Hating soul-corrupting pleasures and the tumult of the world with all thy soul, and desiring Christ, taking His Cross on thy shoulders, thou didst follow after Him with steadfast desire; and having struggled in abstinence, fasting, tears and unceasing prayer, thou didst acquire an immaterial life. Wherefore, the Savior hath given thee the kingdom of heaven, counting thee worthy of the never-waning light and unapproachable radiance, O divinely wise Pimen, our venerable father.

ODE VII

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

Passing thy time in divine visions and illumining thyself with immaterial splendors, thou hast truly been shown to be forever a child of the day and the light of them that are in darkness, O God-bearer.

Taken up to the heights of dispassion in the flesh, emulating the angels, thou becamest an heir to paradise, O blessed one, crying out: Blessed art Thou, O God!

Shining with the splendor of dispassion, thou didst cast the temptations of the demons into darkness. From their many afflictions deliver them that cry out, O venerable one: Blessed art Thou, O God!

Theotokion: Behold, in the Spirit the great Isaiah said of the Virgin that she would conceive God in her womb and give birth unto Him. Chanting, let us say unto Him: Blessed art Thou, O God!

ODE VIII

Irmos: The unoriginate King of glory, before Whom the hosts of heaven tremble, hymn, ye priests, and exalt Him supremely, ye people, for all ages!

Having kept the lamp of thy soul lit with the oil of thy struggles without slumbering, thou didst enter into the incorrupt bridal chamber with joy, and livest forever.

The pillars of thy soul were not shaken by the winds of unclean spirits; for thou wast established upon the rock of the Faith, O most blessed God-bearer.

Thou didst shed the abominable robe of the passions and didst clothe thyself in the comely raiment of divine dispassion, reigning with Christ.

Theotokion: **O** ye people, let us hymn her who alone hath been preserved a Virgin after giving birth, in that she is the honored and all-exalted throne of God Most High.

ODE IX

Irmos: **Every ear is in awe of the ineffable condescension of God: how the Most High of His own will descended even to assuming our flesh, becoming man of the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.**

Thou didst set like a star, away from the world, yet hast shone forth in Christ, the truly noetic Sun of righteousness, O blessed one; and thy brilliant virtues, which remove the darkness from souls, thou hast left to the faithful as radiance.

Precious in the sight of God was thy death, O glorious one; for thou didst live venerably on earth, keeping His commandments and precepts inviolate, O Pimen. Wherefore, the never-waning Light hath shone forth upon thee, in that thou art a righteous man.

Delighting in divine beauty, deified by partaking thereof, and standing now, illumined, before the great Light, O father, with extreme desire thou didst most clearly draw nigh thereto. O Pimen, remember them that honor thee and keep thy memory.

Theotokion: **O** Bride of God, thou alone among women didst abolish the curse of the first-created, having given birth unto the Uncircumscribed One circumscribed in the flesh; and thou, O undefiled one, hast renewed the laws of nature which were set aside in the beginning, and hast brought them together by thine all-glorious mediation.

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

Desiring the life of the angels, thou didst depart into the desert, O Pimen, and didst subdue the passions of the flesh; and thou wast shown to be an equal of the angels, O our God-bearing father.

Theotokion: With thy mighty protection, O pure one, preserve all thy servants unharmed by the assaults of the enemy; for thee alone have we acquired as a refuge amid our necessities.

AT LITURGY

Troparion, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Pimen our father, entreat Christ God, that our souls be saved.

Kontakion, in Tone IV:

Today the holy memory of thy splendid struggles hath dawned, O father, gladdening the souls of the pious, O divinely wise Pimen, our venerable father.

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

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

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

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

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

Stichos: His seed shall be mighty upon the earth.

THE GOSPEL ACCORDING TO ST. MATTHEW [MT. 4:25-5:12]

And there followed [Jesus] great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the

kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

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

THE 28th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF OUR VENERABLE FATHER MOSES THE BLACK
AT VESPERS

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

Spec. Mel.: "Thy martyrs ...":

Having wisely abandoned the adornments of the world, Moses of great renown subdued the carnal passions by the mighty pangs of abstinence, and having cast down the greatly crafty one, he received a crown of victory. Through his prayers, O Lord, grant great mercy unto all.

Thou didst possess exemplary abstinence, all-night standing, a vigilant eye and mind which perceived the beauty of God, O blessed Moses. Wherefore, thou hast received the grace of healing, that thou mayest cure cruel sufferings. For this cause we beg thee, O father: Ask thou great mercy for all.

Covered by the hand of God, O father Moses, thou didst pass unscathed through the wiles, assaults and pursuit of the demons, and, adorned with dispassion, thou hast been numbered among all the venerable. Pray thou that great mercy be granted to those who honor thee with faith.

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

My thoughts are impure, my lips false, and all my works defiled. What then shall I do? How shall I greet the Judge? O Virgin Mistress, beseech thy Son, the Creator and Lord, that He receive my soul in repentance, in that He alone is compassionate.

Stavrotheotokion: "**O** my Child, I cannot bear to see Thee in repose upon the Tree Who grantest vigilance unto all, that Thou mayest impart divine and saving vigilance to him who of old fell into the sleep of destruction because of the fruit of disobedience!" cried the weeping Virgin, whom we magnify.

Troparion, in Tone I:

A desert-dweller, an angel in the flesh and a wonderworker wast thou shown to be, O our God-bearing father Moses, for having acquired heavenly gifts through fasting, vigilance and prayer, thou dost heal the infirm and the souls of those who have recourse to thee with faith. Glory to Him Who gaveth thee strength! Glory to Him Who crowned thee! Glory to Him Who worketh healings for all through thee!

AT MATINS

Both canons from the Oktoechos; and that of the venerable one, with 4 troparia, 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.

By thy supplications and showers of repentance, O father, wash clean my heart which hath been darkened by the sting of sin.

Having nailed thy flesh to the fear of the Master, O all-blessed God-bearer, thou didst dry up every passionate thought from thy heart.

Having hidden the seeds of the Word in the furrows of thy thoughts, O father, thou didst produce grain which is laid up in inexhaustible granaries.

Theotokion: **D**esiring to become incarnate through thy womb, O pure Virgin Mother, the all-divine Word saveth all of me in His goodness.

ODE III

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

Moved by the Spirit, O wise one, by endurance thou didst nullify the evil acts of the demons with spiritual acts.

Strengthened with godly power, O venerable Moses, like one of the incorporeal ones thou didst bring low the mighty serpent.

With the showers of thy tears thou didst extinguish the fiery conflagration of the passions, and wast shown to be a river of spiritual gifts, full to overflowing with the Spirit.

Theotokion: **P**ossessed of thine aid, O pure one, I fear not the assaults of the enemy; for, having thee as mine intercessor, I vanquish their hosts.

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

Made rich with divine radiance, thou didst destroy the darkness of the passions, O most blessed one; and by thy vigilant prayers thou didst cause the vaunted reasonings of the flesh to wither away, and hast passed over to the ultimate city on high. O venerable father, entreat Christ God, that He grant us great mercy.

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

While becoming man in thy womb, the one Lord remained God, un-separated from the divine nature, preserving thee, the Virgin Mother, most immaculate after giving birth, as thou wast before thy birthgiving. Him do thou earnestly beseech, that He grant us great mercy.

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

ODE IV

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

By unceasing entreaties and the endurance of pain, O father, thou didst drive from thy soul the demon which loveth carnality.

Directing thy thoughts to things which transcend the mind and speech, O venerable one, thou didst endure the burning heat of asceticism as though it were a divine dew.

Unfurling the sail of non-acquisition, thou didst sail easily across the sea of life, O father, guided to the calm haven.

Theotokion: O Bride of God, thou dwelling-place of virginity and habitation of the infinite Nature, illumine my darkened soul.

ODE V

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

Set afire by the burning ember of dispassion, O blessed one, thou didst utterly consume the dry tinder of the passions.

Thou hast been shown to be a star of abstinence, shining in the heights and illumining our souls, O all-glorious one.

Thou didst ascend to the summit of the virtues and didst attain unto the heavenly isle, O right wondrous father Moses.

Theotokion: We hymn thee who art still Virgin after giving birth, O Theotokos; for thou gavest birth in the flesh unto God the Word, for the world.

ODE VI

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

With the spiritual radiance which is within thee, enlighten me who am surrounded by the night of sin and the darkness of pleasures, O father, and guide me wholly to the haven of salvation.

Storing up the sweetness of the flowers of the virtues in the honeycomb of thy mind, like an industrious bee, O father, thou didst pour forth the sweetness of immortality which dispelleth the bitterness of the demons.

Exercising thyself in endurance in the desert, thou didst inherit the city on high; and enslaving thy flesh through fasting, O wondrous one, thou didst depart to the food which is never exhausted and the mansions of paradise.

Theotokion: O Virgin, we, the faithful, call thee the noetic sanctuary and untouchable mercy-seat, the golden lamp-stand, and the animate table which beareth the Bread of life.

Kontakion, in Tone IV:

Having beaten the Moors and spat in the faces of the demons, thou didst shine forth noetically like the radiant sun, directing our lives by the light of thy life and thy teaching.

ODE VII

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

Cleansed of the mire of the passions, and shining with spiritual radiance, thou hast truly passed over to the immaterial Light, O blessed one, where the choirs of fasters dwell forever.

Thou didst flee all evil, and, embracing goodly change, thou didst immaterially espouse good desires, O blessed one, crying out: Blessed art Thou, O God!

By immeasurable pangs of abstinence thou didst cause the pain of sin to dry up. O God-bearer. Wherefore, thou hast found delight in good things without pain, blessing thy Master.

Theotokion: Behold the Virgin of whom the great Isaiah said that she would conceive God in her womb and give birth unto Him! To Him do we chant: Blessed is the God of our fathers!

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!

Enlivened by prayers, elevated by humility, illumining thy soul with righteousness, adorned with love, O father, thou didst make haste to the perfection of the virtues, to the manifest heights, crying to the Master: Ye priests, bless; ye people, exalt Him supremely for all ages!

Though black of body, thou didst acquire a soul brighter than the rays of the sun, and didst blacken the dark countenances of the demons; and with thy divine likeness thou dost illumine the hearts of the faithful who fervently chant: Ye people, exalt God supremely forever!

Wholly protected by humility, O father, thou didst escape the darts of the noetic Moors, and in word and deed wast a model for monks in doing battle with the spiritual enemy, crying out with them: Ye children, bless; ye priests, hymn; ye people, exalt Christ supremely for all ages!

Theotokion: In manner transcending nature thou didst conceive; in manner past recounting thou didst give birth to the Fashioner of human nature Who is inseparable from the Father, yet Who becometh a man, O pure Mistress. To Him doth all creation sing: Ye children, bless; ye priests, hymn; ye people, exalt Christ supremely for all ages!

ODE IX

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

Having truly ended thy life in good deeds, thou didst reach the well-spring of good things and didst receive thine ultimate desire. Where the voice of those who keep festival is heard with laudation thou hast made thine abode, rejoicing, O right wondrous and venerable father Moses.

The drops of the sweat of thy pangs let fall drops of the sweetness of spiritual benefit and dispel the bitterness of our passions. Thy relics pour forth healings upon us and cleanse our souls of the mire and defilement of evils.

Christ hath crowned thy head with unfading wreaths, O wondrous one, who steadfastly vanquished the hordes of the prince of this world; and as befitteth one of the holy thou hast been enrolled in the choirs of the venerable. With them pray thou, that those who honor thee be delivered from temptations.

Theotokion: Having given birth in the flesh to the Infinite One, Who thus became circumscribed, O Bride of God, thou, alone among women, didst abolish the curse of the first-created. Thou hast renewed the laws of nature, O undefiled one, which of old were violated, and hast unified them with thine all-glorious mediation.

THE 28th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE VENERABLE FATHERS OF THE KIEV CAVES,
WHO'S INCORRUPT RELICS REST IN THE FAR CAVE
AT VESPERS

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

On "Lord, I have cried ...", 6 stichera, in Tone VIII:

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

O divinely wise Theodosius, commander in the army of the heavenly King, thou didst assemble a regiment of the venerable as spiritual soldiers. And blessing their struggles, we offer them hymns of praise and cry aloud, saying: As ye have boldness before God, the Master of all, ask great mercy for our souls, and peace for the whole world. (Twice)

A wondrous sight is seen by noetic eyes: the most blessed fathers, the spiritual warriors possessed of wings of flame, come down from the heavens and hasten to our aid, arraying themselves against the prince of this world. Let us fall down before them, crying aloud: We invoke you, O our tireless helpers: haste ye to deliver us from the enemies which assail us, and grant us deliverance from tribulations. (Twice)

Surrounding thy flock with the armies of heaven, O Theodosius our venerable father, repel the attacks of the enemy; for they ever take counsel to destroy it with evil assaults. But as thou art quick to help, grant assistance unto us who have recourse unto thee and ask of thee deliverance; and forsake us not amid the griefs of the visitation of evils. (Twice)

Glory ..., in Tone VIII:

O our most blessed fathers, who stand before the throne of the three-Sunned Godhead, shining richly with unapproachable radiance: from sufferings and misfortunes free us who today stand with love on earth and hymn your assembly with voices of praise; in that ye are the sure mediators and advocates before God for our souls.

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

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that 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 the Aposticha, these stichera, in Tone II:

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

O divinely chosen husbandmen, * our venerable fathers of the Caves, * on earth ye planted the noetic vineyard of the virtues, * from whence ye have produced for us * the worthy fruit of eternal life.

Stichos: The saints shall boast in glory, and they shall rejoice upon their beds.

Ye sowed tears amid grief, * that sufficient fruit of joy * might flourish in the courts of the Lord. * And delighting therein forever, * ye pray to the Lord for us.

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

Desiring to be delivered from the tumults of life, * ye made your abode in a cave, * where, having dwelt in the love of labor, * ye entered into eternal rest. * Pray ye there unto Christ the Master in our behalf.

Glory ..., in Tone I:

Having escaped the stormy tumults of life, attained unto the serenity of the holy cave, and pleased the Lord there by love of labor, ye have now become citizens of Sion on high and sons of the kingdom of God. O God-bearing fathers, pray ye that those who ever honor your assembly with love may receive a portion of your glory.

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

Joy of the ranks of heaven, and mighty intercession for men on earth, O all-pure Theotokos: save us who have recourse unto thee, for on thee, after God, have we set our hope, O Theotokos.

Troparion, in Tone IV:

Let us honor today the noetic sun and the radiant moon of the first leaders of the Caves, with the whole assembly of the venerable; for, illumining the firmament of the Church, they enlighten those who languish in the darkness of the passions, and by their supplications they grant help from Christ God amid all tribulations, and ask deliverance for our souls.

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

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

AT MATINS

On "God is the Lord ...", the troparion of the venerable fathers, in Tone IV:

Let us honor today the noetic sun and the radiant moon of the first leaders of the Caves, with the whole assembly of the venerable; for, illumining the firmament of the Church, they enlighten those who languish in the darkness of the passions, and by their supplications they grant help from Christ God amid all tribulations, and ask deliverance for our souls. (Twice)

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this sedation, in Tone IV:

Spec. Mel.: "Thou hast revealed Thyself...":

With many tribulations ye traveled the path of this life and, having attained the goal of noetic desire, ye have made your abode in the bridal-chamber of divine glory; and, rejoicing now with the King and God of all, pray ye, that we who honor your council may also come to share in your gladness, O most blessed fathers.

Glory ..., Now & ever ..., Theotokion:

O joyous one, by thy supplications do thou mediate, entreating a multitude of compassions for our souls and the washing away of transgressions for all who hymn thee as the pure Virgin Mother.

After the second chanting of the Psalter, this sedation, in Tone III:

Having heard of the wedding of the Lamb in the bridal-chamber of heaven, when the invitation of the King Most High was issued unto all ye forsook all passionate attachment to the world, O God-bearing fathers; and having washed your garments in the streams of your tears, ye entered, purified, unto the banquet of Christ God. Yet before the gates of the entry thereof are shut, pray ye, that, entering with repentance, we may partake thereof with you.

Glory ..., Now & ever ..., Theotokion:

As we gaze continually upon the wedding-chamber adorned with everlasting glory, it is our desire to enter into it together; but lacking the needful garments, we are filled with shame, lest we be bound by the angels and cast out. O Virgin Mary who art the vesture of boldness for the naked, adorn us and lead us into the kingdom of Christ.

Polyeleos, and this magnification: We magnify you, O our venerable fathers of the Caves, and we honor your holy memory, for ye entreat Christ God in our behalf.

Selected Psalm verses:

A: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

B: They that sow with tears shall reap with rejoicing.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Following the call of your Lord, and taking the Cross as a staff in your hands, ye were undaunted by the fear which confronted you in darkness, but with hope passed over to the untroubled haven; and having found the reward of your struggles, ye rejoice in light unapproachable. Wherefore, we honor you, O most blessed fathers, in that ye ever beseech Christ God, that He grant remission of offenses unto those who with love celebrate your holy memory.

Glory ..., Now & ever ..., Theotokion:

Having thee, O Virgin Bride of God, the only blessed one among women, as the boast and adornment of virgins, an invincible aid amid battles, the confirmation of the weak, and speedy visitation for those in grief, we fall down today in thine all-honored temple, and offer thee our entreaties, that thou mayest beseech Christ God to grant remission of offenses unto us who piously worship thine all-holy Offspring.

Song of ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 43 [MT. 11: 27-30]

The Lord said to His disciples: All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VIII:

O our most blessed fathers, who stand before the throne of the three-Sunned Godhead, shining richly with unapproachable radiance, from sufferings and misfortunes free us who today stand with love on earth and hymn your assembly with voices of praise, in that ye are the sure mediators and advocates before God for our souls.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos, and that of the venerable fathers, with 8 troparia, in Tone VIII-

ODE I

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

In serenity of mind do ye ever set me who desire to traverse the water of words of hymnody unto your commemoration, O God-bearing fathers; and keep me safe when the tempests of the passions strike, that in praising you with hymnody I may magnify the name of my God.

Going forth to the holy caves, the verdant field of the noetic paradise, I delight in the sweet fragrance which your relics exude, O venerable fathers, and with my mind I send up hymnody to God the Creator in gladness.

Thou art a walled garden, O holy cave; for in thee the Most High Husbandman hath planted a multitude of trees, the God-bearing fathers, like cedars of Lebanon reaching up to the heights of heavens: and marveling at them, I chant a hymn unto my God.

O Longinus, thou tireless guardian and keeper of the gates, who didst have the gift of perceiving the thoughts of those who entered in, and who didst find the honor of the calling of the Most High: enter in and receive the praises of the God-bearing fathers, in whose memory we chant hymnody unto our God.

O Ignatius, shepherd of monastics and healer of the sick, amid our infirmities aid us who honor thee, that in thy memory we may offer up hymns of praise unto our God.

Glory ...: O venerable Silvanus, lover of purity and tender of trees, who by thy prayer didst bind the thieves, both tangible and noetic, who desired to steal thy fruits away: save us, we pray, from their fall.

Now & ever ...: Surrounded by many brigands, I am ever insensible, and mine enemies rob me of the fruits of repentance; yet by thy vigilant supplication and immeasurable goodness, O Mother of God, deliver me, I pray.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

The Fashioner of the vault of heaven and the earth created this place and set you therein as good citizens, O thrice-blessed fathers. Reckon us also among your incorrupt community, and pray ye that we may attain unto the desired goal of mercy, we beseech you.

O blessed Agatho, namesake of the proclamation of goodness, adornment of fasters, true prophet, healer of the sick: Tell us, who are insensible, whether the way of iniquity is within us, and by thy supplications guide us to the eternal path.

We hymn the wondrous Zeno, who shone forth in fasting, and Macarius, the namesake of blessedness; and for the sake of these two fathers, O Master, we entreat Thee: rescue us from the passions of soul and body, O Thou Who alone lovest mankind.

We glorify Achilles, the minister of the Sacrifice, and in that he is a true faster we set him before Thee, O Christ, to make supplication. For his sake rescue us from slavery to the passions of the belly, and teach us his temperance, O Thou Who alone lovest mankind.

O Hypatius who didst minister unto the infirm, as thou hast the gift of healing the sick by the touch of thy hand, we beseech thee: Visit us from on high who are beset by spiritual infirmities, and save us by thy supplications.

In that ye were bound in this life by the bond of love, after death ye were placed in the same grave; and living thus together now in life incorruptible, O Paisius and Mercurius, by your mediation before God establish us in oneness of mind and love, we pray.

Glory ...: O Laurence, beacon of ascetics, and Moses who bore thy cross, enlighten us who walk in the darkness of the passions, and guide us by your supplications, that as we bear our own crosses our feet may not trip over any stumbling-block.

Now & ever ...: The darkness of the passions hath encompassed us; we have strayed into the aimless paths of the pleasures, and cannot see the light which would set us aright. O our guide, direct us and shine upon us the light of repentance, for thou art a most radiant beacon for all, illumining our souls.

Sedalion, in Tone II:

Who is able to praise the pure life and labors of the venerable fathers of the Caves, who shone forth in asceticism and in splendid struggles? Yet out of love for them let us offer up gifts of hymnody, for, standing with the angels, they ever pray to the Lord in behalf of us all.

Glory ..., Now & ever ..., Theotokion:

As thou art a well-spring of loving-kindness, O Theotokos, vouchsafe mercy unto us. Look down upon those who have sinned, and, as ever, reveal thy power. For, trusting in thee, we cry out to thee: "Rejoice!", as once did Gabriel, the supreme commander of the incorporeal beings.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Following in the steps of the fathers of old, ye did not avoid their labors even in the least; wherefore, having received from Christ the equal payment of eternal life, with the angels ye glorify His pre-eternal divinity.

The wondrous Hilarion, who had the rank of the angelic habit, and, emulating the life of the venerable Theodosius in that rank, always ate but once a week, was mighty in glorification, and chanted: Glory to Thy power, O Lord!

The war of asceticism advanced, wherein Dionysius, the radiant star, shone forth. And he now shineth forth in the glory of the saints, and glorifieth the one Godhead.

The renowned Arsenius, the namesake of manliness, the model of those who love labors, who lived day and night in labors, hath received as his reward the gift of working miracles, which he bestoweth in abundance upon all in need.

O Pimen who shared in the ways of the ascetics, in obedience thou didst continually labor in feats which caused thee to sweat drops of blood; the carrying of wood and the milling of grain, and every night thou didst constantly hymn God and His one Godhead.

O recluse Athanasius, thou unshakable pillar, planted in seclusion thou hadst no need of sensible light, for a noetic light shone upon thee. Pray thou, O blessed one, that therewith those who honor thee may also be illumined.

Glory ...: Glory to Thee, O all-holy Trinity, for Thou hast glorified an earthly place with inhabitants like unto those of heaven; and on the day of their memorial we sinners glorify Thee, O Father, Son and Holy Spirit, in the hymnody we offer with humble worship, and we supremely exalt Thy one Godhead.

Now & ever ...: Glory to thee, O pure one, thou glory of the Orthodox! For the human race doth glorify thee with the angels, and, falling down, crieth aloud: O Theotokos, thy glory hath spread forth, unto the salvation of all!

ODE V

Irmos: Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

O most blessed fathers, ye have enlightened the whole land of Russia with the grace given you, and the darkness of false belief hath been driven utterly away. Spread the beams thereof also upon us, for the sake of their entreaty, we pray Thee, O Thou Who alone lovest mankind.

O wondrous Sisoës, and Gregory whose name signifieth vigilance, who both restrained your passions by fasting: humble ye also the raging lust of our flesh, for unto you hath been given the grace to aid us amid the passions.

O blessed Paul, lover of abstinence, with the two Canonarchs make entreaty unto the Master in our behalf, that by His grace we may restrain ourselves from satisfying the belly, and may become your heirs in abstinence.

The word of God which bringeth understanding unto men, O holy Nestor, taught thee not book learning, but that which is higher, wherewith thou didst behold angels when thou didst pray, and didst foresee thine own end. Make us also, who honor thy memory, partakers thereof, we pray thee.

O most manly Titus, when once thou didst take part in war the enemy smote thy head a blow and wounded thee. But thou didst go to the mountain of the caves and there didst weep over thy sins; and when thou didst receive word that they were forgiven, thou didst joyfully depart unto the heavenly mansions on high, O venerable one.

I make bold to honor Pambo the obedient, and I marvel: for he endured much in submission to the infidels, in fetters for the sake of the Faith; and he was taken up by angels and found himself transported to his own cell; and it was fulfilled in him that obedience delivereth from death.

Glory ...: I have fallen into the hands of the noetic foe, and am fettered by them with heavy chains, from whence no brother can deliver me. As Thou art merciful, O all-holy Trinity, have mercy upon Thy creature, and in Thy goodness free me from the bonds of death.

Now & ever ...: I am bound by the many bonds of the passions, and have no hope of release; but as thou art the Mother of God Most High, have mercy upon me, and free me from them; for thou alone, after God, hast the power to loose the bonds of sin.

ODE VI

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

We offer you our supplications, O God-bearing fathers, for ye are our advocates and mediators before God; wherefore, by your mediation deliver from the darkness of sin those who honor your honorable assembly.

Having the eyes of your heart fixed tirelessly upon God, ye became like innocent babes; yet ye directed a stern gaze upon the demons, so that they trembled even at the sound of your names. We beseech you, pray for us, that the assaults of the enemy may be turned away from us in shame.

O Zachariah, namesake of the remembrance of the Lord, thou didst acquire a life in accordance with your name: for thou didst so courageously arm thyself against the enemy with fasting, that thou wast content to subsist on greens throughout thy whole life; wherefore, the demons feared thy very name. Thus, delivering us from their malice, haste thou to our aid, we humbly entreat thee.

O blessed Theodore who didst consider the glory of thy noble birth to be as dust, exchanging a principality for the monastic habit: therein thou wast well pleasing unto thy Master, and dwellest now with the angels in the heavens. Pray for us, that we also may share in imperishable glory.

O venerable Sophronius, having enclosed thyself in a dark place, thou didst unceasingly chant unto God in psalms; and now, delighting in the singing of the angels in the spacious habitations of heaven, pray thou that we also may be vouchsafed to hear it.

Serving as a priest of the Most High in holiness and righteousness, O wondrous Pancratius, thou wast enriched with gifts of miracles, which thou hast given freely unto those in need; wherefore, grant them also unto us who earnestly approach thee amid our ailments.

Glory ...: For the sake of the glory of Thy name, O transcendent Trinity, Thou hast glorified Thy venerable ones and this place; wherefore, in Thy goodness, O Good One, grant that we also may behold the glory of the saints in Thy glory, and with them may glorify Thee, the one God in three Hypostases.

Now & ever ...: Let not him who will not glorify thee enter into the glory of life eternal, O all-holy Virgin; but grant that we may behold it, for we know thee to be the one glorified by all the hosts of heaven, and we offer unto thee this cry: Rejoice, O excellent boast of the faithful!

Kontakion, in Tone VIII:

O venerable saints of the Caves, favorites of God chosen from among the generations of men, who in the virtues shone forth upon these mountains: the earth did not conceal you, but heaven hath been opened unto you as a dwelling in paradise; wherefore, on the day of your commemoration we offer up hymns of praise unto God Who hath glorified you. As ye have boldness, by your supplications deliver from all misfortunes us who honor your assembly, for ye are our helpers and mediators before God.

Ikos: Who alone can praise Thy saints, O Good One? I try to reckon their number, but they are multiplied more than the sands of the sea. O Christ our Master, Who numbereth the multitude of the stars and giveth names to them all: accept all their supplications in our behalf, and show forth Thy compassions unto Thy people; for we know that their boldness before Thy majesty is able to accomplish much, and they mediate before Thee, for they are ever advocates for our souls.

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Rich and fertile art thou, O mountain of the caves, for within thine inhabitants hath the Most High been pleased to establish His dwelling; wherefore, with them we also chant: O God of our fathers, blessed art Thou!

Full of fragrance, thou wast like unto the hills of Lebanon, O mountain of the caves, exuding the myrrh of the God-bearing fathers, unto the healing of corrupting ailments; and, inhaling their perfume, we chant: Blessed art Thou, O God of our fathers!

O Ammon and Mardarius, ye two ascetics who were lovers of poverty, and have now acquired riches which cannot be taken away: pray ye that we may obtain the same in the highest, where they chant: Blessed art Thou, O God!

We hymn Rufus, the mirror for fasters and, lovers of labor, with the blessed Benjamin who gave away his possessions to the poor that he might acquire Christ, the one pearl, Him let us love, chanting: Blessed art Thou, O God!

O Theophilus, adornment of hierarchs who occupied the see of Novgorod and beheld the Lord Himself: entreat His goodness, that with thee we also may behold His face, and may chant: O God of our fathers, blessed art Thou!

O Martyrius, luminary among deacons and model for those who love labors, who didst possess the gift of expelling evil spirits from men and healing infirmities: drive away from us the spirit of evil and all falsehood, that in purity we may chant: Blessed art Thou, O God!

Glory ...: **O** all-good Trinity, with the glory which Thou hast from ages past prepared for Thy servants glorify those who glorify Thy saints, and vouchsafe that they may chant: O God of our fathers, blessed art Thou!

Now & ever ...: **O** all-joyous Mother and Queen, vouchsafe everlasting joy unto those who offer cries of joy unto thee, and open thou the gates of paradise unto the whole Christian race, which ever chanteth unto thee: Blessed art thou, O Theotokos!

ODE VIII

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

Thou art the habitation of the Queen of heaven, O mountain of the holy caves, for a multitude of mighty and venerable fathers surroundeth thee, who all, armed with sharpened swords-their prayers against the prince of this world,-chant unto God the song: We hymn and exalt Him supremely forever!

O mountain of the caves, east and west, south and north behold in thy fold a well-spring gushing forth the myrrh of the miracles of the God-bearing fathers which is poured forth in abundance upon all who hymn and exalt the Lord supremely forever.

What manner of praise can we offer you, O God-bearing fathers? How can we proclaim your labors and struggles with our halting speech? We know not. But do thou teach us, O holy Euthymius who kept silence, that with thee we may hymn the Lord forever.

O blessed Peter and Cassian, splendor of fasters and those who love labors, who both shone forth as heavenly luminaries in your life: with the radiance of the grace given you illumine us, that with you we may be vouchsafed to hymn the Lord for all ages.

Mindful of the blessedness of those who weep, O venerable Paphnutius, thou didst ever shed tears; and having now inherited places of joy, pray thou that we also may come to dwell in the tabernacle where there is no more weeping, that with thee we may exalt the Lord supremely forever.

We honor your memory and that of the wondrous Joseph, O all ye saints who have been well pleasing unto God in fasting and labors, and we pray that through you we may find aid amid all misfortunes, and may be vouchsafed to exalt the Lord supremely forever.

We bless the Father, the Son and the Holy Spirit, the Lord: **P**assing in mind through the fold of the holy cave, we behold a multitude of venerable fathers, like stars in its firmament, whose number it is impossible to reckon. Wherefore, rendering praise unto God for all of them, we pray that He grant that with them we may exalt Him supremely forever.

Now & ever ...: **B**eset by the world-loving serpent, I have fled to thy fold, O pure one; wherefore, shelter me under the protection of thy mercy, and deliver me from his fangs, that, saved, I may exalt thee as Mother of God forever.

ODE IX

Irmos: Saved by thee, O pure Virgin, we who confess thee to be in truth the Theotokos, magnify thee with the incorporeal choirs.

Before this holy mountain was truly a vale of tears and a den of thieves, but now it is a house of God, and those who dwell therein are blessed, for it hath been sanctified by you, O God-bearing fathers; wherefore, we magnify you all.

The sound of rejoicing and the voices of those who love the feasts of the Church mingle in praise of your company, O ye fathers of the caves; wherefore, accepting our praises, save us from all misfortunes and griefs, that we may ever magnify you.

Having taken up the yoke of the Cross with joyful soul and worked this mountain with the plough of labors, ye planted this garden with the noetic sweat of your brow, O God-bearing fathers; and receiving the fruits thereof, our souls are filled with gladness, and we magnify you all.

The Lord doth shepherd you now in a place of verdure, O all-blessed fathers. What boon then shall He deny you? For He poureth you forth as a torrent of sweetness, from whence, if with but a single drop thereof, do ye sweeten the bitterness of our life, we pray, that we may sing unto our God with joy.

We beseech you, O all-blessed fathers who have passed from a place of tears to one devoid of weeping: from every sorrow deliver us who together honor your memory, that we may all magnify you.

Glory ...: **T**hou art the glory and the imperishable gladness of the choir of the venerable fathers, O Trinity; for having through Thee vanquished the world, the flesh and the invisible foe, they have received crowns and rejoice with the angels, ever magnifying Thee.

Now & ever ...: **We** glorify thee, O all-glorious city of God, for the Most High Himself founded thee and gave thee as a refuge unto all who flee from before the face of the enemy. Be thou a haven also for us, that we may continually magnify thee.

Exapostilarion:

O royal sanctuary, chosen generation-ye holy hierarchs, priests, monks, virgins and wonder-workers, and the whole company of the venerable fathers of the caves: gather ye together today to make supplication, that for your sake the King of glory may save all those who piously honor your assembly.

Glory ..., Now & ever ..., Theotokion:

We glorify thee, O pure Virgin, as the one who is the holiest of those who are holy, and we magnify the Word Who was born of thee. Accept from us this glorification, and grant that we may glorify thee where all the saints glorify thee as the Mother of God.

On the Praises, 4 stichera, in Tone IV: Spec. Mel.: "Thou hast given a sign ...":

By submitting your mind in obedience to Christ, ye made the wisdom of the flesh captive, O all-blessed fathers; and having sailed across the sea of the passions, ye have attained unto your ultimate desire. Wherefore, Jesus Who loveth mankind, the Savior of our souls, hath given you the honors of the calling of the Most High. **(Twice)**

With torrents of tears and with utter poverty ye quenched the furnace of passionate attachments to the world and uprisings of self-will, O venerable fathers, and ye dwelt in dark caves as in a splendid bridal-chamber, glorifying with the angels Jesus Who loveth mankind, the Savior of our souls.

Having cleansed your mind of the miry clay of the passions, the tribulations and cares of life, O God-bearing fathers, in the hope of the life which is to come ye disdained all corruptible things; and dwelling now amid life incorruptible, pray ye for us to Jesus Who loveth mankind, the Savior of our souls.

Glory ..., in Tone VI:

Desiring the blessedness of the undefiled, ye hastened to tread the path of the commandments of the Lord, and searching for the testimonies of the will of God, ye made your abode in the mountains, defiles and gloomy caves, where ye crucified the world and the lusts; and having vanquished hordes of the demons, ye have now inherited never-ending life and glory. Pray for us, we beseech you, O venerable fathers, that with you we may obtain a share in the Jerusalem on high and salvation for our souls.

Now & ever ..., Theotokion: Theotokos, thou art the true vine which hath budded forth for us the Fruit of life. We beseech thee: Pray thou, O Mistress, with the holy apostles and all the saints, that our souls be saved.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI.

The Fashioner of the vault of heaven and the earth created this place and set you therein as good citizens, O thrice-blessed fathers. Reckon us also among your incorrupt community, and pray ye that we may attain unto the desired goal of mercy, we beseech you.

O blessed Agatho, namesake of the proclamation of goodness, adornment of fasters, true prophet, healer of the sick: Tell us, who are insensible, whether the way of iniquity is within us, and by thy supplications guide us to the eternal path.

We hymn the wondrous Zeno, who shone forth in fasting, and Macarius, the namesake of blessedness; and for the sake of these two fathers, O Master, we entreat Thee: rescue us from the passions of soul and body, O Thou Who alone lovest mankind.

We glorify Achilles, the minister of the Sacrifice, and in that he is a true faster we set him before Thee, O Christ, to make supplication. For his sake rescue us from slavery to the passions of the belly, and teach us his temperance, O Thou Who alone lovest mankind.

We offer you our supplications, O God-bearing fathers, for ye are our advocates and mediators before God; wherefore, by your mediation deliver from the darkness of sin those who honor your honorable assembly.

Having the eyes of your heart fixed tirelessly upon God, ye became like innocent babes; yet ye directed a stern gaze upon the demons, so that they trembled even at the sound of your names. We beseech you, pray for us, that the assaults of the enemy may be turned away from us in shame.

O Zachariah, namesake of the remembrance of the Lord, thou didst acquire a life in accordance with your name: for thou didst so courageously arm thyself against the enemy with fasting, that thou wast content to subsist on greens throughout thy whole life; wherefore, the demons feared thy very name. Thus, delivering us from their malice, haste thou to our aid, we humbly entreat thee.

Theotokion: Let not him who will not glorify thee enter into the glory of life eternal, O all-holy Virgin; but grant that we may behold it, for we know thee to be the one glorified by all the hosts of heaven, and we offer unto thee this cry: Rejoice, O excellent boast of the faithful!

Troparion, in Tone IV:

Let us honor today the noetic sun and the radiant moon of the first leaders of the Caves, with the whole assembly of the venerable; for, illumining the firmament of the Church, they enlighten those who languish in the darkness of the passions, and by their supplications they grant help from Christ God amid all tribulations, and ask deliverance for our souls.

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone VIII:

O venerable saints of the Caves, favorites of God chosen from among the generations of men, who in the virtues shone forth upon these mountains: the earth did not conceal you, but heaven hath been opened unto you as a dwelling in paradise; wherefore, on the day of your commemoration we offer up hymns of praise unto God Who hath glorified you. As ye have boldness, by your supplications deliver from all misfortunes us who honor your assembly, for ye are our helpers and mediators before God.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, § 213 [GAL. 5: 22-6: 2]

Brethren: The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when

they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 29th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE BEHEADING OF JOHN, THE HONORED & GLORIOUS
PROPHET, FORERUNNER & BAPTIZER OF THE LORD
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Come, O ye faithful, * and together let us fervently honor * John, the forerunner and baptizer of Christ, as is meet; * for as a prophet he foretold things to come, * and as a servant he is a divinely splendid initiate * of the mysteries of the ineffable wonders of Christ. (Twice)

Without pity the mindless Herod severeth thy head * which denounced his most vile conduct; * but Christ, O thrice-blessed one, * the Lord and Creator of all, * the Deliverer of all, * maketh thee the head of the Church, in that thou didst baptize Him.

The iniquitous Herod, * having audaciously had thy head cut off, * commanded that it be brought on a platter * to the vile Herodias, O most blessed one. * O dread wonder and most glorious report! * Yet the Church of Christ doth joyously celebrate thy suffering.

Glory ..., in Tone VIII:

Even though Herod destroyed thee, the preacher of the truth, by murder, O forerunner of the Savior, yet the brilliant lamp of thy mouth shone forth the radiance of the Faith, calling out to those in Hades. Wherefore, pray thou, that our souls find mercy.

Now & ever ..., Theotokion, in the same Tone:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

O blessed one, thou wast shown to be * the greatest among those born of women; * for thou didst baptize * the Master of all, * O John, thou prophet, preacher and forerunner.

Stichos: Precious in the sight of the Lord is the death of His saints.

When Herodias saw * the iniquitous Herod * in the throes of drunkenness and lust, * she prevailed upon him * to commit murder.

Stichos: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

Hymning the all-divine Trinity, * let us lovingly celebrate * the sacred memory * of the godly John * the Baptizer of Christ.

Glory ..., Now & ever ..., in the same Tone & melody:

O pure one, * only hope and intercessor for Christians, * with the forerunner
* entreat thy Son * in behalf of thy servants.

Troparion, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's witness is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world and granteth us great mercy.

Glory ..., Now & ever ..., Theotokion, in the same Tone:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ..." 8 Stichera.

The composition of John the Monk, in Tone VI:

While the birthday of the shameless Herod was being celebrated, the oath he swore to the vile dancer was fulfilled; for the head of the forerunner, having been cut off, was borne, like food, upon a platter, to those reclining there. O abominable feast, unholy act, full of murder! Yet, honoring the Baptist as the greatest born of women, we call him blessed, as is meet. (Twice)

The disciple of the most evil devil danced, and received thy head as her reward, O forerunner. O feast full of blood! Better would it have been not to have sworn thine oath, O iniquitous Herod, grandson of lies! For even though thou didst make thy vow, it was not well sworn. Better would it have been to be proved false, than to cut off the head of the forerunner, who spake the truth. Yet, honoring the Baptist as the greatest born of women, we call him blessed, as is meet. (Twice)

It was not fitting, O Herod, to condemn to death the denouncer of thine adultery, for the sake of a satanic love and the burning of cruel fornication. It was not fitting for thee to give his most precious head over to a most iniquitous woman because of a vow haplessly made as a condition for her dancing. O how couldst thou have committed such a murder? How is it that the vile dancer was not utterly consumed when she bore it on a platter in the midst of the feast? Yet, honoring the Baptist as the greatest born of women, we call him blessed, as is meet. (Twice)

Again Herodias rageth insanely, again is she vexed. O what deceitful dancing, what a feast of deception! The Baptist is beheaded, and Herod is troubled. Through the supplications of Thy forerunner, O Lord, grant peace to our souls. (Twice)

Glory ..., in the same Tone:

While the birthday of the shameless Herod was being celebrated, the oath he swore to the vile dancer was fulfilled; for the head of the forerunner, having been cut off, was borne, like food, upon a platter, to those reclining there. O abominable feast, unholy act, full of murder! Yet, honoring the Baptist as the greatest born of women, we call him blessed, as is meet.

Now and Ever in the same Tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birth giving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He 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

Thus saith the Lord: Comfort ye, comfort ye My people, saith the Lord. Speak, ye priests, to the heart of Jerusalem; comfort her, for her humiliation is accomplished, her sin is put away: for she hath received of the Lord's hand double the amount of her sins. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. O thou who bringest glad tidings to Sion, go up on the high mountain; lift up thy voice with strength, thou that bringest glad tidings to Jerusalem; lift it up, fear not. I, the Lord God, I will hear the poor of Israel and will not forsake them: but I will open rivers on the mountains, and fountains in the midst of plains: I will make the desert - pools of water, and a thirsty land - watercourses. Let the heaven rejoice from above, and let the clouds rain righteousness: let the earth bring forth, and blossom with mercy, and bring forth righteousness likewise. Utter aloud a voice of gladness, and let this be made known, proclaim it to the ends of the earth. Say ye: The Lord hath delivered His servant Jacob. And if they shall thirst, He shall lead them through the desert; He shall bring forth water to them out of the rock. Rejoice, thou barren woman who bearest not; break forth and cry, thou who dost not travail: for more are the children of the desolate than of her who hath a husband.

A READING FROM THE PROPHECY OF MALACHI

Thus saith the Lord Almighty: Behold, I send forth My messenger, and he shall survey the way before Me: and the Lord, Whom ye seek, shall suddenly come into His temple, even the angel of the covenant, whom ye take pleasure in. Who will abide the day of his coming, or who will withstand at his appearing? For he is coming in as the fire of a furnace and as the herb of those who wash. He shall sit to melt and purify as it were silver, and as it were gold. And he will come to you as a Judge, and will be a swift witness against the wicked, and against the adulteresses, and against those who swear falsely by My name, and against those who keep back the hirelings' wages, and those who oppress the widow, and afflict orphans, and wrest the judgment of the stranger, and fear not

Me, saith the Lord Almighty. For I am the Lord your God, and I am not changed. But ye, the sons of Jacob, have perverted My statutes, and have not kept them. Wherefore, return to Me, and I will return to you, saith the Lord Almighty. And all nations shall call you blessed. Understand ye that I am the Lord Who discerneth between the righteous man and the iniquitous on the day whereon I shall preserve those who love Me. Be ye therefore aware and remember the law of Moses My servant, accordingly as I charged him with it in Horeb for all Israel, even the commandments and ordinances. And, behold, I will send to you Elijah the Tishbite, before the great and glorious day of the Lord cometh, who shall turn again the heart of the father to the son, and the heart of a man to his neighbor, lest I come and smite the earth grievously, saith the Lord Almighty, the holy God of Israel.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. Thus the righteous who is dead shall condemn the ungodly who are living. For they shall see the end of the wise, and shall not understand what God in His counsel hath decreed of him. For the Lord shall cast the ungodly down headlong, that they shall be speechless, and He shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish. And when they cast up the account of their sins, they shall come with fear: and their own iniquities shall convict them to their face. Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation. And they, repenting and groaning for anguish of spirit, shall say within themselves: "This was he whom we held betimes in derision, and as a proverb of reproach. We fools accounted his life madness, and his end to be without honor. How is he numbered among the children of God, and his lot among the saints? Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We have been full of the ways of the iniquitous and destruction, and have trodden trackless paths, but the ways of the Lord have we not known."

At the Litia, these stichera, the composition of Patriarch Germanus, in Tone I:

What shall we call thee, O prophet? An angel, an apostle, or a martyr? An angel, for thou didst live like one of the incorporeal ones. An apostle, for thou didst teach the nations. A martyr, for thy head was cut off for Christ. Him do thou entreat, that He have mercy upon our souls.

Let us celebrate the memory of the severed head of the forerunner, which poured forth blood upon the platter then, but now poureth forth healings upon the ends of the earth.

Today the mother of murder, committer of iniquitous deeds, hath with murderous counsel moved her depraved daughter to wreak evil upon him who is greater in godly excellence than all the prophets, through her ungodly dancing; for when Herod was feasting in honor of his vile birthday, she arranged to demand by an oath the wondrous head of the herald of God. And the promised gift did the insane one grant her, as a reward for her womanly dancing. Yet the teacher of the mysteries of the advent of Christ did not cease to denounce their union, which was abominable to God, even after his end, but, upbraiding them, cried out, saying: "It is not fitting that thou shouldst commit adultery with the wife of Philip thy brother!" O birthday, occasion for the slaying of a prophet! O feast full of blood! But, making ourselves white as snow, let us with pious mind celebrate the beheading of the forerunner, rejoicing as on an auspicious day; and let us beseech him to move the Trinity to pity, that God deliver us from the disgrace of the passions and save our souls.

In Tone IV: Herod celebrated an unseemly birthday and an utterly shameless feast; for captivated by lust for a woman and excited by a woman's wantonness, he had the head of the forerunner cut off; but he did not cut out the tongue of the prophet, who denounced his foolishness. Shedding innocent blood, he wished to conceal his iniquitous sin; but he could in nowise stop the voice which calleth all to repentance. And though he made merry amid murder, we lovingly celebrate the blessed slaying of John the Baptist; for he preceded Life into Hades, to proclaim Christ our God, the Orient from on high, the only greatly Merciful One, unto those who sat in darkness and the shadow of death.

Come, O ye people, let us praise the prophet and martyr, the baptizer of the Savior; for, as an angel in the flesh, he denounced Herod, condemning him for committing most iniquitous fornication. And thanks to iniquitous dancing, his precious head is cut off, that he might announce in Hades the glad tidings of the resurrection from the dead. And he prayeth earnestly to the Lord, that our souls be saved.

Come, O ye people, let us praise the prophet and martyr, the baptizer of the Savior; for, fleeing, he madeth his abode in the wilderness, eating wild honey and locusts, and denounced the iniquitous king. And he hath comforted our little faith, saying: "Repent ye, for the kingdom of heaven is at hand!"

Glory ..., the composition of John the Monk, in Tone V:

Herod, thinking to escape denunciation for his iniquitous deeds, though troubled gave thy head to an iniquitous woman, O forerunner; for the wretched one understood not that, in having it borne about on a platter, he was denouncing himself. But as thou art an active teacher of purity and a saving guide to repentance, pray thou, O baptizer of Christ, that He deliver us from the disgrace of the passions.

Now & ever ..., in the same Tone:

Hymn, O hymn ye the Mother of our God, O ye people; for today she surrendereth her most radiant soul into the all-pure hands of Him Who becometh incarnate of her without seed. Him doth she unceasingly beseech, that He grant peace and great mercy to the whole world.

At the Aposticha, these stichera, in Tone II:

O John the Baptist, preacher of repentance, when thy head was cut off thou didst sanctify the earth, for thou didst make the law of God clear to the faithful and didst uproot iniquity. And, standing before the throne of Christ the King, entreat Him, that He have mercy upon our souls.

Stichos: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

For the sake of the law of the Lord thy head was cut off, O most holy John. Thou didst denounce the impious king who committed iniquity with vile audacity. Wherefore, the armies of the angels marvel at thee, the choirs of the apostles and martyrs glorify thee, and we honor thine annual commemoration, O most glorious one, glorifying the Holy Trinity, Who hath crowned thee, O blessed forerunner.

Stichos: The righteous man shall be glad in the Lord, and shall hope in Him.

Today the prophet among the prophets, the greatest of the prophets, who was sanctified to the service of the Lord from his mother's womb, was beheaded by the iniquitous king. And openly denouncing the girl who danced impiously, both before and after his beheading, he put a host of sins to shame. Wherefore, we cry out: O John the Baptist, as thou hast boldness, pray thou earnestly in behalf of our souls.

Glory ..., in Tone VIII:

O forerunner of the Savior, thou didst reprove the king, that he not commit iniquity. But the disporting of an iniquitous woman caused Herod to cut off thy head. Wherefore, from the rising of the sun, even unto the west, thy name is praised. As thou hast boldness before the Lord, earnestly entreat Him, that our souls be saved.

Now & ever ..., Theotokion, in the same Tone:

O unwedded Virgin, who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and accepting now our supplications, pray thou that we all be saved.

At the blessing of the loaves, we chant the Troparion of the saint, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's witness is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world and granteth us great mercy. (Twice)

And "Virgin Theotokos, rejoice", (Once)

AT MATINS

On "God is the Lord ...", the troparion of the saint, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's witness is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world and granteth us great mercy. (Twice)

Glory ..., Now & ever ..., Theotokion, in the same Tone:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

After the first chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is co-unoriginate ...":

Assembling, O ye faithful, let us praise together the mediator between the law and grace; for he preached repentance to us and, having boldly and publicly denounced Herod, was beheaded. And dwelling now with the angels, he entreateth Christ, that our souls be saved.

Glory ..., in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

Celebrating thy radiant memory today, we beseech thee, O forerunner: earnestly entreat the Savior and Lord, that He grant forgiveness of offenses unto all.

Now & ever ..., Theotokion:

We, the faithful, bless thee, the Theotokos, as the fervent help of those amid misfortunes, our aid and reconciliation to God, whereby we have been delivered.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is co-unoriginate ...":

In hymns let us praise John the forerunner, the baptizer of Christ, the prophet who was revealed unto us in his mother's womb, the luminary who manifestly issued forth unto the world from a barren woman, the victorious athlete; for he prayeth to the Lord, that our souls find mercy.

Glory, in Tone IV: Spec. Mel.: "Joseph marveled":

Now hath the baptizer of the Savior, the adornment of the desert and seal of the prophets, appeared unto us, and maketh glad the thoughts of the faithful with understanding. Wherefore, the forerunner of Christ hath been shown forth, the true witness to His coming. Let us therefore cry out together unto John with spiritual hymns: O prophet, preacher of the truth, pray thou that we be saved.

Now & ever ..., Theotokion:

All the angelic choirs marveled at the awesome mystery of thy birthgiving, O pure one, how He Who holdeth all things in His hand is held as a man in thine arms, how the Pre-eternal One receiveth a beginning in time, and how He Who feedeth all creatures is nourished by thy milk in His ineffable goodness. And praising thee, we glorify thee as the true Mother of God.

After the Polyeleos, this magnification: We magnify thee, O John, thou baptizer of the Savior, and we all honor the severing of thy precious head.

Selected Psalm verses:

A: Blessed is the man that feareth the Lord.

B: In His commandments shall he greatly delight.

Glory ..., Now & Ever ..., Alleluia ... , Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the piping of the shepherds ..."

Having denounced Herod for the iniquity of Herodias, O ye faithful, the forerunner, baptizer and angel of the Deliverer of all dieth, beheaded, that he might proclaim with boldness to those in Hades the glad tidings that God would descend thereto, to make death captive. **(Twice)**

Glory ..., Now & ever ..., Theotokion:

The Word of the Father descended to earth, and the radiant angel said to the Theotokos: "Rejoice, O blessed one who alone hast preserved the bridal chamber, accepting the conception of the pre-eternal God and Lord, that He might, as God, save the human race from deception.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. MATTHEW, §57 (14:1-13)

At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

After Psalm 50, this sticheron, in Tone VI:

The disciple of the most evil devil danced, and received thy head as her reward, O forerunner. O feast full of blood! Better would it have been not to have sworn thine oath, O iniquitous Herod, grandson of lies! For even though thou didst make thy vow, it was not well sworn. Better would it have been to be proved false, than to cut off the head of the forerunner, who spake the truth. Yet, honoring the Baptist as the greatest born of women, we call him blessed, as is meet.

Two canons of the Forerunner

ODE I

Canon I, with 8 troparia, including its Irmos.

The composition of John the Monk, 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 sing to our Deliverer and God!

Let us hymn the sacred forerunner, the prophet who appeared from the womb of a barren woman unto Him Who ineffably is borne in the Virgin's womb.

Having transcended the boundaries of nature, thou didst preserve the laws of righteousness, denouncing an iniquitous union, undaunted by the king's cruelty.

Nurtured by the law as with milk, thou didst oppose the vile adultery, sealing the legislation of lawful union like a seal of the law.

Theotokion: The ranks of angels and men praise thee unceasingly, O Mother unwedded; for thou didst bear the Creator in thine arms as a babe.

Canon II, with 6 troparia, the composition of Andrew of Crete, in the same Tone:

Irmos: Let us chant unto Christ, Who overthrew the tyranny of Pharaoh in the sea and guided Israel across on dry land, for He hath been glorified forever.

The beautiful lamb of the wilderness, the fruit of Zachariah, and the offshoot which Elizabeth bore beyond hope, commandeth the faithful to celebrate his honored memory beforehand.

O birthday full of blood! O abominable feast! For Herod mingled drunkenness with slaying, and his table was full of vile murder.

O ye faithful, let us hymn the Baptist who denounced iniquitous Herod and endured decapitation, slain for his zeal for God.

Theotokion: Thou gavest birth to the infinite Word of God, Who made His abode within thee, O pure Theotokos, and ineffably became incarnate of thee in twofold nature, as thine only Son.

Katavasia: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified!

ODE III

Canon I

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church, establish me in the love of Thee, Thou summit of desire, confirmation of the faithful, Who alone lovest mankind.

As mediator standing between the old and the new covenant of the Gospel preaching, thou didst denounce the iniquitous union of the tyrant, and, rejoicing, didst accept a glorious death.

Instructed beforehand by her iniquitous mother, the girl said unto Herod, who was befuddled with drunkenness: "Give me the head of John on a platter, that I may present to my mother the gift she desireth!"

The shameless tyrant, unable to endure the reproof of thy God-bearing tongue, O glorious prophet, gave thy precious martyr's head to the girl as a reward for her dancing.

Theotokion: **H**aving made thy bodily abode within the Virgin, O Lord, Thou didst appear unto men, in that it was fitting that they behold Thee. Her didst Thou show to be the true Theotokos and the help of the faithful, O thou Who alone lovest mankind.

Canon II

Irmos: **T**here is none as holy as the Lord, and none as righteous as our God, Whom all creation doth hymn. There is none as righteous as Thou, O Lord.

"None greater than John hath arisen among those born of women!" cried Christ the Truth; for in the womb the created being recognized the One Who had created him, and proclaimed Him with his mother's voice.

Having first pointed to the Lamb with his finger, he next denounced Herod with his tongue, and, lastly, poureth forth miracles upon us through his head, as from a created vessel.

Thy nativity was glorious, thy life blameless, and thy departure honorable, O Baptizer of Christ. Thy pointing to Christ was awesome, thy death was precious, and thy burial full of glory.

Theotokion: **A**s God, O Only-begotten One, thou didst abase Thyself, that Thou mayest save those whom Thou hadst created, for whose sake Thou becamest man, incarnate of the Virgin; and transforming my whole nature, Thou hast brought it to Thy Father.

Katavasia: **T**he rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the Tree of the Cross hath now budded forth, for her might and confirmation.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having shone forth by the judgment of God from a barren woman, and loosed the bonds on the tongue of thy father, thou didst show forth the Sun Who illumineth thee as the morning-star, and to the people in the wilderness didst proclaim the Creator, the Lamb Who taketh away the sins of the world. Wherefore, thou didst denounce the king with zeal, O ever-memorable and most lauded John, and thine all-glorious head was cut off. Pray thou to Christ God, that He grant remission of offenses unto those who with love celebrate thy holy memory. *(Twice)*

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, call thee blessed, who, as a Virgin, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead made its abode within thee, and thou didst nourish the Creator and Lord with milk as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy nativity 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.

ODE IV

Canon I

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

He who was unable to endure the censure of boldness and the forthrightness of piety, who incurred the retribution of the law, who was depraved by vile pleasures, having bound him who is enrolled immaterially in the heavenly choirs before the end, placed him under guard.

The wretched voluptuary, sick with spiritually harmful drunkenness and the burning of fornication, having been bound by the dancing of a girl's feet, becometh the murderer of the prophet; for he conceived drunkenness, the mother of fornication, and begat grievous iniquity.

Of a truth, in thee the divine voice did not prove false; for thou art the greatest among the prophets, in that thou wast vouchsafed to prophesy from thy mother's womb, as a fetus not fully formed, and seeing God the Word Whom thou hadst prophesied, thou didst baptize Him in the body.

Theotokion: Thou art the boast of the faithful, O thou who knewest not wedlock; thou art the intercessor and refuge of Christians, their bulwark and haven. For thou bearest entreaties to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love know thee to be the pure Theotokos.

Canon II

Irmos: With divine vision, O Word, the prophet perceived Thee Who wast to become incarnate of the only Theotokos, the mountain overshadowed; and with fear he glorified Thy power.

Thou didst make clear to us the kingdom of Christ, didst show the people the paths of repentance, and didst denounce the iniquitous Herod, O wise John, thou great preacher.

Unable to bear reproof, Herod was overcome with wrath, jealousy and bitterness, O Baptist; and he marked the day of his birth by cutting off thy head, O preacher of Christ.

Be glad, O Baptist, that thy soul may make merry; for here thou didst denounce the ungodly Herod, while in Hades thou didst preach to the souls, saying: "Our salvation draweth nigh!"

The earth marvelleth at thy life, O John; heaven proclaimeth thine unjust murder; and the Church, chanting, declareth the multitude of thy virtues.

Theotokion: Born of the immaculate Virgin Mother, O Thou Who hast put on my whole nature save for sin, Thou didst preserve her pure even after she gaveth birth.

Katavasia: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

ODE V

Canon I

Irmos: Wherefore hast Thou thrust me from before Thy face, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Inspired by the enmity of her mother, the yet more savage offspring of a savage lioness demanded as the price of her foul demonic dancing the head of the forerunner and herald, which the wild beasts themselves revered in the wilderness.

O Thine ineffable and unapproachable judgments, O Thou Who lovest mankind! For the vile girl won with her dancing him who, while yet in his mother's womb, was a receptacle of the Holy Spirit, and grew in chastity and purity.

When he who with love and ardor preferred his intercourse with iniquity, he permitted the murder of the prophet to be added to his birthday drinking and with love of pleasure mingled a cup full of the holy blood of the prophet.

Theotokion: Possessing maternal boldness before thy Son, O all-pure one, disdain not thought of kinship with us, we pray, for thee alone do Christians set before the Master as a merciful cleansing.

Canon II

Irmos: O Lord Who through the knowledge of God hast brought the ends of the earth into the light out of the night of ignorance, illumine me with the dawning of Thy love for mankind.

The forerunner, the lamb of the wilderness and treasure of the whole world, prepareth a spiritual banquet for us today.

O John, thou didst denounce Herod, the cruel lover of Herodias, the slave of lust and violator of the laws.

Herodias danceth, and John is bound and slain. O the drunkenness of Herod! O the mindlessness of his soul!

Theotokion: **R**ejoice, O pure one, thou divine mountain from whence the stone was quarried without aid of men's hands, thou mountain of curds which provided God the Word with a body!

Katavasia: **O** thrice-blessed Tree, whereon Christ, our King and Lord, was crucified, and whereby he that beguiled mankind by the tree did fall, beguiled by thee, when God was nailed in the flesh, He that granteth peace unto our souls.

ODE VI

Canon I

Irmos: **C**leanse me, O Savior, for many are mine iniquities, and lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Bringing tribulation upon thyself for the commandments of the law, O blessed one, with reproofs thou didst chastise the one who was committing iniquity; for thou wast not a reed shaken by the winds of the enemy.

Thy head, dripping with the blood of thy slaughter, was offered as a prize for a lustful display, but continued to denounce Herod as one who committed incest, even after thine end.

Clad in camels' hair while in the wilderness, thou didst live as splendidly as a king therein; and bearing royal adornment therein, thou didst gain dominion over the passions.

Theotokion: **M**ay we be delivered from grievous transgressions through thy supplications, O pure Theotokos, and may we receive divine radiance from the Son of God Who was ineffably incarnate of thee, O all-pure one.

Canon II

Irmos: **A**s Thou didst deliver the prophet from the uttermost depths, O Christ God, deliver me also from my sins, in that Thou lovest mankind, and set my life aright, I pray.

Honoring the decapitation of thine honored and most praised head, O forerunner of Christ, we glorify thine ever-laudable and universal memory, O all-blessed one.

O the vile feast! O the bitter birthday! O the drunkenness of the abominable and iniquitous Herod! For he was held fast by iniquity and, denounced, he was persuaded to slay the prophet.

The new Egyptian woman, dancing wantonly in the midst of the feast, asked for the head which had denounced her mother, the paramour of Herod.

Theotokion: The Son of the Virgin is now shown to have first been the Son of the Father, Who is not understood to be different in any fashion from the visible Son; and He hath remained One, perfect in both His natures.

Katavasia: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the extraordinary Resurrection of Christ God Who was nailed in the flesh and enlightened the world with His Rising on the third day.

Kontakion, in Tone V:

The glorious beheading of the forerunner was part of God's dispensation, that he might proclaim to those in Hades the coming of the Savior. Let Herodias, who demanded the iniquitous murder, therefore lament; for she loved not the law of God nor the age of life, but rather this false and transitory one.

Ikos: The birthday of Herod was shown to all to be unholy when, into the midst of those who feasted, the head of the faster was borne as though it were food. Joy was joined to grief and laughter transformed into bitter lamentation. For, bearing the head of the Baptist on a platter, the girl entered in among them all, as she said. And because of Herod's oath lamentation fell upon all who reclined there with the king. She did not gladden them, nor even Herod himself. For he said: They sorrowed not with true grief, but with that which is feigned and transitory.

ODE VII

Canon I

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing in the furnace with joyous step, as though in a meadow, sang: O God of our fathers, blessed art Thou!

Armed with lustful desire and grievous drunkenness, striking against the Baptizer of Christ, the immovable tower of abstinence and indestructible city of chastity, the iniquitous Herod was shattered.

Her mind beguiled by the suasions of her mother, she who was the pupil of the devil was neither afraid nor ashamed, nor anything loath to bear thy precious head shamelessly on a platter.

Sent forth like an angel, thou didst shine forth like a beacon; as a prophet thou didst preach Christ Who appeared as the Lamb of God; and as a martyr thou wast beheaded, proclaiming Him to the dead in Hades.

Theotokion: **D**elivered from the ancient fall and condemnation by thy birth giving, O Virgin Mother, we ever glorify thee as the manifest cause of our liberation, with thy Son Who gaveth Himself as deliverance for us.

Canon II

Irmos: **Blessed art Thou forever, O Lord God of our fathers, Who in the beginning founded the earth and established the heavens by Thy word.**

Preaching the law of God, John was not afraid to teach the impious and iniquitous Herod to be chaste; for the fire of sin burned within him.

O the head which manifestly set forth the law and cried to Herod from out of the ground: "It is not fit for thee, who committest iniquity, to wear the purple robe of kingship as a garment of tyranny!"

The iniquitous Herod, armed with vile weaponry, committed an iniquitous deed with an oath, drunk at the banquet he was holding for himself.

Theotokion: **T**hough incorporeal, the Creator of all became immutably incarnate; and being not subject to time, He was known to enter time through the Virgin, remaining as He had been, and becoming what He had not been, without confusion.

Katavasia: **The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!**

ODE VIII

Canon I

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!**

Going before Thy nativity and divine suffering, in the nethermost parts of the earth John, as the voice of the Word, becometh, through the sword, the prophet and herald of Thy coming there, crying: Exalt Christ supremely for all ages, ye dead, as Life-bestower, ye blind, as Giver of light, ye captives, as your Deliverer!

He who from a barren woman preceded the Offspring of the Virgin hath now, through the cutting off of his head, become the precursor of the voluntary crucifixion of the Creator of all, crying to those in Hades: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

When thy body was deprived of thy head, O forerunner, thy masterly soul was parted from thy flesh; but the divinity of Emmanuel was never separated from his flesh, and not a bone of God the Master was broken. Wherefore, we exalt Him supremely for all ages.

Theotokion: **O** all-pure Virgin, bearer of the Lord, by thy merciful entreaty cleanse thou the wounds and sores of my soul, and raise me up who am fallen. Save, O save me, the prodigal, O most immaculate one! For thou art mine intercessor and help, who alone art pure and blessed for all ages.

Canon II

Irmos: **Him Who was glorified on the holy mountain and revealed to Moses the mystery of the Ever-virgin by the fire in the bush, hymn ye and exalt Him supremely as Lord for all ages.**

Him who proclaimed the coming of Christ to those in Hades, exclaiming with faith: "The Lord of glory cometh, loosing men's pangs!" let us exalt supremely for all ages.

Herod imprisoned thee in a dungeon, O John, thou second Elijah, and, having bound thee with iron chains, slew thee, the faithful and sacred proclaimer of repentance and the kingdom.

O feast full of blood! O food mingled with murder! O banquet replete with vainglory! O the inhumanity and vile murder of the iniquitous Herod!

Theotokion: **W**holly above and wholly below, in the bosom of the Father and with Thy Mother, wholly God and wholly man by nature, One of hypostasis yet dual in nature art Thou, O Merciful One.

Katavasia: **O** children, equal in number to the Trinity, bless ye God, the Father of the Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life to all, exalt ye supremely forever!

ODE IX

Canon I

Irmos: **E**very ear is in awe to hear of the ineffable condescension of God, how the Most High willingly came down, even unto the flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

The evil horde and the devil, its commander, were afraid of thy divinely eloquent tongue which proclaimed Christ, O prophet, and through the agency of a wanton girl prevailed upon Herod to cut off thy head; but we magnify thee as the baptizer of Christ.

The valley of humble nature hath been exalted, and the hill of deadly pride hath been laid low; for the voice of the Light crying in the wilderness hath cried out in the dwellings of Hades: "Lift up, ye gates, for the King of all shall enter"

Human passions tremble, and the demons flee in fear from the overshadowing of the grace given thee by God. But deliver thy flock, which ever magnifieth thee with faith, O forerunner of the Lord, from temptation by both.

Theotokion: Draw Thy bow, and prosper and reign, O Son of the Mother of God, subduing the Moslems who wage war against us and granting victory to our Orthodox hierarchs over all heresies, through the entreaties of her who gaveth birth to Thee, O Word of God.

Canon II

Irmos: The birthgiving of the Ever-virgin, which was revealed to the law-giver on the mountain in the fire and the bush, unto the salvation of us, the faithful, do we magnify with unceasing hymnody.

Again doth Jezebel exult over Elijah; again doth the Egyptian woman seek after Joseph; for the vile Herodias hath now been seen to devise the death of the prophet and baptizer of the Savior.

Beheaded by Herod, O John, thou wast sent to the souls in Hades, to proclaim Him Who had come to save all of the faithful who had died, from the time of Adam on.

O John, honored martyr of the Lord, lamp-stand of the Light, voice of the Word, herald of the Lamb of God, lamb of the wilderness: pray that those who hymn thee be saved.

Theotokion: Thou alone among women wast shown to be a virgin even after giving birth; thou alone among women wast shown forth as the Theotokos; thou alone hast loosed the pangs of Eve and caused the primeval curse to wither away.

Katavasia: O Theotokos, thou art a mystical paradise, which, untilled, didst put forth Christ, by Whom the life-bearing Tree of the Cross was planted; wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

Exapostilarion: Spec. Mel.: "While the disciples watched ...":

With hymns of praise let us magnify the forerunner of grace, who is known to be the greatest among the prophets and was chosen before the apostles; for he was beheaded for the sake of the law of the Lord.

Glory ..., another Exapostilarion:

The vile Herod was in nowise able to cut off the reproofs of thy tongue, O baptizer of the Savior, and therefore deceitfully cut off the head of thee, the husbandman of purity.

Now & ever ..., Theotokion:

Having destroyed the curse on the world by thy divine birthgiving, O pure Maiden, through thy supplications, deliver from all misfortunes the flock which entreateth thee with faith.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! * the impure wanton girl hath borne * to her adulterous mother * the sacred head, * which even the angels reverence, * and which denounced her iniquitous acts. * O thine ineffable patience, O Thou Who lovest mankind, * whereby, save Thou our souls, O Christ, * in that Thou alone art full of lovingkindness. (Twice)

O the hardness of Herod's heart! * He who dishonored God * by violating His laws * displayeth his hypocrisy by deceitfully keeping his oath * and joineth murder to adultery, * feigning regret. * O Thine unspeakable lovingkindness, O Master, * whereby save Thou our souls, O Christ, * in that Thou alone art compassionate!

O marvel past understanding! * The seal of the prophets, * the earthly angel, * is shown to be the price of wanton dancing; * the tongue of theology * is sent forth as herald of Christ to those in Hades. * O Thine ineffable providence, O Master, * whereby save Thou our souls, O Christ, * in that Thou alone art compassionate!

Glory ..., in Tone VI:

Again Herodias rageth insanely, again is she vexed. O what deceitful dancing, what a feast of deception! The Baptist is beheaded, and Herod is troubled. Through the supplications of Thy forerunner, O Lord, grant peace to our souls.

Great Doxology.

After the Trisagion, the troparion of the forerunner, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's witness is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world and granteth us great mercy.

Glory ..., Now & ever ..., Theotokion, in the same Tone:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

Litanies and dismissal. And holy oil is given to the faithful from the lamp of the holy forerunner.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the first canon, and 4 from Ode VI of the second canon.

As mediator standing between the old and the new covenant of the Gospel preaching, thou didst denounce the iniquitous union of the tyrant, and, rejoicing, didst accept a glorious death. *(Twice)*

Instructed beforehand by her iniquitous mother, the girl said unto Herod, who was befuddled with drunkenness: "Give me the head of John on a platter, that I may present to my mother the gift she desireth!"

The shameless tyrant, unable to endure the reproof of thy God-bearing tongue, O glorious prophet, gave thy precious martyr's head to the girl as a reward for her dancing.

Honoring the decapitation of thine honored and most praised head, O forerunner of Christ, we glorify thine ever-laudable and universal memory, O all-blessed one.

O the vile feast! O the bitter birthday! O the drunkenness of the abominable and iniquitous Herod! For he was held fast by iniquity and, denounced, he was persuaded to slay the prophet.

The new Egyptian woman, dancing wantonly in the midst of the feast, asked for the head which had denounced her mother, the paramour of Herod.

Theotokion: **T**he Son of the Virgin is now shown to have first been the Son of the Father, Who is not understood to be different in any fashion from the visible Son; and He hath remained One, perfect in both His natures.

Troparion, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's witness is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world and granteth us great mercy.

Theotokion, in the same Tone:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

Kontakion, in Tone V:

The glorious beheading of the forerunner was part of God's dispensation, that he might proclaim to those in Hades the coming of the Savior. Let Herodias, who demanded the iniquitous murder, therefore lament; for she loved not the law of God nor the age of life, but rather this false and transitory one.

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

THE ACTS OF THE APOSTLES, § 33 [ACTS 13: 25-32]

And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO MARK, § 24 [6: 14-30]

And king Herod heard of [John]; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday

made a supper to his lords, high captains, and chief estates of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

At meals the faithful abstain from meat, cheese, eggs and fish. Monastics are permitted two meals on this feastday if it coincide with Wednesday or Friday.

THE 30th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE BEHEADING OF THE FORERUNNER
COMMEMORATION OF OUR HOLY FATHERS ALEXANDER, JOHN AND PAUL THE
NEW, PATRIARCHS OF CONSTANTINOPLE
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the Forerunner, in Tone IV:
Spec. Mel.: "Called from on high ...":

O thou who art the divine mediator between the old and the new testaments, * the prophet and forerunner, * an angel in the flesh, * the denouncer of lawlessness, * the offspring of the womb of a barren woman, * a fire-breathing mouth: * thou didst upbraid Herod, who committed iniquity. * And, unable to endure thy denunciation, * he commanded that thy head be cut off; * and it was brought in on a platter * like food of abstinence, * divine delight, * continually denouncing the adulterer.

Incited by her iniquitous mother, * the iniquitous daughter * asked for thine all-glorious head * which is cherished by the angels; * for she was unable to endure thy denunciation. * Wherefore, bearing it on a platter, * and dancing as she carried it, * she turned the joy of those at the banquet into lamentation. * Yet thou dost continually denounce * the abomination of fornication, O blessed one. * Entreat Christ, * that our souls be saved.

Rendered foolish by drunkenness, * Herod was carried away * by adultery and voices entwined in song, * and in fulfillment of his unrighteous oath * he caused the murder * of thee, the righteous prophet, O glorious one. * But thy death manifestly announced immortality * to those who had died before; * for thou becamest for those in Hades a preacher and herald, * proclaiming the saving advent * of Christ our God. * Him do thou entreat, * that He save and enlighten our souls.

And 3 stichera of the holy hierarchs, in Tone I:
Spec. Mel.: "O most lauded martyrs ...":

O most blessed Alexander, * thou wast a shepherd of the Church * and a champion of Orthodoxy, * having wisely cast down the heresy of Arius, * and thou didst pray with supplications, * O all-wise and glorious one, * that his soul be cast, in its wickedness, * into vile places. * Wherefore, we honor thee together.

O honorable John, * thou didst disdain the corruption of the flesh, * and in thine abstinence and faith, * thy vigilance and confession, * thou wast found to be an earthly angel * and a heavenly man. * Entreat Christ, * that He grant unto our souls * great mercy.

O wise one, thou didst truly submit * to the divine teachings of Paul, * and didst hasten to the heights of the virtues * as to the third heaven, O glorious one, * and didst hear the ineffable and divine words * of the Spirit. * O blessed Paul, * thou immovable foundation of the Orthodox, * by thy supplications render the Savior merciful to us.

Glory ..., in Tone VI:

Again doth Herodias rage insanely, again is she vexed. O what deceitful dancing, what a feast of deception! The Baptist is beheaded, and Herod is troubled. Through the supplications of Thy forerunner, O Lord, grant peace to our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ..."-

Seeing Thee crucified, O Christ, * she who gave Thee birth * cried aloud: * "What is this strange mystery which I behold, O my Son? * How is it that Thou diest, suspended in the flesh on the Tree, * O Bestower of life?"

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone IV:

Herod celebrated an unseemly birthday and an utterly shameless feast; for captivated by lust for a woman and excited by a woman's wantonness, he had the head of the forerunner cut off; but he did not cut out the tongue of the prophet, who denounced his foolishness. Shedding innocent blood, he wished to conceal his iniquitous sin; but he could in no wise stop the voice which calleth all to repentance. And though he made merry amid murder, we lovingly celebrate the blessed slaying of John the Baptist; for he preceded Life into hades, to proclaim Christ our God, the Orient from on high, the only greatly Merciful One, unto those who sat in darkness and the shadow of death.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "As one valiant among the martyrs ...":

When she beheld Thee, * the Lamb and Shepherd, on 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 a Cross, O Long-suffering One? * How is it, O Word, that Thy feet and hands * have been transfixed with nails by the iniquitous, * and Thou hast poured forth Thy blood, O Master?"

Troparion of the forerunner, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's witness is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world and granteth us great mercy.

Glory ..., Troparion of the holy hierarchs, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness; take not Thy mercy away from us, but through the supplications of these saints direct our life in peace.

Now & ever ..., Theotokion or Stavrotheotokion.

AT MATINS

At "God is the Lord ...", the troparion of the forerunner, in Tone II:

The memory of the righteous is celebrated with hymns of praise, but the Lord's witness is sufficient for thee, O forerunner. Thou wast truly shown to be more honorable than the prophets, in that thou wast counted worthy to baptize in the streams Him Whom thou didst proclaim. Wherefore, having suffered, rejoicing, for the truth, even unto those in Hades thou didst proclaim God, Who had manifested Himself in the flesh, Who taketh away the sin of the world and granteth us great mercy. (Twice)

Glory ..., that of the hierarchs, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness; take not Thy mercy away from us, but through the supplications of these saints direct our life in peace.

Now & ever ..., Theotokion, or Stavrotheotokion.

One canon from the Oktoechos, with 6 troparia, including the Irmos; and two canons for the saints, with 8 troparia.

ODE I

Canon of the Forerunner, the composition of John the Monk, 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 sing to our Deliverer and God!

Let us hymn the sacred forerunner, the prophet who appeared from the womb of a barren woman unto Him Who ineffably is borne in the Virgin's womb.

Having transcended the boundaries of nature, thou didst preserve the laws of righteousness, denouncing an iniquitous union, undaunted by the king's cruelty.

Nurtured by the law as with milk, thou didst oppose the vile adultery, sealing the legislation of lawful union like a seal of the law.

Theotokion: The ranks of angels and men praise thee unceasingly, O Mother unwedded; for thou didst bear the Creator in thine arms as a babe.

Canon of the Holy Hierarchs, in Tone VIII

Irmos: Let us chant unto the Lord Who led His people across the Red Sea, for He alone hath gloriously been glorified.

Today the thrice radiant splendor of the fathers hath shone forth in their most glorious memory. Delighting therein with faith, let us join chorus.

O holy hierarch Alexander, with the boldness of piety thou didst destroy the assertions of the heretics, preaching the Trinity.

Using thy tongue as a pen for divine writing, O father John, the grace of the Spirit hath explained the Faith.

Theotokion: Let us chant unto the Lord Who was well-pleased to take flesh of the Virgin without seed, for our salvation and deliverance.

ODE III

Canon of the Forerunner

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church, establish me in the love of Thee, Thou summit of desire, confirmation of the faithful, Who alone lovest mankind.

As mediator standing between the old and the new covenant of the Gospel preaching, thou didst denounce the iniquitous union of the tyrant, and, rejoicing, didst accept a glorious death.

Instructed beforehand by her iniquitous mother, the girl said unto Herod, who was befuddled with drunkenness: "Give me the head of John on a platter, that I may present to my mother the gift she desireth!"

The shameless tyrant, unable to endure the reproof of thy God-bearing tongue, O glorious prophet, gave thy precious martyr's head to the girl as a reward for her dancing.

Theotokion: Having made thy bodily abode within the Virgin, O Lord, Thou didst appear unto men, in that it was fitting that they behold Thee. Her didst Thou show to be the true Theotokos and the help of the faithful, O thou Who alone lovest mankind.

Canon of the Holy Hierarchs

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 excellence thou didst shepherd the flock of thy Master, O Alexander; wherefore, He glorifieth thee eternally as a holy hierarch.

With thy tongue thou didst pour forth the waters of salvation and doctrines of piety for thy flock, O blessed John.

O most blessed Paul, thou wast manifestly the radiant vessel of the election of Christ and His image in calling and life.

Theotokion: All of us Christians have thee as our refuge and bulwark, and we glorify thee without ceasing, O thou who knewest not wedlock.

Kontakion of the hierarchs, in Tone VIII:

Crucified by the love of Christ and having taken His yoke upon you as a yoke, ye showed yourselves to be emulators of His life and became partakers of His divine glory, O divinely wise Alexander, wondrous John and glorious Paul. Wherefore, standing before His throne, ye earnestly make supplication for our souls.

Sedalion of the forerunner, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having shone forth by the judgment of God from a barren woman, and loosed the bonds on the tongue of thy father, thou didst show forth the Sun Who illumineth thee as the morning-star, and to the people in the wilderness didst proclaim the Creator, the Lamb Who taketh away the sins of the world. Wherefore, thou didst denounce the king with zeal, O ever-memorable and most lauded John, and thine all-glorious head was cut off. Pray thou to Christ God, that He grant remission of offenses unto those who with love celebrate thy holy memory.

Glory ..., Sedalion of the hierarchs, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

The thrice-radiant lamp of our fathers, Alexander, John and the glorious Paul, hath shone forth for divine understanding, ever illumining the congregations of the faithful and destroying all the impiety of the ungodly and putting them to shame by their teaching of wisdom.

Now & ever ..., Theotokion:

O most immaculate Virgin who gavest birth to the transcendent God: with the incorporeal ones unceasingly entreat Him, that, before the end, he grant remission of transgressions and amendment of life unto us who hymn thee with faith and love as is meet, O thou who alone art most hymned.

Stavrotheotokion: **O** all-immaculate Virgin Mother of Christ God, a sword passed through thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Cease thou never to entreat Him, O blessed one, that He grant us forgiveness of transgressions.

ODE IV

Canon of the Forerunner

Irmos: **T**hou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: **G**lory to Thy power, O Thou Who lovest mankind!

He who was unable to endure the censure of boldness and the forthrightness of piety, who incurred the retribution of the law, who was depraved by vile pleasures, having bound him who is enrolled immaterially in the heavenly choirs before the end, placed him under guard.

The wretched voluptuary, sick with spiritually harmful drunkenness and the burning of fornication, having been bound by the dancing of a girl's feet, becometh the murderer of the prophet; for he conceived drunkenness, the mother of fornication, and begat grievous iniquity.

Of a truth, in thee the divine voice did not prove false; for thou art the greatest among the prophets, in that thou wast vouchsafed to prophesy from thy mother's womb, as a fetus not fully formed, and seeing God the Word Whom thou hadst prophesied, thou didst baptize Him in the body.

Theotokion: **T**hou art the boast of the faithful, O thou who knewest not wedlock; thou art the intercessor and refuge of Christians, their bulwark and haven: For thou bearest entreaties to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love know thee to be the pure Theotokos.

Canon of the Holy Hierarchs

Irmos: **I** have heard, **O** Lord, the mystery of Thy dispensation; **I** have understood Thy works, and have glorified Thy divinity.

With the torrent of thy tongue thou didst hurl the betrayer of Christ, like Judas, into a place of fetor, O blessed Alexander.

Like a fruitful olive-tree standing in the house of God, O John, thou therein didst bring forth those who believe on Him, like ripe fruit.

With wings of humility thou didst elude the snares of the enemy; wherefore, exalted, O venerable Paul, thou art become a citizen of heaven.

Theotokion: **L**et us hymn the Virgin who remained virgin after giving birth, in that she gave birth to Christ God, Who hath delivered the world from deception.

ODE V

Canon of the Forerunner

Irmos: **W**herefore hast Thou thrust me from before Thy face, **O** Light never-waning? **A**nd 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.

Inspired by the enmity of her mother, the yet more savage offspring of a savage lioness demanded as the price of her foul demonic dancing the head of the forerunner and herald, which the wild beasts themselves revered in the wilderness.

O Thine ineffable and unapproachable judgments, O Thou Who lovest mankind! For the vile girl won with her dancing him who, while yet in his mother's womb, was a receptacle of the Holy Spirit, and grew in chastity and purity.

When he who with love and ardor preferred his intercourse with iniquity, he permitted the murder of the prophet to be added to his birthday drinking and with love of pleasure mingled a cup full of the holy blood of the prophet.

Theotokion: Possessing maternal boldness before thy Son, O all-pure one, disdain not thought of kinship with us, we pray, for thee alone do Christians set before the Master as a merciful cleansing.

Canon of the Holy Hierarchs

Irmos: Rising at dawn, we cry to Thee: O Lord, save us! For Thou art our God, and we know none other than Thee.

Adorning the cathedra of Metrophanes, O Alexander, even before thine elevation thou didst shine forth in hierarchal teaching.

Though thou didst live in humility, O father, thou didst show thyself to be wondrous in Nicaea by thy divinely eloquent teachings.

The grace of thy words maketh firm the Church, which hath acknowledged thee to be a pillar of Orthodoxy, O John.

Theotokion: O Theotokos, we hymn thee who wast a virgin even after giving birth; for thou gavest birth for the world unto God the Word in the flesh.

ODE VI

Canon of the Forerunner

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.

Bringing tribulation upon thyself for the commandments of the law, O blessed one, with reproofs thou didst chastise the one who was committing iniquity; for thou wast not a reed shaken by the winds of the enemy.

Thy head, dripping with the blood of thy slaughter, was offered as a prize for a lustful display, but continued to denounce Herod as one who committed incest, even after thine end.

Clad in camels' hair while in the wilderness, thou didst live as splendidly as a king therein; and bearing royal adornment therein, thou didst gain dominion over the passions.

Theotokion: **M**ay we be delivered from grievous transgressions through thy supplications, O pure Theotokos, and may we receive divine radiance from the Son of God Who was ineffably incarnate of thee, O all-pure one.

Canon of the Holy Hierarchs

Irmos: **G**rant me a robe of light, O Thou Who clothest Thyself in light as in a garment, greatly merciful Christ our God.

Manfully defending the Church of Christ, O glorious father, with the arrows of thy prayers thou didst shoot down Arius, the betrayer of Christ.

As a branch of the vine of life, O glorious and most blessed John, thou didst cause fruit to grow forth for thy Master.

Piously thou didst cause to flee from the imperial city him who iniquitously cast out the veneration of icons, O most honored Paul.

Theotokion: **O** thou who alone gavest birth in the flesh to God the Word, deliver our souls from the snares of the enemy, we pray.

Kontakion of the forerunner, in Tone IV:

Spec. Mel.: "Thou hast appeared ...":

Working iniquity, Herod gave thy precious head to a woman, O forerunner. We, venerating it, are filled with gladness; but Herodias weepeth and lamenteth, with Herod and the dancer.

Ikos: **L**et us prepare ourselves, O brethren, for a divine banquet; for, lo! the God-bearing head of the forerunner is set before us in church like pure food, pouring forth blood, emitting surpassing healings, and using fasting as a remedy to cure those sick with the drunkenness of sin. Let no one, then, confine himself to corruptible food and thus be deprived now of the divine food of the forerunner. The world is filled with gladness, but Herodias weepeth and lamenteth, with Herod and the dancer.

ODE VII

Canon of the Forerunner

Irmos: **O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing in the furnace with joyous step, as though in a meadow, sang: O God of our fathers, blessed art Thou!

Armed with lustful desire and grievous drunkenness, striking against the Baptizer of Christ, the immovable tower of abstinence and indestructible city of chastity, the iniquitous Herod was shattered.

Her mind beguiled by the persuasions of her mother, she who was the pupil of the devil was neither afraid nor ashamed, nor anything loath to bear thy precious head shamelessly on a platter.

Sent forth like an angel, thou didst shine forth like a beacon; as a prophet thou didst preach Christ Who appeared as the Lamb of God; and as a martyr thou wast beheaded, proclaiming Him to the dead in Hades.

Theotokion: **D**elivered from the ancient fall and condemnation by thy birthgiving, O Virgin Mother, we ever glorify thee as the manifest cause of our liberation, with thy Son Who gaveth Himself as deliverance for us.

Canon of the Holy Hierarchs

Irmos: **O**nce, in Babylon, the children who went down from Judea trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: **O** God of our fathers, blessed art Thou!

Thou wast truly shown to be an initiate of the all-divine Trinity, O Alexander who art most rich, and didst worship the incorrupt One with purity of heart, chanting: O God of our fathers, blessed art Thou!

Christ hath shown thee to be a treasury of doctrines, O John, and a well-spring of miracles, pouring forth a wealth of divine knowledge upon those who cry out: O God of our fathers, blessed art Thou!

Thine angelic life, like that of the divine Paul whose namesake thou wast, hath glorified thee throughout all the earth, O divinely wise one, in the breadth of the outpouring of the wisdom of thy heart and in thine ineffable understanding.

Theotokion: **O** Thou Who becamest incarnate of the Virgin's womb, Thou hast appeared for our salvation. Wherefore, acknowledging Thy Mother as the Theotokos, we cry out in thanksgiving: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the Forerunner

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: **Y**e children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Going before Thy nativity and divine suffering, in the nethermost parts of the earth John, as the voice of the Word, becometh, through the sword, the prophet and herald of Thy coming there, crying: Exalt Christ supremely for all ages, ye dead, as Life-bestower, ye blind, as Giver of light, ye captives, as your Deliverer!

He who from a barren woman preceded the Offspring of the Virgin hath now, through the cutting off of his head, become the precursor of the voluntary crucifixion of the Creator of all, crying to those in Hades: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

When thy body was deprived of thy head, O forerunner, thy masterly soul was parted from thy flesh; but the divinity of Emmanuel was never separated from his flesh, and not a bone of God the Master was broken. Wherefore, we exalt Him supremely for all ages.

Theotokion: O all-pure Virgin, bearer of the Lord, by thy merciful entreaty cleanse thou the wounds and sores of my soul, and raise me up who am fallen. Save, O save me, the prodigal, O most immaculate one! For thou art mine intercessor and help, who alone art pure and blessed for all ages.

Canon of the Holy Hierarchs

Irmos: Hymn ye the Lord, Who was glorified on the holy mountain, and with fire revealed to Moses the mystery of the Ever-virgin in the bush; and exalt Him supremely for all ages!

Slaying the wicked Arius by thine earnest supplications, O divinely wise Alexander, thou didst banish him to a vile place, like another Judas, since he had apostatized in like manner.

The mindless Arius, the enemy of God, who as a traitor rent asunder the robe of Christ, fell headlong, and now, like another Judas, lieth in torment in hell, O thrice-blessed Alexander.

Through abstinence and unsurpassed vigils thou wast shown to be as one of the incorporeal beings, and in thy constant teachings thou becamest a rich well-spring of paradise for all ages, O John.

Theotokion: How can a human choir hymn thine awesome birth giving, O Theotokos? For thou remainest a virgin, even though thou truly gavest birth in manner past recounting, and thy mysteries transcend cause, O Theotokos.

ODE IX

Canon of the Forerunner

Irmos: Every ear is in awe to hear of the ineffable condescension of God, how the Most High willingly came down, even unto the flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

The evil horde and the devil, its commander, were afraid of thy divinely eloquent tongue which proclaimed Christ, O prophet, and through the agency of a wanton girl prevailed upon Herod to cut off thy head; but we magnify thee as the baptizer of Christ.

The valley of humble nature hath been exalted, and the hill of deadly pride hath been laid low; for the voice of the Light crying in the wilderness hath cried out in the dwellings of Hades: "Lift up, ye gates, for the King of all shall enter!"

Human passions tremble, and the demons flee in fear from the overshadowing of the grace given thee by God. But deliver thy flock, which ever magnifieth thee with faith, O forerunner of the Lord, from temptation by both.

Theotokion: Draw Thy bow, and prosper and reign, O Son of the Mother of God, subduing the Moslems who wage war against us and granting victory to our Orthodox hierarchs over all heresies, through the entreaties of her who gaveth birth to Thee, O Word of God.

Canon of the Holy Hierarchs

Irmos: With never-ceasing glorifications we magnify thee, the Mother of God Most High, who knewest not wedlock, who, in manner past understanding, didst truly give birth to God at the word of the archangel, and art more highly exalted than the all-pure hosts.

O Metrophanes, as thy holy and lawful disciple and a hierarch meek and chaste, Alexander submitted to thy life-bearing words and is now fittingly called blessed.

O divinely blessed father John who art most rich, thou wast an excellent initiate of ineffable mysteries, and wast made a teacher of ineffable things. Wherefore, O father, thou didst preach the divine Trinity.

O father Paul, as is meet we honor thee as a guileless and holy pastor, blameless, pure and undefiled, chaste and glorious, setting forth the word of truth aright.

O divinely blessed Trinity of wondrous fathers, now deified with immortal divinity in the heavens, cease ye never to pray to Him Whom ye piously served on earth, in behalf of your flock.

Theotokion: O holy, most immaculate vessel of sweet fragrance, entreat Christ to Whom thou gavest birth, that He grant victory to our hierarchs over all heresy and deliverance from the yoke of oppression to thy people; for thee do we unceasingly magnify.

Exapostilarion of the forerunner:

The vile Herod was in nowise able to cut off the reproofs of thy tongue, O baptizer of the Savior, and therefore deceitfully cut off the head of thee, the husbandman of purity.

Glory ..., Now & ever ..., Theotokion:

Having destroyed the curse on the world by thy divine birth giving, O pure Maiden, through thy supplications deliver from all misfortunes the flock which entreateth thee with faith.

At the Aposticha, stichera from the Oktoechos; and Glory ..., in Tone VIII:

O forerunner of the Savior, thou didst reprove the king, that he not commit iniquity. But the disporting of an iniquitous woman caused Herod to cut off thy head. Wherefore, from the rising of the sun, even unto the west, thy name is praised. As thou hast boldness before the Lord, earnestly entreat Him, that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

When she saw the Lamb * stretched out upon the Tree of the Cross of His own will, * the ewe-lamb cried out maternally, * in pain and lamentation: * "O my Son, what is this strange sight? * How is it that Thou Who, as Lord, givest life unto all * dost die, O Long-suffering One? * I glorify Thy great condescension, O my God!"

THE 30th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE TRANSLATION OF THE RELICS OF THE HOLY &
RIGHT-BELIEVING GREAT PRINCE ALEXANDER NEVSKY
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "O most praised martyrs ...":

Issuing forth from a pious root * as an offshoot of holy anointing, * thou didst offer thyself as the fruit of holiness and righteousness, * most peacefully perfuming * those who lovingly honor thee with all their souls. * With the angels, O blessed one, * entreat Christ in their behalf, * that He grant them peace and great mercy. (Twice)

Emulating the zeal of Moses and Paul, * thou didst elect to suffer * for the people of God; * wherefore, going forth to the ungodly barbarians, * thou didst return unharmed, * bearing peace for thy homeland. * And abiding now with the saints, * ask thou of the Lord * a peaceful life for thy posterity.

All-splendidly adorned * with piety and faith, * as a devout ruler, * most excellent and all-famed, * thou wast a champion of the all-pure Trinity; * and, illumined thereby, * thou hast shone forth upon the world * the light of miracles, * and hast been shown to be an advocate for our souls.

Glory ..., in Tone VI:

O pious Prince Alexander, having loved Christ from childhood, thou becamest a divinely named sovereign, splendidly adorned with holiness and righteousness; and by almsgiving and purity thou becamest the spacious abode of the Holy Spirit. To Him do thou pray unceasingly, that thy homeland be preserved unvanquished by the heathen, and that the children of Russia be saved.

Now & ever ..., Theotokion:

No one who hath recourse to thee, O all-pure Virgin Theotokos, departed from thee ashamed; for he asketh grace and receiveth a gift for his profitable petition.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

By the progress of grace * Alexander was shown to be * the dwelling-place of the Holy Spirit; * wherefore, assembling now, * let us chant hymns unto him.

Stichos: Precious in the sight of the Lord is the death of His saints.

Rejoice, a boast of the kings of Russia, * preservation of warriors, * vanquishing of the barbarians, * helper of orphans and widows, * thou confirmation of our native land!

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Accept now, O blessed one, * the hymnody of thy people, * and ask of Christ remission of sins * for those who pray to thee, * that we may ever call thee blessed.

Glory ..., in Tone VIII:

Blessed art thou, O divinely wise Great Prince Alexander, for thou didst inherit blessedness, for the sake of which thou didst reject this life, seeking it diligently; and thou didst provide for the poor, as a feeder of orphans and liberator of those held captive. Wherefore, thou hast entered into the joy of thy Lord which groweth not old. Standing before Him with the angels, pray thou that an abundance of compassions and the remission of sins be granted to those who hymn thee with faith.

Now & ever ..., Theotokion:

Those in heaven hymn thee, O joyous Mother unwedded, and we glorify thine inscrutable birthgiving. O Theotokos, pray that our souls be saved.

Troparion, in Tone IV:

Recognize thy brethren, O right-believing Prince Alexander, thou Russian Joseph who reignest not in Egypt, but in heaven; and accept their entreaties, increasing the harvests of thy people through the fertility of thy land, and protecting the cities of thy dominion by thy supplications. And together with our Orthodox hierarchs do battle against all heresies.

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT GREAT VESPERS

After the Introductory Psalm, "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera, in Tone VI:

Thy life was in accordance with thy name, O right-believing Prince Alexander; for having helped thy nation with thy courage and goodly government on earth, thou now helpst thy people by thy supplications in heaven. Wherefore, we honor thee and in thee our God Who is glorified in His saints. (Twice)

As a bold steward and a valiant warrior, governing rightly on thy throne with thy scepter, and defending thy people with thy sword in battle, thou hast been vouchsafed twofold honor from the Ruler on high, the Lord of Sabaoth. (Twice)

Greater love hath no man than he who layeth down his life for his friends. With such love didst thou love thy people, bravely setting out to defend them against the weapons of the adversary, as God protected thy head on the day of battle. (Twice)

Emulating Moses, David and the other leaders of the people of God, thou didst bravely wage war on behalf of thy people; wherefore, with them thou dost celebrate thy triumph in heaven, as a victor, praying to the Lord for those who do battle. (Twice)

Glory ..., in Tone VI:

Be glad, O land of Estonia! O land of Russia, and thou, O Baltic Sea, clap your hands! O River Neva, spread forth thy streams! For, lo! thy prince and master, who hath liberated thee with the Swedish yoke, doth celebrate his triumph in the City of God. Him do the river's streams make glad.

Now & ever ..., Dogmaticon, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM THE PROPHECY OF ISAIAH

Rejoice, O Jerusalem, and all ye that love her hold in her a general assembly. Rejoice greatly with her, all that mourn over her, that ye may suck, and be satisfied with the breast of her consolation, that ye may milk out, and delight

yourselves with the influx of her glory. For thus saith the Lord: "Behold, I turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the gentiles. Their children shall be borne upon the shoulders, and comforted on the knees. As if his mother should comfort one, so will I also comfort you. And ye shall see, and your heart shall rejoice, and your bones shall thrive like grass; and the hand of the Lord shall be known to those who fear Him, and He shall threaten the disobedient." Thus saith the Lord Who delivereth thee, the God of Israel.

A READING FROM THE PROPHECY OF ISAIAH [Is. 61: 10-62: 5]

Let my soul rejoice in the Lord; for He hath clothed me with the robe of salvation, and the garment of joy: He hath put a crown on me as on a bridegroom, and adorned me with ornaments as a bride. And as the earth putting forth her flowers, and as a garden its seed, so shall the Lord, even the Lord, cause righteousness to spring forth, and exultation before all nations. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and My salvation burn as a torch. And the gentiles shall see thy righteousness, and kings thy glory: and one shall call thee by a new name, which the Lord shall name. And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt no more be called Forsaken; and thy land shall no more be called Desert: for thou shalt be called My Pleasure, and the land Inhabited: for the Lord hath taken pleasure in thee, and thy land shall be inhabited. And as a young man liveth with a virgin, so shall thy sons dwell in thee: and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

A READING FROM THE PROPHECY OF ISAIAH [Is. 60: 1-14]

Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but the Lord shall appear upon thee, and His glory shall be seen upon thee. And kings shall walk in thy light, and nations in thy brightness. Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from afar, and thy daughters shall be borne on men's shoulders. Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee, and the camels of Madian and Gephrah shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord. And all the flocks of Kedar shall be gathered, and the rams of Nabreth shall

come; and acceptable sacrifices shall be offered on My altar, and My house of prayer shall be glorified. Who are these that fly as clouds, and as doves with young ones to Me? The isles have waited for Me, and the ships of Tharsis among the first, to bring thy children from afar, and their silver and their gold with them, and that for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified. And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of My wrath I smote thee, and by reason of mercy I loved thee. And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the gentiles, and their kings as captives. For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place. And the sons of those who afflicted thee, and of those who provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations. And thou shalt suck the milk of the gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord Who saveth and delivereth thee, the Holy One of Israel.

At Litia, the sticheron of the temple, and these stichera, in Tone IV:

Let the new Israel rejoice in Him who created it, and let the children of Russia rejoice in their prince, the right-believing Alexander Nevsky. For lo! the King of kings hath crowned him with a royal diadem.

Even though thou didst exercise dominion over us, O right-believing Prince Alexander, yet do we call thee servant of God. While exercising dominion over us, thou didst confess thine own Lord. Him didst thou serve, and from Him hast thou heard the words: "O blessed servant, good and faithful, enter into the joy of thy Lord!"

Deluded were the Pharisees, who said: "Have any of the rulers believed on Him?" For, behold! the right-believing Prince Alexander Nevsky hath believed on Jesus crucified, and hath pleased Him with piety, and received eternal salvation.

Truly thou wast a faithful and wise steward, O Alexander, whom the Lord set over His servants, the Russian people. Blessed art thou, for when the Lord came to thee at the hour of thy demise, He found thee doing good works, and He hath set thee over all His property in heaven.

Glory ..., in Tone I:

Be glad today, O peoples of Russia! Join chorus, ye princes and authorities! For, lo! the right-believing Prince Alexander Nevsky, who shared both your flesh and your authority, joineth chorus with the angels in heaven, and summoneth all his kinfolk-his fellow rulers and those under their governance-to a spiritual festival. And he prayeth to the Lord for all.

Now & ever ..., Theotokion, in the same tone:

Behold, the prophecy of Isaiah hath been fulfilled, for the Virgin hath given birth, and after giving birth hath remained a virgin as before. For God was born: therefore He began nature anew. O Mother of God, disdain not the supplications of thy servants, which are offered unto thee in thy temple; but as thou bearest the Com passionate One in thine arms, have pity on thy servants, and beseech Him, that our souls be saved.

At the Aposticha, these stichera, in Tone VI:

Thee who confessed the name of Jesus before men doth Jesus confess before His Father in heaven; and we on earth hymn thee, O right-believing Alexander, as one who prayeth for our souls.

Stichos: Precious in the sight of the Lord is the death of His saints.

With thy heart thou didst believe in righteousness, and with thy mouth thou didst make confession before tyrants unto thy salvation; wherefore, as thou art a true confessor and heir, pray thou for the salvation of our souls.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

As an emulator of the martyrs, thou wast not afraid to suffer, for as a valiant warrior of Jesus Christ thou wast a martyr in volition. Wherefore, with the martyrs thou hast been crowned by Jesus, the Judge of the contest.

Glory ..., in Tone II:

Come, all ye ranks of Russia! Praise ye the good leader of all your ranks! Ye rulers, praise ye the wise steward! Ye soldiers, praise the all-brave warrior! Ye lovers of Orthodoxy, praise the steadfast confessor, the martyr in volition! Subject yourselves to your guide, and submit yourselves; and beholding his end, emulate his faith.

Now & ever ..., Theotokion:

O new wonder greater than all the wonders of the past! For who hath ever known a mother to give birth without having known a man, and to bear on her arm Him Who sustaineth all creation? Yet it was the will of God to be born. O all-pure one, who bore Him in thine arms as an infant and hast maternal boldness before Him, cease not to pray in behalf of those who honor thee, that He have compassion and save our souls.

Troparion, in Tone IV:

Recognize thy brethren, O right-believing Prince Alexander, thou Russian Joseph who reignest not in Egypt, but in heaven; and accept their entreaties, increasing the harvests of thy people through the fertility of thy land, and protecting the cities of thy dominion by thy supplications. And together with our Orthodox hierarchs do battle against all heresies. (Twice)

And "Virgin Theotokos, rejoice! ..."; (Once)

AT MATINS

On "God is the Lord ...", the troparion of the saint, in Tone IV:

Recognize thy brethren, O right-believing Prince Alexander, thou Russian Joseph who reignest not in Egypt, but in heaven; and accept their entreaties, increasing the harvests of thy people through the fertility of thy land, and protecting the cities of thy dominion by thy supplications. And together with our Orthodox hierarchs do battle against all heresies. (Twice)

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Let the new Israel be glad today in Him Who created her, and let the children of Russia rejoice in their prince, the right-believing Alexander Nevsky. For, lo! the King of kings hath crowned him with a royal diadem. (Twice)

Glory ..., Now & ever ..., Theotokion:

Stretching forth thine all-pure hands, O Virgin Mother, protect those who set their hope on thee, and who cry unto thy Son: Grant Thy mercies unto us all, O Christ!

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Let us all cry out to the favorite of Christ, praying earnestly: Bring an end to the warfare of our passions, and dispel the phantasms of the demons, O blessed one; and entreat Christ God, that He grant us great mercy. (Twice)

Glory ..., Now & ever ..., Theotokion:

The awesome mystery of God wrought in thee is inconceivable and incomprehensible, O divinely joyous Mistress; for having conceived, thou gayest birth to the Infinite One, Who was clothed in flesh through thine all-pure blood. Him do thou ever entreat as thy Son, O pure one, that our souls be saved.

Polyeleos, and this magnification: We magnify thee, O right-believing Prince Alexander, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

Selected Psalm verses:

A: Shout with jubilation unto the Lord all the earth; chant ye unto His name, give glory in praise of Him.

B: Hear this, all ye nations; give ear, all ye that inhabit the earth.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

O blessed one, the Holy Spirit appointed thee to tend thy homeland on the pastures of salvation, and Christ hath manifestly shown thee to be a luminary. Wherefore, dance and rejoice with boldness, receiving a double wreath from the Bestower of crowns. (Twice)

Glory ..., Now & ever ..., Theotokion:

Joseph marveled, beholding that which transcendeth nature; and thy seedless conception brought to his mind the rain which descended upon the fleece, O Theotokos, the bush which was not consumed by the fire, and the rod of Aaron which budded forth. And bearing witness, thy betrothed and guardian cried out to the priests: "The Virgin giveth birth and remaineth a virgin even after birthgiving!"

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: I have raised up one chosen out of My people.

Stichos: Wherefore, God, thy God, hath anointed thee.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. JOHN §36 [10:9-16]

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

After Psalm 50, this sticheron, in Tone VI:

Come, all ye people, let us offer praise to the blessed one, crying out thus: Rejoice, O all-radiant pillar illumining us with the splendors of miracles! Rejoice, O dew-laden cloud extinguishing the flame of the passions and bedewing the minds of the faithful, O godly Alexander!

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the saint, with 8 troparia, in Tone VIII:

ODE I

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

○ Christ God, grant me intelligence and understanding, that I may hymn the all-glorious wonder-worker with fitting praises, that, rejoicing, I may hymn his memory.

○ most radiant luminary of the Russian land, shining forth with miracles like another sun: be thou mindful of all of us who keep thy memory, O blessed Alexander.

○ divinely wise Alexander, even though the divinely illumined land of Russia produced thee in latter days, yet wast thou vouchsafed the honor of the ancients, receiving the gift of miracles, as is meet.

Theotokion: In manner transcending the laws of nature, O Virgin, thou gavest birth to God, the Bestower of the law, Who became a man. Him do thou beseech, in that He is good, O most immaculate one, that He overlook our iniquities.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Thou wast shown to be a beacon of light, O most blessed Alexander, ever dispelling the profound darkness of infirmities with the brilliant rays of thy miracles, O all-wise one.

Rejoicing, thou standest before the throne of grace today with all the angels, spreading a wealth of healing upon the world. Save us all by thy supplications, O blessed one!

Assembling, let us fittingly praise the pious and crowned Alexander, as the generous bestower of miracles, who entreateth the Lord in behalf of us all.

Theotokion: Truly the Lord reigneth in the kingdom which will never fall. Through thee, O Mother of God, hath He clothed Himself in holy flesh as in beauteous splendor, as saith the psalmist; and therein hath He accepted death and destroyed its kingdom.

Sedalion, in Tone VIII:

Thou hast been shown to be a star of surpassing brilliance because of thy splendid life, in that thou hast become a vessel of the Holy Spirit. Wherefore, after many years in the grave, thy holy relics were found to be incorrupt, and from them thou pourest forth rivers of miraculous healings upon those who cry out with faith: Rejoice, O right-believing Great Prince Alexander! Twice

Glory ..., Now & ever ..., Theotokion:

Behold! generations of generations glorify thee, as thou didst foretell, O Maiden. For thou wast the palace and divine temple of the Creator of all, wherein the Most High made His abode and clothed Himself in flesh, that He might save us.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Shining with beams of the grace of the threefold Sun, illumine with splendor those who celebrate thy feast, and deliver us from the demonic darkness of the passions, O all-glorious Alexander.

O ye kings and princes, priests and nobles, elders and youths, ye people of every age: leap up with splendor, and magnify the memory of the blessed one in hymns!

As the beloved son of the Light, thou hast now passed over to divine light, and with joy now joinest chorus with the angels' choirs.

Theotokion: I have thee as my helper, and am not put to shame, O all-pure Mother of God. I have thee as mine intercessor, and I fear not mine enemies.

ODE V

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Thou hast been shown to be a radiant and constant star, the liberator of captives, the enricher of the poor, the physician of the sick, the ally of kings and the confirmation of the Russian land.

The all-glorious Alexander hath been shown to be a wonder-worker in the Russian land, shining like a most radiant beacon amid the whole world, and illumining all who languish amid the darkness of the passions.

Thy right wondrous and all-glorious memory hath shone forth in the land of Russia, O blessed one, and bringeth gladness to the assemblies of the faithful.

The gates of Eden have been opened for thee, O blessed one, and ineffable and thrice-radiant light hath shone forth in the unshakable kingdom of heaven; and, rejoicing, thou hast received the gladness of the righteous.

Theotokion: Thou hast delivered mankind from mortality and corruption, for thou hast given birth without seed to God Who is by nature the Bestower of life, for the benefit of those who praise thee with faith.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Thou didst bud forth as a branch from an all-honored root, O all-glorious one, and didst live piously on earth; and thou wast shown to be a pure habitation of the Spirit, sanctifying those who have recourse to thee with faith, O blessed one.

Today the holy land of Russia hath been filled with gladness on the appointed day of the feast of the all-glorious and blessed wonderworker Alexander; for he ever preserveth his homeland unharmed.

With hymns let us bless Alexander, glorifying him as the helper of orphans and widows, our invincible ally amid misfortunes; for he delivereth from tribulations and sorrows those who celebrate his memory with gladness.

Theotokion: As the all-holy temple, O Theotokos, thou gavest birth to the inexhaustible Well-spring, O most immaculate Mistress.

Kontakion, in Tone IV:

As thy kinsmen Boris and Gleb appeared to thee, bringing thee help from heaven when thou didst battle against Velgar the Swede and his warriors, so now, O blessed Alexander, come to the aid of thy kinfolk, and contend thou against those who wage war against us.

Ikos: As an eagle gathereth its young under its wings, so did Alexander gather his people, who had been scattered of old by the assaults of the enemy; and he now assembleth us for a spiritual festival. Wherefore, come ye, let us rejoice in the Lord, and glorify our glorious kinsman and master; and let us cry aloud: Rejoice, O glory of Russia, might of its scepter, bravery of its warriors, strength of its weaponry! Be thou mindful of thy flock, which the Lord appointed thee to oversee, and contend thou against those who wage war against us.

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Today the Church of Christ, celebrating the festival of Alexander, truly poureth forth grace upon those who have assembled, who pray earnestly and hymn him with love.

In all the lands of Russia the word hath gone forth that an all-glorious wonder-worker hath appeared therein, pouring forth an abundance of healings upon all who hymn him fervently.

Thou didst blossom like a flower in thy miracles, O blessed one, and bestowest healings upon those who have recourse to thy protection, O wise and right wondrous one.

Theotokion: God Who became incarnate of thy virginal womb hath appeared for our salvation. Wherefore, knowing thee to be His Mother, O Theotokos, we cry out to Him in Orthodox manner: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: Trampling down the fire and flame in the furnace, the divinely eloquent youths did chant: Bless the Lord, O ye works of the Lord!

God hath shown thee forth to the lands of Russia as glorious in miracles, O Alexander, and hath adorned thee with heavenly gifts. Him do thou beseech, that He have mercy on us all.

Like the dawn, like the radiant day hath thy festival appeared, enlightening our hearts and all who praise thee with faith, O all-glorious Alexander.

The day of festivity, the feast of gladness hath dawned! Let us make haste, O ye faithful, purifying our souls and bodies! For, lo! the godly Alexander summoneth us!

Theotokion: Of old, O Virgin Mother, thy birthgiving was prefigured in images; for as the furnace did not consume the youths, so did the divine Fire leave thy womb unburnt, O pure one.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

With splendor we celebrate today thy holy repose. Fill thou with joy and gladness those who praise thee, O Alexander of great renown.

Thou hast been found to be the great shield and might of the Russian land, O Alexander, and the boast of Orthodox Christians. And now we entreat thee: preserve thy homeland from alien nations.

Shining forth with rays of never-fading light upon those in darkness, O glorious one, guide us who hymn thee to the enlightenment of gladness.

O blessed Alexander, how can we hymn thee fittingly? For there is no tongue which can describe thy divers healings, and the many gifts and miracles which thou bestowest upon thy posterity.

Theotokion: Christ, the Sun of righteousness, hast thou shone forth like the dawn upon the benighted and lost, O Virgin, for thou didst bear Him in thine arms, O pure one.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Thine all-great fame spread even to the lands of the Swedes, O Alexander, and the adversary was frightened even by the mention of thy manly name alone. And now, O blessed one, do thou invisibly terrify our enemies, who array themselves against thy Christ-loving army.

Glory ..., Now & ever ..., Theotokion:

O Virgin Theotokos, we bless thee with unceasing hymns, for thou gavest birth to One of the Trinity, and thou bearest in thy divine arms the all-rich Word, Who is immutable and unchangeable.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! He who hath dominion on earth departeth the world, the ruler of Russia setteth aside his scepter, he sheddeth his robe of royal purple and is covered with a burial shroud; the crowned princely head removeth its princely diadem; he leaveth on earth his transitory kingdom for that which is eternal in heaven, where he is crowned with a royal diadem.
(Twice)

O how many enemies thou didst vanquish, O all-valiant warrior of Jesus Christ: those visible with the sword and piety, and those invisible with prayer, the flesh by abstinence, the world by renunciation of the world; and thus thou hast ascended to heaven as an all-glorious victor.

Thou hast taught us by thine all-wise deeds: no one can take anything from this world, into which we have brought nothing. Wherefore, having forsaken transitory things, thou didst desire heavenly things, which thou hast inherited. And we pray that we also may not be deprived thereof.

Glory ..., in Tone VIII:

Thou didst fight the good fight, didst win the race and keep the faith, O right faithful Prince Alexander; wherefore, a crown of righteousness hath been kept for thee, wherewith the true Bestower of rewards hath crowned thee. Him do thou entreat, O all-blessed one, that the children of Russia, the flock entrusted to thy care, be saved.

Now & ever ..., Theotokion, in the same tone:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the saint's canon.

Thou wast shown to be a beacon of light, O most blessed Alexander, ever dispelling the profound darkness of infirmities with the brilliant rays of thy miracles, O all-wise one. (Twice)

Rejoicing, thou standest before the throne of grace today with all the angels, spreading a wealth of healing upon the world. Save us all by thy supplications, O blessed one!

Assembling, let us fittingly praise the pious and crowned Alexander, as the generous bestower of miracles, who entreateth the Lord in behalf of us all.

Thou didst bud forth as a branch from an all-honored root, O all-glorious one, and didst live piously on earth; and thou wast shown to be a pure habitation of the Spirit, sanctifying those who have recourse to thee with faith, O blessed one.

Today the holy land of Russia hath been filled with gladness on the appointed day of the feast of the all-glorious and blessed wonderworker Alexander; for he ever preserveth his homeland unharmed.

With hymns let us bless Alexander, glorifying him as the helper of orphans and widows, our invincible ally amid misfortunes; for he delivereth from tribulations and sorrows those who celebrate his memory with gladness.

Theotokion: **A**s the all-holy temple, O Theotokos, thou gavest birth to the inexhaustible Well-spring, O most immaculate Mistress.

Troparion, in Tone IV:

Recognize thy brethren, O right-believing Prince Alexander, thou Russian Joseph who reignest not in Egypt, but in heaven; and accept their entreaties, increasing the harvests of thy people through the fertility of thy land, and protecting the cities of thy dominion by thy supplications. And together with our Orthodox hierarchs do battle against all heresies.

Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone IV:

As thy kinsmen Boris and Gleb appeared to thee, bringing thee help from heaven when thou didst battle against Velgar the Swede and his warriors, so now, O blessed Alexander, come to the aid of thy kinfolk, and contend thou against those who wage war against us.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, §213 [5: 22-6: 2]

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, § 43 [MT. 11: 27-30]

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 31ST DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE DEPOSITION
OF THE PRECIOUS CINCTURE OF THE ALL-HOLY THEOTOKOS
AT VESPERS

At "Lord, I have cried ...", 6 stichera, in Tone VI:

Spec. Mel.: "As one valiant among the martyrs ...":

The shrine which holdeth thy cincture * is ever acknowledged to be * an ark of sanctification for thy servants, * a sacred bulwark, * their glory and boast, * and a well-spring of healings. * Having assembled there today in sacred manner, * we hymn thy many mighty works * and the abyss of thy wonders. **(Twice)**

Behold the all-glorious place! * Behold the ever-radiant temple, * wherein a treasure hath been laid up: * the cincture of the divine Maiden, honored with grace! * Come hither, O ye people, * and draw forth enlightenment and cleansing most manifestly; * and cry out with thankful heart: * We who are saved by thy birth giving * bless thee, O all-holy Virgin! **(Twice)**

The holy deposition * of thy cincture, O Theotokos, * have we joyously acquired, * for thou hast been well pleased to bestow it upon thy city * as a sacred engirdlement, * a treasure no one can steal, * a precious gift, * inviolate riches, * a river of healings full to overflowing with spiritual gifts. **(Twice)**

Glory ..., Now & ever ..., in Tone II:

The Church of God is clad in thy holy cincture as with a most splendid diadem, O all-pure Theotokos; and, rejoicing, it shineth today and mystically joineth chorus, crying out to thee, O Mistress: Rejoice, precious diadem and crown of divine glory! Rejoice, thou who alone art the fullness of glory and everlasting gladness! Rejoice, refuge of those who have recourse unto thee, our intercessor and salvation!

On the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "Thou hast granted a sign ...":

Thou didst bestow thy cincture upon thy city, O all-glorious one, * as a firm bulwark, * protecting it from every misfortune * by divine acts, * and preserving it unvanquished by the foe; * for it crieth out with love: * Thy Son and Lord, * Who alone is compassionate, * is my strength and might, * and the cause of my great rejoicing!

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

They who reign piously * are splendidly adorned by thy cincture, * as with a precious crown, O all-pure one. * And they boast in thy divine greatness * and are known to inspire terror in the enemy which ever warreth against us, * and they praise thee, crying out * to Him Who was born of thee in manner past recounting: * O all-glorious Jesus, * save us all, in that Thou art compassionate!

Stichos: The rich among the people shall entreat thy countenance.

Thou dost engirdle us with the power of thy cincture, O Virgin, * strengthening us against the enemy, * subduing the passions * which ever torment and war against us, * and ever granting us victorious dispassion, * that we may glorify thee in purity * and ardently cry to thy Son: * O almighty Jesus, * save us all, in that Thou art compassionate!

Glory ..., Now & ever, in Tone II:

Having cleansed our mind and thoughts, let us hold festival with the angels, splendidly beginning the hymn of David to the Maiden, the Bride of Christ our God, the King of all, saying: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness! For, having adorned her like a beautiful palace, Thou hast assigned her to Thy city, O Master, to fortify and protect it from the pagan adversaries by Thy mighty power, through her supplications.

Troparion, in Tone VIII:

O Ever-virgin Theotokos, protection of mankind: thou hast given to thy city a mighty legacy, the robe and cincture of thy most honored body, which have remained incorrupt through thy seedless birth giving. For in thee are nature and time renewed. Wherefore, we beseech thee to grant peace to thy city and great mercy to our souls.

AT MATINS

At "God is the Lord ...", the troparion of the Theotokos, in Tone VIII:

O Ever-virgin Theotokos, protection of mankind: thou hast given to thy city a mighty legacy, the robe and cincture of thy most honored body, which have remained incorrupt through thy seedless birth giving. For in thee are nature and time renewed. Wherefore, we beseech thee to grant peace to thy city and great mercy to our souls. (Thrice)

After the first chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Having given birth to the all-comely Word in the beauty of thy virginity, thou didst wind thy cincture about Him as a babe, O pure one. This thou hast given to thy servants, O Mistress, as a protection, help and a well-spring of sanctity. Its honored deposition do we all celebrate with faith, O all-holy Virgin.

Glory ..., Now & ever ..., the foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in the same Tone & melody:

Thou alone didst have a virginity and a birthgiving free of corruption, O blessed one, and to mankind thou hast given thy holy cincture as a garment of salvation, which even to this day remaineth untouched by corruption, O Bride of God; and because of it we, thy servants, receive great mercy, O pure one.

Glory ..., Now & ever ..., the foregoing is repeated.

ODE I

Canon I, with Irmos chanted twice, followed by 6 troparia; the acrostic whereof is:

"Thou girdest me about with thy strength, O pure Virgin"

The composition of Joseph, in Tone VIII:

Irmos: Once the staff of Moses, working wonders, having struck the sea in the form of the Cross and divided it, drowned the tyrant Pharaoh in his chariot and saved Israel who fled on foot, chanting a hymn unto God.

With divine strength thou dost gird me about who piously hymn thy sacred cincture, as thou art the divine fortification, the might and impregnable rampart of thy city, O pure and all-hymned Virgin Maiden.

Thou gavest birth to the mighty God Who girdeth all the pious about with strength, O most immaculate one. Wherefore, we call thee blessed, and, joyously kissing thy divine cincture, we draw forth mercy and grace therefrom.

Joyfully do we form a chorus today for the deposition of the sacred cincture of the honored divine Maiden, from whence a girdle of incorruption, a seamless garment and a robe of salvation have been woven for us.

Thy people hasten beneath thy power, O most immaculate one, and ever flee to thy protection. Be thou a help for all, and grant to each those petitions which conduce to salvation, saving our souls from tribulations.

Canon II, with 4 troparia, in Tone IV:

Irmos: Israel of old, traversing the depths of the Red Sea dryshod, vanquished the power of Amalek in the wilderness through the arms of Moses stretched forth in the sign of the Cross.

The temple of the Virgin hath, like a bright sky, acquired a splendid and undimmed luminary: her all-radiant cincture; and it illumineth the whole world with beams of miracles.

Thy city, noetic ally girded about with thy truly divine cincture, O all-pure one, hath in it invincible might, strength and a bond of confirmation; wherefore, it boasteth therein.

Thy shrine hath truly appeared to those on earth as the most precious ark of old, though thou bearest not tablets of stone, but faithfully preservest the knowledge of the truth.

Mystical fragrances are poured forth in the temple of the pure one, from her honored shrine this day; and they fill with spiritual fragrance all who have recourse to her with love.

Katavasia: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified.

ODE III

Canon I

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.

The heart is renewed which toucheth the sacred cincture of the Virgin with fervent faith, and it is girded about with invincible power against impure passions, and remaining unharmed by incorporeal foes.

Thy sacred cincture wherewith thou girded thine incorrupt body, O Maiden, still remaineth incorrupt, sanctifying those who approach it piously and removing the corruption of sickness and sorrow.

Thou wast the all-beauteous dwelling of the Word Who was incarnate of thee, O pure one, and wast well pleased to place thy cincture in thy holy temple; and venerating it, we are sanctified.

Thy precious cincture do we all honorably venerate with joyful heart, as an honor for all the faithful, O Theotokos, in that it touched thy precious body.

Canon II

Irmos: Thy Church doth rejoice in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

O ye faithful, let us honor the cincture of the pure one today as a bond of unity with God, and let us bow down before it with faith.

The springs of grace ever flowing from thine all-precious shrine give drink to all the faithful, O pure one.

The much hymned and precious cincture of the all-honored one poureth forth healings upon all of us, the faithful, through grace.

Pouring forth thy gladness like the dew of the morning, O pure one, extinguish the furnace of the passions for those who ever hymn thee.

Katavasia: The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the tree of the Cross hath now budded forth, for her might and confirmation.

Kontakion, in Tone II: Spec. Mel.: "In supplications ...":

Thy precious cincture, which encircled thy womb which was pleasing to God, O Theotokos, is the invincible might of thy city and an inexhaustible treasury of good things, O only Ever-virgin who gavest birth.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

Thy most precious cincture, wherewith thou didst gird thy womb about, was sanctified in the temple of God, as a divine offering, O pure and all-immaculate one who didst conceive God. Wherefore, touching it with faith, and venerating it with fear and honor, we are sanctified.

Glory ..., Now & ever ..., another Sedalion, in the same Tone:

Spec. Mel.: "Having been lifted up ...":

Thy church doth celebrate the deposition of thy precious cincture with splendor, and crieth out to thee, O pure Virgin: Thou girdest all against the power of the enemy. Lay low also the arrogance of the godless barbarians, and direct our life, that we may do the divine will of the Lord.

ODE IV

Canon I

Irmos: **Thou art my strength, O Lord; Thou art my power. Thou art my God; Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!**

Having fallen into repose, thou wast taken up into the light unwaning, yet for those who call thee blessed thou hast left, in place of thy body, O pure one, thy precious cincture, a wellspring of miracles, a place of salvation, and a rampart for the city which honoreth thee, O all-pure one.

We enter thy temple as a new heaven, where thy divine cincture hath been enshrined as a treasure as splendid as the sun, emitting rays of miracles, illumining the hearts of all, and dispelling the gloom of the passions, O Maiden.

Thou art the ark of noetic sanctity, O pure and all-hymned one; and thou bestowest upon thy people the precious shrine containing the cincture which thou didst wear upon thy body, as a great refuge and an inexhaustible wellspring of healings.

A gift of great value hath been brought to thy city: thy precious cincture, O most immaculate one; and it was enshrined on this day in thy divine temple, and is become a cause of great rejoicing for those who fervently love thee, O Theotokos.

The shadows of the law and the visions of the prophets foretold that thou wouldst become the true Mother of God, O all-pure one through whom the curse hath been lifted and perfect blessing and saving grace have blossomed forth for those who hymn thee with faith and love.

Canon II

Irmos: **Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood in her place, crying out as is meet: Glory to Thy power, O Lord!**

Having appointed thee as a most honored firmament, O Theotokos, the Creator and Fashioner adorned thee with divine splendors, as with stars, whereby thou dost illumine the ends of the earth.

Thy city, having thee as its might and firm foundation, O Theotokos, is sustained by thy divine cincture; and it stretcheth it out as an indestructible bond in time of battle.

O Theotokos, thy divine cincture draweth up from earth to heaven us who are transported by love for thee and it. Wherefore, we glorify thee as the cause of a greater glory.

Behold, grace inexhaustible! Come ye all, and with ardent heart draw forth rivers ever flowing from the honored shrine of the all-pure Mother, O ye who love the feasts of the Church.

Katavasia: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

ODE V

Canon I

Irmos: Wherefore hath Thou thrust me from Thy presence, 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.

When thy divine cincture was enshrined on this day in thy temple, O divinely joyous one, all manner of blessings were laid up with it; and he who approacheth it is filled to overflowing with sanctity, receiving that for which he asketh with faith.

In giving birth to the all-comely Word thou wast adorned, O Virgin, and in thy beauteous habitation thou hast been well-pleased to enshrine the beautiful cincture wherewith thou didst gird thy beauteous body, O Theotokos.

Thy holy temple is acknowledged by all to be a second paradise, O most immaculate one; for, within, it hath acquired thy cincture, which filleth the hearts of those who with faith fall down before it, with divine fragrance, like a sweet-smelling rose.

A cloud of divine rain wast thou, O all-immaculate one, letting fall the water of sanctification, bringing the land, frozen by sin, to the fruitfulness of piety. Wherefore, with faith we call thee blessed.

Canon II

Irmos: Thou hast come into the world as a light, O my Lord: a holy light which turneth from the gloom of ignorance those who hymn Thee with faith.

Thou hast magnified Thy Mother, O Lord; Thou hast exalted her above all the noetic powers, for her glory is beyond compare.

The grace of God is now bestowed unstintingly through thy precious shrine, O all-pure Theotokos, upon those who do thee homage with faith.

Faithful rulers are girded about with thy power; and thy city boasteth in thee as its ally, O all-pure one, being honored by the possession of thy cincture.

Katavasia: O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall! He was beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!

ODE VI

Canon I

Irmos: The abyss of sins and the tempest of transgressions beset me and cast me into the depths of violent despondency; but extend to me thy mighty hand, as Thou didst to Peter, and save me, O Helmsman!

For our sake didst thou bear as a babe Him Who existed before time began, and thou renewest hearts grown old through sin, which obtain regeneration though the deposition of thy precious cincture, O Ever-virgin Maiden.

Thy holy church is marvelous in righteousness, having acquired thy miraculous cincture, which poureth forth wonders; and it is shown to be an abyss of healing for the poor, O Virgin, Mother and Theotokos.

Every soul that gathereth in thy holy temple is filled with gladness, beholding thy cincture therein like a radiant sun, emitting the light of the works of the Maker of all and the divine Spirit.

Overlooking all our offenses, O pure one, strengthen thou our hearts, for thou girdest about with power those who have faithfully acquired thy cincture as a treasure of great price which cannot be taken away.

Canon II

Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

The Lord hath glorified thee wholly above all nature, exalting thee alone; and thee, together with thy temple, thy cincture and divine shrine, hath He honored in manner past recounting, O Theotokos.

Streams of grace pour forth, as out of the depths, from the shrine of the all-pure one, and surround all of creation, giving drink to those who with faith worship thy birthgiving.

Having acquired thee as their strength and boast, the faithful are girded about with glory, possessing thy precious cincture as a most splendid and precious ornament, O Theotokos.

Katavasia: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and enlightened the world by His rising on the third day.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

Today thy temple doth celebrate the deposition of thy precious cincture, O all-hymned one, and it earnestly crieth out to thee: Rejoice, O Virgin, thou boast of Christians!

Ikos: Illumine me with thy light, O Virgin Theotokos, and disperse the darkness which lieth grievously upon my mind, that in purity I may approach thee, the pure one who hath brought deification to mortals. I hymn thy divine cincture, which outshineth the sun, and which this world hath as its steadfast protection and hope, which vanquisheth the councils of the iniquitous foe, destroyeth their wiles, and ever perserveth thy servants, O most immaculate and unblemished one. Rejoice, O Virgin, thou boast of Christians!

ODE VII

Canon I

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the children chanted, dancing in the furnace, as in a meadow, with joyous step: Blessed art Thou, O God of our fathers!

The Queen of all, having departed for the mansions of heaven, hath left behind her cincture as a treasure for the king of all cities, and thereby we are saved from the invasion of foes, visible and invisible.

Let us now approach the well-spring which poureth forth grace and mercy: the precious shrine containing the most precious cincture of the Virgin and Mother who honored humanity with her precious birthgiving.

Praise the Lord, all ye hosts of heaven! Glorify her who gaveth birth to Him, all ye nations of men! For she hath bestowed her cincture upon the faithful as a true refuge and salvation.

Let the clouds drop righteousness down from above at the deposition of thy cincture, O divinely joyous cloud; and let every soul sing sweetly, rejoicing: Blessed is the God of our fathers!

Canon II

Irmos: The children of Abraham in the Persian furnace, afire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

In that Thou alone art the Bestower of light, as the Sun of righteousness Thou hast divinely enlightened the temple of the pure one with Thy divers gifts; and, shining therein, she illumineth her cincture with rays of splendor.

Surrounding thy cincture as it were the golden jar, O thou who alone art pure, we now partake in a truly divine manner of the sweetness of grace, and honor it as more exalted than the tablets of the law, O most blessed one.

Vessels of miracles truly pour forth thy grace upon the faithful, O pure Maiden, which issueth forth abundantly from thy shrine as from another river of Eden.

Approach now with gladness, all ye on earth! Come ye! The shrine mystically crieth to the Lady: Surround ye the all-glorious one who hath preserved her cincture in me!

Katavasia: **The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!**

ODE VIII

Canon I

Irmos: **Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

Like a holy throne hath the coffer, containing the resting cincture of the only divine Maiden and pure Queen of all, been splendidly enshrined within the holy place wherein none may enter; and therefrom perfect rest issueth forth abundantly upon those who labor amid many pangs.

In sacred manner didst thou give birth unto the Lord on the earth, and with thy holy hands didst truly gird Him about Who girdeth the pious with power; and now, having ascended on high to the heavens, thou hast left thy precious cincture as might and protection for men, O Virgin Theotokos.

The divine grace which followeth on thy precious cincture, O pure Virgin, is truly the healing of the ailing, the confirmation of those who stumble, the divine good cheer of the despondent, a rudder for those at sea and the return of the lost; and we venerate it with faith for all ages.

Celebrating today the holy deposition of thy divine cincture, we, thy servants, honor the sacred festivity and with joy cry out to thee: Rejoice, O Theotokos, joy of the angels and of all men who chant with faith: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Canon II

Irmos: **Stretching forth his hands, Daniel shut the mouths of the lions in the pit; and, girt about with virtue, the youthful lovers of piety quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!**

Of old, the ark held the divine tablets inscribed by the hand of God, O all-pure one; but thy revered and precious shrine, O pure Mistress, containeth the cincture of thee who held within thyself the dread mystery of the One Who established the law thereof.

The angels now join chorus in thine honored temple, O pure and all-pure one, and embrace thy precious and holy cincture, which we venerate with love, joy and great gladness, hymning thee, the glory of our race, O Mistress.

Thou art the rod which gaveth rise to the Flower of life, the joy of all, the pure and priceless phial of the Spirit, the treasury of good things, the fount of sweet fragrance; and from thy divine shrine the myrrh of healings poureth forth.

The noetic warriors hymn thy mighty works, O pure and all pure one; all the patriarchs and prophets manifestly proclaim thee, together with the apostles, the priests, and the choirs of the martyrs; and with them we also do thee homage.

Katavasia: **O children equal in number to the Trinity: bless ye God, the Father and Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life unto all, exalt ye supremely forever!**

ODE IX

Canon I

Irmos: **Heaven is struck with awe, and the ends of the earth are amazed, that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.**

Behold, the divine couch of Solomon, which sixty of the powerful - the sayings of the Scripture - surround as though a royal bower! In a precious coffer she placeth her cincture today, that all the faithful may invoke her, and for the safekeeping of the pious.

O city of the King of heaven, of whom wondrous things have been spoken! Thou hast given thy most holy cincture as a precious and holy gift to thy city, for the confirmation of all the faithful, and thereby the rulers, resplendent in Orthodoxy, vanquish the adversary.

Ye mountains, now drop down sweetness, and ye hills, everlasting gladness. O ye assemblies of patriarchs, choirs of martyrs, ye company of prophets and honored assembly of the divine apostles: rejoice with all of us at the deposition of the divine cincture of the divine Maiden.

Thou hast sanctified all things by thy birthgiving, O Virgin, and hast now bestowed upon us an excess of enlightenment: thine all-holy cincture, at whose deposition all the earth danceth and honoreth thee, who hast filled mankind with ineffable joy.

As thou art merciful, O pure one, deliver me, who have recourse to thy mercy, from the false love of the passions, from the enemy who ever tempteth me with the burden of sins, from despondency, cruel abduction, captivity and sin, O all-pure one.

Canon II

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.

Thy shrine, which, like a treasury of life, doth worthily contain and preserve thy cincture as the garment of thy virginity and bridehood, is truly shown to be a most honorable wedding chamber, O Theotokos.

The Church, arrayed with thy divine and most holy cincture as with a diadem of divine beauty, O Theotokos, rejoiceth royally today, and is adorned with thy glory.

The temple of the Virgin, like in all ways unto the heavens, is well adorned this day. O ye faithful, having received gifts of splendor, and being illumined as with the beauties of the stars, make yourselves bright with radiance.

Thy city, O Theotokos, possesseth thy cincture as an ally and rampart of peace, the divine unity of the dogmas, the boast of the Orthodox, bestowing victory upon kings.

We hymn thine ineffable glory and thine immeasurable grace, for thou art the well spring of wisdom, from whence the Word issueth forth for all who honor thee, O all-pure one, and magnify thy birthgiving.

Katavasia: O Theotokos, thou art a mystical paradise, which, untilled, did put forth Christ, by Whom the life-bearing tree of the Cross was planted. Wherefore, worshiping it as it is now raised aloft, we magnify thee.

Exapostilation: Spec. Mel.: "Hearken, ye women ...":

Honoring thy precious cincture, wherewith thou didst gird thy sacred body, O Virgin Theotokos, we now celebrate its deposition, whereby we are delivered from corruption, tribulations and dangers, O Mother of God Most High.

Glory ..., Now & ever ..., the foregoing is repeated.

On the Praises, 4 stichera, in Tone IV:

Spec. Mel.: "As one mighty among the martyrs ...":

The Church is arrayed in thy holy cincture * as with an all-splendid crown, O all-pure Theotokos, * and, rejoicing, it is made radiant today, * and danceth mystically, * crying out to thee, O Mistress: * Rejoice, O crown, * O diadem divine! * Rejoice, O sole glory of my fullness, * mine everlasting gladness! (Twice)

As thou art a mighty bulwark, * an unshakeable confirmation and salvation, O all-pure Mistress, * thou hast given thine all-honorable cincture * to thy people and thy city * as a splendid vesture, * which saveth those who honor it with faith and earnest fervor * from every evil end, O Bride of God.

Thy temple, O all-pure one, * hath shown itself today * to be an inexhaustible fountain. * For rivers of grace pour forth in abundance * from thy holy shrine * and gladden the thoughts of the faithful * who cry out to thee with faith and love: * Thou art our joy, our gladness, * and our life.

Glory ..., Now & ever ..., in Tone II:

Having cleansed our minds and thoughts, let us hold festival with the angels, splendidly beginning the hymn of David to the Maiden, the Bride of Christ our God, the King of all, saying: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness! For, having adorned her like a beautiful palace, Thou hast assigned her to Thy city, O Master, to fortify and protect it from the pagan adversaries by Thy mighty power, through her supplications.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Canon I of Ode III, and 4 from Canon II of Ode VI.

The heart is renewed which toucheth the sacred cincture of the Virgin with fervent faith, and it is girded about with invincible power against impure passions, and remaining unharmed by incorporeal foes.

Thy sacred cincture wherewith thou girded thine incorrupt body, O Maiden, still remaineth incorrupt, sanctifying those who approach it piously and removing the corruption of sickness and sorrow.

Thou wast the all-beauteous dwelling of the Word Who was incarnate of thee, O pure one, and wast well pleased to place thy cincture in thy holy temple; and venerating it, we are sanctified.

Thy precious cincture do we all honorably venerate with joyful heart, as an honor for all the faithful, O Theotokos, in that it touched thy precious body.

The Lord hath glorified thee wholly above all nature, exalting thee alone; and thee, together with thy temple, thy cincture and divine shrine, hath He honored in manner past recounting, O Theotokos. **(Twice)**

Streams of grace pour forth, as out of the depths, from the shrine of the all-pure one, and surround all of creation, giving drink to those who with faith worship thy birthgiving.

Having acquired thee as their strength and boast, the faithful are girded about with glory, possessing thy precious cincture as a most splendid and precious ornament, O Theotokos.

Troparion, in Tone VIII:

O Ever-virgin Theotokos, protection of mankind: thou hast given to thy city a mighty legacy, the robe and cincture of thy most honored body, which have remained incorrupt through thy seedless birth giving. For in thee are nature and time renewed. Wherefore, we beseech thee to grant peace to thy city and great mercy to our souls.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

Today thy temple doth celebrate the deposition of thy precious cincture, O all-hymned one, and it earnestly crieth out to thee: Rejoice, O Virgin, thou boast of Christians!

Prokimenon, in Tone III: The Hymn of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE PHILIPPIANS, § 240 [PHIL. 2: 5-11]

Brethren: Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

GOSPEL ACCORDING TO LUKE, § 54 [LK. 1: 38-42; II: 27-28]

At that time, Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.