

THE 1ST DAY OF THE MONTH OF SEPTEMBER
THE BEGINNING OF THE INDICTION, WHICH IS THE NEW YEAR, THE
COMMEMORATION OF OUR VENERABLE FATHER SYMEON,
ARCHIMANDRITE AND STYLITE, AND HIS MOTHER, MARTHA
THE SYNAXIS OF THE ALL-HOLY THEOTOKOS IN MIASENA
COMMEMORATION OF THE HOLY MARTYR AITHALAS
COMMEMORATION OF THE FORTY HOLY MARTYRED WOMEN AND
THEIR TEACHER, THE DEACON AMMON
COMMEMORATION OF THE HOLY MARTYRS CALLISTA AND HER
BRETHREN, EVODUS AND HERMOGENES
COMMEMORATION OF THE RIGHTEOUS JOSHUA, SON OF NUN
AT VESPERS

We chant "Blessed is the man ..."; but if it be Saturday we chant the full Kathisma.

At "Lord, I have cried ...", 10 stichera: 3 stichera for the Indiction, in Tone I:

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

Having prayerfully learned * the right glorious and divine teaching of Christ, * every day let us cry out to the Creator: * Our Father, Who dwellest in the heavens, * give us our daily bread, * overlooking our transgressions.

O Christ God, Who once on Mount Sinai * didst inscribe the tablets, * now in the flesh in the city of Nazareth * Thou hast Thyself received the book of the prophet to read of God, * and unrolling it Thou didst teach the people * so as to fulfill that which was written concerning Thee.

As once in the wilderness * the bodies of the Jews who did not truly subject themselves to Thee, the Master of all, * fell into the abyss as was fitting; * so now with psalmody do Thou scatter * the bones of the impious and unbelieving Hagarenes in hell, O Christ.

And these 3 stichera of the venerable one, in Tone V:

Spec. Mel.: "O venerable father ...":

O venerable father, were it possible for thy pillar to speak, it would not cease to hymn thy pangs, labors and lamentations. For, rather than bearing, it was borne, like a tree watered by thy tears. The angels were amazed, men marveled, and the demons feared thy patience, O venerable Symeon. Pray that our souls be saved!

O venerable father, emulating thy Master through the power of the divine Spirit, thou didst mount thy pillar as though it were a cross. He rent asunder the handwriting of the sins of all, and thou didst put down the uprisings of the passions. He was like a lamb, and thou wast like an immolation. He ascended the Cross; thou, the pillar. O venerable Symeon: pray that our souls be saved!

O venerable father, having drenched thy body with tears and cleansed thy soul, thou didst scale the heights of the virtues. Wherefore, making thy pillar a material habitation and heavenly Sion thy noetic and heavenly city, thou didst by thy virtues astound the angels and didst strike men with awe, and didst put the demons to shame. O venerable Symeon: pray that our souls be saved!

And these other stichera of the saint, in Tone II:

The sacred Symeon sprang forth as good fruit from goodly stock, nurtured from infancy more by grace than by milk. And, lifting up his body upon the pillar of stone, and lifting his mind up to God, he fashioned a heavenly dwelling-place with his virtues; and dancing in chorus with the divine powers, he became an abode of Christ God, the Savior of our souls.

Thy memory and the meekness of thy heart abide forever, O venerable father Symeon, blessed favorite of Christ, for though thou hast departed from us, O good pastor, yet in spirit thou dost not leave us, interceding in love before God, and joining chorus with the angels in the heavens. With them do thou pray that our souls be saved.

By Cyprian: **O** all-praised father, the shrine of thy relics poureth forth healings, and thy holy soul, united with the angels, doth rejoice as is meet. Wherefore, O venerable one, having boldness before the Lord, and holding chorus with the incorporeal ones in the heavens, with them do thou pray that our souls be saved.

By Germanus: **O** God-bearer, thou didst love the most exalted philosophy and wast beyond the world, dwelling above visible things, and didst show thyself to be a divine and undefiled mirror of God. Ever united to the light, thou didst receive the light and a most notable end, O blessed one. Pray thou in behalf of our souls, O wise Symeon.

Glory ..., in Tone VI, by Germanus:

Grace divine doth overshadow the shrine of thy relics, O sanctified Symeon. Wherefore, having recourse to the fragrance of the myrrh of thy miracles, we draw forth the healing of our infirmities. Yet, O venerable father, entreat Christ God in behalf of our souls.

Now and ever ..., of the Indiction, in the same tone: the composition of the Byzantine:

O unoriginate Word and Son, Who art united with the Holy Spirit, Creator and Fashioner of all things visible and invisible: bless Thou the crown of the year, preserving the multitude of the Orthodox in peace, through the prayers of the Theotokos and of all Thy saints.

Entrance, Prokimenon of the day, and three readings:

Two for the New Year:

THE READING FROM THE PROPHECY OF ISAIAH

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that He might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the wasted cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vinedressers. But ye shall be named The priests of the Lord; men shall call you The ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

THE READING FROM THE BOOK OF LEVITICUS

If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. But if ye will not hearken unto me, and will not do all these commandments; and if ye shall

despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And I will break the pride of your power, and I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish ye yet seven times for your sins.

One for St. Symeon:

THE 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 hastened he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

At the Aposticha, these stichera for the Indiction, in Tone I:

The composition of John the Monk:

The New Year hath dawned, summoning all to honor them that enlighten it: Callista, Evodus and Hermogenes, the sibling sufferers; Symeon, the equal of the angels; and Joshua, son of Nun; the seven youths of Ephesus, and the choir of martyred women forty times radiant: sharing in whose memory, O ye that love the feasts of the Church, let us piously cry out: bless, O Lord, the works of Thy hands, and vouchsafe us safely to pass through the cycles of the year.

Stichos: To Thee is due praise, O God, in Sion; and unto Thee shall a vow be rendered in Jerusalem.

O Christ our God, Who hast made all things in wisdom and hast brought things that were not into existence: bless Thou the crown of the year and preserve our cities unharmed; gladden all right-believing Christians with Thy strength, granting them victory over their adversaries, and bestowing great mercy upon the world, for the sake of the Theotokos.

In Tone II:

Stichos: We shall be filled with the good things of Thy house; holy is Thy temple, wonderful in righteousness.

By Cyprian: Wondrous art Thou, O Lord, and wondrous are Thy works, and Thy ways are inscrutable, for Thou art the Wisdom of God, the perfect Hypostasis and Power, equally unoriginate and equally ever-existent: and by Thy creative and almighty authority Thou didst ineffably enter the world through Thy Mother who kneweth not man, seeking to benefit Thy creation, not altering in Thy divinity, appointing the times and seasons for our salvation, O Immutable One. Wherefore, we cry unto Thee: O good Lord, glory to Thee!

Stichos: Thou shalt bless the crown of the year with Thy goodness, O Lord.

By the Damascene: **O** pre-eternal Word of the Father, Who created all things in wisdom and fashioned every creature by Thine almighty word: bless Thou the crown of the year with Thy goodness, and for the sake of the Theotokos, set heresies at nought, for Thou art good and lovest mankind.

Glory ..., of the saint, in Tone V:

O venerable father, thou didst discover a good ladder, whereby thou didst ascend on High as on the fiery chariot which Elijah found. Though he did not leave the means of his ascent behind for others, yet even after death thou hast thy pillar. O heavenly man, earthly angel, inextinguishable beacon of the world, venerable Symeon: pray that our souls be saved!

Now and ever ..., in the same tone, by John the Monk:

O Thou that art ever King and abidest for endless ages: accept the supplication of sinners entreating salvation, O Lover of mankind, and grant fertility unto Thine earth, bestowing seasonable weather thereon; on behalf of Orthodox Christians contend Thou against the godless barbarians, as once Thou didst for David, when they came to Thine habitations and defiled the most holy place, O Savior. And through the prayers of the Theotokos, grant Thou victories to them, O Christ God, for Thou art the victory and boast of the Orthodox.

Troparion of the Indiction, in Tone II:

O Fashioner of all creation, Who in Thine authority hast appointed the times and seasons: bless Thou the crown of the year with Thy goodness, O Lord, preserving in peace Orthodox Christians and Thy city, and save us through the prayers of the Theotokos.

Glory ..., of the venerable one, in Tone I:

Thou wast a pillar of patience, O venerable one, emulating the forefathers: Job, in afflictions; Joseph, in temptations, and the life of the incorporeal hosts while in the body, O Symeon our father. Entreat Christ God that our souls be saved.

Now and ever ..., to the Theotokos, in the same tone:

Rejoice, O highly-favored Virgin Mary, haven and intercession of the human race, for from thee was the Deliverer of the world incarnate, for thou alone art Mother and Virgin, ever-blessed and most glorified. Entreat Christ God to grant peace unto the whole world.

AT MATINS

At "God is the Lord ...", the troparion of the Indiction, in Tone II:

O Fashioner of all creation, Who in Thine authority hast appointed the times and seasons: bless Thou the crown of the year with Thy goodness, O Lord, preserving in peace Orthodox Christians and Thy city, and save us through the prayers of the Theotokos. (Twice)

Glory ..., that of the saint, in Tone I:

Thou wast a pillar of patience, O venerable one, emulating the forefathers: Job, in afflictions; Joseph, in temptations, and the life of the incorporeal hosts while in the body, O Symeon our father. Entreat Christ God that our souls be saved.

Now and ever ..., that of the Theotokos, in Tone I:

Rejoice, O highly-favored Virgin Mary, haven and intercession of the human race, for from thee was the Deliverer of the world incarnate, for thou alone art Mother and Virgin, ever-blessed and most glorified. Entreat Christ God to grant peace unto the whole world.

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

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

As to the Master of all and the Bestower of blessings, before Thee do we fall down in faith, earnestly crying aloud: Be Thou entreated in Thy lovingkindness, O Savior, and by the prayers of her that gave Thee birth, and of all that have ever been well-pleasing unto Thee; and in that Thou art good vouchsafe a good year to them that honor Thee in two natures and faithfully glorify Thee.

Glory ..., Sedalion of the venerable one, in Tone VIII:

Spec. Mel.: "Of the wisdom ...":

Taking up the Cross of the Lord, O wise one, and following after Him unto the end, thou didst not turn thy mind back to the world, O divinely wise one. Having slain the passions by abstinence and labors, thou didst prepare thyself as a temple for thy Lord. Wherefore, thou hast received a reward of heavenly gifts: to heal the afflicted and cast out evil spirits, O Symeon most venerable. Entreat Christ God, that He grant remission of sins unto them that celebrate thy holy memory with love.

Now and ever ..., the Sedalion of the Indiction in Tone IV:

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

As to the Master of all and the Bestower of blessings, before Thee do we fall down in faith, earnestly crying aloud: Be Thou entreated in Thy lovingkindness, O Savior, and by the prayers of her that gave Thee birth, and of all that have ever been well-pleasing unto Thee; and in that Thou art good vouchsafe a good year to them that honor Thee in two natures and faithfully glorify Thee.

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

Spec. Mel.: "Of the wisdom ...":

Having trained thy soul in godly manner by abstinence, labors and. prayers, thou didst become a companion of the martyrs, O blessed one, and didst truly receive gifts of miracles to heal the infirmities of them that faithfully honor thee. Wherefore, thou dost expel legions of demons by the authority given thee against them from on high, O all-blessed Symeon. Entreat Christ God, that He grant remission of transgressions unto them that celebrate thy holy memory with love.

Glory ..., in Tone IV:

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

Thou didst faithfully enter upon the struggle of torment, O Callista, preaching Christ our God with thy two brethren; for, nurtured with hope, thou didst truly make of them noetic vessels of the Church of Christ. Wherefore, thou hast joined thyself unto them in the life on High, O martyr.

Now and ever ..., Theotokion:

Quickly accept thou our supplications, O Mistress, and bear them to thy Son and God, O Lady most pure. Loose thou the evil circumstances which surround them that have recourse unto thee, and crush the attacks and audacity of them that now arm themselves against thy servants, O Virgin.

If it be a temple dedicated to the venerable Symeon, after the Polyeleos, this Sedalion to the venerable one, in Tone VIII:

Spec. Mel.: "Of the wisdom ...":

Thou didst excel in faith, O wise father, and disdaining all transitory things, by the power of the Spirit thou didst follow Christ. With abstinence didst thou waste thy body, O venerable one, ever looking toward the glory of Heaven. Wherefore, thou didst find thy pillar a ladder of divine ascent, fitting thy desire, O most sacred Symeon. Entreat Christ God to grant remission of offenses unto them that faithfully celebrate thy holy memory.

Glory , in Tone V: Spec. Mel.: "Co-unoriginate ...":

Thou didst adorn thy life with abstinence, having mortified thy body. Thou didst in no wise heed the attacks of the enemy, O blessed father, and didst depart unto God and everlasting life as a worthy heir. Wherefore, cease thou never to pray that our souls receive mercy.

Now and ever ..., Theotokion:

O all-holy Virgin, have mercy on us that have recourse to thee who are compassionate and that entreat thy fervent aid; for, as thou art good, thou canst save all by thy maternal entreaties, in that thou art the Mother of God Most High, and thou dost ever beseech Him, O divinely gracious one.

Song of Ascents, the first antiphon of Tone IV:

Note: Prokimenon, Gospel and Sticheron of the Temple.

Then, Psalm 50.

ODE I

Canon of the Indiction, with 6 troparia, including its Irmos, which is sung twice.

The composition of John the Monk, in Tone I:

Irmos: O all ye people, let us chant a hymn of victory unto Him Who delivered Israel from the bitter bondage of Pharaoh and led them through the depths of the sea dryshod, for He hath been glorified.

Let us all chant a hymn of victory unto Christ, by Whom all things were fashioned and in Whom the incomprehensible is perfected, as the hypostatic Word begotten of God the Father, for He hath been glorified.

Let us all chant a hymn of victory unto Christ, Who through the Father's good pleasure appeared from the Virgin and proclaimed unto us the acceptable year of the Lord for deliverance, for He hath been glorified.

The Bestower of the law, arriving in Nazareth, taught on the Sabbath day, laying down for the Jews the law of His ineffable coming, whereby He saveth our race, in that He is merciful.

Theotokion: O all ye faithful, chanting, let us ever praise the all-wondrous Maiden who shone forth Christ upon the world and hath filled all things with the joy of everlasting life, for she hath been glorified.

Canon of the holy martyred women, with 4 troparia, the acrostic whereof is:

"I hymn the pangs of the steadfast martyred women", in Tone IV:

Irmos: I shall open my mouth, and with the Spirit shall 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.

Steadfastly did ye struggle against the adversary, O martyrs, at first by fasting and then by bloody suffering. Wherefore, we faithfully honor your memory.

Wounded with the love of Him that for our sake endured the Cross and death, the holy women followed in His steps, forgetting the weakness of their flesh.

Pagan sacrifices and demonic idols did ye demolish with the sword of faith, and to the temple of Heaven did ye bring yourselves, O animate vessels, most honorable martyrs.

Theotokion: Strengthened by the grace of Him that shone forth from thy womb, O all immaculate one, the virgin maidens fended off the three-fold wave of torments, and, rejoicing, they followed thee.

Canon of the venerable one, the acrostic whereof is: "Accept this hymn, O most blessed Symeon"; The composition of John the Monk, in Tone VIII:

Irmos: O all ye people, chanting a hymn of victory, let us sing unto the Lord Who overwhelmed Pharaoh in the Red Sea, for He hath been glorified.

O God-bearing Symeon, by thine entreaties grant the divinely conferred light of knowledge unto me who with the vile organ of my tongue weave a hymn for thee.

Persians, Ethiopians, Indians and Scythians, and a multitude of Arabs acknowledged thy wisdom, O father, and glorified Christ Who is glorified in thee.

Full of spiritual grace, being, like Jacob, David and Moses from shepherd lands, thou wast shown to be a leader of the flocks of the Word, O blessed one.

Theotokion: O all-pure Theotokos, rejoice! O honored one, who in thy womb didst contain the infinite God, ask that those who hymn thee be delivered from grievous circumstances.

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 Indiction

Irmos: Establish me, O Christ, upon the immovable rock of Thy commandments, and illumine me with the light of Thy countenance, for none is holier than Thou, Who lovest mankind.

O Good One, establish Thou that which Thy right hand hath lovingly planted on the earth, preserving Thy Church, the fertile vineyard, O Almighty One.

O Master, God of all things, lead through this year which beginneth those who adorn themselves with divinely beautiful spiritual works, and who hymn Thee with faith.

O compassionate Christ, grant me a tranquil year and fill me with Thy divine words which Thou didst reveal when Thou didst speak to the Jews oil the Sabbath.

Theotokion: We ever glorify thee, for thou alone didst, in manner surpassing nature, beyond human comprehension, receive grace in thy womb and didst, without changing, give birth unto Christ God.

Canon of the Martyrs

Irmos: **The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.**

Made strong by the strength of the Almighty, ye trampled down the power of the adversary; wherefore, ye have been crowned by Christ as victors.

By the divine power of Christ the mouths of the beasts were rendered impotent; and, honoring God, ye were delivered unharmed, O God-bearers.

Deified by looking to God, ye rejected the coldness of polytheism and attained unto the warmth of the glory on High, O athletes.

Theotokion: **P**iously we proclaim thee, knowing thee to be the most true Mother of God, O most immaculate one; for through thee hath the Creator deigned to commune with us.

Canon of the Venerable One

Irmos: **Plant Thou the fear of Thee in the hearts of Thy servants, O Lord, and be Thou the confirmation of us who call upon Thee in truth.**

Swiftly fleeing the wintry vexations of the demons, thou didst make haste unto the salvific monastery, O Symeon, from whence thou didst receive life which ageeth not.

Rejoicing, thou didst incline thy dutiful ear to the Master Who blesseth, O most blessed one, and didst find the blessed life.

Receiving the seed of the Word, and having watered it with thy tears, with the blades of thy heart thou didst reap the abundant grain of the virtues.

Theotokion: **I**neffably didst thou conceive the Savior and Lord Who doth deliver from grievous circumstances us who call upon thee in truth, O Bride of God.

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 of the Indiction, in Tone II:

O Christ our King Who livest in the highest, Creator and Maker of all things, visible and invisible, Who hast fashioned days and nights, seasons and years: bless Thou now the crown of the year; preserve and keep in peace Orthodox hierarchs, this city and Thy people, O greatly Merciful One.

Sedalion of the Indiction, in Tone VIII:

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

O Thou Who bestowest fruitful seasons and rains from heaven upon those on earth, and dost now accept the supplications of Thy servants: from all want do Thou deliver Thy city, for truly Thy compassions are evident in all Thy works. Wherefore, bless Thou our goings out and our comings in, set aright among us the work of our hands, and grant us forgiveness of offenses O God: For, as Thou art mighty, Thou didst bring all things from non-existence into being.

Another Sedalion, of the venerable one, in the same tone and melody:

Having forsaken all things of the world, and whilst still bodily on earth, thou wast a heavenly angel in spirit; for, having slain the assailing passions with thy flesh, thou wast shown to be a favorite of the Trinity, O blessed one. Wherefore, thou dost heal the sufferings of the infirm and by thy word dost drive away the evil spirits by grace. O all-blessed Symeon, entreat Christ God to grant forgiveness of offenses unto those who lovingly honor thy holy memory.

Glory ..., another Sedalion, of the holy women, in Tone I:

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

Having finished the race and kept the faith, O reason-endowed ewe-lambs, with faith ye brought yourselves to the Lamb and Shepherd through martyrdom. Wherefore, magnifying Christ, O right wondrous ones, we joyously praise your sacred memory today.

Now and ever ..., Theotokion:

To the path of repentance guide us who are ever inclined toward evil and trackless places, and who anger our all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and habitation of God.

ODE IV

Canon of the Indiction

Irmos: I have considered Thy dispensation, O Almighty One, and with fear have I glorified Thee, O Savior.

The beginning of the year do Thy people offer unto Thee, O Savior, glorifying Thee with angelic hymns.

As Thou lovest mankind, O Christ, count those who begin the year worthy to complete it in a manner well-pleasing unto Thee.

O only and almighty Lord, having calmed the world, grant it cycles of years.

Theotokion: Let us all now hymn the Theotokos as the haven of our souls and our steadfast hope.

Canon of the Martyrs

Irmos: Seated in glory upon the throne of the cherubim, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Having endured torments and the destruction of your bodies in divers ways, and the dismemberment and immolation of your limbs, ye have inherited the kingdom of heaven, delighting in the tree of life, O right wondrous ones.

The hosts of heaven marveled at the struggle of the blessed virgins, for in their womanly nature they vanquished the foe, strengthened by the power of Him Who shone forth from a woman.

Spurning all the vanity of the world, ye cleaved unto God alone with all your soul. Wherefore, ye endured the pangs of abstinence and suffering, O patient brides of Christ.

Bearing the Cross about as a most mighty weapon, ye set yourselves against regiments of the adversary and carried away the victory, with Christ Who vanquished the world with the power of His divinity.

Theotokion: **H**e of two natures, to Whom thou didst give birth, O all-immaculate one, descended into thy womb like rain upon the fleece, the divinely eloquent prophet said of old. To Him do we cry aloud: glory to Thy power, O Christ!

Canon of the Venerable One

Irmos: **I** have heard Thy report, O Lord, and I was afraid; I considered Thy works, and glorified Thy dominion, O Lord.

Laying the foundation of thine abstinence not on sand, but on thy most profound labors, O most blessed one, thou didst erect an unshakable tower of the virtues.

Causing thy body to dwell in a harsh abode, thou didst nail down thy spirit with fear and didst find a dwelling-place of divine inheritance, O venerable one.

Thou didst subdue the hidden passions of thy body, O thou who art most rich, and, lying in dung with worms, thou didst emit a sweet fragrance, O father.

Emulating the life creating Dead One in thy voluntary suffering, thou didst commit thyself alive to a dark pit, as to a tomb.

Theotokion: **O** all-pure Mary, do thou ever entreat God Whom thou didst bear, that He grant thy servants remission of sins.

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 Indiction

Irmos: **W**aking at dawn out of the night, we hymn Thee, O Christ, Who art consubstantial with the Father, and the Savior of our souls: Grant peace to the world, Thou Who lovest mankind!

O Christ, Who fillest all things with goodness: do Thou grant unto Thy servants a year of varied seasons, crowned with mildness, fruitfulness and blessings.

Yearly recompense, a turn for the better and a state of peace do Thou show unto us who know Thee to be Him Who became like unto men, O Word of God.

Thou didst come to earth proclaiming from the Father the release of captives and the recovery of the blind, and the acceptable time, O Thou that art equally unoriginate with the Father.

Theotokion: **W**e set our hopes and our desire on thee, O pure Theotokos. Him Whom thou didst bear do thou render merciful unto us, O Virgin.

Canon of the Martyrs

Irmos: **T**he impious perceive not Thy glory, O Christ, put, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou Radiance of the glory of the Father's divinity.

As unblemished ewe-lambs, as acceptable sacrifices, ye brought yourselves to the true Lamb and Shepherd, O martyrs, as offerings most rich and acceptable immolations.

Slain in the body, ye did live in soul for Him Who slew the might of death, O martyrs, for ye emulated His Cross, death and voluntary suffering.

One in mind, though in many bodies, though lacerated with divers wounds and burned by fire, the divinely wise ones confessed the Lord Jesus alone.

Theotokion: **O** thou who alone art most immaculate, raise me up who have fallen into the pit of temptations, and set me aright, O thou that didst bear God the Pilot Who in His goodness first united disparate natures.

Canon of the Venerable One

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

Christ showed thee forth as a new Daniel, O Symeon; for from the den of wild beasts he returned thee unharmed by an apparition.

Casting thyself wholly upon the Lord, thou didst lay thyself bare to storm, cold and burning heat, and to the malice of the adversary.

Thou didst show thyself to be a new Moses and Elijah, taking food but once during the whole forty-day fast all throughout thy life, O venerable one.

Girded about with a rope as with a cincture of gold, O venerable Symeon, thou didst show thyself to be a traverser of the heavens with ill vine wings.

Theotokion: Ever beseech thy Son and our God, O pure Mary who knewest not wedlock, that He send down great mercy upon us, the faithful.

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 of the Indiction

Irmos: Thou didst save the prophet from the sea monster, O Lover of mankind; do Thou lead me up from the abyss of transgressions, I pray.

O Master, with the beginning of the year vouchsafe us to begin a life well-pleasing unto Thee.

O compassionate Savior, show us forth who hymn Thee to be full of spiritual days in the study of Thy law.

Theotokion: O all-pure and most immaculate Theotokos who gavest birth to the Lord, from misfortunes deliver us who hymn thee.

Canon of the Martyrs

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!

Our first mother Eve, beholding him who of old drove her from paradise through deception wounded and trampled underfoot by women, rejoiceth in godly manner.

Diligently joining abstinence to suffering, ye have now incorruptibly united yourselves to the Bridegroom of souls and, with joyful spirit, ye dwell in the divine bridal chamber.

The raging and towering waves of torments were not able to sink the martyrs' ships, for with mighty hands upon the tiller they reached the divine harbors.

Theotokion: Beholding the fulfillment of thy words, O Mother of God, magnify exceedingly Him Who hath magnified thee; for all generations now truly bless thee.

Canon of the Venerable One

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

Christ hath shown thee to be a worker of signs and wonders and an acceptable habitation of divine activity, O blessed one.

Thy body didst thou raise up upon thy pillar as upon a cross, O Symeon. Wherefore, thou hast been glorified with Christ Who was lifted up upon the Cross for thy sake.

Having found the path on high, O wondrous Symeon, raise up to the heights of heaven those who faithfully hymn thee.

Theotokion: **W**e recognize thee as the mountain which Daniel beheld, whence Christ, the unquarried Stone of faith, was cut.

Katavasia: **S**tretching 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 of the venerable Symeon, in Tone II:

Making of thy pillar a fiery chariot, searching the heights thou didst unite thyself to those who are on High. Wherefore, thou wast a converser with angels, O venerable one, praying unceasingly with them to Christ God in behalf of us all.

Ikos: **W**hat human tongue can ever suffice to confess in praise the unblemished life of Symeon? Yet, by the wisdom of God, I shall hymn the suffering and struggles on earth of this mighty giant; for he was shown to be a beacon to all men in his great patience, and hath shone forth in the angelic choir; for, unceasingly hymning Christ with them, and having acquired purity through abstinence, he prayeth without ceasing for us all.

ODE VII

Canon of the Indiction

Irmos: **T**he children raised together in piety, disdain the impious command, feared not the threat of the fire, but, standing in the midst of the flame, they chanted: **O God of our fathers, blessed art Thou!**

O ye Orthodox people who now begin the year, let us set a beginning to our hymns to Christ Who reigneth over the everlasting Kingdom; and let us piously chant: **O God of our fathers, blessed art Thou!**

O Christ, Who before wast, shalt be and art the Lord: fill Thou this year with Thy good gifts for those who hymn Thee, the Source of goodness, chanting: **O God of our fathers, blessed art Thou!**

Theotokion: **A**s servants petitioning their Master, we set before Thee Thy pure Mother, O Christ, that Thou mayest deliver from every evil circumstance Thy servants who chant: **O God of our fathers, blessed art Thou!**

Canon of the Martyrs

Irmos: **O** all-hymned Lord God of our fathers, Who didst save the children of Abraham in the fire, and didst slay the Chaldeans whom Thou didst justly hunt down: **Blessed art Thou!**

How insuperable is thy wisdom, O God-bearing Ammon! For, the leader of the choir of virgins, thou didst not fear tortures, ending thy life with them; and as a deacon and initiate of the mysteries of divine glory, thou didst chant: O all-praised Lord God of our fathers, blessed art Thou!

As a wise bridal escort, with words of courage thou didst anoint the martyrs, urging them to gaze upon the Bridegroom and to endure the pain of their flesh, crying aloud: O all-praised Lord God of our fathers, blessed art Thou!

"Let us not grow slothful! Lo, the arena lieth open, ye maidens; let us stand forth manfully! Christ stretcheth forth His hand which beareth wreaths. Let us have no pity upon our bodies!" the valorous ones cried out in the stadium: O all-praised Lord God of our fathers, blessed art Thou!

Theotokion: **B**lessed is the Fruit of thy blessed womb, Whom hosts of heaven and the assemblies of men bless, and Who hath delivered us from the ancient curse, O blessed one.

Canon of the Venerable One

Irmos: **I**n Babylon the pious children did not worship the golden image, but, bedewed in the midst of the fiery furnace, they chanted a hymn, saying: **O** supremely exalted God of our fathers, **blessed art Thou!**

Thou didst loose drought for the doubting and didst open the gates of the rain for them; and by thy supplications thou didst restrain the quaking earth, and didst teach the people to cry out: Blessed is the God of our fathers!

As a most magnificent beacon of the Church and a most radiant sun, O Symeon, thou didst shine, scattering thy rays in all directions, and didst teach the people to cry out: Blessed is the God of our fathers!

A sea of humanity gathered in the garden of thine abstinence, flowing like water from all directions, O favorite of Christ, taught by thee to cry out: Blessed is the God of our fathers!

Of old Christ rested in the arms of the elder Symeon, and in His invisible power did He rest also within the tablets of thy heart, O venerable Symeon. Wherefore, thou didst cry out: Blessed is the God of our fathers!

Theotokion: **O** pure Virgin, it becometh Him Who without seed was incarnate of thee to come forth, for thou wast shown to be greater than all in purity. And crying out to Him in hymns, we say: Blessed is the God of our fathers!

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 Indiction

Irmos: Christ God, Who saved the chanting children in the furnace and transformed the raging flames into dew, hymn ye, supremely exalting Him for all ages!

O Christ, the honored Church offereth Thee the beginning of the year, as to the Author of our salvation, crying: Hymn ye and supremely exalt Christ forever!

The Creator Who hath wisely renewed all that He brought into existence, and hath brought forth the cycles of the seasons by His will, hymn ye and supremely exalt forever!

Let us chant unto God, Who hath brought forth all things and Who changeth the seasons for the manifold prosperity of men: Praise and exalt Christ supremely forever!

Theotokion: With the cycles and seasons of time, we, the assemblies of men, hymn thee in Orthodox manner as the Theotokos, the pure Virgin Mother of God, the salvation of all.

Canon of the Martyrs

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 sing to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

In splendid robes, dyed with the blood of your martyrdom, did ye array yourselves, having truly put off the old man corrupted by sins, chanting: O ye works, hymn the Lord and exalt Him supremely for all ages!

O martyrs, illumined by the outpourings of abundant light and the divine splendors of the noetic Sun: ye passed through the night of ungodliness, chanting with oneness of mind and soul: O ye works, hymn the Lord and exalt Him supremely for all ages!

As ewe-lambs, as unblemished heifers, as divine turtledoves, as voluntary holocausts and immaculate sacrifices did ye offer yourselves to the Creator, O martyrs, chanting together: O ye works, hymn the Lord and exalt Him supremely for all ages!

At the command of the most iniquitous tyrants ye were subjected to an undeserved death, your limbs severed, your fingers broken, beaten without mercy, consumed by fire, beheaded by the sword. Wherefore, with joy have ye received the rich rewards of immortality.

Theotokion: **O** most honored Bride of God, who alone knewest not wedlock, the women followed after thee, inhaling the fragrance of thy myrrh, and they truly reign with thee, hymning Christ, the only-begotten Son Who shone forth from thy womb, forever.

Canon of the Venerable One

Irmos: **The Lord Who was glorified on Mount Sinai, and in the bush revealed to Moses the mystery of the Ever-virgin by fire, hymn ye and supremely exalt for all ages!**

Having divorced thyself from every attachment, yet taking pity on thy mother's weakness, after thy death thou didst appear to her while she was yet alive, crying: Hymn the Lord and exalt Him supremely forever!

Thou didst gird up the paralyzed youth and didst command Phylarchus to take up his bed upon his shoulders, O most sacred one, crying out: Hymn the Lord and exalt Him supremely for all ages!

Cleansing with the suffering of Job the foulness of thy putrid flesh, thou didst transform it into a pearl of great price, O Symeon, favorite of Christ, glorifying Him for all ages.

Theotokion: **O** Virgin Theotokos, who received joy from the angel, who gavest birth unto the Lord of glory, and shone forth Light upon the world: we all hymn thee for all ages.

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 of the Indiction

Irmos: **The bush which burnt with fire yet was not consumed showed forth an image of thy pure birth giving. And now we pray that the furnace of temptation which rageth against us be extinguished, that we may unceasingly magnify thee, O Theotokos.**

O Word of God, Power, true and hypostatic Wisdom, Who sustaineth and directeth all things wisely, do Thou now peacefully order the season which hath dawned for Thy servants.

All Thy works, O Lord: the heavens, the earth, light, and the sea, the waters and all the springs, the sun, the moon, darkness, the stars, fire, men and beasts, praise Thee with the angels.

Thou alone art pre-eternal, in that Thou art the Creator of the ages. O reigning Godhead, One, indivisible, in three Persons: through the supplications of the pure Mother of God, show forth this year as fruitful for Thine inheritance.

Theotokion: O Savior of all, Maker, Creator, and Ruler of all creation: through the supplications of her who gaveth birth to Thee without seed, grant peace to Thy world, preserving Thy Church ever undisturbed.

Canon of the Martyrs

Irmos: Eve, through weakness abode under the curse of disobedience; but thou. O Virgin Theotokos, hast put forth blessing for the world through the offspring of thy childbearing. Wherefore, we all magnify thee.

The most blessed ones put forth streams of healings, as from a wellspring, upon those in need; they put an end to the pestilence of infirmities and dispel the burning heat of the passions; and they water the hearts of those who love God, to render them fertile with divine works.

The divine beacons Ammon, and Celsina, and with them the forty godly and divinely wise women who suffered lawfully, have been crowned and now join chorus with the angels. Let us bless them as is meet.

Seizing dominion over the enemy, ye were exalted, and became like unto angels; and ye now delight freely in the tree of life in paradise, O brides of God, and have received the wellspring of good things, praying for the world.

Theotokion: O immaculate Maiden, thou hast been shown to be a dwelling-place of Wisdom, an animate throne and portal, surpassing the understanding of the greatest mind. Wherefore the virgins loved thee as their queen, O Virgin, and have followed after thee, O divine Maiden.

Canon of the Venerable One

Irmos: Thy birthgiving, O 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. we magnify with unceasing hymns.

When thou didst gain dominion over the passions through patience, O God-bearing Symeon, Christ accepted thee as a participant in His Kingdom. Wherefore, we honor thee with hymns.

Having been vouchsafed the grace of healing from among the inviolate treasures of the Spirit, O God-bearing Symeon, thou dost bestow healings upon those who celebrate thy memory.

Having trod the heavenly path on the air of the virtues, girded about with sufferings, thou didst take flight to the tabernacles of heaven. Pray thou that our souls be saved.

Theotokion: **T**hou hast appeared as a bush burning with fire yet remaining unconsumed, O Mistress, having conceived without seed the God and Savior of the world, Whom we unceasingly magnify.

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 of the Indiction:

Spec. Mel.: "To the disciples ...":

O Lord and God of gods, Being of three Hypostases, unapproachable, uncreated, almighty Creator and Ruler of all; before Thee do we all fall down, and Thee do we entreat: blessing this beginning year, in that Thou art good, do Thou preserve Orthodox Christians and all Thy people in peace, O Compassionate One.

Glory ..., Exapostilarion of the venerable one, in the same melody:

Thy life, O venerable one, which shone like a radiant beacon, hath illumined all the world with rays of miracles; for, praying for us who honor thee, O blessed one, by thy pillar thou didst ascend unto God as by a ladder, to that place where there is truly the ultimate fulfillment of all desires, O Symeon.

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

O Maker and Ruler of all creation, Who in Thine authority hast fixed the times and seasons: crown the cycles of the year with blessings of goodness, O Compassionate One, preserving Thy people in peace, unharmed and whole, we pray, through the supplications of her who gave birth to Thee, and of the divine angels.

On the Praises, 4 stichera for the Indiction, the composition of John the Monk:

In Tone III: **O** pre-eternal Word of the Father, Who art in the image of God, and Who, in Thine authority, hast fixed the times and seasons: Bless Thou the crown of the year with Thy goodness, granting peace unto Thy Churches and victories to Orthodox Christians, fertility to the earth and great mercy to us.

In Tone IV: **T**hy Kingdom is the Kingdom of all ages, O Christ God, and Thy dominion continueth through all generations; for Thou hast fashioned all things in wisdom, fixing the times and seasons for us. Wherefore, giving thanks for all things, we cry out: Bless Thou the crown of the year with Thy goodness, and vouchsafe us to cry aloud to Thee without condemnation: Glory to Thee, O Lord!

By Andrew of Pyres: Thy journeys are great and wondrous journeyings, O God. Wherefore, we magnify the power of Thy dispensation: for, being Light of Light, Thou didst come to Thy wretched world and didst destroy the primeval curse of ancient Adam, as Thou wast well pleased so to do, O Word; and in Thy wisdom Thou hast appointed times and seasons for us, that we may glorify Thy goodness, which accomplisheth all things. O Lord, glory be to Thee!

Sticheron of the holy martyrs, by Germanus, in Tone II: When by Thy Passion, O Lord, Thou didst establish the whole world, then were the weak girded about with power, and women stood forth manfully against the most cruel tyrant and won a maternal victory; and they entered into the delight of paradise, unto the glory of Thee Who wast born of women and hast saved the human race.

Glory ..., of the venerable one, in the same Tone:

The sacred Symeon sprang forth as good fruit from goodly stock, nurtured from infancy more by grace than by milk. And lifting up his holy body upon the pillar of stone, and lifting his mind up to God, he fashioned a heavenly dwelling-place with his virtues; and dancing in chorus with the hosts of God, he became an abode of Christ, the Savior of our souls.

Now and ever ..., of the Indiction, in Tone VIII:

The composition of Germanus:

O Christ, Word and God, Who hast created all things in Thine ineffable wisdom, and hast appointed times and seasons for us: bless Thou the works of Thy hands and with Thy power make glad all right-believing Christians, granting them might against the barbarians, in that Thou alone art good and lovest mankind.

Then, the Great Doxology.

After the Trisagion: the troparion of the Indiction;

O Fashioner of all creation, Who in Thine authority hast appointed the times and seasons: bless Thou the crown of the year with Thy goodness, O Lord, preserving in peace Orthodox Christians and Thy city, and save us through the prayers of the Theotokos.

Glory ..., that of the saint:

Thou wast a pillar of patience, O venerable one, emulating the forefathers: Job, in afflictions; Joseph, in temptations, and the life of the incorporeal hosts while in the body, O Symeon our father. Entreat Christ God that our souls be saved.

Now and ever ..., that of the Theotokos:

Rejoice, O highly-favored Virgin Mary, haven and intercession of the human race, for from thee was the Deliverer of the world incarnate, for thou alone art Mother and Virgin, ever-blessed and most glorified. Entreat Christ God to grant peace unto the whole world.

Then the litanies, dismissal and First Hour.

AT THE HOURS

At the First Hour, the troparion of the Indiction; Glory ..., that of the saint; Now and ever ..., the Theotokion of the Hour. After the Trisagion, the Kontakion of the Indiction, alternating with that of the saint for the other Hours.

AT LITURGY

On the Beatitudes: 8 troparia: 4 from Ode III of the Canon of the Indiction, and 4 from Ode VI of the Canon of the Saint.

O Good One, establish Thou that which Thy right hand hath lovingly planted on the earth, preserving Thy Church, the fertile vineyard, O Almighty One. (Twice)

O Master, God of all things, lead through this year which beginneth those who adorn themselves with divinely beautiful spiritual works, and who hymn Thee with faith.

O compassionate Christ, grant me a tranquil year and fill me with Thy divine words which Thou didst reveal when Thou didst speak to the Jews on the Sabbath.

Christ hath shown thee to be a worker of signs and wonders and an acceptable habitation of divine activity, O blessed one.

Thy body didst thou raise up upon thy pillar as upon a cross, O Symeon. Wherefore, thou hast been glorified with Christ Who was lifted up upon the Cross for thy sake.

Having found the path on high, O wondrous Symeon, raise up to the heights of heaven those who faithfully hymn thee.

Theotokion: **W**e recognize thee as the mountain which Daniel beheld, whence Christ, the unquarried Stone of faith, was cut.

After the Entrance, the troparia as follows:

Troparion of the Indiction, in Tone II:

O Fashioner of all creation, Who in Thine authority hast appointed the times and seasons: bless Thou the crown of the year with Thy goodness, O Lord, preserving in peace Orthodox Christians and Thy city, and save us through the prayers of the Theotokos.

To the Theotokos, in Tone I:

Rejoice, O highly-favored Virgin Mary, haven and intercession of the human race, for from thee was the Deliverer of the world incarnate, for thou alone art Mother and Virgin, ever-blessed and most glorified. Entreat Christ God to grant peace unto the whole world.

To the Venerable One, in Tone I:

Thou wast a pillar of patience, O venerable one, emulating the forefathers: Job, in afflictions; Joseph, in temptations, and the life of the incorporeal hosts while in the body, O Symeon our father. Entreat Christ God that our souls be saved.

Glory ..., Kontakion of the venerable Symeon, in Tone II:

Making of thy pillar a fiery chariot, searching the heights thou didst unite thyself to those who are on High. Wherefore, thou wast a converser with angels, O venerable one, praying unceasingly with them to Christ God in behalf of us all.

Now and ever, Kontakion of the Indiction, in Tone II:

O Christ our King Who livest in the highest, Creator and Maker of all things, visible and invisible, Who hast fashioned days and nights, seasons and years: bless Thou now the crown of the year; preserve and keep in peace Orthodox hierarchs, this city and Thy people, O greatly Merciful One.

But if it be a temple dedicated to the Theotokos: Now and ever ..., the Kontakion of the temple; the Kontakion of the Indiction is moved into first position (among the Kontakia).

Prokimenon of the Indiction, in Tone III: Great is our Lord, and great is His strength, and of His understanding there is no measure.

Stichos: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

And of the venerable one, in Tone VII: Precious in the sight of the Lord is the death of His saints.

EPISTLE FOR THE INDICTION:

EPISTLE TO TIMOTHY, §282 [1 Tim 2:1-15]

Child Timothy: I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

**EPISTLE FOR THE VENERABLE ONE:
EPISTLE TO THE COLOSSIANS, §258 [COL. 3:12-16]**

Brethren: Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfection. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Alleluia, in Tone IV: To Thee is due praise, O God, in Sion; and unto Thee shall a vow be rendered in Jerusalem.

Stichos: Thou shalt bless the crown of the year with Thy goodness.

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

**FOR THE INDICATION:
GOSPEL ACCORDING TO ST. LUKE, §13 [LK. 4:16-22]**

And Jesus came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it is written: The Spirit of the Lord is upon me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this Scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's Son?

**FOR THE VENERABLE ONE:
GOSPEL ACCORDING TO ST. MATTHEW, §43 [MT. 11 :27-30]**

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

Communion Verse for the Indiction: Thou shalt bless the crown of the year with Thy goodness.

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

NOTE: If September 1st falls on a Sunday, the service to the holy women is omitted, and is chanted when the ecclesiarch decides. The service of the Resurrection is sung, followed by that of the Indiction and of the saint; thus:

At Little Vespers: the stichera of the Resurrection and of the Theotokos, as usual. Troparion of the Resurrection; Glory ..., Now and ever ..., Theotokion.

At Great Vespers we sing "Blessed is the man ...", the entire kathisma. At "Lord, I have cried ...", three stichera for the Resurrection and one of Anatolius; three stichera for the Indiction, and three to St. Symeon; Glory ..., of the Indiction; Now and ever ..., the Dogmatic of the tone. The Readings as above. At Litia, the sticheron of the temple, then the Aposticha stichera for the Indiction, printed at the end of the Praise stichera. At the Aposticha, the stichera of the Resurrection with their proper verses; Glory ..., of the saint; Now and ever ..., of the Indiction. At the blessing of the loaves: "Virgin Theotokos, rejoice ..." (Twice), and the troparion of the Indiction once. And the reading from the epistles of the Apostles.

At Matins, at "God is the Lord ...", the troparion of the Resurrection (Twice); Glory ..., of the saint; Now and ever ..., of the Indiction. After the kathismata, the Resurrectional Sedalia and their Theotokia, and the reading from the interpretations of the Gospel, as appointed. After the troparia on Psalm 118 ("Blessed art Thou, O Lord ..."), the Hypakoi and reading. The Songs of Ascent, Prokimenon of the tone, and "Let every breath ...". Resurrectional Gospel. "Having beheld the Resurrection ..." and Psalm 50. Sticheron of the Resurrection. Canon of the Resurrection, four troparia, including its Irmos; that to the Theotokos, two troparia; that to the Indiction, four troparia; and of the saint, four troparia. Katavasia: the first canon from the feast of the Exaltation of the Cross. After the Third Ode, the Kontakion of the Indiction, and that of the saint; the Sedalion of the saint, (Twice); Glory ..., Now and ever ..., of the Indiction. And the reading of the life of St. Symeon. After the Sixth Ode, the Kontakion of the Resurrection, and its Ikos; and the reading from the Prologue. At the Ninth Ode we chant "More honorable " The Exapostilarion of the Resurrection; Glory, of the saint; Now and ever ..., of the Indiction. At the Praises, four stichera to the Resurrection, three for the Indiction in Tone III: "O pre-eternal Word ...", with the verse of the Indiction; then the Idiomelon of the saint, in Tone II: "The

sacred Symeon ...", with the verse: "Precious in the sight of the Lord is the death of His saints." Glory ..., the Evangelical sticheron; Now and ever ..., "Most blessed art thou ..." The Great Doxology. After the Trisagion, the Troparion of the Resurrection alone. Litanies, and dismissal. And the reading from the catechetical writings of St. Theodore the Studite, and the usual departure. The First Hour is read in the vestibule. And the final dismissal. At the Hours we say the Troparion of the Resurrection, Glory ..., of the Indiction, Now and ever ..., the Theotokion of the Hour. After Our Father, the Kontakion of the Indiction. At the Third Hour, the Troparion of the Resurrection; Glory ..., of the saint. Thus also, for the rest of the Hours, we alternate the Kontakia of the Resurrection, the Indiction and the saint.

At the Liturgy, four of the verses for the Beatitudes from the Resurrectional service; four for the Indiction, from Ode III of its canon; four for the saint, from Ode VI of his canon. After the Entrance, the Troparion of the Resurrection, then of the Indiction and of the saint; the Kontakion of the Resurrection; Glory ..., of the saint; Now and ever ..., of the Indiction. Prokimenon, Epistle, Alleluia and Gospel, first of the Indiction, then for Sunday (from the series), and of the saint. The Communion verses: of the Indiction and then of the saint.

THE 2nd DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY MARTYR MAMAS, COMMEMORATION
OF OUR VENERABLE FATHER JOHN THE FASTER, PATRIARCH OF
CONSTANTINOPLE

AT VESPERS

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

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

Shedding thy blood, O blessed one, * thou didst present thyself to Christ, * the Bestower of life, * Who shed His blood for thy sake, * and Who hath made thee to participate in His glory * and to share in His kingdom, * in that thou didst prevail over the deceiver * and didst utterly reduce * his cruel snares to ashes.

Thou wast a pillar of piety * set firmly upon the rock of faith, * unshaken by temptations or misfortunes, * O blessed one, * for the great tempest and tumult * and the waves which buffeted thee * did not cast down thine unbreakable strength; * for thou didst desire to be adorned * with the crown of martyrdom.

Following the life-bearing steps * of our incarnate God * Who, by His suffering on the Cross, * cast down the tyrant, O athlete, * rejoicing, thou didst enter the arena of martyrdom, * and, lacerated with wounds, * with thy flesh, O martyr, * thou didst wound him who boasted that he would destroy the sea, * and thou didst cast him down to the ground.

And 3 stichera of the holy hierarch, in the same melody:

O most honored father John, * withdrawing from the tumultuous confusion of the world, * thou didst hasten to the serenity of Christ, * O most venerable one; * and thou wast manifestly enriched in truth * with the most rich effulgence * of vision and divine activity, * and, made splendid by thy godly life, * didst impart them to the faithful.

O most honored father John, * honorably adorned with vestments * like another Aaron, * thou now beholdest the Holy of holies * beyond the second veil. * O the ineffable brilliance of thy mind, * which passeth understanding, * O divine adornment of hierarchs, * whom thou hast now joined in fellowship!

O most wise father John, * becoming godly * in the simplicity of thy character, * thou standest now before God, * united with Him through a higher unity, * deified at His continual behest, * filled with His light, * O divine and most sacred adornment of hierarchs.

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

At the table of God thou wast set like a newly planted olive-tree, the child of those who walk the path of the Lord. For the sake of thy martyrdom the Lord hath blessed thee, and thou lookest upon the good things of the heavenly Sion, ever delighting with thy parents in divine joy. O right laudable Mamas, by thine entreaties make us partakers thereof.

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

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

When the unblemished ewe-lamb beheld her Lamb as a man led forth, of His own will, to the slaughter, she said, lamenting: "dost Thou now hasten to leave me childless who gave Thee birth, O Christ? Wherefore hast Thou done this thing, O Deliverer of all? Yet do I hymn and glorify Thine utter goodness which passeth understanding and recounting, O Thou Who lovest mankind!"

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

Come together, O ye faithful, and let us celebrate the memory of the martyr Mamas, for he hath been shown to be a new Abel; for as Abel, being a shepherd of sheep, brought a lamb as a sacrifice and was the first to receive the crown of martyrdom, so did the glorious athlete, who presided over feeding flocks, bring himself to Christ as a right acceptable sacrifice through martyrdom. And as he hath boldness before the Lord, he asketh peace for the world and great mercy for our souls.

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

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

Beholding Christ crucified, * Who loveth mankind, * His side pierced by the spear, * the all-pure one wept, crying aloud: * "What is this, O my Son? * How have the thankless people rewarded Thee * for the good things Thou didst do for them? * And dost Thou hasten to leave me childless, O most Beloved? * I marvel, O Compassionate One, at Thy voluntary crucifixion!"

Troparion of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Mamas received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tyrants and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Glory ..., Troparion of the hierarch, in the same tone:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and teacher of temperance. Wherefore, thou didst attain the heights through humility and riches through poverty. O father John, entreat Christ God, that our souls be saved.

Now & ever ..., Theotokion or Stavrotheotokion.

AT MATINS

One canon from the Oktoechos, with 6 troparia;
And two for the saints, with 8 troparia.

ODE I

Canon of the martyr, the composition of Theophanes, in Tone VIII:

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

Traversing the heavens as an excellent martyr, filled with thrice-radiant effulgence, O glorious one, vouchsafe divine illumination unto those who on earth honor the precious and radiant day of thy repose.

The Word, foreknowing the nobility and perfection of thy mind in all things, filled thee with understanding from thine earliest infancy and adorned thee in manifold ways with the sweetness of good works, O most lauded martyr and athlete Mamas.

Thy parents, braving danger for the inviolate Faith in time of persecution by falsehood, were cast into prison; and there, at the command of God, they brought thee forth, who hast broken the bonds of polytheism.

Theotokion: In generations of generations all-glorious things are said of thee who, having contained God the Word within thy womb, remainest pure, O Mary Theotokos. Wherefore, we all honor thee, our intercessor before God.

Canon of the holy hierarch, the composition of Germanus, in the same tone:

Irmos: Let us chant unto Christ, Who cast the tyranny of Pharaoh into the sea and guided Israel over dry land, for He hath been glorified forever.

Let us chant unto Christ, Who shone forth in the world the wise hierarch who is resplendent with the precepts of the kingdom, for He hath been glorified forever.

O ye faithful, let us honor the great hierarch John, Who shone forth in the world with the light of piety and hath dispelled the gloom of impiety.

As thou standest with the angels before the unapproachable King, O most blessed John, thou preacher of sacred things, pray that purification be granted to those who celebrate thy memory.

Theotokion: In that thou didst conceive the pre-eternal and unoriginate Word of the Father and gavest birth to Him in the flesh in manner past recounting, O most hymned one, pray thou earnestly, that we be delivered from misfortunes.

ODE III

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.

Upon the pinnacle of His Church hath Christ placed the athlete Mamas like a radiant star, illumining the whole world with the splendors of his sufferings and all-glorious miracles.

Ascending the mountain of true knowledge, and illumined with purity of mind through visions, O blessed one, by the commands of God thou didst elevate the nature of dumb beasts to rational hymnody.

Thou wast a youth comely in beauty. Wherefore, thou wast shown to be unapproachable to those who sought iniquitously to seize thee, and thou didst bring thyself to the Lord of all, Who Himself had gone to suffering.

Theotokion: He Who stretched out the sky and sustaineth its whole vault by His divine nature was held in the flesh in thine embrace, O all-pure one, and hath shown thee to be the confirmation of all the faithful.

Canon of the Holy Hierarch

Irmos: O Lord Who established the heavens by Thy word and founded the earth upon many waters, establish me for the chanting of Thy glorification.

By abstinence and steadfast prayer, O God-bearing father, thou didst ascend to the lofty city of the virtues, where thou partakest of a torrent of sweetness.

As thou hast boldness before God, O venerable and wise hierarch John, pray that those who celebrate thy memory with faith may be saved.

As a teacher of the dogmas of piety and a true speaker of wise words, thou hast been crowned for thy victory over heresies, O venerable one.

Theotokion: O pure Theotokos, we all hymn thee as the heaven and throne of God, in that Jesus Christ, the Truth, revealed Himself through thee.

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

As the precious offspring of piety, by the power of the Spirit thou wast shown to be the destroyer of impiety, O Mamas; for thou didst denounce the falsehood of idolatry in the arena and didst right boldly proclaim that the Trinity is to be hymned. Wherefore, cast to the wild beasts, O athlete, thou didst slay the beast, the serpent who is the author of evil. For this cause we cry out to thee: Entreat Christ God, that He grant remission of offenses unto those who honor thy holy memory with love.

Glory ..., Sedalion of the hierarch, in Tone III: Spec. Mel.: "Of the divine Faith ...":

A divine vessel of abstinence and a fount of piety which cannot be taken away wast thou shown to be, O blessed and venerable father John, illumining thy life with dispassion and enriching those in need with alms. Entreat Christ God, that He grant us great mercy.

Now & ever ..., Theotokion:

Thou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who dost surpass the angels in purity. With the waters of thy supplications cleanse me who, more than all other men, am dust and have been defiled by carnal transgressions, granting me great mercy, O pure one.

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

ODE IV

Canon of the Martyr

Irmos: **T**hou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our poverty. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

With wisdom and unafraid thou didst of thine own will commit thyself to struggles; for thou didst have Christ helping thee with divine power, making thy weakness strong and showing thee forth as a witness to His sufferings, a partaker of splendor on high.

The most rational wild beast became tame, given thee by God as a companion, for with divine love thou didst subdue the irrational passions and wast shown to be adorned with a most wise intelligence, vanquishing the irrationality of the enemy.

Before the tyrants' tribunal thou didst stand O blessed one, most manifestly proclaiming the incarnation of the Word, casting down the savagery of ungodliness and teaching all to chant with confidence: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: **B**y the supernatural offspring of thy birthgiving, O most immaculate Theotokos, the pangs of sin were loosed, the nature of mortals was released from the curse, the heavens were opened for thy sake to those below, and men join chorus with the angels.

Canon of the Holy Hierarch

Irmos: Mystically foreseeing Thee incarnate of the Virgin, O Word, the prophet cried out in hymns: Glory to Thy power, O Lord!

In hymns let us all praise the wise hierarch, saying: O God-bearing John, pray thou earnestly to the Lord, that we be saved.

Having thee as a planter of the dogmas of piety and a wise hierarch, O divinely blessed John, we praise thee with hymns and songs.

O glorious primate and sustainer, hierarch of the Lord, with songs and hymns we, the faithful, celebrate thy sacred memory.

Theotokion: O unwedded Bride, pure and undefiled Mother of Christ God, entreat Him without ceasing, that He save the souls of those who hymn thee.

ODE V

Canon of the Martyr

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

Lacerated, the glorious Mamas in nowise paid heed to his body, setting aside the grossness of corruption to be torn asunder and the garments of his skin to be rent apart; receiving instead the vesture of incorruption.

Grateful praises didst thou chant to thy Creator when thy side was pierced with a spear, O most blessed one, and thou didst hear a voice from heaven, strengthening thy mind for that which is more exalted and easing the pain of thy sufferings.

As thou lay in prison a most beautiful dove appeared to thee in an all-glorious vision, O most blessed and much-suffering athlete, bearing thee the food of incorruption; for thou didst pass beyond the bounds of corruption.

Theotokion: Thou wast the mediatrix of the divine incarnation and of ineffable deliverance, having given birth to Him Who was begotten of the Father before the sun shone forth; for through thee hath the nature of those on earth been joined to God and set upon the throne of glory.

Canon of the Holy Hierarch

Irmos: O Lord Who brought the ends of the earth into the light out of the darkness of ignorance, illumine me with the dawning of Thy love for mankind.

As a pastor thou wast anointed with the oil of piety, O divinely wise one; wherefore, we all praise thee as a hierarch, O venerable one.

As an emulator of the apostles in pangs and vigils, O divinely wise and glorious one, thou didst intercede for the people of the Church.

Thou didst emulate the zeal of Elijah and Moses the God-beholder, O father manifest in sanctity, and didst put to shame the teachers of heresy.

Theotokion: **C**ome ye, and with the angel let us all honor as Queen the blessed one who gave birth to the King of all.

ODE VI

Canon of the Martyr

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.

Burning with zeal for God, O most sacred and valiant athlete, bedewed by divine rain from heaven thou didst in nowise take heed of the burning flame.

He Who in manifest light transformed the furnace into dew for the three youths rescued thee, O most blessed and divinely wise one, from the flame, and all-gloriously showed thee to be mightier than the fire.

Undergoing tremendous struggles, thou didst show thyself to be most supreme, wondrous among athletes, a martyr tried and tested. Wherefore, the Judge of the contest vouchsafed thee greater rewards.

Theotokion: **T**hrough thy divine birthgiving, O all-pure one, we have come to share in the divine nature; and, praising thee with ranks of the angels, we have inherited heavenly rest in Christ.

Canon of the Holy Hierarch

Irmos: **A**s Thou didst deliver the prophet from the uttermost abyss, O Christ God, so deliver me from my sin, in that Thou lovest mankind, and direct my life, I pray Thee.

With thy divine dogmas and wise instructions thou didst adorn the glory of the Church, O blessed John, and didst cause heresies to vanish.

With the beauty of thy dogmas thou didst illumine all creation like a lamp of piety, O divinely wise teacher, and with the word of God thou hast cast heresies into darkness.

Arming thyself with thy tongue and discourse instead of a sword, O venerable one, thou didst cut down all false doctrines and didst clearly explain the Trinity to all.

Theotokion: **O** Christ God Who wast born of the Virgin and enlightenest the world, deliver me from my transgressions, in that Thou lovest mankind, and direct my life, I pray Thee.

Kontakion of the martyr, in Tone III:

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

With the staff given thee by God, O holy one, thou didst shepherd thy people in life-bearing pastures; and thou didst crush the invisible and untamed wild beasts beneath the feet of those who hymn thee. For all who find themselves amid misfortunes have thee as their fervent intercessor, O Mamas.

Ikos: Throughout all the world we hymn thee as an all-glorious martyr who joinest chorus with the angels in the heavens, O Mamas, who before wast manifestly suckled by a deer in the wilderness, and now, as a good shepherd, dost shepherd the rich people of the Lord with a staff of power, guiding them to a place of verdure, where the sweetness of paradise is truly to be found. For this cause thou didst forsake the world, that all may have thee as a fervent intercessor, O Mamas.

ODE VII

Canon of the Martyr

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

The aspect of the furnace was full of the coolness which thou didst need; for, shut up within it for many days, O Mamas, thou wast not consumed, but didst cry out to the Creator: Blessed is the God of our fathers!

In the midst of the flame, O martyr, thou didst have angels as companions, dancing with thee and sharing in ineffable hymnody; and with them thou didst cry out to the Master of all: Blessed is the God of our fathers!

Issuing forth from the furnace, thou wast truly like a never-fading rose, like a most comely bridegroom departing from a bridal chamber, consuming the mindless, but illumining those who beheld thee, chanting: Blessed is the God of our fathers!

Theotokion: Lo! the prophecy of the divinely eloquent one hath now been fulfilled! For thou didst contain God the Word in thy womb, O Virgin, and gavest birth to the Bestower of life: To Him do we all cry out: Blessed is the God of our fathers!

Canon of the Holy Hierarch

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.

Blessed art Thou forever, O Lord God of our fathers, Who hast shown forth the pious and wise hierarch as a beacon on the earth.

Blessed art Thou forever, O Lord God of our fathers, Who hast shown the great John to be a true shepherd for Thy flock.

Having put down the uprisings of the flesh, O father, thou didst cry out to Christ: Blessed art Thou forever, O Lord God of our fathers!

Theotokion: **B**lessed art Thou forever, O Lord God of our fathers, Who wast born of the Virgin for our sake and hast delivered the world from the enemy.

ODE VIII

Canon of the Martyr

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

Like Daniel thou didst shut the mouths of the wild beasts with a divine invocation of the Master, O glorious one; thou didst slay a serpent, didst put the ungodly to shame, and livest in gladness as a victor, chanting in the heavens: Ye priests, bless; ye people, exalt Him supremely for all ages!

Stony of heart, the all-iniquitous ones who worshiped stones cast stones at thee, O blessed martyr, as thou didst lift the sacred eyes of thy soul to the un-hewn and unshakable Stone; and thou didst fervently chant: Ye priests, bless; ye people, exalt Him supremely for all ages!

The Judge of the contest, extending the crown of victory from on high to thee as victor when thou hadst passed through thy good contest, O thou who art most rich, called thee to hasten to Him, running the honorable and sweet course, and chanting fervently: Ye priests, bless; ye people, exalt Him supremely for all ages!

Theotokion: **S**upernaturally thou didst conceive Him Who was begotten of the Father without mother, yet thou didst remain virgin even after giving birth, O pure one; for in thee doth the divine Union renew nature and restore the boundaries of existence. Wherefore, in Orthodox manner, we hymn thee forever as the Theotokos who truly gave birth unto God.

Canon of the Holy Hierarch

Irmos: **T**he Lord Who was glorified on the holy mountain and by the fire in the bush revealed to Moses the mystery of the Ever-virgin, do ye hymn and exalt supremely for all ages!

Emulating Moses, O thrice blessed hierarch, thou didst ascend the mountain to the darkness, receiving the noetic law of grace; wherefore, we hymn Christ forever.

Shepherding thy people, O hierarch, thou didst drive away the falsehood of Egypt, and, avoiding the passions of Babylon, thou didst attain the heavenly Sion as thy dwelling-place for all ages.

Anointed with myrrh, discourse and works of piety, O most sacred one manifest in sanctity, thou didst perform the sacred and divine services; wherefore, thou hymnest the Trinity in one Essence for all ages.

Theotokion: The Lord Who dwelt in the Virgin's womb and, for her sake, hast restored the old Adam in awesome and indescribable manner, hymn ye and exalt supremely for all ages!

ODE IX

Canon of the Martyr

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.

Thou didst lay down thy life for thy Deliverer and didst ardently hasten to Him, splendidly adorned with the beauties of thy sacred struggles and wondrous contests, O most lauded warrior, thou beacon of the whole world and ornament of the Church.

Thou hast joined the angels, having acquired an angelic life on earth, and with them thou dost in praise joyously chant sacred hymnody to the Trinity with great laudation, O Mamas, deified by divine communion and enriched with glory unsurpassed.

As thou hast boldness before God, O most blessed martyr, be thou mindful of those who joyously celebrate this thy divine festival and praise thine honorable and sacred suffering with pure faith; and save us from tempest, misfortune and trials.

Theotokion: Who hath ever heard that among those on earth there was a mother who knew not man yet gave birth to a child, and that the Child to which she gave birth supernaturally was the unoriginate God Who is consubstantial with the all-unoriginate Father? O awesome mystery! O the divine fellowship whereby we have been united to God!

Canon of the Holy Hierarch

Irmos: The birthgiving of the Ever-virgin, which was revealed on the mountain to the lawgiver in the fire and the bush, for the salvation of us, the faithful, let us magnify with unceasing hymnody.

Having shown us the words of everlasting life by dispassion and faith, hope and love, O wise John, pray thou, that our souls be saved.

We all praise thee as a hierarch who shepherded the people of the honored Church with the staff of the Holy Spirit and drove away heresies hateful to God.

O father John of great renown, in psalms and hymns we honor thee continually as a hierarch and beacon of the Church, and we venerate the shrine of thy relics.

Theotokion: Rejoice, O ever-living wellspring of incorruption! Rejoice, O most radiant cloud of the noetic Sun! Rejoice, O chariot of the full Godhead! Rejoice, thou ark of sanctification!

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

Living in the mountains, thou wast nourished with the milk of a doe, O martyr Mamas; and thou didst appear in the stadium, contending most diligently; and, having received the crown of victory, thou didst depart unto the Lord.

Theotokion: The most false and wicked enemy, who of old envied me the divine and blessed life in paradise, caused me to be driven from Eden; but he is slain by thy birthgiving, O Virgin.

AT LITURGY

Troparion of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Mamas received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tyrants and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Troparion of the hierarch, in the same tone:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and teacher of temperance. Wherefore, thou didst attain the heights through humility and riches through poverty. O father John, entreat Christ God, that our souls be saved.

Kontakion of the martyr, in Tone III:

With the staff given thee by God, O holy one, thou didst shepherd thy people in life-bearing pastures; and thou didst crush the invisible and untamed wild beasts beneath the feet of those who hymn thee. For all who find themselves amid misfortunes have thee as their fervent intercessor, O Mamas.

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken unto my prayer, when I make supplications unto Thee.

EPISTLE TO THE ROMANS, § 99 [ROM. 8:28-39]

Brethren: We know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation or, distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor

principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be planted.

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, § 50 [JN. 15: 1-7]

The Lord said to His disciples: I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

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

THE 3rd DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY HIEROMARTYR ANTHIMUS, BISHOP OF
NICOMEDIA,
AND OF OUR VENERABLE FATHER THEOCTISTUS, FELLOW FASTER OF
EUTHYMIUS THE GREAT
AT VESPERS

At "Lord, I have cried ...," six stichera, three for St. Anthimus, in Tone I:
Spec. Mel: "O most lauded martyrs ...":

O divinely wise and blessed one, * with the dye of thy blood* thou hast brightened * thy sacred and divine vesture. * For piously thou hast gone from strength to strength * and from glory to glory. * And now do thou pray * that peace and great mercy * be given to our souls.

Thou didst offer to God * the un-bloody sacrifice, * as a most lawful priest; * and later, as a martyr most true, * thou didst offer thyself * unto Christ with blood, * as an acceptable sacrifice and a whole burnt offering, * O divinely eloquent and most honored one. * Him do thou entreat in behalf of them that hymn thee.

Legions of martyrs * didst thou lead to Christ, * O father Anthimus, * teaching and instructing by thy doctrines and instructions, * and manifestly presenting thyself * as an example, O divinely wise one. * With them do thou pray, * that peace and great mercy * be given to our souls.

And three stichera for St. Theoctistus, in the same tone and melody:

O father Theoctistus, * thy radiant memory * doth gladden the assemblies of monks * by the beauties of thy life, * the riches of thy wonders, * and the splendors of thy gifts. * Entreat thou Christ, * that peace and great mercy * be given to our souls.

O father Theoctistus, * the demons stood in awe * of thy patient abstinence, * and they were set at naught * by thine unceasing supplications, a most lauded one; * for thou didst acquire Christ as a companion. * Him do thou now beseech, * that peace and great mercy * be given to our souls.

O father Theoctistus, * thou wast a dwelling place of God; * for, having preserved that which is in His image, * proclaiming the truth by thy life, * thou didst show forth the calling * of thy holy model, O most wondrous one. * Entreat thou Christ, * that peace and great mercy * be granted to our souls.

Glory ..., in Tone VI:

Thou wast a most lawful priest even to thine end, O blessed Anthimus; for, celebrating the divine and ineffable mysteries as a priest, thou didst shed thy blood for Christ God, and didst bring thyself to Him as a right acceptable sacrifice. Wherefore, as thou dost possess boldness before Him, earnestly pray

for them that with faith and love keep thine all-honored memory, that they who honor it be delivered from all temptations, misfortunes and evil circumstances.

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

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

The Virgin, standing once with the virginal disciple before the Tree at the time of the crucifixion, weeping, cried out: "Woe is me! How is it that Thou sufferest, O Christ, Who art the dispassion of all?"

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

O venerable father, word of thy corrections hath gone forth into all the earth; wherefore, thou hast received the reward of thy labors in the heavens. Thou hast routed legions of 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.

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

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

Beholding Thee crucified, O Christ, she who gaveth birth to Thee cried out: "What is this strange mystery that I see, O my Son? How is it that Thou diest on the Tree, suspended in the flesh, O Bestower of life?"

Troparion, in Tone IV:

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

Glory ..., and the Troparion of the venerable one, 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 a hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Theoctistus, our father, entreat Christ God, that our souls be saved.

AT MATINS

One canon from the Oktoechos, and two for the saints:

ODE I

Canon of the Hieromartyr, the acrostic whereof is:

"I hymn thee, the flower of pastors and martyrs," in Tone VIII:

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

Receiving a wreath of piety plaited of the dual strands of hierarchy and martyrdom, thou art blessed by Christ, O all-glorious one.

Thy sacred minister is brought to Thee, the Chief Shepherd, like an innocent and pure lamb, on the arms of the iniquitous.

Thou didst demolish the bastions of the heretics, O hierarch, with the boldness of piety, preaching the uncreated Trinity.

Theotokion: O all-pure Theotokos, who in manner past nature gavest birth unto the eternal and all-divine Word incarnate: we hymn thee.

Canon of the Venerable One, the acrostic whereof is: "I recount thy struggles, O Theoctistus" the composition of Theophanes, in Tone VIII:

Irmos: That which had been hewn down cut through the undivided, and the sun saw land which it had not seen before; the water engulfed the cruel enemy, and Israel traversed the impassible, and chanted the hymn: Let us sing to the Lord, for gloriously is He glorified!

Smitten with the desire for dispassion, O wise father Theoctistus, thou didst quell the uprisings of the flesh, aided by God. And now, entreat the Lord, that we be filled with noetic light who chant: For gloriously hath He been glorified!

The great Euthymius, having cleaved to thee with divine love, O father Theoctistus, abiding with thee mightily, trod the path of abstinence, with true activity; and with thee he cried out: Let us sing unto the Lord, for gloriously hath He been glorified!

Thou didst subjugate thy body, O all-blessed Theoctistus, enslaving the carnal passions, for thou didst receive the effulgence of grace, and, illumined therewith, didst cry out in godly manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Theotokion: Having thee as their hope of salvation, O Virgin Mother of God, who gavest birth unto the Word, the all-wise ones, the beloved Euthymius and the divine Theoctistus, shone forth upon all with divine knowledge in abstinence, crying out to the Lord: For gloriously hath He been glorified!

ODE III

Canon of the Hieromartyr

Irmos: **T**hou art the confirmation of them that flee to Thee, O Lord; Thou art the light of them that are in darkness, and my spirit doth hymn Thee.

Having first served the Deliverer in thy sacred ministry, thou wast shown to be a hieromartyr; and after, thou didst make of thyself a priestly sacrifice.

Thou wast not a hireling, but a shepherd most true, O venerable one, shedding thy blood for thy flock, O beloved of God.

Thou didst tend the flock of the Master with care, O hierarch; wherefore, thou hast made thine abode in a place of verdure.

Theotokion: **B**y thine entreaties grant us aid, O all-pure one, repelling the assaults of grievous circumstances.

Canon of the Venerable One

Irmos: **T**hou 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.

Thou didst mortify thy flesh with abstinence, O venerable one, and didst enlighten thy soul with gifts of divine grace.

Thou didst direct all thy desire toward thy Master, and didst arm thyself against the demons, O God-bearer.

Theotokion: **C**hanting hymns, the faster, divinely instructed, glorified thee as the Theotokos who gaveth birth to God, O Mistress.

Sedalion of St. Anthimus, in Tone I:

Spec. Mel.: "The angelic choir ...":

O wise one, thy blood, like that of Abel, cried out to God mystically from the ground, O divinely wise one; for thou didst clearly preach the uncreated Trinity. Wherefore, O Anthimus, shining forth as a shepherd, thou didst drive off the wild beasts of the heresies, in that thou art a protector of the Faith.

Glory ..., and that-of the venerable one, in Tone IV:

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

Chief among the fathers wast thou called, and thou wast an all-radiant beacon to the world, O venerable father Theoctistus. Wherefore, we honor thy memory unceasingly.

Now and ever ..., Theotokion:

Stretching forth thine all-pure hands, O Virgin Mother, protect them that set their hope on thee and cry out to thy Son: Grant Thou Thy mercies unto all, O Christ!

Stavrotheotokion: Beholding thy Son uplifted on the Tree, O all-pure one, thy maternal womb rent apart, and thou didst cry out in grief: "Woe is me! How is it that Thou hast set, O my timeless Light?"

ODE IV

Canon of the Hieromartyr

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

Transforming packs of wolves into lambs by thy discourse, O blessed one, thou wast slain in thy body, and didst commit thy spirit to the Lord.

Thy sacrifice was pleasing unto the King of all as a savor sweet and most honorable; who dost offer it in divine wisdom and who art brought as an offering on the arms of the iniquitous.

Thou wast first anointed with the oil of the priesthood, O venerable one, and later thou wast perfected by the blood of thy suffering, O father.

Theotokion: As Thou art without sin, O God, do Thou grant us cleansing of the sins we have committed in ignorance, and bring peace to Thy world, through the prayers of her who gaveth birth unto Thee.

Canon of the Venerable One

Irmos: Thou didst mount Thy steeds, Thine apostles, O Lord, and didst take their bridles in Thy hands; and Thy chariot becometh salvation unto them that sing with faith: Glory to Thy power, O Lord!

Thou wast shown to be a lover of the primal Wisdom, O all-wise one; for, cleansed thoroughly in soul and mind, thou didst live a blameless life, crying aloud: Glory to Thy power, O Lord!

Having rid thy mind of the tumult of the passions, O glorious one, and wisely set thy senses aright, thou didst hasten to undisturbed serenity, O father, diligently crying out: Glory to Thy power, O Lord!

Shaking off earthly grief through abstinence, the divine Theoctistus, Thy favored one, O Master, acquired heavenly hope, crying out with Euthymius: Glory to Thy power, O Lord!

Theotokion: As thou didst appear as a man from the Virgin in the world, Thou hast granted victory to Thy venerable ones; for by Thy Cross they drove away the demons, crying out with faith: Glory to Thy power, O Lord!

ODE V

Canon of the Hieromartyr

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 didst offer the un-bloody sacrifice unto the Lord, and through thy blood didst bring thyself to Him as fruit, O Anthimus.

The divine Spirit enlightened thee, O hierarch; wherefore, we celebrate thine all-glorious memory.

Thy divine tongue dripped salvation, and the stream of thy blood dripped spiritual joy.

Theotokion: Still thou the constant tempest of my passions, O thou who gavest birth to the Helmsman and Lord.

Canon of the Venerable One

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

Mortify our presumption and the uprisings of our flesh, O Thou Who lovest mankind, through the right acceptable supplications of Thy venerable one.

Thou lookest down upon us from on high, O most blessed one, and settest aright the life of us who keep thy memory with love, O wise one.

Theotokion: The most excellent and divinely called pair who lived together preached God Who was incarnate of the pure Virgin and hath shone forth ineffably upon us.

ODE VI

Canon of the Hieromartyr

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

Thou didst baptize thy people with water and the Holy Ghost, as thou thyself wast baptized; and thou wast again baptized in thy blood, O father.

Choice and precious as a branch of the vine of life, thou hast produced a multitude of fruit for thy Master, O most blessed one.

Cease not to make entreaties to Christ for thy flock, O blessed one, setting forth thy blood as supplication.

Theotokion: O Theotokos, we, the faithful, declare thee to be the temple and tabernacle of God, the animate chamber and the portal of heaven.

Canon of the Venerable One

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

Thou didst shine forth upon them that are on earth like the sun, illumining them with the light of purity, emitting the radiance of the virtues, and teaching the splendors of chastity. And now, O Theoctistus, bring peace to the whole world by thy prayers.

Having been blessed with divinely wise thought, thou didst vanquish all things on earth, and didst prefer a heavenly inheritance, O all-blessed Theoctistus; and now thou manifestly livest in the heavens, rejoicing.

Theotokion: O right gracious and godly ones, ye were attracted by the beauty of the love of Christ, Who appeared in the world in the flesh of the holy and pure Mother of God; and ye were shown to be models of the renowned life of monks.

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

Having lived piously amongst priests and finished the path of martyrdom, thou didst extinguish the immolations of the idolaters, being a champion for thy flock, O divinely wise one. Wherefore, it now honoreth thee, mystically crying out: By thy supplications deliver us from misfortunes, O ever-memorable Anthimus.

Ikos: **B**estowing divine knowledge upon me, by thy supplications dispel the gloom of ignorance from my heart, that I may faithfully hymn thy holy memory, whereon the angelic choirs are divinely gladdened today, and men fittingly crown thy head with hymns of praise as with flowers, asking to receive from thee remission of their offenses, release from the evils of life, and to be delivered from enemies, visible and invisible, by thy prayers, O Anthimus, our father.

ODE VII

Canon to the Hieromartyr

Irmos: **O**nce, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with faith in the Trinity, singing: O God of our fathers, blessed art Thou!

Thy sacrifice was shown to be good and rich, O all-blessed Anthimus; for, offering up the un-bloody sacrifice, thou didst offer thyself to the Master Himself with blood, crying out: O God of our fathers, blessed art Thou!

Having shepherded and been shepherded, thou didst derive wealth from both, O father; and having safeguarded this, thou didst preserve it with the seal of martyrdom, chanting unto Christ: O God of our fathers, blessed art Thou!

Thou didst theologize concerning the nature of the Hypostases in the Church of the faithful, and, slain by the judgment of the unjust before it, O God-bearer, thou didst chant: O God of our fathers, blessed art Thou!

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

Canon of the Venerable One

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

Having cleaved to thy Master with all thy desire and with steadfast abstinence, thou art now nourished on His splendors, crying out: Blessed art Thou, O Lord God, forever!

Thou didst offer thy life to the Master as a divine fruit, a pleasing and unblemished sacrifice, O thrice-blessed one, crying out: Blessed art Thou, O Lord God, forever!

Thou didst find the end of sickness and the delight which is in paradise, O father; for, through the narrow way thou didst attain unto the plain of the kingdom, O most wise one, blessing Christ forever.

Theotokion: Behold, the Virgin gaveth birth unto the divine Babe, acknowledging Whom as God and Lord, the God-bearers now cry out: Blessed art Thou, O Lord God, forever!

ODE VIII

Canon to the Hieromartyr

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

O ye faithful, let us be glad on the day of the commemoration of the right glorious hieromartyr, crying out: Thee do we exalt supremely, O Christ, forever!

Beholding a hierarch adorned in seemly manner with the crown of martyrdom, we hymn the Lord and exalt Him supremely forever.

Let us honor the favorite of the Trinity, who shed his blood for His sake, hymning and exalting the Lord supremely for all ages.

Theotokion: The unapproachable Light, Who dwelt within thee, O Virgin, hath shown thee to be a luminous and golden lamp forever.

Canon of the Venerable One

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 commemoration taketh place with praises, O God-bearer; for thou wast shown to be a nurturer of righteousness, courage, wisdom and chastity, O wise father, crying out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

With godly praises let us honor the God-bearer as one manifestly full of grace and enlightened thoroughly with divine splendors, who crieth out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: **T**he divinely wise fasters who were planted in godly manner by the virtues, yearned to philosophize with the desire for the hypostatic Wisdom which appeared to the world through thee, O all-immaculate Maiden, Whom the children bless, the priests hymn, and the people exalt supremely for all ages.

ODE IX

Canon of the Hieromartyr

Irmos: **T**he birthgiving of the Ever-virgin, which was shown beforehand to the lawgiver in the burning bush for the salvation of us the faithful, let us magnify with unceasing hymns.

Thou wast shown to be a faithful shepherd of thy sheep, and didst bring thyself as a lamb to sacrifice to the Shepherd, and didst receive twofold glory. Wherefore, honoring thee, we call thee blessed.

Depicting thy lineaments with abstinence in hues of piety, O all-blessed one, thou didst show thy soul to be truly according to the image of God, O blessed one.

Preserving thy traditions inviolate and honoring thy suffering, O father, with unceasing hymns we piously bless the Trinity in the One Nature of the Godhead.

Theotokion: **T**hem that oppose Thy Church, O Christ, do Thou crush with Thine arm for the sake of the Theotokos; and confirm the faithful Orthodox hierarchs, that we may magnify Thee unceasingly.

Canon of the Venerable One

Irmos: **H**eaven is struck with awe, and the ends of the earth are amazed, that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as Theotokos.

Cleansed by the streams of thy tears, thou now delightest in the thrice-radiant Light, O Theoctistus; standing manifestly before It and illumined thoroughly with the rays emitted thereby, thou lookest down from on high upon us who keep thy memory, O most blessed one.

Armed with love and hope and protected with faith, thou didst set at nought the artifices and wiles of the enemy; and, as a crowned victor, thou now livest with the divine choirs of the angels and the venerable, around the throne of the King of all.

Having lived chastely, righteously and piously with men on earth, O divinely wise faster, ye shine in the heavens with the ranks of the incorporeal ones, delighting in the radiance of the Godhead, from whence, as victors, ye have rightly received crowns for your struggles.

Theotokion: O ye two divine, all-radiant and sacred fathers of godly wisdom, by your supplications ask ye that God send down peace upon the world and true oneness of mind and faith upon the Churches, through the right acceptable supplications of the Theotokos, O all-blessed ones.

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

O city of Nicomedia, rejoicing, bring forth today a choir for the annual commemoration of thy good shepherd, and leap for joy, having a watchman preserving thee who is greater than the bane of the enemy.

Theotokion:

With the apostles, entreat thy Son and Lord, O Theotokos, that He have mercy upon all who hymn and glorify thee, who honor thee in thine icons, venerating and kissing them lovingly, as is meet.

At the Aposticha, the stichera from the Oktoechos, and Glory ...;

The composition of Ephraim of Karyes, in Tone IV:

With the great city of Nicomedia all cities and lands celebrate today on the commemoration of its honored citizen; for the ends of the earth clap their hands, making merry on the present festival of the hieromartyr. And we, weaving wreaths of hymns as flowers, cry out to him: Rejoice, O good shepherd, who laid down thy life for thy sheep, thou sacrifice and sacrificer, priest and lamb! To thee do we pray, together with them that suffered with thee: O Anthimus, entreat Christ to deliver thy flock from alien wolves and to vouchsafe them to dwell with thee in the fold of heaven.

Now and ever ..., Theotokion, or this Stavrotheotokion: Spec. Mel: "As one valiant among the martyrs ...":

The all-pure one, * seeing Christ, the Lover of mankind, crucified, * His side pierced with a spear, * cried out, weeping: * "What is this, O my Son? * How have the thankless people rewarded Thee * for the good works which Thou didst accomplish for them? * And wilt Thou leave me childless, O most Beloved? * I marvel at Thy voluntary crucifixion, * O Compassionate One!"

AT LITURGY

On the Beatitudes, eight stichera; four from the Oktoechos, and four from Ode III of the canon of St. Anthimus:

Having first served the Deliverer in thy sacred ministry, thou wast shown to be a hieromartyr; and after, thou didst make of thyself a priestly sacrifice.

Thou wast not a hireling, but a shepherd most true, O venerable one, shedding thy blood for thy flock, O beloved of God.

Thou didst tend the flock of the Master with care, O hierarch; wherefore, thou hast made thine abode in a place of verdure.

Theotokion: **B**y thine entreaties grant us aid, O all-pure one, repelling the assaults of grievous circumstances.

Troparion of the hieromartyr, in Tone IV:

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

Troparion of the venerable one, 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 a hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Theoctistus, our father, entreat Christ God, that our souls be saved.

Kontakion of the hieromartyr, in Tone IV:

Having lived piously amongst priests and finished the path of martyrdom, thou didst extinguish the immolations of the idolaters, being a champion for thy flock, O divinely wise one. Wherefore, it now honoreth thee, mystically crying out: By thy supplications deliver us from misfortunes, O ever-memorable Anthimus.

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 OF PAUL THE APOSTLE TO THE HEBREWS [13:7-16]

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with

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

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

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

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

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

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

THE 3rd DAY OF SEPTEMBER and THE 18th DAY OF MARCH
THE HOLY PASSION-BEARER EDWARD, KING OF ENGLAND
AT GREAT VESPERS:

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

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

As a most fruitful vine of the new vineyard of Christ, planted in thy land in the splendor of its enlightenment, thou didst shine forth in many virtues and wast pleasing unto God; wherefore, with praises we call thee blessed, O Edward, thou most pious king. (Twice)

Traveling the royal way, O holy king, adorned with the love of Christ, the queen of the virtues, thou didst watch over the poor and wretched, and didst visit the sick, rendering judgment and justice to thy people, O Edward of godly piety.

Thou hast given thy precious relics, like a great treasure, unto those who honor thy memory, O Edward. Wherefore, thou dost heal the divisions of those who have recourse to thee, and by thine intercessions before God dost fulfill their petitions which are of profit.

And these 4 stichera, in Tone II:

O Edward, the iniquitous Elfreda took counsel against thee, likening herself unto Jezebel who endeavored to slay the prophets of God, and she plotted thy murder, for she was not daunted by thy youth, nor by thy meek demeanor, nor yet by thy piety, but benighted with bitter hatred she followed the prompting of the devil. (Twice)

Like Judas who betrayed Christ with a kiss, so the impious queen, plotting evils against thee and taking counsel with her retainers, doth with deceitful intent invite thee, O king, in full knowledge that she is leading thee to the slaughter.

What, then, didst thou acquire, O foolish woman, who wrested the throne from thy lawful king and placed his gory crown upon the head of thine own son? For, lo! Edward shineth forth in the kingdom of heaven, adorned with a martyr's crown, whilst thou, repenting in sackcloth and ashes, dost sue to obtain his pardon

Glory ..., in Tone VIII-

It is not on a hunt that thou goest forth, O most innocent king, but thou art treacherously summoned to a council of the iniquitous; thus thou dost not encounter the wild beast, but receivest a cruel death at the hands of bestial rebels. Yet departing thine earthly kingdom, thou art crowned with a martyr's crown and dost inherit the kingdom of heaven, making thine abode with the saints and the righteous.

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

Entrance. Prokimenon of the day. Three readings:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened

He to take him away from among the wicked. This the people saw, and understood not, neither laid they up them in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litia, the sticheron of the temple, and this sticheron of the saint, in Tone IV:

Come ye, let us make haste to the shrine of the much-healing relics of King Edward, who was pleasing unto God, and who in the years of his youth received a martyr's crown, that he may intercede for his people, ever standing before the heavenly King, making unceasing supplication.

Glory ..., in Tone VI:

Let the impious queen lament, rending her garments and her hair, beholding thee, unjustly slain, O Edward, and glorified by God with miracles; for thou art vouchsafed a martyr's crown, whilst she, mindful of her great guilt, and trembling before the impartial Judge, doth strive to cleanse her soul with repentance.

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

All who endure sorrows in this earthly life dost thou meet and comfort, O pious Bride of God, granting relief to them, and drying every tear from their eyes. Wherefore, help thou all who are in tribulation and suffering, granting them speedy deliverance, for thou art the surcease of all grief.

At the Aposticha, these stichera, in Tone VIII:

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

O most glorious wonder! O providence divine! A most precious treasure, hidden beneath the earth to preserve it from mockery, is discovered in the fullness of time: for lo! the holy relics of the martyred king are revealed as a new and much-healing well-spring for all who with faith bow down before them and glorify God Who is wondrous in His saints.

Stichos: I have raised up one chosen out of My people.

O wondrous solemnity! O most joyous feast! For we celebrate the most splendid memorial of Edward the King, the merciful healer of the afflicted and the diseased, the defender of the orphaned, the consoler of the grieving, uprooter of irreverence and planter of piety, the bold intercessor and advocate for our souls.

Stichos: With My oil have I anointed him. O the richness of the great wisdom of God!

O the providence of God! The holy relics of the martyred Orthodox king are entrusted to the Orthodox Church! Wherefore, let us now bow down with faith, invoking the crowned passion-bearer in prayer; and let us fervently offer thanksgiving unto Christ God Who hath given us such a treasure and doth ever show forth His mercy upon us.

Glory ..., in Tone III:

A valiant warrior who fought against incursions of the foe, thou didst array thyself yet more against the sinful passions; and, manifest as a glorious victor over both, clothing thyself with humble-mindedness as with a breastplate, thou didst render glory and honor unto Christ God.

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

In accordance with the will of the Father, through the divine Spirit thou didst without seed conceive the Son of God Who without mother was begotten before the ages of the Father. And for our sake thou didst give birth in the flesh to Him Who was begotten of thee with father, and with milk didst thou nourish the Infant. Wherefore, cease thou not to pray that our souls be delivered from misfortune.

Troparion, in Tone IV:

Celebrating the newly-established commemoration of the holy king Edward who shone forth of old in the virtues and suffered in his innocence, and bowing down before his precious relics, in gladness we cry out: truly wondrous art Thou in Thy saint, O God!

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

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

AT MATINS

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

Celebrating the newly-established commemoration of the holy king Edward who shone forth of old in the virtues and suffered in his innocence, and bowing down before his precious relics, in gladness we cry out: truly wondrous art Thou in Thy saint, O God! (Twice)

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

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

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

Passing the time of the fast in spiritual endeavors, O Edward, thou didst prepare thy soul for a worthy meeting with Holy Pascha, the feast of feasts. But, deprived of thy life on earth of a sudden, thou didst glorify the resurrection of Christ in His kingdom, joining chorus with angels and the righteous, watching over thy people from the heavens.

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

Rejoice, O Virgin Theotokos, full of grace, haven and intercession for the human race; for from thee is incarnate the Deliverer of the world, for thou alone art Mother and Virgin, ever-blessed and most glorious. Entreat Christ God to grant peace to all the world.

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

Lo! spring hath blossomed forth on the earth, marking the end of winter; and the celebration of the spiritual spring, the resurrection of Christ, hath shone forth upon the world. But thy people, O king, are filled with grief, stricken by thine untimely end. Wherefore, make haste and speedily comfort them, revealing to them that thou dwellest in the kingdom of heaven with the risen Master, Who hath granted them to obtain thy sacred relics as a pledge of thy care for those who love thee; that, having recourse unto them in piety, they may receive gifts of healing.

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

O Theotokos, Bride unwedded, thou who transformed the grief of Eve into joy: we, the faithful, praise and bow down before thee, for thou hast led us up out of the ancient curse. Pray now unceasingly, O all-hymned one, that we be saved.

Polyeleos, and this Magnification: We magnify thee, O holy passion-bearer Edward the king, and we reverence thine honored sufferings, which thou didst endure for Christ.

Selected Psalm Verses:

A: Our God is refuge and strength.

B: A helper in afflictions which mightily befall us.

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

After the Polyeleos, this Sedalion, in Tone VIII:

Having endured death out of season, O blessed one, instead of the cup of treachery thou didst receive an un-quaffed cup of joy from the hands of the Savior. Now, therefore, delighting in the sight of Christ's most radiant countenance at His banquet, pray that those who honor thee, may from Him receive the kingdom of heaven.

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

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

Then the Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: The righteous cried, and the Lord heard them.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, § 106 [LK. 21: 12-19]

The Lord said unto His disciples: Lo, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk's, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

After Psalm 50, this sticheron, in Tone VI:

Though thou didst labor but a little while in the field of Christ, yet having labored without sloth, thou didst receive the promised payment from the hand of God, and didst show thyself to be a faithful steward. Wherefore, thou hast entered into the joy of thy Lord, and hast acquired boldness before Him, ever interceding for thy people.

Canon to the holy King Edward, the acrostic whereof is: "I hymn the memory of the pious King Edward", in Tone VIII:

ODE I

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

Edward the king, who shone forth in piety and was glorified by God with many miracles, let us hymn with songs of divine beauty.

Now let the land of Britain keep festival, and let the Orthodox Church be glad, glorifying the memory of the divinely wise king.

Having endured out of season a murder unjust. thou didst acquire boldness before God, O Edward. Wherefore, thou dost bestow healings upon those who honor thee.

Theotokion: The ranks of angels and the choirs of the righteous, monks and laymen, paupers and kings. together hymn the Theotokos.

ODE III

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

Born in accordance with the providence of God, that thou mightest shine forth in the virtues and show forth an example of piety unto thy people, thou didst bring to a good end the short course of thy life.

To Christ, the King of all, wast thou a good and faithful servant who increased the talent given thee by Him, O wise King Edward. Wherefore, thou didst enter into the joy of thy Lord.

Like unto Abel who was slain in his innocence, thou didst endure unjust murder; yet, deprived of thy transient life, thou dwellest now in the mansions of heaven.

Theotokion: The Virgin Theotokos, Queen of heaven and boast of earthly kings, unshaken pillar of the Church of Christ and unassailable rampart of the kingdom of God, let us unceasingly hymn.

This Sedalion, in Tone III:

As said the preeminent Peter, in every nation he that feareth God and worketh righteousness is accepted with Him; thus, from the ends of the earth, the saints and the righteous have entered into the kingdom of heaven. Wherefore, do thou also, O holy passion-bearer and king, having come from the West, meet with the holy Boris and Gleb, who shone forth from the land of Russia; for like thee, living righteously, they were unjustly slain out of cruel jealousy. And now, partaking together of everlasting joys, remember us who honor you and cry out: Truly wondrous in Thy saints art Thou, O God!

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

As an uncultivated vine, O Virgin, thou hast put forth the most comely Cluster which poureth forth the wine of salvation for us, gladdening the souls and bodies of all. Wherefore, blessing thee as the cause of good things, with the Angel Gabriel we ever cry out to thee: Rejoice, O greatly joyous one!

ODE IV

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

Emulating a lamb led to the slaughter, O holy Edward, thou didst not struggle against the malefactors who slew thee, but surrendered thy soul into the hands of God in a moment.

Celebrating thy joyous memory, we call thy wonders to mind, O Edward, for thou dost heal the leprous, the paralyzed and those who are blind from birth, by thy most bold supplication to Christ.

Desiring to glorify thee openly, Christ God bestowed healing power upon thy precious relics that, beholding the miracles worked thereby, the pious people might praise the Lord forever.

Theotokion: The divine prophets have announced thee, O Theotokos; the apostles have proclaimed thee; the martyrs have confessed thee, and the hymnographers and the venerable have hymned thee in songs of beauty divine.

ODE V

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

A divine light illumined the woman who was blind from birth when she touched thy body, O King Edward. Wherefore, her eyes were opened, and she glorified God and thine assistance.

Thy tomb was shown to be a well-spring of healings for all who had recourse to it and called upon thee in prayer, O king, entreating enlightenment and consolation.

Open thou the eyes of our hearts, O Edward who gavest light to the eyes of the blind woman, that we may perceive God's most wise providence concerning us, and glorify His power.

Theotokion: Let us not fall idle in our unceasing praise of her who is more honorable than the cherubim and beyond compare more radiant than the seraphim, gazing with the eyes of our minds upon her greatness;-and magnifying her loving-kindness with ardent heart and love divine.

ODE VI

Irmos: As Thou didst deliver the prophet from the subterranean abyss, O Christ God, in that Thou lovest mankind deliver me from my sins, and direct my life, I entreat Thee.

When the impious queen learned of the uncovering of thy relics and of the miracles which had come to pass, O Edward, she desired to fall prostrate in repentance before them; but the power of the Lord prevented her.

With other kings, thou didst bring glory to the heavenly Jerusalem, O Edward, laying at the feet of the Lord the twofold crown of kingship and martyrdom, and receiving fitting honor from Him.

Thou didst escape the vile pit of destruction, rendering justice and righteousness and feeding the wretched, claiming for thyself a throne of royal honor, O Edward most wise and right glorious.

Theotokion: May they who do not honor thee as the Theotokos be clothed with shame and confusion, denounced by all creation, which unceasingly doth hymn thee.

Kontakion, in Tone IV:

Celebrating the memory of the holy Edward today, and honoring his light-bearing relics, let us radiantly weave a wreath of hymns for the twice-crowned king and passion-bearer, crying out to him with fervor: Cease thou never to entreat Christ God, that He establish thy homeland in the Orthodox Faith!

Ikos: Lo! the fullness of time is come! Arise, ye Christian people, and, putting off your sackcloth, gird yourselves in gladness, heaping not ashes upon your heads, but joining chorus in God! For, behold! the righteous Judge, Who seeth all things, mindful of His mercies and compassions, and wishing to fill the dried-up well-spring of piety with life-bearing streams, hath disclosed unto us the relics of His favorite and passion-bearer, Edward the King, which for many years lay hidden beneath the earth; for when the tempest of persecution was raised against the saints of God by an impious king and the holy shrines were demolished by his henchmen, they were buried in the Convent of the Theotokos as a priceless treasure, and there they remained even until these days. But now, through the providence and good pleasure of God, the holy relics are once more given to the faithful, and again the light of Orthodoxy shineth forth in the land of Britain. Wherefore, adorn thyself, O London, thou city of kings! And all them who dwell therein, rejoice, crying out to the blessed King Edward, whom the King of kings would fain glorify: Cease thou never to entreat Christ God, that He establish thy homeland in the Orthodox Faith!

ODE VII

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

Having fought against the foe, and battled the passions yet more, thou wast shown to be a victor over both; but surrendering in humility thou didst give glory unto God, crying out: Blessed art Thou, O God of our fathers!

The ranks of the angels and the choirs of the righteous, accompanying the holy king who is received into the kingdom of Christ, hymn God Who is wondrous in His saints, crying out: Blessed art Thou, O God!

Departing the sin-loving world out of season, thou didst reach the heavenly fatherland, O Edward, where thou dost pray unceasingly to the blessed God of thy fathers in behalf of thine earthly homeland.

Theotokion: Feared not the fiery furnace, the children who prefigured thee, O Virgin, cried out in gratitude for thee: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: The Lord Who was glorified on the holy mount and Who revealed the mystery of the Ever-virgin in the fiery bush, hymn ye and exalt supremely for all ages!

Celebrating the memory of the divinely honored king, and marveling at the wonders that have been wrought by his relics, rejoicing in God we cry aloud: Hymn ye the Lord, and exalt Him supremely for all ages!

Having vanquished all the wiles of Hades and put to shame the devisings of the impious, summoned to the heavenly kingdom thou didst chant, O holy king: Hymn ye the Lord, and exalt Him supremely for all ages!

Bowing down before thy precious relics and calling upon thy name in prayer, O Edward most God-loving king, we hymn the Lord and exalt Him supremely for all ages.

Theotokion: To men didst thou reveal Him upon Whom the angels dare not gaze. Reveal to us also His ineffable mercy, that we may exalt thee supremely for all ages.

ODE IX

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

Thou pourest forth healings and receivest the prayers of the faithful, earnestly praying for those who honor thy memory. Wherefore, O Edward, in thanksgiving we magnify thee.

Thy memory is glorious and thy rest is with the saints; for thou dost ever stand before the throne of God. Wherefore, we magnify Christ Who gaveth thee to His people as a new intercessor.

From the east even unto the west the Christian Faith doth reach. Wherefore, the saints of God are glorified throughout the world.

Theotokion: **T**hy kinswoman Elizabeth hath taught us to cry out to thee, O all-pure Theotokos: Blessed art thou among women, and blessed is Christ, the Fruit of thy womb, Whom we magnify unceasingly!

Exapostilarion:

Meet it was for thee, who beheld the unwaning light, to show forth thy first miracle through light, O most blessed king; for, lo! a heavenly light illumined the house wherein the ungodly had concealed thy body; and the eyes of the woman blind from birth were opened, and giving thanks unto God she cried out: Wondrous art Thou, O Lord, Who hast revealed to us Thy new favorite!

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

Thou coverest all the earth with thy radiant omophorion and dost embrace the whole world with thy love, O Theotokos, and receivest the prayers and entreaties of all who call upon thee, and dost help all before the throne of the Son; for He hath given thee to man as an intercessor forever.

At the Praises, these stichera, in Tone II:

Thou dost abide with pious kings in the heavenly kingdom, with the fasters and ascetics art thou praised, with the martyrs art thou glorified, and with all the righteous art thou blessed, O glorious Edward. Twice

Earnestly do we bow down before the shrine of thy relics, celebrating the commemoration of thine untimely demise; and mindful of the wonders worked thereby, we ask thine aid and assistance, O Edward, thou righteous king.

O thou who with the blood of thy martyrdom didst adorn thy royal vesture more than with purple and amethyst, and who hast received a crown of suffering from the hand of God: thou hast reclined at the banquet of Christ with His elect. Pray thou, O Edward, in behalf of our souls.

Glory ..., in Tone VI:

Lo! the time is shortened; judgment is at the gates! Lo! the souls of the slain cry out for the justice of God: How long, O Lord, dost Thou not avenge our blood? But they are admonished to wait with patience until the number of the saved is fulfilled and the mystery of iniquity is revealed. Then the Judge will come, Who will render unto each according to his deeds. And thou, O most blessed king, shalt receive the portion of the blessed. Wherefore, entreat Christ the Master, that we be vouchsafed a place at His right hand.

AT THE LITURGY:

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

Born in accordance with the providence of God, that thou mightest shine forth in the virtues and show forth an example of piety unto thy people, thou didst bring to a good end the short course of thy life. (Twice)

To Christ, the King of all, wast thou a good and faithful servant who increased the talent given thee by Him, O wise King Edward. Wherefore, thou didst enter into the joy of thy Lord.

Like unto Abel who was slain in his innocence, thou didst endure unjust murder; yet, deprived of thy transient life, thou dwellest now in the mansions of heaven.

When the impious queen learned of the uncovering of thy relics and of the miracles which had come to pass, O Edward, she desired to fall prostrate in repentance before them; but the power of the Lord prevented her.

With other kings, thou didst bring glory to the heavenly Jerusalem, O Edward, laying at the feet of the Lord the twofold crown of kingship and martyrdom, and receiving fitting honor from Him.

Thou didst escape the vile pit of destruction, rendering justice and righteousness and feeding the wretched, claiming for thyself a throne of royal honor, O Edward most wise and right glorious.

Theotokion: May they who do not honor thee as the Theotokos be clothed with shame and confusion, denounced by all creation, which unceasingly doth hymn thee.

Troparion, in Tone IV:

Celebrating the newly-established commemoration of the holy king Edward who shone forth of old in the virtues and suffered in his innocence, and bowing down before his precious relics, in gladness we cry out: truly wondrous art Thou in Thy saint, O God!

Theotokion, in Tone IV:

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

Kontakion, in Tone IV:

Celebrating the memory of the holy Edward today, and honoring his light-bearing relics, let us radiantly weave a wreath of hymns for the twice-crowned king and passion-bearer, crying out to him with fervor: Cease thou never to entreat Christ God, that He establish thy homeland in the Orthodox Faith!

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Harken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO TIMOTHY, § 292 [II TIM. 2: 1-10]

Timothy my son: be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: The righteous shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God shall they blossom forth.

GOSPEL ACCORDING TO ST. LUKE, § 63 [LK 12: 2-7]

The Lord said: there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

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

THE 4th DAY OF THE MONTH OF SEPTEMBER

COMMEMORATION OF THE HOLY HIEROMARTYR BABYLAS, BISHOP OF ANTIOCH THE GREAT COMMEMORATION OF THE HOLY PROPHET MOSES THE GOD-SEER AT VESPERS

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

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

Having dyed thy sacred vestments * in thy blood, * thou didst enter into the Holy of holies, * in that thou wast holy, O glorious Babylas, * ever manifestly enjoying deification, * adorned and resplendent in martyrdom, * and showing thyself to be an angel * through most pure communion. * Wherefore, we honor thee * and lovingly celebrate * thy most sacred solemnity, * O right blessed one.

Fettered with irons, O venerable one, * thou didst walk without stumbling * the path which leadeth to the city of heaven, * arrayed in honorable wounds * as with ornaments, O Babylas most wise. * And entering it as a victor most true, * an invincible martyr, * and a most sacred performer of sacred acts, * in a pure manner thou dost offer up with the angels the divine hymn: * Holy, Holy, Holy art Thou, O consubstantial Trinity!

Tending the reason-endowed flock, * O hierarch, * with the staff of understanding, * thou didst nourish it with the verdure of faith, * didst save it from wild beasts * and didst gladden God * Who shepherdeth thee from on high. * Proclaiming Him before the ungodly, O blessed one, * thou wast slaughtered, rejoicing, like an innocent lamb, * with the guileless youths, * and with them wast offered up as a fragrant and unblemished sacrifice, * O most wondrous Babylas.

And 3 stichera for the prophet, in Tone IV:

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

Having studied the mysteries of God * and the wonders of His ineffable beauty and glory, * O most lauded God-seer Moses, * thou didst proclaim them in images * through shadows and indistinct forms. * Wherefore, through immaterial things * and shadowy images * thou dost bring to us the concepts * of the primal origin of the divine Effulgence. * Having acquired deification through the promise and grace, * as a god, O blessed one, * thou didst triumph over Pharaoh. * Pray thou in behalf of all who honor thee.

Having excelled in the virtues, * in a vision thou didst find thyself close to God. * And having been amid the whirlwind and the darkness and in the midst of the cloud, * thou wast wholly glorified. * Hence, thou didst receive the tablets of the writing of God, * and like an angel * dost clearly shine forth with grace * through the eyes of thy spirit * and those of thy body, * and dost cover the blindness of false faith; * and, revealing God's revelation to the faithful, * thou dost transmit it by thy words. * Pray thou, that we be saved.

Thou wast conversant * with the fiery and divinely wrought love of God, * O thrice blessed Moses, * beholding Him face to face, * one upon the other. * And, gazing upon thine own Creator, * thou didst manifestly behold His backparts in His splendor, * learning through a crevice in the rock * of the future divine manifestation of the Word in the flesh. * Wherefore, like the all-wondrous pillar * which all-gloriously went before the divinely wise people * thou goest before and savest those who praise thee with faith.

Glory..., in Tone VI:

The Church hath acquired thy struggles as a stairway which mounteth on high, O hieromartyr Babylas, and thou dost preserve it unharmed and un-assailed by mighty wolves; it proclaimeth thy mighty deeds and magnifieth thee and the children who were slain with thee for Christ, O blessed one.

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

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

"Pondering Thy seedless conception and Thy painless nativity, I marvel exceedingly. How is it, O my Son, that it is Thy will to die thus like a malefactor?" the all-pure one cried out.

At the Aposticha: Glory ..., in Tone VI:

Standing before the tribunal of the tyrant and holding forth for piety, thou didst cry out: "Behold, here am I and the children which God hath given me!" Crowned with them in the heavens, O hieromartyr Babylas, pray thou unceasingly, that our souls be delivered from the snares of the enemy.

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

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

Beholding the most iniquitous people who unjustly nailed Thee to the Tree, the pure Virgin, Thy Mother, was wounded in her womb, as Symeon had foretold, O Savior.

Troparion of the hieromartyr, in Tone IV:

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

And the troparion of the prophet, in Tone II

Celebrating the memory of Thy Prophet Moses, O Lord, through him do we beseech Thee: save Thou our souls!

Or this troparion, in the same tone:

Thou didst ascend to the heights of the virtues, O Prophet Moses, for which cause thou wast vouchsafed to behold the glory of God and didst receive the grace-filled tablets of the law. And, bearing within thyself the lineaments of grace, thou wast the honored boast of the prophets and the great mystery of piety.

AT MATINS

One canon from the Oktoechos, and two for the saints:

ODE I

Canon of the hieromartyr, the composition of John the Monk, in Tone VI:

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

Passing calmly over on thy blood, like Moses crossed the Red Sea, O blessed Babylas, thou didst cry out to God the hymn of victory: Let us chant unto the Lord, for He hath been glorified!

Thou didst overcome the desire for earthly things, submitting thy desire to the Divine, that thou mayest live, O blessed Babylas who went forth to behold the beauty of Christ.

As a lover of the all-divine Trinity, thou didst die, rejoicing, with the three children, O blessed Babylas, ever guiding their souls with divine desire.

Theotokion: Having received thy Creator Who, in manner beyond comprehension, was incarnate of thy seedless womb, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of all creatures.

Canon of the Prophet, the acrostic whereof is:

"Let Moses, the first among the prophets, be praised in discourse";

The composition of John the Monk, though the Theotokia are the work of Clement:
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 through Moses' arms stretched forth in the form of the Cross.

Let Moses, the first among the prophets, be praised, for he was the first to converse openly with God, face to face, not in indistinct images, but beholding Him as in the guise of the flesh.

God gaveth thee to thy people Israel as a divine leader and deliverer, O God-seer Moses, for thou didst pray to the Father, announcing thy birth through the anointing of the promise.

Thy native virtues found thee to be a treasure of wisdom hidden by the knowledge of God as in an ark, O God-seer Moses; wherefore thou wast reared by the queen and divine providence.

Theotokion: Moses was stricken with fear, beholding the all-glorious vision of old: the awesome mingling of bush and fire which prefigured the incorrupt God Who would come forth from the Virgin Mother, and Whom, with the passing of time, he would behold in the flesh.

ODE III

Canon of the Hieromartyr

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

There is none as holy as Thou, O Lord my God, Who hast lifted up the horn of Thy faithful Babylas and crowned him with the crown of Thy confession.

Thy Cross was the might of the martyrs, O Lord, Who established the children with the blessed Babylas and through them cast down the audacity of the deceit of the ungodly.

The might of the devil hath utterly waned, O Christ; for the mighty one is vanquished by the innocent children and the godly Babylas, and is driven away by them in shame.

Theotokion: **T**he wonder of thy divine birthgiving surpasseth every rank of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and in giving birth remainest ever Virgin.

Canon of the Prophet

Irmos: **T**he bow of the mighty is become weak, and the strengthless are girded about with power; wherefore my heart hath been made steadfast in the Lord.

Thou wast filled exceedingly with ineffable knowledge, O God-seer, and the Holy Spirit, through an angel, manifestly gaveth thee knowledge of events of the past.

Splendidly bearing divine rays, thou didst astonish Egypt with divine signs, most gloriously transforming the nature of the elements, O all-wise one.

The beauty of thy comeliness illumineth the splendid life with divine rays, O blessed one, and draweth all to the beauty of God of which one can never have enough.

Theotokion: **T**hou wast caught up in an awesome vision to behold a dread vision, O all wise one; yet the Lord, Who was born in the flesh of the Virgin, restrained thy voice.

Kontakion of the prophet, in Tone II:

Today the choir of the prophets rejoiceth with Moses and Aaron, for the end of their prophecy hath found fulfillment in us: today the Cross shineth forth, whereby Thou hast saved us. Through their supplications, O Christ God, have mercy upon us!

Sedalion of the hieromartyr, in Tone III:

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

Pouring forth the confession of the Faith, thou didst extinguish the deception of false religion, denouncing the ungodliness of idolatry; and as a divine immolation, thou dost bedew the ends of the earth with miracles. O venerable father, entreat Christ God, that He grant us great mercy.

Glory ..., Sedalion of the prophet, in Tone IV:

Piously acknowledging thee as among all the prophets, we, the faithful, praise thee; for thou wast the first to behold God insofar as it is possible for man to see Him.

Now & ever ..., Theotokion:

Stretching forth thine all-pure hands, O Virgin Mother, protect those who place their trust in thee and cry out to thy Son: O Christ, grant Thy mercies unto all!

Stavrotheotokion: **B**eholding thy Son lifted up upon the Tree, O all-pure one, thou didst cry out in distress, thy maternal womb rent asunder: "Woe is me! How is it Thou hast set, O my timeless Light?"

ODE IV

Canon of the Hieromartyr

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

Christ is my power, my God and Lord, thou didst cry out before the tribunal, undaunted by the threats of the tyrant, O hieromartyr Babylas, rejoicing in the Lord.

Offering up the immaculate, awesome and un-bloody sacrifice to the Lord, in the blood of thy martyrdom thou didst bring thyself to Him as an unblemished holocaust, O hieromartyr Babylas.

Nurturing the young minds of the children on spiritual milk as a wise pedagogue, O hieromartyr Babylas, thou didst guide them to perfection.

Theotokion: **T**he mysteries of thy magnificent birth giving are truly ineffable and unapproachable to those on earth and in heaven, O Ever-virgin Theotokos.

Canon of the Prophet

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

When the impediment to thy speech and voice were removed by divine providence, O God-seer, thou wast revealed as a proclaimer of the mysteries of God by thy words and didst smite the Egyptians with plagues.

How glorious is thy calling, O God-seer! How awesome the working of thy wonders! For God, He Who Is, appeared to thee, and, exalting thee with glory, sent thee to Israel as its savior.

Thou didst strike down all the firstborn of Egypt, just as Christ slew the might of the demons; for the things wrought by thee were truly an image of that which was to come, O glorious one.

Theotokion: **M**oses heard the voice of God crying out from the flame in the bush, saying: "Draw not nigh"; for the place holy in splendor prefigured Christ Who would be born in the flesh of the pure one.

ODE V

Canon of the Hieromartyr

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

Truly the hieromartyr Babylas received Thy divine grace from on high, O Jesus, for he led young children to Thy love and the overcoming of death.

Illumined with Thy divine knowledge, O Lord, the hieromartyr Babylas taught all to know Thee as the one God Who is Lord, and calleth us forth from darkness and deception.

Foreordained by Thy divine election to shepherd Thy flock, O Word of God, the hieromartyr Babylas offereth his own blood to Thee, wisely guiding all to the path of salvation.

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

Canon of the Prophet

Irmos: **T**hou hast come into the world as Light, O my Lord, a holy light which turneth from the darkness of unbelief those who confess Thee with faith.

Thou strikest the Red Sea and makest great divisions with thy staff, O God-seer, that therein thou mayest show forth the divine power of the Cross.

"O most lovely boldness! O pure purity of soul! For thou hast acknowledged me beyond all others, appearing to me noetically!" the God-seer cried out to God.

Sheltered by the stone, thou didst not see the face of God, for it was hidden, O God-seer, but didst recognize the incarnation of the Word in His back-parts.

Theotokion: Thou didst enter into the darkness with thy senses, and didst learn ineffable things, O God-seer: that God the Savior would be born in the flesh of the Virgin.

ODE VI

Canon of the Hieromartyr

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

Beholding the sea of life surging with the storm of deception, Babylas, the all-glorious athlete, cried out: Lead up my life from corruption, O greatly Merciful One!

Emulating Christ, thou didst lay down thy life for thy flock, O glorious martyr and athlete, blessed Babylas, and didst break down the walls of deception.

With his suffering the ever-memorable and all-glorious athlete Babylas wisely rendered the unsteady minds of the children steadfast, guiding them from earth to the life of heaven.

Theotokion: O all-pure Mistress who gavest birth to the Lord, the Helmsman of mortals, calm thou the tumultuous and grievous turmoil of my passions and grant tranquility to my heart.

Canon of the Prophet

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

Having mustered Israel as a mighty army of God, thou didst destroy the evils of the seven Canaanite nations, giving their land to the people for their inheritance.

Ineffably entering the divine darkness into which God called thee, O Moses, thou didst receive the tablets of the law which His finger inscribed, in that thou wast His great favorite.

God appointed the God-seer Moses to listen to His voice, revealing Himself to him, that he might show forth His dread mysteries with glory.

Theotokion: With a divine gesture the glorious Moses described thee beforehand, O Theotokos, as the ark covered with the glory of God as with gold, shining overall with the beams of the Spirit.

Kontakion of the hieromartyr, in Tone VIII:

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

Illumined today, the church glorifieth thee as the preacher of piety and confirmation of athletes, O glorious Babylas. As thou hast boldness before the Lord, pray thou to Christ, O much suffering one, that He preserve those who magnify and praise thee in perfect peace.

Ikos: Pondering the vanity of the world, and truly separate from the world, thou didst emulate the sufferings of Christ and didst mortify the passions of the flesh; and, taking up thy cross, thou didst follow after thy Creator, O martyr. And now, abiding with Him, pray thou in behalf of those who truly honor thee, O much suffering one.

ODE VII

Canon of the Hieromartyr

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

Beholding the youths and the wondrous Babylas as victors over deception, the armies of heaven have cried out to Christ today, rejoicing: Blessed art Thou, O Lord God of our fathers!

The radiant grace of the Master, descending, illumined the faithful, and the glorious Babylas, having been crowned, commandeth those who suffer to cry out: Blessed art Thou, O Lord God of our fathers!

The minds of the tyrants were at a loss how to help their false gods; but the wondrous Babylas commandeth them to cry out to the All-holy Trinity: Blessed art Thou, O Lord God of our fathers!

Theotokion: Through thee, O Mother and Virgin, hath the radiant Light shone forth upon the whole world; for thou gavest birth to God, the Creator of all. Entreat Him, O most pure one, that He send down great mercy upon us, the faithful.

Canon of the Prophet

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

As the divine recorder of ineffable visions of God, O wise God-seer Moses, devising by word the whole plan of the tabernacle thou didst commit its fashioning to Bezalel the chief artisan.

When Korah dared to perform priestly ministry with thee, he was seen carried down into Hades alive, when thou, O Moses, didst preserve the order of sacrifice precious to God, and the kingdom and the priesthood.

When thou didst command the army of the Hebrew people of old, O Moses, Michael, the commander of the armies of heaven and the divine guardian of thy body, appeared to thee; and he put to shame the author of evil who opposed thee.

Theotokion: **T**he divine rod of Aaron showed thee budding forth as the loosing of the sins of all, O Theotokos; for thou wast for mortals the removal of the dread threat of God, in that they had murmured against God.

ODE VIII

Canon of the Hieromartyr

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

In the flame the youths were commanded to hymn God, the Father and Creator, the consubstantial Son, and the divine Spirit: Let all creation bless the Lord and exalt Him supremely for all ages!

The youths in the flame, O brethren, command that today the memory of the hieromartyr Babylas be hymned: Bless the Lord, all ye works, and exalt Him supremely forever!

Crowned today with their elder, the young disciples of Babylas, the priest and martyr, command that the hymn of the youths in the furnace be chanted: Bless the Lord, all ye works, and exalt Him supremely forever!

Theotokion: **T**hou gavest birth in the flesh to God Who holdeth all things in His hands, and didst bear Him in thine arms, O Virgin. Him do we hymn as Lord, O ye works, and exalt supremely for all ages.

Canon of the Prophet

Irmos: **S**tretching forth his hands in the pit, Daniel shut the lions' mouths; and the youthful lovers of piety, girded about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

In that thou art meek thou didst hearken, and by thy works didst truly become the favorite of God. Wherefore, thou wast favored by the Lord more than all other prophets, O Moses; and He abode with thee and taught thee to chant with faith: Bless the Lord, all ye works of the Lord!

Manifest as an initiate of the mysteries of God, His minister, and the ruler of Israel, O God-seer Moses, thou didst proclaim that Christ would come in the flesh, describing His dread and divine advent by thyself; for thou wast manifestly shown to be a faithful prophet and His animate image.

By the words of thy prophecy and through the precepts of the law, with faith thou didst instruct the people, guiding them with signs, wonders and the performing of miracles; for thou wast shown by God to be their leader, O God-seer Moses. Wherefore, with great glory thou hast passed over to thy fathers.

Theotokion: **N**o prophet heard ought before thee, O glorious God-see Moses, thou favorite of Christ, for thou didst recount the whole dispensation of the Virgin, describing beforehand her divine birthgiving; for in the flame of the bush thou didst behold the visage of the Invisible One.

ODE IX

Canon of the Hieromartyr

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

Through the Cross God hath shown men the smooth path to the heights of heaven. Wherefore, death is vanquished by mortals, for the young children and the wondrous Babylas, whom we call blessed, were not afraid of it.

As Thou art light most pure, O Master Christ, cleanse my soul of the darkness of the passions through the supplications of Thine athletes, Babylas and the children. Celebrating their annual commemoration, we right gloriously hold festival.

Resorting to the glorious church of the martyrs, let us draw forth healing of our passions; for choirs of angels and the souls of all the righteous have come thither with the heavenly Mistress and the wondrous Babylas, bestowing healings upon all.

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

Canon of the Prophet

Irmos: **C**hrist, the Chief Cornerstone, Who hath united two disparate natures, was cut from thee, the unquarried mountain, without the aid of man, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Even after thy death thou didst see the Lord, O God-seer, and not in dim images as before thou didst in the rock; but thou didst behold Him as Christ in a human body, illumining all with His divinity.

Mount Tabor hath achieved glory far surpassing that of Sinai, for there Moses from among the dead and the Tishbite from the lands of the living, together with the apostles, beheld Christ transfigured as God.

Save me by thy merciful supplication and the boldness of thy prayers, as thou didst save Israel from misfortunes, O God-seer Moses, and save the fullness of the Christian race from all harm, for it hymneth thee.

Theotokion: **O**f old, Moses described thee, O Virgin, as the golden jar, the tablet of the law, and the divine table, manifestly indicating that God would be born of thee. And having beheld Him in the flesh, with faith we conclude thy hymnody.

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

O Babylas, thou wast shown to be both priest and sacrifice of God, offering to Him the un-bloody sacrifice and being slain in thine own blood with the blameless children. With them we now praise thee.

Theotokion:

Those who do not with pure faith venerate thine image and that of thy Son and God, O Virgin, do thou cast down as impious and commit to Gehenna

AT LITURGY

Troparion of the hieromartyr, in Tone IV:

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

Troparion of the prophet, in Tone II

Celebrating the memory of Thy Prophet Moses, O Lord, through him do we beseech Thee: save Thou our souls!

Or this troparion, in the same tone:

Thou didst ascend to the heights of the virtues, O Prophet Moses, for which cause thou wast vouchsafed to behold the glory of God and didst receive the grace-filled tablets of the law. And, bearing within thyself the lineaments of grace, thou wast the honored boast of the prophets and the great mystery of piety.

Kontakion of the prophet, in Tone II:

Today the choir of the prophets rejoiceth with Moses and Aaron, for the end of their prophecy hath found fulfillment in us: today the Cross shineth forth, whereby Thou hast saved us. Through their supplications, O Christ God, have mercy upon us!

Kontakion of the hieromartyr, in Tone VIII:

Illumined today, the church glorifieth thee as the preacher of piety and confirmation of athletes, O glorious Babylas. As thou hast boldness before the Lord, pray thou to Christ, O much suffering one, that He preserve those who magnify and praise thee in perfect peace.

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.

EPISTLE OF ST. PAUL TO THE HEBREWS, § 330 [11: 33-40]

[These are they] who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered

about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulation.

Stichos: Many are the tribulations of the righteous, but the Lord shall deliver them out of them all.

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

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

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

THE 4th DAY OF SEPTEMBER AND THE 10th DAY OF DECEMBER
COMMEMORATION OF THE HOLY HIERARCH JOASAPH,
AT LITTLE VESPERS

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

Let us chant a hymn of radiant festivity, O brethren, blessing the newly manifest favorite of God and offering supplication to him, that he cleanse the eyes of our hearts and enlighten our souls with the memory of his wonders.

○ Joasaph, thou favorite of Christ, thou wast a struggler for all the virtues; therefore, having endured tribulations on earth and received everlasting joy from God in heaven, hearken to the entreaty of thy children, and beseech Him to save and enlighten our souls.

○ holy hierarch Joasaph, who didst love the poor and sorrowful and ever offered up prayer for sinful people, thou thyself wast beloved of Christ. Be thou mindful of us who honor thy struggles, and make supplication to the Lord, that He save and enlighten our souls.

Who can count the multitude of healings which flow forth from thy wonderworking relics, O favored one of Christ? Who will not marvel at thy great assistance? What human heart is not moved to compunction by thy love? Wondrously hath the word, Who enlighteneth and saveth our souls, been glorified in thee!

Glory ..., in Tone VI:

When thou didst study as a child, O venerable one, thou wast taken under the protection of the Mistress Theotokos, as thy father was assured in a vision; and when thou didst finish thine earthly life, another vision assured the people that thy spirit is glorified by God. Pray thou in our behalf, O holy hierarch of Christ, that our souls find mercy.

Now and ever ..., Theotokion:

○ Theotokos, thou art the true vine which hast budded forth for us the Fruit of life. Thee do we beseech, O Mistress: Pray thou with the holy apostles, that He have mercy upon our souls.

At the Aposticha, these stichera, in Tone II:

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

○ holy hierarch Joasaph, censer of unceasing prayer and most fervent intercessor for the people: Reject us not who hymn thee, but be thou our faithful helper.

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

Let us hymn Joasaph, the favorite of Christ, O brethren, moving him to pray for us, that we be delivered from misfortunes and given repentance before the end.

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

The praises of men are not enough for thee, O holy hierarch of Christ; for at an early age thou wast borne witness to by the all-pure Theotokos as one chosen of God.

Glory ..., in Tone VI:

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

Now and ever ..., Theotokion:

Great gifts hast thou been vouchsafed, O pure Virgin Mother of God; for thou gavest birth in the flesh unto One of the Trinity, Christ the Bestower of life, unto the salvation of our souls.

Troparion, in Tone III:

O holy hierarch, beloved of Christ God, thou wast a rule of faith and model of lovingkindness for men; thou didst shine forth like a beacon in vigil, fasting and prayer, and hast been shown forth as glorified by God. Wherefore, abiding in, incorruption in thy body, whilst standing in spirit before the throne of God, thou pourest forth most glorious wonders. Entreat Christ God, that He establish our homeland in Orthodoxy and piety, and save our souls.

Glory ..., Now and ever ..., Theotokion, in Tone III:

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, * in that He is the Lover of mankind.

Or this Troparion, in Tone II:

O Joasaph, most excellent man of prayer from thy childhood, divinely elect and holy hierarch of Christ, by thy pious life thou providest all with a rule of faith and model of lovingkindness, and abundantly pourest forth healings upon them that have recourse to thee with faith. Entreat Christ God, that He establish the right Faith, peace and piety in our homeland, and save our souls.

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

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 ...,":

At "Lord, I have cried ...," eight stichera; four in Tone VIII:

Wondrous is God in His saints, Who worketh miracles among the generations of Christians and revealeth His new chosen ones; for we now see the favored one Joasaph glorified by Christ, illumining the Russian land with the beauty of his virtues, and possessing great boldness, to grant peace to the whole world and great mercy to our souls. (Twice)

The choir of Thy saints, O Lord, hath been augmented by the repose of Thy holy hierarch Joasaph, whom the Church hymneth on earth; accept Thou his prayers in our behalf, O Thou Who lovest mankind, as Thou hast great mercy.

As the darkness of the night doth thicken, the radiance of the stars increaseth, and the eyes of them that are astray are lifted thereto; thus also as the darkness of sin increaseth on earth, let us lift up our eyes, O brethren, and, catching sight of the splendor of the virtues of the holy hierarch, let us make haste to the heavenly homeland, whereof may the Lord, Who hath great mercy, not deprive us sinners.

And these stichera, in Tone IV:

Rejoice, O sacred one, Joasaph, holy hierarch of God, divinely wise standard of pastors and all-good instructor of monks! Rejoice, all-glorious healer of the sick and merciful consoler of the sorrowful. Pray thou ever to the Lord, that we may be emulators of thee and, having disdained all things sinful, may labor for God alone. (Twice)

Rejoice, thou who didst oppose the passions and laborer of spiritual activity! Rejoice, O righteous one, full of humbleness of mind, reprover of the prideful of this world, and terrible punisher of the slothful! Cease thou never to pray to the Lord for us, that we may be saved.

Rejoice, dweller in heaven, who regardest the earth with a merciful eye and acceptest the supplications of them that hymn thee! Rejoice, thou who didst ever lift thine eyes unto heaven and spurned earthly possessions! Teach us, therefore, O holy hierarch of Christ, to acquire treasure in heaven and to behold thy glory clearly there.

Glory ..., in Tone VI:

With what hymns of praise shall we crown the holy hierarch of Christ, who unceasingly declared the glory of the Lord and everywhere planted true piety, the living tablet of the commandments of Christ, who gazed not upon the faces of men, but led the souls of all to salvation? For with imperishable crowns doth Christ our God, Who hath great mercy, crown him.

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy child-birth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

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 WISDOM OF SOLOMON.

The mouth of the righteous droppeth wisdom, and the lips of wise men know grace. The mouths of the wise do meditate wisdom, but righteousness shall deliver them from death. At the death of a just man his hope perisheth not; for a righteous son is born of life, and in his good works he taketh hold of the fruit of righteousness. The righteous always have light, and from the Lord they acquire grace and glory. The tongue of the wise knoweth what is good, and wisdom resteth in their heart. The Lord loveth holy hearts, and all the blameless

are acceptable to Him in the way. The wisdom of the Lord enlighteneth the countenance of the understanding; for she overtaketh them that desire her, and is readily seen by them that desire her. Whoso seeketh her early shall have no great travail; and whoso watcheth her shall quickly be without care. For she goeth about seeking such as are worthy of her, she manifesteth herself favorably unto them in her ways. Vice shall never prevail against wisdom. For the sake thereof I became a lover of her beauty, and sought her out from my youth; I desired to make her my spouse, for the Master of all loved her. For she is privy to the mysteries of the knowledge of God and a seeker of His works. Her labors are virtues, she teacheth chastity and prudence, justice and fortitude, which are such things as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speeches and can expound dark sentences; she foreseeeth signs and wonders, and the events of seasons and times. Unto all she is a counselor of good things, for there is immortality in her, and glory in the communication of her words. Wherefore, I conversed with the Lord and besought Him, and with my whole heart I said: O God of my fathers and Lord of mercy, Who hast made all things by Thy word and ordained man by Thy wisdom, that he should have dominion over the creatures which Thou hast made, and that he may order the world in holiness and righteousness: Give me wisdom which sitteth by Thy throne, and reject me not from among Thy children, for I am Thy servant and the son of Thy handmaid. Send her out of Thy heaven, from Thy holy habitation and the throne of Thy glory, that being present with me she may teach me what is well-pleasing in Thy sight. She shall guide me to understanding and preserve me in her glory. For the thoughts of mortal men are all miserable, and their devices are but uncertain.

READING FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign forever. I will tell you, and will not hide from you the mysteries of God, for He it is Who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from

their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, nor reverence the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous unto us even to behold; for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true: and let us prove what shall happen in the end of him. For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death: for by his own saying he shall be respected. Such things they did imagine, and were deceived: for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: neither bethought they that thou alone art God, who hast the power of life and death, who savest in time of trouble, and deliverest from all evil: who art compassionate and merciful, who givest grace to thy saints and opposeth the prideful with thine own arm.

At the Litia, the sticheron of the temple, and this of the hierarch, in Tone I:

It is fitting that He Who kept the virginal body of the holy hierarch intact through everlasting incorruption be glorified; for, purified by the virtues of the venerable one while he was yet alive, it becometh a temple of the Holy Spirit, and after his repose it is shown to be a wellspring of miraculous gifts, marveling whereat with compunction, let us send up supplication to the favorite of God for the salvation of our souls.

Glory ..., in Tone VI:

The Lord, Who is wondrous in His saints, was glorified in the life of the holy hierarch Joasaph, and after his repose He worketh wonders through his incorrupt relics, and teacheth countless people to believe and trust in the help of heaven. Let us therefore make haste, O brethren, to seek the one thing needful, and to cleanse our souls with repentance, invoking the aid of the holy hierarch, and to glorify God Who is hymned in Trinity, forever.

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

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O all-pure one, * and clothed Himself in my nature, * hath freed Adam from the former curse. * Wherefore, like the angel we unceasingly cry out to thee, O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, * the intercession, protection and salvation for our souls!

At the Aposticha, these stichera, in Tone VII:

Be ye adorned, O mansions of heaven! Throw yourselves wide, O portals of the house of God. For, lo! the righteous soul of the holy hierarch is borne up from the earth and given a dwelling place with the angels whom he had emulated with his life. By his prayers, O Christ God, take pity and save our souls.

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

The souls of the righteous are in the hands of God, and no torment shall touch them; thus the dead body of the righteous Joasaph remaineth untouched by corruption and is shown to be a wellspring of grace for souls corrupted by sins; it granteth health to the sick when they ask the prayers of the favorite of God and have recourse with faith to his relics.

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

Let us excel in piety, a brethren, for we see it crowned with everlasting glory; let us despise pride and avarice, for the holy hierarch of Christ, spurning them, hath received everlasting glory in heaven and on earth, and hath obtained a treasure which cannot be taken away; wherefore, he hath acquired from God the boldness to pray for sinful people and the grace of healings, that he may teach the iniquitous the ways of God and turn the impious to the Lord.

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

Having recourse to thy protection, a Mistress, we mortals cry out to thee: a Theotokos, our hope, deliver us from our measureless transgressions, and save thou our souls!

Troparion, in Tone III:

O holy hierarch, beloved of Christ God, thou wast a rule of faith and model of lovingkindness for men; thou didst shine forth like a beacon in vigil, fasting and prayer, and hast been shown forth as glorified by God. Wherefore, abiding in, incorruption in thy body, whilst standing in spirit before the throne of God, thou pourest forth most glorious wonders. Entreat Christ God, that He establish our homeland in Orthodoxy and piety, and save our souls.

Glory ..., Now and ever ..., Theotokion, in Tone III:

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, * in that He is the Lover of mankind.

Or this Troparion, in Tone II:

O Joasaph, most excellent man of prayer from thy childhood, divinely elect and holy hierarch of Christ, by thy pious life thou providest all with a rule of faith and model of lovingkindness, and abundantly pourest forth healings upon them that have recourse to thee with faith. Entreat Christ God, that He establish the right Faith, peace and piety in our homeland, and save our souls.

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

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 MATINS

At "God is the Lord ...," the troparion of the hierarch, in Tone III:

O holy hierarch, beloved of Christ God, thou wast a rule of faith and model of lovingkindness for men; thou didst shine forth like a beacon in vigil, fasting and prayer, and hast been shown forth as glorified by God. Wherefore, abiding in, incorruption in thy body, whilst standing in spirit before the throne of God, thou pourest forth most glorious wonders. Entreat Christ God, that He establish our homeland in Orthodoxy and piety, and save our souls. (Twice)

Glory ..., Now and ever ..., Theotokion, in Tone III:

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, * in that He is the Lover of mankind.

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

Let Joasaph, the holy hierarch of Christ, be magnified, and let him inherit the everlasting kingdom prepared for him; for he served Christ faithfully, taking care for the least of his brethren, and took the repentant into his love; and now he prayeth for our souls. (Twice)

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

O ye faithful, let us bless the Theotokos, the fervent aid of those in misfortunes, our helper and reconciliation to God, by whom we have been delivered from corruption.

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

During thy life, O favored one of Christ, thou didst lay waste to thy body with fasting and labors; wherefore, after thy death it blossomed with incorruption and is become a wellspring of healings for the faithful. Earnestly entreat Christ God, that our souls be saved. (Twice)

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

As the most immaculate Bride of the Creator, as the Mother of the Deliverer who knewest not man, as the dwelling place of the Most High, O most lauded one, haste thou to deliver me, who am the polluted habitation of iniquities and have in mind become the plaything of the demons, from their evil acts, making me a splendid habitation of the virtues. O incorrupt receiver of the Light, dispel the cloud of the passions, and vouchsafe unto me heavenly splendor and the true radiance of Thy never-waning Light.

At the Polyeleos, this Magnification: We magnify thee, O holy hierarch father Joasaph, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

Selected Psalm verses:

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

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

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

After the Polyeleos, this Sedalion, in Tone II:

Come all ye faithful, and standing round the much-healing relics of the holy hierarch, let us pour out our hearts in prayer, that he may remain with us in spirit, may instruct us in good works, and teach us to vanquish the temptations of the flesh and please God alone.

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

Without separating Himself from the divine Essence, the one Lord becometh flesh in thy womb; yet in becoming man He remaineth God, and after thy birthgiving preserved thee, His Mother, a Virgin most immaculate, as thou wast before giving birth.

Song of Ascents, the first antiphon of Tone IV.

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.

"Let every breath praise the Lord."

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

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

After the Gospel, this sticheron, in Tone VI-

By unceasing prayer, instructive discourse, great lovingkindness and a virtuous life wast thou a model for the faithful, O divinely wise Joasaph, leading all to Christ and guiding them to the path of salvation. Deprive us not who with faith honor thy memory, O great and holy hierarch of God, of thy chief shepherd-ship.

Canon of Supplication to the Theotokos [the Paraklisis}, with six troparia; and that of the holy hierarch, with eight troparia, the acrostic whereof is: "O holy hierarch Joasaph, pray thou for the Tsar and the people." in Tone IV:

ODE I

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my. soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh , that in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

Hymning the struggles of the holy hierarch Joasaph, let us cleanse the thoughts of our mind, O brethren, moving him to prayer for the forgiveness of our sins and gifts of grace-filled compunction.

Thy parents, having diligently striven to instill in thee piety from thine infancy, O favored one of Christ, in thee acquired the worthy reward of their labors; for from thy childhood thou wast a joy to them in thy pious demeanor.

Thy father emulated the righteous Anna, O holy hierarch; for she saw her daughter led into the Holy of Holies, and he was vouchsafed in a vision to behold thee crowned with hierarchical glory by the all-holy Theotokos.

I weep for myself, wretch that I am, having enslaved myself to the passions from my youth. Have mercy on me in thine intercession, O holy hierarch, who enslaved the passions to thy soul from thy youth and served God alone until thy death.

Theotokion: Let us hymn the holy mountain, the transcendent chariot, the Mother of God who remained a true virgin after giving birth.

Katavasia:

For September 4th: Tracing an upright line with his staff ...

For December 10th: Christ is born, give ye glory ...

ODE III

Irmos: Willingly didst Thou descend from on high to earth, O Thou Who art more exalted than every principality, and from the uttermost depths of Hades thou didst raise up lowly human nature; for there is none more holy than Thee, O Thou Who lovest mankind.

Thou wast a child obedient to thy parents, O Joasaph, yet, loving God more than them, thou didst depart from thy father's home for the sake of thy salvation; and having received an education, thou didst confine thyself to a monastic community.

Thou didst show thyself to be a stranger to pharisaic pride, O venerable father; and loving monastic humility from thy youth, thou didst humble thy flesh with secret struggles and didst illumine thy soul by prayer before the heavenly Father.

For me to live is Christ, and to die is gain, thou didst say to thyself, O favorite of Christ; and when pangs wracked thy flesh thou didst add labors upon labors for the sake of the Lord.

Having received holy obedience and been arrayed in priestly vesture, Joasaph the favorite of Christ becometh a good instructor of children, teaching them piety by word and life, and manifesting a mature mind in his early years.

Theotokion: O thou who knewest not wedlock, who gavest birth unto God in the flesh, make me steadfast who am bowed down under the assaults of the passions; for I have no helper save thee, a pure one.

Sedalion, in Tone VI:

What virtue did not find a dwelling place in thy soul? In what struggle wast thou not a champion? For poverty of spirit, weeping for the kingdom of heaven, meekness of demeanor, the pursuit of righteousness, lovingkindness toward thy neighbor, and purity of heart shone forth in thy blameless life. Make us who pray to thee to share in these gifts, and be thou an intercessor for our souls, a Joasaph, thou chosen one of God. **(Twice)**

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

O Thou Who didst call Thy Mother blessed, of Thine own will Thou didst go to voluntary suffering, shining forth on the Cross, desiring to rescue Adam, saying to the angels: Rejoice with Me, for I have found the lost coin! a our God Who hast ordered all things with wisdom, glory be to Thee!

ODE IV

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

I know the path which leadeth to salvation, but, woe is me, I do not overcome my slothfulness! Wherefore, a holy hierarch, I invoke thee in prayer, that thou mayest confirm in me the desire for salvation.

Trusting in the Lord, the Anchor of salvation, thou didst accept the abbatial ministry; and compelled to deal with the cares of household order, yet thou didst never cease to order thy soul for salvation. O venerable father, teach this also to me who am exceeding vainglorious.

Adding labors upon labors, raising the Monastery of Lubensk up from desuetude, and traveling about the land of Russia for alms, the holy hierarch Joasaph established the Empress in piety and taught all the people of the salvation of souls.

Possessing genuine love for the poor in his heart, Joasaph, the favorite of Christ, exhibited paternal care for the monastery's laborers and showed his compassion to his neighbors from the sufficiency thereof.

Theotokion: **O** most lauded Lady Theotokos, who hast cleansed my thought by thy supplications, show me forth as right fruitful, O Mother of the God of all.

ODE V

Irmos: **N**ow I shall arise, now I shall be glorified, now I shall be exalted, elevating the fallen human nature which I received from the Virgin to the noetic light of My divinity! said God prophetically.

Thee do I entreat in contrition of heart, O holy hierarch of Christ; for as during thy lifetime thou didst forgive the penitent, so also, beholding the contrition of my heart, entreat Christ to grant forgiveness of my sins.

The hart maketh haste unto springs of water; and thou, O favored one, didst ever direct all thy deeds and thoughts to the glory of the Church of Christ, and thus didst adorn the monasteries of the holy hierarch Athanasius and the venerable Sergius as much with the piety of the brethren as with the erection of churches.

Hearken, ye people, and marvel at the humility of mind of the favorite of God; for he beheld the holy Athanasius in a vision and when he asked, answered him, saying: I wish thee to punish me as a sinner.

The Most High praised the young Solomon who asked not for riches, but for wisdom from the Lord Who appeared to him, and the whole world glorifieth him; but more wise even than him did Joasaph show himself to be, asking punishment for his sins from the holy hierarch who appeared to him.

Theotokion: **G**od becometh incarnate hypostatically, O pure one, united to flesh received from thee; yet He remained immutable, being incorporeal in His divine essence.

ODE VI

Irmos: **P**refiguring Thy three-day burial, within the whale the prophet Jonah cried out, saying: Deliver me from corruption, O Jesus, King of hosts.

Through the prayers of the venerable Sergius, and by thy labors for the glory of the saints of God, and more through the purity of thy heart, thou wast magnified by the Lord while yet on earth, O favorite of God, and wast invested with the hierarchical rank unto the salvation of thy flock.

Thou didst show fiery zeal in the ordering of the Church in the region of Belgorod, O holy hierarch Joasaph; wherefore, grant thou confirmation to the Church and victory to our hierarchs over heresies and schisms.

Thou didst not shirk filial love whilst thou wast in the heights of the hierarchy, and didst make a prostration to the ground to thy father, as Christ was in thy midst; therefore, humble thou my most prideful heart, and by thy supplications admonish me.

Thou didst remain an un-acquisitive monk on thy hierarchical throne, O holy hierarch, increasing thy struggles of fasting and prayer, sending up good entreaty for thyself and the people, and teaching the priests and all men the commandments of God.

Theotokion: **T**he incarnate Word of God, Who transcendeth all nature, didst thou bear for us; wherefore, with lips and soul we proclaim thee the Theotokos.

Kontakion, in Tone VIII:

Who can describe the divers struggles of thy life? Who can reckon the multifarious mercies of God made manifest through thee? Knowing well thy boldness before the all-pure Theotokos and our most compassionate God, in compunction of heart we cry out to thee: Deprive us not of thy help and assistance, O Joasaph, holy hierarch of Christ and wonderworker.

Ikos: **O** holy hierarch, who from thy youth wast chosen by the all-pure Mother of God as a vessel of grace, by the piety of thy life thou wast shown to be a truly good shepherd of the reason-endowed sheep; wherefore, thou hast received the gift of healing from Christ our God Who loved thee. For this cause we cry out to thee: Deprive us not of thy help and assistance, O Joasaph, holy hierarch of Christ and wonderworker.

ODE VII

Irmos: **The three youths in Babylon, having put to mockery the tyrant's command, cried out amid the flame: Blessed art Thou, O Lord God of our fathers!**

Let us marvel at the holy hierarch Joasaph, O ye people, knowing him to be like the wonderworker Nicholas, visiting the hovels of the poor in secret, or preparing firewood for them with his own hands, and even receiving beatings from the gatekeeper.

Thou didst perceive the wounds of sin upon the souls of men, O holy hierarch, and didst reprove their secret transgressions with love and longsuffering; wherefore, by thy supplication lead us also to repentance and correction of life, and have mercy on our souls in thine intercession.

Wretch that I am, I have likened myself to the governor who, being himself iniquitous, showed himself to be exceeding cruel to prisoners; but as thou didst set him aright by thine instruction, O father Joasaph, holy hierarch of Christ, so teach me to be merciful to my neighbor and to be severe with myself.

O good warrior of the heavenly King and faithful shepherd of the flock of Christ, make supplication for the Orthodox hierarchs and people, that, having lived a peaceful life on earth, we may be accounted worthy of everlasting life in heaven.

Theotokion: **W**e all bless thee as the Mother who in thy womb conceived in the flesh the God of all: God the Word, Who hath shone forth pre-eternally from the Father.

ODE VIII

Irmos: **O** almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, ye works!

As thou wast an emulator of that Athanasius who was beloved of thee, O holy hierarch, thou didst strive to finish thine earthly life in the struggle of wandering; and, foreseeing thine end, thou didst fearlessly undertake a lengthy journey.

Taking leave of thy flock, thou didst say to the people: Ye shall not see me alive again. Wherefore, thou didst command that a coffin be fashioned for thee there as a token of fellowship. Teach us also to be mindful of the hour of death and unceasingly to take care for our souls.

As great as was thy zeal for the monastic life, so great was thy love for thy household; for thine own were not only thine according to the flesh, but in spirit they were shown to be with thee in God. Wherefore, thou didst desire to visit thy parents before thine end and to impart to them the blessing of God.

The abbot who struggled in asceticism near the place of thy righteous end was informed in a vision of the hour of thy repose, and straightway becometh a faithful witness to thy glorification by God. Show forth, then, the power of thy prayer upon me, O favorite of Christ, and free me thereby from the tyranny of the passions.

Theotokion: **O** most holy virgin, who gavest birth to God the Word in the flesh, driving away the darkness of my soul by thy prayers, enlighten me who cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **T**hy birthgiving was shown to be incorrupt; God came forth from thy womb and appeared on earth as a mortal, and dwelt with men. Wherefore, we all magnify thee as the Theotokos.

Love never faileth, saith the divine Spirit, and this truth was proclaimed in the wonders of thy love, O holy hierarch of Christ, for from thine incorrupt relics thou pourest forth healing upon the sick and consolation upon the sorrowful.

From of old hath the southern borderland of Rus' been filled with thanksgiving for thy miracles; and in our times we have seen people hastening thither from the remote lands of the north, and the suffering healed, rejoicing in thine aid.

Suffering children didst thou love more than others, O holy hierarch of Christ, increasing healing and gracious help for them and changing the sorrow of their parents into joy.

The dead man arose on touching the bones of Elisha; and countless people have been cured on venerating thy relics. Heal me also, who fall down before thee, of sinful passions, and strengthen the faith of my greatly sinful soul, O venerable father.

O Christ God, through the prayers of Joasaph thy favorite, grant peace to the Church and prosperity to Orthodox Christians, deliverance from famine and plague, and forgiveness of our sins.

Theotokion: O thou who gavest birth unto joy, the Fruit of thy womb madeth him who sang aloud the hymn to thee: Rejoice! a member of the heavenly choir.

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

Let the radiant luminary Joasaph be hymned in the midst of the Church, as a venerable monk and an honorable hierarch, a reprover of the foolish and a teacher of the Faith, a physician of the ailing who workest wonders, an expeller of demons and a most fervent intercessor for the whole world.

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

The great and most glorious mystery of thy birthgiving, O divinely joyous maiden, Mother of God and Virgin, the prophets proclaimed, the apostles taught, the martyrs confessed, the angels hymn and men worship.

On the Praises, four stichera, in Tone IV:

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

Venerating the relics of the holy hierarch of the Lord, * O ye faithful, * let us cleanse ourselves of defilement of flesh and spirit, * and let us move our hearts to compunction * with the memory of his wonders, * crying out fervently * to Christ in repentance: * By the prayers of Thy favorite, O Lord, * set within us the desire to emulate him. **(Twice)**

No one departeth from thee empty-handed, O Joasaph, holy hierarch of God; for everyone receiveth healing of body and sanctification of souls if he invoke thine aid with faith, and offering up repentance for his sins doth strive to correct his life. This do thou teach us also, O holy one, and make supplication for the salvation of our souls.

Bedewing our faces with tears of compunction, O ye faithful let us venerate the incorrupt relics of the favored one as a river of miracles and an inexhaustible wellspring of healings; for this most clear sign of divine power increaseth faith in men's hearts in our age of little faith, bringeth the unbelieving to the Faith and teacheth all to honor the holy hierarch of God.

Glory ..., in Tone VIII:

O all-glorious wonder! O, the longsuffering of God for us sinners! For when temptations have multiplied on earth and faith hath decreased exceedingly, wondrous healings have increased through the relics of the hierarch. Behold, therefore, ye people of Russia and all ye faithful children of the Church of Christ, how much the prayer of a righteous man can accomplish, and how the likeness of the wonders of old is made manifest to us today. Glory to Thee, O Christ God, for Thou art He Who worketh wonders through the saints! Make worthy of such grace us who have heard of and witnessed the miracles of the holy Joasaph, deliver us from countless sins, and grant us the joy of Thy salvation.

Now and ever ..., Theotokion:

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

Great Doxology and Troparion. Dismissal.

AT LITURGY

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

Thou wast a child obedient to thy parents, O Joasaph, yet, loving God more than them, thou didst depart from thy father's home for the sake of thy salvation; and having received an education, thou didst confine thyself to a monastic community.

Thou didst show thyself to be a stranger to pharisaic pride, O venerable father; and loving monastic humility from thy youth, thou didst humble thy flesh with secret struggles and didst illumine thy soul by prayer before the heavenly Father.

For me to live is Christ, and to die is gain, thou didst say to thyself, O favorite of Christ; and when pangs wracked thy flesh thou didst add labors upon labors for the sake of the Lord.

Having received holy obedience and been arrayed in priestly vesture, Joasaph the favorite of Christ becometh a good instructor of children, teaching them piety by word and life, and manifesting a mature mind in his early years.

Through the prayers of the venerable Sergius, and by thy labors for the glory of the saints of God, and more through the purity of thy heart, thou wast magnified by the Lord while yet on earth, O favorite of God, and wast invested with the hierarchical rank unto the salvation of thy flock.

Thou didst show fiery zeal in the ordering of the Church in the region of Belgorod, O holy hierarch Joasaph; wherefore, grant thou confirmation to the Church and victory to our hierarchs over heresies and schisms.

Thou didst not shirk filial love whilst thou wast in the heights of the hierarchy, and didst make a prostration to the ground to thy father, as Christ was in thy midst; therefore, humble thou my most prideful heart, and by thy supplications admonish me.

Theotokion: **T**he incarnate Word of God, Who transcendeth all nature, didst thou bear for us; wherefore, with lips and soul we proclaim thee the Theotokos.

Troparion, in Tone III:

O holy hierarch, beloved of Christ God, thou wast a rule of faith and model of lovingkindness for men; thou didst shine forth like a beacon in vigil, fasting and prayer, and hast been shown forth as glorified by God. Wherefore, abiding in, incorruption in thy body, whilst standing in spirit before the throne of God, thou pourest forth most glorious wonders. Entreat Christ God, that He establish our homeland in Orthodoxy and piety, and save our souls.

Theotokion, in Tone III:

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, * in that He is the Lover of mankind.

Or this Troparion, in Tone II:

O Joasaph, most excellent man of prayer from thy childhood, divinely elect and holy hierarch of Christ, by thy pious life thou providest all with a rule of faith and model of lovingkindness, and abundantly pourest forth healings upon them that have recourse to thee with faith. Entreat Christ God, that He establish the right Faith, peace and piety in our homeland, and save our souls.

Theotokion, in Tone II:

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 VIII:

Who can describe the divers struggles of thy life? Who can reckon the multifarious mercies of God made manifest through thee? Knowing well thy boldness before the all-pure Theotokos and our most compassionate God, in compunction of heart we cry out to thee: Deprive us not of thy help and assistance, O Joasaph, holy hierarch of Christ and wonderworker.

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

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

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom and his tongue shall speak judgment.

Stichos: The law of God is in his heart, and his steps shall not be tripped.

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

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

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

THE 5th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY PROPHET ZACHARIAS & THE HOLY &
RIGHTEOUS ELIZABETH, THE PARENTS OF THE HONORABLE FORERUNNER
JOHN THE BAPTIST
AT VESPERS

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

At "Lord, I have cried ...", we chant 8 stichera: 4 for the prophet, in Tone IV:

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

With the oil of anointing and holy vesture upon thyself, * O ever-memorable Zacharias, * thou didst minister unto God like an angel, * mediating, O blessed one, * between the Creator and His creation, * and manifestly receiving the words of the divine Spirit. * Wherefore, we call thee blessed, * and celebrate today thy holy festival, * glorifying the Savior. **(Twice)**

O divinely inspired Zacharias, * thou didst behold born of a maiden * a Babe Who is equally unoriginate with the Father; * and unto thine own child thou dost prophecy manifestly beforehand: * "A prophet shalt thou truly be, * preparing His ways!" * With him we call thee blessed * and in sacred manner we celebrate thine honored festival, * O God-bearer who art most rich.

Thou wast the living and animate temple * of the divine Spirit; * and, ministering unto God * with a pure heart, O glorious one, * in the midst of the temple thou wast unjustly slain, * finishing thy godly course in martyrdom, O right-glorious one. * Wherefore, with thine own blood * thou hast entered into the temple of heaven, * entreating cleansing for our souls.

And 4 stichera of the righteous Elizabeth, in Tone I:

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

When thou didst call the Virgin who greeted thee * the Mother of thy Lord, * thou didst behold in her virginal womb * Him, incarnate, Whose goings forth are from before time began. * Pray with her, O righteous Elizabeth, * that He save our souls. **(Twice)**

"Blessed is the Fruit of the Virgin's womb, * Who filleth all things!", * thou didst exclaim, O all-blessed Elizabeth, * moved thus to say by the Spirit of God. * Wherefore, honoring thee in hymns, * we magnify God Who is worshiped in Trinity.

That which was said by the Lord * became reality in the Virgin, * for she gave birth to Jesus Who saveth His people from their sins. * "He shall be the fulfillment of those things which were said to her," * thou didst exclaim, inspired by the Holy Spirit, O Elizabeth. * Wherefore, we crown thee with wreaths of praise, as is meet.

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

Truly arrayed in the vestments of the priesthood of the law, thou didst serve according to the order of Aaron; and, standing in the temple, thou didst clearly behold the countenance of the angel, O all-blessed one. Wherefore, hymning thy repose as is meet, O Zacharias, we all praise with songs thee who, in thine old age, begat the glorious John. Entreat thou the merciful God for us, that we be saved.

Now & ever ..., the 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 one in hypostasis. Therefore, proclaiming Him to be 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 GENESIS

God appeared to Abraham by the oak of Mamre, as he sat by the door of his tent at noon. And he lifted up his eyes and beheld, and lo! three men stood before him; and having seen them, he ran to meet them from the door of his tent, and did obeisance to the ground. And he said: "Lord, if indeed I have found grace in Thy sight, pass not by Thy servant. Let water now be brought, and let them wash your feet, and do ye refresh yourselves under the tree. And I will bring bread, and ye shall eat, and after this ye shall depart on your journey, on account of which refreshment ye have turned aside to your servant." And He said: "So do, as thou hast said." And Abraham hastened to the tent, to Sarah, and said to her: "Hasten, and knead three measures of fine flour, and make cakes." And Abraham ran to the cattle, and took a young calf, tender and good, and gave it to his servant, and he hastened to dress it. And he took butter and milk, and the calf which he had dressed; and he set them before them, and they did eat, and he stood by them under the tree. And He said to him: "Where is Sarah thy wife?" And he answered and said: "Behold! in the tent." And He said: "I will return and come to thee according to this period seasonably, and Sarah thy wife shall have a son." And Sarah heard at the door of the tent, being behind him. And Abraham and Sarah were old, advanced in days, and the custom of women ceased with Sarah. And Sarah laughed in herself, saying: "The thing hath not yet happened to me, even until now, and my lord is old." And the Lord said to Abraham: "Why is it that Sarah hath laughed in herself, saying: 'Shall I then indeed bear? But I am grown old.' Shall anything be impossible with the Lord? At this time I will return to thee seasonably, and Sarah shall have a son."

A READING FROM THE BOOK OF JUDGES

And there was a man of Zorah, of the tribe of Dan, and his name was Manoah; and his wife was barren, and bore not. And an angel of the Lord appeared to the woman, and said to her: "Behold, thou art barren and hast not borne; yet thou shalt conceive a son. And now be very cautious, and drink no wine nor strong drink, and eat no unclean thing; for behold! thou art with child, and shalt bring forth a son; and there shall come no razor upon his head, for the child shall be a Nazarite to God from the womb; and he shall begin to save Israel from the hand of the Philistines." And the woman went in and spoke to her husband, saying: "A man of God came to me, and his appearance was as of an angel of God, very awesome; and I did not ask him whence he was, and he did not tell me his name. And he said to me, 'Behold! thou art with child, and shalt bring forth a son; and now drink no wine nor strong drink, and eat no unclean thing; for the child shall be holy to God from the womb until the day of his death'. And Manoah prayed to the Lord and said: "I pray Thee, O Lord my Lord, concerning the man of God whom Thou sentest. Let him now come to us once more, and teach us what we shall do to the child about to be born." And the Lord heard the voice of Manoah, and the angel of God came yet again to the woman; and she sat in the field, and Manoah her husband was not with her. And the woman hasted, and ran, and brought word to her husband, and said to him: "Behold! the man who came in the other day to me hath appeared to me." And Manoah arose and followed his wife, and came to the man, and said to him: "Art thou the man that spoke to the woman?" And the angel said: "I am." And Manoah said: "Now shall thy word come to pass. What shall be the ordering of the child, and our dealings with him?" And the angel of the Lord said to Manoah: "Of all things concerning which I spoke to the woman, she shall beware. She shall eat of nothing that cometh of the vine yielding wine, and let her not drink wine or strong liquor, and let her not eat anything unclean; all things that I have charged her she shall observe." And Manoah said to the angel of the Lord: "Let us detain thee here, and prepare before thee a kid of the goats." And the angel of the Lord said to Manoah: "If thou shouldest detain me, I will not eat of thy bread; and if thou wouldst offer a whole-burnt offering to the Lord, thou shalt offer it." For Manoah knew not that it was an angel of the Lord. And Manoah said to the angel of the Lord: "What is thy name, that when thy word shall come to pass, we may glorify thee?" And the angel of the Lord said to him: "Why dost thou thus ask after my name, whereas it is wonderful?" And Manoah took a kid of the goats and its meat offering, and offered it on the rock to the Lord; and the angel wrought a miracle; and Manoah and his wife were looking on. And it came to pass when the flame went up above the altar

toward heaven, that the angel of the Lord went up in the flame; and Manoah and his wife were looking, and they fell upon their faces to the earth.

A READING FROM THE FIRST BOOK OF KINGS

And Hannah rose up after they had eaten in Shiloh, and stood before the Lord; and Eli the priest was on a seat by the threshold of the temple of the Lord. And she was very much grieved in spirit, and prayed to the Lord, and wept abundantly. And she vowed a vow to the Lord, saying: "O Lord God of Sabaoth, if Thou wilt indeed look upon the humiliation of Thy handmaid, and remember me, and give to Thy handmaid a man-child, then will I indeed dedicate him to Thee till the day of his death; and he shall drink no wine nor strong drink, and no razor shall come upon his head." And it came to pass, while she was long praying before the Lord, that Eli the priest noticed her mouth. And she was speaking in her heart, and her lips moved, but her voice was not heard; and Eli accounted her a drunken woman. And the servant of Eli said to her: "How long wilt thou be drunken? Take away thy wine from thee, and go out from the presence of the Lord!" But Hannah answered and said: "Nay, my lord. I live in a hard day, and I have not drunk wine or strong drink, and I pour out my soul before the Lord. Count not thy handmaid for a pestilent woman, for by reason of the abundance of my importunity I have continued my prayer until now." And Eli answered and said to her: "Go in peace: the God of Israel give thee all thy petition, which thou hast asked of Him." And she said: "Thy handmaid hath found favor in thine eyes." And the woman went her way, and entered into her lodging, and ate and drank with her husband, and her countenance was no more sad. And they rose early in the morning, and worshiped the Lord, and went their way. And Elkanah went into his house at Ramah, and knew his wife Hannah; and the Lord remembered her, and she conceived. And it came to pass when the time was come, that she brought forth a son, and called his name Samuel, and said: "Because I asked him of the Lord God of Sabaoth."

At Litia, the sticheron of the temple, followed by these stichera, in Tone VI:

Seeing Jesus, John cried out: "Behold the Lamb of God!" fulfilling the prophecy of Isaiah.

Thy son was the last of the prophets, O Elizabeth. Wherefore, the people call thee blessed, as is meet.

Jesus, Who is the Lord of lords and Master of masters, bowed His head beneath the right hand of thy son. Great is thy glory, O right-laudable Elizabeth!

The voice of one crying in the wilderness denounced the boastful Pharisees, saying unto them: "O generation of vipers, bring forth fruits worthy of repentance!" And he worshiped the Master. Of such a son art thou the mother, O holy Elizabeth!

Glory ..., in Tone VI:

Keeping the commandments of God, thou didst bring forth the fruit of living faith which dwelt within thee, O divinely wise Elizabeth. With what worthy hymns, with what worthy praises can we, the faithful, crown thee?

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

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: "Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!"

At the Aposticha, these stichera, in Tone I:

Thou art worthy of many praises, O divinely wise Elizabeth, who art called righteous by the world of God, thou who walked in the commandments of the Lord and art moved by the mercy of God.

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

Walking in the commandments of the Lord, O most glorious Elizabeth, thou didst have unfeigned love for God and unfeigned love for thy neighbor. And, lo! the fruit of thy faith was made reality. Wherefore, holding festival, we call thee blessed.

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

An all-glorious fruit of the womb was given by the most compassionate God to thee, a woman barren and past childbearing: the preacher of repentance. Wherefore, calling thee blessed, we magnify the almighty mercy of God.

Glory ..., to the prophet, the composition of Anatolius, in Tone II:

As a pure priest thou didst enter into the holy of holies and, clad in sacred vesture, didst blamelessly minister unto God, observing the law like Aaron and leading the tribes of Israel like Moses, in the pure signaling of the little bells. Wherefore, thou wast slain. But thy righteous blood hath become for us a saving healing, and like fragrant myrrh it openeth deaf ears to the way of everlasting life. O thrice blessed Zacharias, father of John the Baptist and husband of Elizabeth: pray thou earnestly in behalf of our souls.

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

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 of the saints, in Tone II:

Celebrating the memory of Thy righteous ones, Zacharias and Elizabeth, O Lord, through them do we entreat Thee: Save Thou our souls!

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 MATINS

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

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

Great is the love for mankind which the all-good God hath toward mortals, and which He showed forth upon thee, O Elizabeth, in that it was His will, in His ineffable goodness, that thou be with Zacharias. What thanksgiving is due to Thee, O Merciful One! What hymns can we, Thy sinful servants, offer to Thee, O Master? (Twice)

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

Through the overshadowing of the Holy Spirit, Who cameth from on high, O most immaculate one, didst thou conceive and bear Him Who hath existed from before the beginning of time. Let creation hold festival, praising thee and magnifying thine all-glorious birthgiving; and let her who hath borne the Deliverer of our souls, the only blessed one, chant, made glad by spiritual joy.

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

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

Samuel was a most welcome gift to the barren Hannah, and unto thee, O righteous Elizabeth, was the namesake of grace bestowed most joyously. Wondrous is Thy mercy unto men, O God! Glory to Thy many compassions! Glory to Thy lovingkindness! (Twice)

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

O Mother who hast not known wedlock, thy womb hath been shown to be the cherubic throne of the unapproachable God; for thou alone art the dwelling-place of God, having given birth unto God incarnate Who delivereth His servants from all sins. Wherefore, meet it is to call thee blessed with heart and lips.

Polyeleos, and this Megalynarion: We magnify you, O holy and righteous Zacharias and Elizabeth, and we honor your holy memory; for ye entreat Christ our God in our behalf.

Selected Psalm Verses:

A: Blessed be the Lord God of Israel; for He hath visited and wrought redemption for His people.

B: And hath raised up a horn of salvation for us in the house of His servant David.

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

After the Polyeleos, this Sedalion, in Tone IV:

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

Blossoming forth in the statutes of God with the all-blessed Zacharias, O most lauded Elizabeth, offshoot of the daughters of Aaron, thou wast moved by the hand of God. Entreat the all-good Master that we sinners may also offer the good fruit of living faith. (Twice)

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

Thou alone art the Mother of God, thou alone art ever-virgin. O all-pure Bride of God, in that thou gavest birth as a virgin, and remainest incorrupt. Wherefore, the ranks of angels and men magnify thee.

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE. § 2 [LK. 1: 5-25]

There was in the days of Herod, the king of Judea, a certain priest named Zechariah, of the course of Abijah: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren; and they both were now well stricken in years. And it came to pass that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office. his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zechariah saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zechariah: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zechariah said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak

unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not in my words, which shall be fulfilled in their season. And the people waited for Zechariah, and marveled that he tarried so long in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived, and hid herself five months, saying: Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men.

After Psalm 50, this sticheron, in Tone I:

That which was said by the Lord became reality in the Virgin, for she gave birth to Jesus Who saveth His people from their sins. "He shall be the fulfillment of those things which were said to her," thou didst exclaim, inspired by the Holy Spirit, O Elizabeth. Wherefore, we crown thee with wreaths of praise, as is meet.

Canon of Supplication to the Theotokos [the Paraklisis], with 6 troparia, including its Irmos; canon of the prophet, with 4 troparia; and canon of the righteous woman, with 4 troparia.

ODE I

Canon of the Prophet Zacharias, the composition of Theophanes, 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!

By thy mediation, O prophet, impart unto me the grace of the Spirit, to help me praise thy memory, crying out: Let us chant unto our Deliverer and God!

Thy life was found to be blameless, and thou wast arrayed in the vesture of the priesthood and the luminous splendors of prophecy, O divinely eloquent and blessed one.

Having thy head adorned with the crown of the law, O Zacharias, thou wast shown to be sacred, crying out: Let us chant unto our Deliverer and God!

Theotokion: Clad in the vestment of the full-length tunic like Aaron, thou didst receive the Maiden who sprouted forth from the root of Jesse and bore the Deliverer in her womb.

Canon of the Righteous Elizabeth, in Tone VIII:

Irmos: To Him Who hath crushed battles with His arm, and led Israel across the Red Sea, let us chant, as to God our Deliverer: For gloriously hast Thou be glorified!

Thou didst have true love for God, O right loving Elizabeth, preserving His commandments; for he truly loveth God who keepeth His commandments. Wherefore, we magnify thee, the beloved of God, with praises.

We who are saved by grace must please God with virtues, just as Elizabeth walked in the commandments of the Lord blamelessly, whom let us bless with hymns, as is meet.

O God Who dost accomplish all things, Thou didst manifest Thine almighty mercy in the blessed Elizabeth. We offer thee thanks for all Thy works.

Theotokion: **G**iving birth to Isaac, Sarah rejoiced; and when thou, O Virgin, didst give birth to the Lord Jesus, it was fitting that thou rejoice yet more, O all-pure one.

ODE III

Canon of the Prophet

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

When thou didst offer the incense of the covenant, O high priest, then didst thou receive the prophetic proclamation of the Forerunner.

The priesthood anointed thee with oil to serve as priest, like Aaron. Wherefore, thou wast counted worthy to behold an angel.

Zacharias begat John, the dawn which announced to the whole world Thee, the noetic Sun, O Savior.

Theotokion: **S**et my life aright, O most pure Theotokos, thou life which filled with light the house of Zacharias.

Canon of the Righteous Elizabeth

Irmos: **M**y 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.

In the Scriptures, the Holy Spirit called thee and Zacharias righteous, O blessed Elizabeth, saying that ye were righteous in the sight of God. The Messiah is the truth for us from God, and therefore, by the Messiah wast thou justified. Who will not magnify thee with hymns of praise?

Not everyone who liveth is justified in God's sight; but thou wast righteous, O ever-memorable Elizabeth. The Lord Jesus is sanctification for all. Let each of us praise thee as holy.

O God Who art wondrous in Thy saints, Thou wast wondrous also in the blessed Elizabeth. We offer unto Thee, the Most Compassionate One, a hymn of thanksgiving.

Theotokion: The barren Sarah, giving birth in her old age, was blessed to be a mother. We are at a loss, O all-pure one, how to praise thee, Mother and Virgin, as is meet.

Kontakion of the prophet, in Tone III:

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

Today Zacharias, the prophet and high priest of the Most High, the father of the Forerunner, setteth the table of his memorial, feeding the faithful; for he hath distributed the food of righteousness unto all. Wherefore, he hath reposed as a divine initiate of the mysteries of the grace of God.

Ikos: The high priest of the law was bound by silence, receiving, with the barren and chaste Elizabeth, the angel of the coming of Christ, the prophet and initiate of the mysteries, by the voice of the angel. And by his nativity hath grace, deliverance and our universal reconciliation been renewed. As a divine initiate of the mysteries of the grace of God his preaching is the Lamb and Creator, the Renewer of nature, Who giveth fruit from the barren womb and is the Son of the Virgin.

Sedalion of the prophet, in Tone VIII:

Spec. Mel.: "That which hath been commanded ...":

Having ministered to God as a priest according to the law, O Zacharias, thou wast shown to the whole world as a pillar of light, prophesying that Christ would come forth from the Virgin, incarnate of the Holy Spirit, the Orient from the heights of righteousness, Who doth illumine all the world, direct our feet to the ways of peace, and save our race, thou didst say.

Glory ..., Sedalion of the righteous Elizabeth, in Tone IV:

When the Messiah was already incarnate, we listened to thee, His first herald, when, with awe, thou didst say unto the divinely chosen Maiden who embraced thee: "Whence is this to me, that the Mother of my Lord should come to me?" Wherefore, praising thee, we cry aloud: Rejoice, thou mirror revealing the mysteries of God to us!

Now & ever ..., Theotokion:

We, thy sinful servants, saved by thee through the Son Who was born of thee, confess thee to be our Mistress, O Theotokos; for having given birth inaccessibly unto God Who cleanseth us of every sin by His own blood and bringeth us into the joy of paradise, in gladness we praise thee and Him.

ODE IV

Canon of the Prophet

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

Thy prophet, O Master, faithfully ministered unto Thee with the symbols of the law and was counted worthy of the grace to perceive Thy truth.

Thou, the most brilliant and all-blessed one, didst receive light through darkest light; for through the law grace hath now been added unto thee.

Announcing, the divine Gabriel, who standeth before God, revealed to thee the voice and Forerunner of the Word, O blessed one.

Theotokion: The Fashioner of creation, Who loosed the barrenness of Elizabeth, found thee, O Virgin, to be a pure habitation, and dwelt therein.

Canon of the Righteous Elizabeth

Irmos: With noetic eyes the Prophet Habbakuk foresaw Thy coming, O Lord; wherefore, he cried aloud: Glory to Thy power! Glory to Thy condensation!

As the wife of Zacharias, thou didst walk blamelessly in all the commandments; but there were others, virgins, who possessed not the oil of the virtues. Better is thine appellation than their virginity. Let people of every age glorify thee!

Paul, betrothing the faithful to Christ, referred to the married as a pure virgin, saying: I have betrothed you a pure virgin to one Husband. How much more hath God joined to the wise virgins thee who hast walked in all His commandments, O divinely wise Elizabeth. Wherefore, we praise thee as is meet.

Thou, O God, hast shown the blessed Zacharias and Elizabeth, who walked in the commandments of the Lord, to be a model of how to please Thee, like unto the pillar of fire and the cloud when Israel was journeying to the promised land. Ineffable is Thy love for man-kind, O almighty Master!

Theotokion: The birth of Isaac removed the reproach of childlessness from his mother and magnified her with glory; and when the Holy One was born of thee, O all-pure Virgin and Mother, He brought thee pristine glory. Let every mortal glorify thee!

ODE V

Canon of the Prophet

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

Upon thy head, O prophet, was the mitre placed which bore the impress of the true and divine priesthood.

Creation rejoiceth in thine offspring, O high priest; for thou didst beget the preacher of repentance.

Thou didst lead a life adorned, for with Elizabeth thou didst keep all the commandments of the Lord.

Theotokion: Thy tongue is directed toward hymnody, O divinely eloquent one; for thou didst behold her who knoweth not wedlock bearing a Child within her womb.

Canon of the Righteous Elizabeth

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

To him whom God, through His angel, spake in the prophecy of Malachi, saying: "Behold, I will send Mine angel before Thy face", didst thou, a barren woman, give birth, O Elizabeth. We crown thee with worthy praises.

The voice of God crying in the wilderness is born of thee, O most honored Elizabeth. Wherefore, who will not praise thee as the mouth of God?

As once from a barren rock Thou didst pour forth water for Thy people, O God, so from the barren Elizabeth Thou hast given the preacher of repentance. O almighty Master, most glorious are all Thy works!

Theotokion: Two sons, Joseph and Benjamin, did the barren Rachel bring forth as fruit; and she is honored for her goodly offspring. And thou, a Virgin, gavest birth to Him Who is one in Hypostasis but two in essence. Ineffable is thy glory, O Mother of Emmanuel.

ODE VI

Canon of the Prophet

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

He who served the shadow of the law was shown to be a preacher of grace, O our Savior; for he was counted worthy to behold Thine incarnation.

Adorned with words of judgment, O sacred Zacharias, thou didst receive the ever-existing Word wearing flesh.

Thou wast shown to serve God in the temple as a right wondrous priest, O divinely inspired initiate of the mysteries of God.

Theotokion: Thou wast recognized by the prophetess Elizabeth, O Virgin Mother of God, bearing the unoriginate Word and Savior in thy womb.

Canon of the Righteous Elizabeth

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!

When John was in thy womb, O holy Elizabeth, seeing His Savior he, the babe, did leap. Blessed is thy womb which made manifest the babe who recognized Jesus as his salvation.

Strengthened by the Holy Spirit against all desires, O all-blessed Elizabeth, thou didst name thy son John. Let everyone praise thee, the instrument of the Holy Spirit.

O God, Thou didst show forth Elizabeth's conceiving as an image of Thine own inconceivable birthgiving from the Virgin. Glory to Thy mighty wisdom!

Theotokion: When he was born of Rachel, Benjamin caused his own mother's death; but the Word Who was born of thee is the true life of all. Him do thou beseech, that we who place our trust in Him may have everlasting life.

Kontakion of the Righteous Elizabeth, in Tone IV:

Like the full moon, thou didst receive the light of righteousness from the Messiah, the noetic Sun, O Elizabeth beloved of God, and with Zacharias didst walk in all the commandments of the Lord. Wherefore, blessing thee with worthy hymns, we magnify the Lord, the most compassionate Light, Who illumineth all.

Ikos: As God once inscribed His commandments upon two tablets of stone, so hath He illumined you with His grace, O blessed Zacharias and Elizabeth; for ye walked blamelessly in His commandments. Therefore, praising you worthily, we magnify the Lord of all, the most compassionate Light Who illumineth all.

ODE VII

Canon of the Prophet

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!

When the voice of one crying in the wilderness came forth from the barren woman supernaturally, he loosed the bonds of thy tongue that thou couldst cry: Blessed art Thou, O Lord God, forever!

The Forerunner, the beloved friend of the Bridegroom, was born of a barren woman, manifestly proclaiming the birthgiving of the Virgin unto those who cry out with faith: Blessed art Thou, O Lord God, forever!

O thrice-blessed Zacharias, thou wast wholly a divine instrument of the Spirit, and didst proclaim thy son to be a prophet, who crieth: Blessed art Thou, O Lord God, forever!

Theotokion: Zacharias, beholding thee, recognized thee as the fulfillment of the law, the chief object of all prophecy, O Maiden, and he cried out: Blessed is the fruit of thy womb, O all-pure one!

Canon of the Righteous Elizabeth

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

O divinely wise Elizabeth, thou teachest us to give thanks unto God, saying of thy birthgiving: "Thus hath the Lord dealt with me!" And therein thou wast a teacher instructed by God.

He whom the angel, within the sanctuary, told Zacharias to call John, thou didst thus name, instructed by God, when he was born of thee for all people. Thy tongue is like unto the angels', O ever-memorable Elizabeth.

As when God, making the heavens heavy with manna, let it fall upon His people in the wilderness, so hath He given us John, the herald of grace, through the blessed Elizabeth. Great is Thy mercy toward men, O God!

Theotokion: **G**iving birth to Isaac, a prefiguration of Christ, Sarah said: "The Lord hath made laughter for me!" But do thou, O most lauded Mother and Virgin, who gavest birth to Him Whom Isaac prefigured and yet hast remained Virgin, rejoice yet more.

ODE VIII

Canon of the Prophet

Irmos: **The Lord Who was glorified on the holy mountain and Who revealed the mystery of the Ever-virgin to Moses through the fire in the bush, hymn ye and exalt supremely for all ages!**

Thou wast shown to be a prophet of the truth, for thou didst prepare John the Forerunner to tread first the paths of Christ, O blessed high priest. Him do we exalt supremely for all ages.

Giving voice in speech, thou didst bless the Master, the Lord of glory Who hath bestowed salvation upon us, Who shone forth upon us in the flesh from David. Him do we exalt supremely for all ages.

Thou was counted worthy of great gifts, O divinely revealed one, begetting the Forerunner, the greatest of all the prophets, who hymneth and exalteth the Lord supremely for all ages.

Theotokion: **R**ejoicing, Zacharias, the high priest and preacher of God, paid homage to the Virgin and Mother who beareth the Lord of creation. Her do we exalt supremely for all ages.

Canon of the Righteous Elizabeth

Irmos: O Thou Who coverest Thy chambers with waters and settest the sands as a bound for the sea: Thee doth the sun hymn; Thee doth the moon glorify; and unto Thee doth all creation offer a hymn forever, as to the Creator of all!

As God said of His Church: "Thou art all-comely, my beloved, and there is no blemish in thee", so art thou also blameless, O righteous Elizabeth. In that the Lord Jesus is the sanctification of His faithful, we magnify thee as all-comely.

The people saw thee, who didst walk in all the commandments of the Lord, freely justified by the grace of God, O right blessed Elizabeth. Wherefore, it is meet to glorify the mercy of God in thee.

Elizabeth was the first proclaimer of the mystery wrought in Thee, O Jesus, when she said: "Blessed is the Fruit of the Virgin's womb, Who is Lord and God!" Behold the working of Thy wisdom! Glory to Thy love for mankind!

Theotokion: The birth of Samuel from his barren mother did away with the tears of her eyes and brought her joy; and the Lord born of thee is the cause of joy for the whole world. We magnify thee unceasingly with hymns, O Virgin Mother.

ODE IX

Canon of the Prophet

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

Thou wast filled with the inspiration of the Comforter and didst begin to bless the Lord, O divinely wise initiate of the sacred mysteries, divinely blessed one.

Perceiving the fulfillment of the archangel's words, O all-praised and divinely eloquent one, thou didst straightway move thy tongue to blessing.

Thou wast adorned with crowns of suffering and the priesthood and with the enlightenment of prophecy, O all-blessed Zacharias, divinely eloquent one.

Theotokion: As thou art the dwelling-place of the Light, O Virgin, illumine my soul which hath been darkened by the passions, and by thy supplications deliver me from the outermost darkness.

Canon of the Righteous Elizabeth

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

Believing the Messiah Who had come to be thy Lord, and keeping the commandments of the Lord, thou didst please Him well, O Elizabeth. Wherefore, entreat the all-good Master for those who bear thy name and all who praise thee, that their souls may be saved.

He who keepeth the commandments of God hath God promised to love and appear to him; wherefore, thou art loved by God, O Elizabeth, who didst walk in His commandments. Entreat the All-good One in behalf of those who bear thy name, that they may love God and be loved by His lovingkindness.

Elizabeth, the kinswoman of Mary, gaveth birth, though barren and bereft of children. Thou didst magnify Thy mercy with her, O God, and every good work is from Thee. Glory to Thine ineffable compassions!

Theotokion: Sampson, shown from his youth to be strong, was the glory of his barren mother. And in Jesus Who was born of thee is all the fullness of the Godhead embodied. We magnify thee, who art more glorious than all the saints, O all-pure Virgin.

Exapostilarion of the prophet:

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

At first, thou wast struck mute in the holy of holies, by the voice of the angel, for the springing forth from thee of the voice of one crying in the wilderness; and now thou art silent for his sake, slain, O Zacharias, before the holy of holies.

Glory ..., Exapostilarion of the righteous Elizabeth:

Spec. Mel.: "The heaven with stars ...":

Thou wast the glory of barren mothers, the model of virtues for sinners, O blessed Elizabeth, keeping the commandments of the Lord. We glorify the goodness of God made manifest in thee.

Now & ever ..., Theotokion:

Having shone forth eternally, Light from Light, before the morning star, O Word, Thou didst come forth as Light, immutably, under time, from Thy Mother, illumining the ends of the world with radiant effulgence, as Thou art the Light of the world.

On the Praises, 4 stichera of the righteous Elizabeth, in Tone I:

The barren and childless Elizabeth didst Thou bless with fertility, O God, that Thou mayest reveal Thine almighty goodness. By Thy grace, have compassion upon us, who every day are withered by sins, that we may be aright fruitful tree, O Omnipotent One. **(Twice)**

The ever-memorable couple walked blamelessly in Thy commandments and through Thy grace were righteous in Thy sight, O Compassionate One. All this was Thy mercy, O Master. Glory to Thy compassionate lovingkindness!

God Who worketh within you that which He willed to accomplish, O right blessed couple, made you heirs to the Kingdom in His great mercy. Glory to Thee, O most merciful Master!

Glory ..., in Tone VI:

The greatest born of women is named by eternal Wisdom and hath come forth from thee, a barren woman, O God-loving Elizabeth. Let the faithful rejoice in the ever-memorable one, magnifying our Benefactor!

Now & ever ..., in Tone IV:

He Who is hymned by the seraphim and borne up by the cherubim chose the womb of the pure divine Maiden as a most beautiful throne. Wherefore, we send up to Thee this hymn of thanksgiving: Glory to Thee, O Thou Who alone lovest mankind! Glory to Thee, O Jesus all-sweet! Glory to Thee, O all our hope! Glory to Thee, salvation of the faithful! Glory to Thy compassionate dispensation!

Great Doxology, and the dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 for the prophet, from Ode III, and 4 for the righteous woman, from Ode VI.

When thou didst offer the incense of the covenant, O high priest, then didst thou receive the prophetic proclamation of the Forerunner. (Twice)

The priesthood anointed thee with oil to serve as priest, like Aaron. Wherefore, thou wast counted worthy to behold an angel.

Zacharias begat John, the dawn which announced to the whole world Thee, the noetic Sun, O Savior.

When John was in thy womb, O holy Elizabeth, seeing His Savior he, the babe, did leap. Blessed is thy womb which made manifest the babe who recognized Jesus as his salvation.

Strengthened by the Holy Spirit against all desires, O all-blessed Elizabeth, thou didst name thy son John. Let everyone praise thee, the instrument of the Holy Spirit.

O God, Thou didst show forth Elizabeth's conceiving as an image of Thine own inconceivable birthgiving from the Virgin. Glory to Thy mighty wisdom!

Theotokion: **W**hen he was born of Rachel, Benjamin caused his own mother's death; but the Word Who was born of thee is the true life of all. Him do thou beseech, that we who place our trust in Him may have everlasting life.

Troparion of the saints, in Tone II:

Celebrating the memory of Thy righteous ones, Zacharias and Elizabeth, O Lord, through them do we entreat Thee: Save Thou our souls!

Kontakion of the prophet, in Tone III:

Today Zacharias, the prophet and high priest of the Most High, the father of the Forerunner, setteth the table of his memorial, feeding the faithful; for he hath distributed the food of righteousness unto all. Wherefore, he hath reposed as a divine initiate of the mysteries of the grace of God.

Kontakion of the Righteous Elizabeth, in Tone IV:

Like the full moon, thou didst receive the light of righteousness from the Messiah, the noetic Sun, O Elizabeth beloved of God, and with Zacharias didst walk in all the commandments of the Lord. Wherefore, blessing thee with worthy hymns, we magnify the Lord, the most compassionate Light, Who illumineth all.

Prokimenon, in Tone VII: The righteous man shall rejoice in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE HEBREWS, §314 [HEB.6: 13-20]

For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of the promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchizedek.

Alleluia, in Tone VII: A light hath dawned for the righteous man.

Stichos: And gladness for the upright of heart.

GOSPEL ACCORDING TO ST. MATTHEW, § 96 [MT. 23: 29-39]

And Jesus said: Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnessed unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zechariah son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

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

THE 6th DAY OF THE MONTH OF SEPTEMBER

COMMEMORATION OF THE MIRACLE PERFORMED BY THE ARCHANGEL
MICHAEL AT COLOSSAE, WHICH IS ALSO KNOWN AS CHONAE.

COMMEMORATION OF THE MARTYR EUDOXIUS AND THOSE WITH HIM.

AT VESPERS

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

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

O Michael, supreme commander, * shown forth as a most radiant intercessor before the three-Sunned Godhead, * thou dost cry out, rejoicing with the heavenly hosts: * Holy art Thou, O Father! * Holy art Thou, O co-unoriginate Son! * Holy art Thou also, O Holy Spirit! * One glory, * one Kingdom and nature, * one Godhead and power! (Twice)

Thine aspect is fiery, * and thy beauty wondrous, * O Michael, first among angels, * for in thine immaterial nature * thou dost transcend the ends of the earth, * fulfilling the commandments of the Creator of all, * known in the power of thy might, * making thy church a wellspring of healings, * revered in thy holy name. (Twice)

O Thou Who, as it is written, * doth make Thine angels spirits * and Thy ministers a flame of fire: * amid the ranks of Thine archangels, O Lord, * Thou hast shown forth as preeminent * Michael, the supreme commander, * who doth obey Thy behest, O Word, * and with fear doth utter * the thrice-holy hymn unto Thy glory. (Twice)

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

Rejoice with us, all ye angelic legions, for the great supreme commander, your superior and our intercessor, appearing most wondrously this day in his honored temple, doth sanctify it. Wherefore, chanting as is meet, let us cry aloud to him: Cover us with the shelter of thy wings, O Michael, thou greatest of the archangels!

Now and ever ..., Theotokion:

Rejoice with us, all ye choirs of virgins, for our intercessor, mediator, protection and great refuge doth today on her divine and honored feast comfort the sorrowful. Wherefore, hymning her at length as is meet, let us cry aloud: Protect us with thy divine intercession, O all-pure Mistress Theotokos!

At the Aposticha, the stichera from the Oktoechos, and Glory ..., Now and ever ...;

In Tone VIII, the composition of John the Monk:

O supreme commander, as general, champion and chief of the angels, from all want and grief, from afflictions and grievous sins do thou free them that hymn and beseech thee with faith, O glorious one, for thou art manifestly immaterial, beholding the Immaterial One, illumined with the unapproachable light of the Master's glory. For in His love for mankind He took flesh of the Virgin for our sake, wishing to save the human race.

Troparion, in Tone IV:

Supreme commander of the armies of Heaven, we, the unworthy, do ever entreat thee, that by thy prayers thou dost ever surround us with the protection of the wings of thine immaterial glory, preserving us that earnestly fall down before thee and cry aloud: Deliver us from misfortunes, in that thou art the leader of the hosts on high.

AT COMPLINE

Canon to the Martyr Eudoxius, chanted 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 ye that desire to proclaim the glories of the martyrs, come, let us all praise Eudoxius, great among martyrs, holding festival with cymbals as did David.

Throughout the whole world went the impious command not to worship the living God, but idols. But thou, O martyr, didst worship thy God, the God of heaven.

Glory ...O martyr Eudoxius, thou glory of the pious, true to thy name, amidst the unjust judges that wounded thee didst thou confess Christ God Who is unoriginate.

Now and ever ...O Mother that knewest not a husband, the ranks of angels and men unceasingly praise thee, for thou didst bear their Creator in thine arms as a babe.

ODE III

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

Like a lamb wast thou led to the slaughter, O martyr Eudoxius, neither protesting, nor crying out, O most blessed one, emulating the life of Christ thy Teacher. Wherefore, thou hast received unending glory.

To them that served idols thou didst cry out, O martyr: My God liveth forever, but your gods are the works of men's hands; falling, they cannot rise up, for they are inanimate, graven images!

Glory ...The arts of the enemy hast thou cast down, establishing thy mind upon the rock of the Church of Christ. Wherefore, thou didst cry out: This corruptible life do I leave for life everlasting!

Now and ever ...God the Word, equally enthroned and everlasting with the Father, wishing to restore the first of our race, took Adam's hypostasis of thee, O pure one, finding thee to be the most holy of all women, O Mother of God.

ODE IV

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

Thou didst denounce the deception of them that sought to force thee to renounce everlasting life and to love a life of vanity.

Wounded, thou didst rejoice in the Word Who was slain in the flesh for our sake, and thou didst cry out to thy tormentors: My sufferings are undeserved!

Glory ... **T**he gods whom ye serve have mouths, yet cannot speak! thou didst exclaim, O Eudoxius. Let them that fashion them be like unto them!

Now and ever ... **A**s Thou art sinless, O Unknowable One, grant us purification, and calm Thou the world, O God, through the prayers of her that gaveth Thee birth.

ODE V

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

Thou art my strength! Thou didst cry out, O Eudoxius. O Christ God Who suffered in the flesh, make me steadfast, for, lo! I suffer in torment.

Thou art a treasury of entreaties, O Christ God! Disdain me not! didst thou cry amid the tortures, O Eudoxius, stout of heart.

Glory ... **F**eared neither the sword nor the fire, Eudoxius cried out to the tormentor: Behold, I have the mighty strength of the God I serve!

Now and ever ... **H**eal thou the weakness of my passions, O pure one, making me worthy of thy visitation, and by thine entreaties grant me health.

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.

Neither the sword, nor fire shall separate me from the love of Christ; and I hold your threats to be like the prating of children! didst thou cry out with faith to them that sought to compel thee to sacrifice.

I fear that tormenting fire which cannot be quenched, and I desire life which cannot be taken away! thou didst cry out to the tormentor, O Eudoxius. Behold, O thou that woundest my body, I shall not serve thine idols!

Glory ... **T**he gods whom thou dost worship are gold and silver. They have mouths, but speak not; ears have they, yet hear not; legs they have, but cannot walk. But my God is the Creator of all! thou didst exclaim.

Now and ever ... **B**y thy prayers may we be delivered from grievous transgressions, O pure Theotokos, and may we acquire the radiance of the Son of God Who was ineffably incarnate of thee, O all-holy one.

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

Having amassed heavenly riches, thou didst scatter them, offering them to the poor; and thy bread didst thou give unto the hungry. Wherefore, having acquired incorruptible life, thou didst shine forth in thy confession of Christ. Therefore, taking courage and suffering under the law, thou hast received from God a crown for thy labors, O passion-bearer Eudoxius. Entreat Christ God, that He grant remission of sins unto them that with love honor thy holy memory.

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!

Thou didst sail across an abyss of wounds and didst attain unto the harbor of life, O Eudoxius; and, receiving a crown of patience, with the angels thou dost unceasingly cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

To a place of rest hath Christ brought thee out who passed through fire and water, O blessed one; and rejoicing therein with the angels, O wise martyr, unceasingly thou dost chant a hymn to the Trinity: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Glory ... **T**hou didst destroy the noetic serpent with the help of the King of heaven, O glorious one; and receiving a crown of victory and patience, unceasingly thou dost cry out with the immaterial ones: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Now and ever ... **T**he thrice-radiant Godhead which shineth forth in a single ray with one nature in three hypostases: the unoriginate Father, the Word of one essence with the Father, and the consubstantial Spirit Who reigneth with them, ye children, bless; ye priests, hymn; ye people, exalt supremely for all ages!

ODE VII

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

Emulating the patience of the three youths, O most wise Eudoxius, thou didst not bend thy knee to the false image, but didst cry aloud with fervent faith: O God of our fathers, blessed art Thou!

Acquiring the invincible aid of grace, O martyr Eudoxius, thou didst firmly cast down the legions of the enemy, and having vanquished them thou didst cry aloud: O God of our fathers, blessed art Thou!

Glory ... Aflame with the love of divine desire, O martyr Eudoxius, thou didst openly abominate transitory attachments, and, receiving thy reward, thou didst cry out: O God of our fathers, blessed art Thou!

Now and ever ... Our all-good God, wishing to restore him that had fallen through deception, is incarnate and born of the Virgin and doth deify mankind.

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.

The armies of the angels were struck with awe, and the assemblies of men were amazed that while possessing a corruptible and transitory nature thou didst show the demons to be wretched and weak; and with faith thou didst cry out: I shall serve the Trinity! Holy art Thou, O my Glory!

Blessed art thou, O martyr Eudoxius, and glorified for all generations, for in no wise sparing thy flesh, thou didst endure torments for Christ's sake and didst not bow down to graven images. Wherefore, the ranks of angels, clothed in the raiment of incorruption, have crowned thee.

Glory ... By thy prayers unto God, O martyr Eudoxius, do thou rescue from every attack of the enemy them that with faith keep the memory of thy sufferings, that he may not boast over us; for, as a martyr, this thou art able to do, having received a reward for thy sufferings from the Most High.

Now and ever ... O Virgin Mother of God, thou art revealed as her that gaveth birth in the flesh unto God the Word, to Whom the Father, in that He is good, gaveth utterance from His own heart before all the ages, and Who is now known to be higher than all bodies, even though He hath clothed Himself in a body.

Stichera to the martyr, in Tone I:

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

For thy virtues thou didst receive from the Savior grace befitting thy name, O martyr Eudoxius, and right boldly thou didst exchange thy life for the glory of martyrdom, and joining chorus with the angels in the heavens thou hast now been glorified as is meet.

For the severing of thy neck for the sake of thy faith thou didst crown thy head with a heavenly crown, O most blessed Eudoxius. Wherefore, cease not in thy prayers to Christ, that He remember us that keep thy memory, O glorious martyr.

Spurning wealth and this transitory life, O Eudoxius, like Moses thou didst reckon the bearing of Christ's burden a divine boast greater than the glory of the world, O glorious one, approaching tortures and trials even to the shedding of thy blood.

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

Tempest-tossed upon the deep of transgressions, and fleeing to the calm haven of thine all-pure entreaty, I cry out to thee, O Theotokos: Stretch forth thy mighty right hand to thy servant, and save me!

Or this Stavrotheotokion:

Standing at the Cross of thy Son and God, and beholding His longsuffering, thou didst say, lamenting, O pure Mother: Woe is me, O my Child most sweet! What are these things which Thou sufferest unjustly, O Word of God? Mayest Thou save humanity!

AT MATINS

Both canons from the Oktoechos, without the troparia to the martyrs, and this canon to the archangel, with six troparia, the acrostic whereof is: "I hymn the first of the bodiless intelligences," the composition of Joseph, in Tone IV:

ODE I

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

O supreme commander of the armies of heaven, ever illumined with divine splendors, enlighten my mind, that I may hymn thee, O thou who art the confirmation of them that have recourse unto thee.

The all-unoriginate Mind showed thee, O most glorious supreme commander, to be the general of the supra-mundane ranks, a light unto them that are in darkness and a divine adornment of His Church.

Surpassing the heavenly intelligences in spirit, O most eminent Michael, thou wast given to them below as a wall of defense, confirmation, a weapon which slayeth and destroyeth the enemy.

Theotokion: O all-immaculate Virgin, thou splendor of the angels and aid of men, help me who sail the sea and ever venture into the tempest of sin and danger.

ODE III

Irmos: Not in wisdom, nor in power, nor yet in wealth do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father, for none is holy save Thee, O Lover of mankind.

With divine might dost thou encircle all the earth, O most praised chief among the angels, rescuing us that call upon thy divine name from the cruel enemy.

O supreme commander of God, of aspect most divine, thou hast been a divine herald, an undaunted intercessor for the faithful, a guide to them that are astray and an instructor.

Thou wast a most pure mirror of the splendor of God, radiantly reflecting the manifestation of the honored Spirit, O right wondrous Michael, first among the angels.

Theotokion: He that by His own will wrought the immaterial intelligences made His abode within thy divine womb as was His desire, O all-immaculate one. The Un-seeable is seen in the flesh.

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

Having become, as is meet, the leader of the ranks of heaven and minister of the glory of God, by the command of thy Creator, thou art a saving mediator, watching over mortals with thine immaterial glory. Wherefore, we all praise thee as is due, chanting the hymns of thy divine feast today, O supreme commander Michael. Entreat Christ God, that He grant remission of sins to them that lovingly hymn thy divine wonders.

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

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

The choir of angels, having the divine Michael as its supreme commander, doth with him offer unceasing hymnody unto the Holy Trinity, for the Creator of all by His word brought the fiery ranks out of non-existence.

Now and ever ..., Theotokion:

O all-holy Virgin, hope of Christians, with the hosts on high do thou unceasingly entreat Him Whom thou didst bear in manner past understanding and recounting, that He grant the remission of all our sins and correction of life unto them that with faith and love ever glorify thee.

Or this Stavrotheotokion: **T**he unblemished ewe-lamb, beholding her Lamb and Shepherd hanging dead upon the Tree, weeping, declared and maternally exclaimed: O my Son, my God most good, how canst Thou endure Thy descent and Thy voluntary sufferings?

ODE IV

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

Being Thyself the supreme Intelligence, by Thy will Thou didst create the divine intelligences and in their midst didst set Michael as a leader illumined with most blessed fellowship and radiant with the noetic ordinances of God.

O Michael most glorious, thou dost give utterance unto a holy hymn with the thrones, principalities, powers, authorities and sacred dominions, saving us that hymn thee.

We magnify the Creator and Lord of all Who, in His lovingkindness hath given us the luminous supreme commander Michael as a safeguard most great, an unassailable rampart and tower.

Theotokion: Of old the teacher of sacred truths noetically described the mystery of thy birthgiving, O Virgin, beholding thee most clearly in the Spirit as a mountain overshadowed, whence our holy God hath come forth incarnate.

ODE V

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 Radiance of the Father's glory, O Lover of mankind.**

O incorporeal Michael, supreme commander of the angels, thou didst appear leading Israel of old at the command of Him Who hath come forth out of Jacob and hath appeared unto men in the coarseness of a body.

Ever deified by immaterial splendors by partaking of the divine, and wondrously amazed, thou dost bestow enlightening radiance upon us, O thou that art first among the angels.

Thy divine temple is adorned with grace, for, entering therein, thou didst show it forth as an abyss of healings and a destroyer of passions, O Michael, first among the angels.

Theotokion: **G**od hath shown thee to be more exalted than the noetic angels, having made His abode in thy womb, O pure and all immaculate one. Him do thou ever beseech, that He spare them that hymn thee.

ODE VI

Irmos: **Prefiguring Thy three-day burial, within the whale the prophet Jonah cried out, saying: Deliver me from corruption, O Jesus, King of hosts!**

The multitude of the faithful rejoiceth, praising thee, O Michael, and it doth glorify the all-holy Word Who in His goodness hath united men and angels.

Thou didst save the armies of Israel, revealing thyself and transmitting the commands of God, O supreme commander; and thou didst cast down the enemy and didst utterly destroy them.

Seized with fear and reverence, Joshua, son of Nun, bowed down when he beheld, thee, O chief of the angels, asking thine honored and holy name.

Theotokion: **B**lessed are the people that ever bless thee, O blessed one, who gavest birth unto the blessed God, Who, in His lovingkindness, hath deified mortal man by an ineffable union.

Kontakion, in Tone II:

O chief commander of God, minister of glory divine, captain of the angels and instructor of men: beg thou great mercy and that which is profitable for us, for thou art the supreme commander of the bodiless hosts.

Ikos: **I**n Thy Scriptures, O immortal Lover of mankind, Thou didst say that a multitude of angels rejoiceth in heaven over one man that repenteth. Wherefore, O Sinless One, Who alone knowest the hearts of men, amid our transgressions

we ever make bold to beseech Thee to have compassion and to send down compunction upon us, unworthy though we be, granting us forgiveness, O Master, in that Thou art compassionate; for the supreme commander of the bodiless hosts doth entreat Thee in behalf of us all.

ODE VII

Irmos: O all-hymned Lord and God of our fathers, Who saved the children of Abraham in the fire, having slain the Chaldeans whom righteousness justly hunted, blessed art Thou!

Beholding, Daniel saw thee, O blessed Gabriel of lightning-bright visage, standing together with Michael, the supreme commander, who commanded thee to cause him to understand the vision which he had seen by the banks of the Ulai.

With faith let us shout the praises of the radiant Michael and Gabriel, chiefs among the angels that behold God, our good comforters, intercessors and protectors.

Being comely, most splendid and of godly aspect, in manner surpassing understanding art thou the chief of the immaterial spirits, O most radiant Michael; with them, therefore, pray thou in our behalf.

Theotokion: Beholding the truly ever-existent Word of the great Mind making His abode within thee in a strange and ineffable manner, O Virgin, the archangel Gabriel cried aloud: Rejoice, O blessed throne of the Most High!

ODE VIII

Irmos: O almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious and didst teach them to chant: Bless and hymn the Lord, ye works!

O Michael, thou hast been shown to be a commander of the noetic and incorporeal hosts, a saving intercessor for men, a divine servant of God, chanting unceasingly: Bless and hymn the Lord, ye works!

O archangels Gabriel and Michael, two beacons most radiant, enlightening creation with the splendor of the thrice-radiant Godhead: dispel ye the gloom of the wicked.

O archangels, as good helmsmen to the harbor of the divine will bring ye safely the ship of my soul which hath encountered a tempest of sins and is in distress.

Theotokion: Standing before thee, the archangel, as divine adorer of the bride, greeted thee: Rejoice, unwedded Bride of God, thou glory of the angels, salvation and defense of men!

ODE IX

Irmos: **E**ve, through weakness, dwelt under the curse of disobedience; but thou, **O** Virgin Theotokos, hast budded forth blessing upon the world with the **Offspring** of thy pregnancy. Wherefore, we all magnify thee.

Behold, **O** archangel, the resplendent magnificence of thy divine temple which putteth forth lightning flashes of miracles through thy radiant presence, and it doth ever dispel the darkness of infirmities with divine grace.

As a comely and beauteous pair ye minister unto them that are on earth at the behest of the Master, **O** archangels, rescuing them from evil circumstances and sending down divine illumination upon all through the Spirit of God.

Today the incorporeal and divine intelligences rejoice with us, beholding their great and splendid supreme commander hymned by all; and with us they lovingly keep festival, magnifying the Bestower of life.

O archangels, divine and radiant pair, Michael most honorable and Gabriel all-glorious; interceding before the honored Trinity, deliver us that praise you from torment and the cause of transgression.

Theotokion: **J**oyously we offer thee the cry of the divine Gabriel, exclaiming: Rejoice, all-pure paradise which hath within the Tree of life, thou most glorious palace of the Word! Rejoice, **O** all-immaculate Virgin!

Exapostilarion:

As of old thou didst subdue the raging flow and thundering of the river, **O** glorious supreme commander, so now destroy the pride of the heathen and the raging of the demons, that we may fittingly honor thee as is meet.

Theotokion:

The ranks of the bodiless hosts honor thy birthgiving, for thou alone hast filled mortals with joy. Wherefore, we, the faithful, glorify thee the all-immaculate one, singing the praises of thy glory in hymns, for thou hast shone forth light upon them that are in darkness, like the dawn which shineth forth in the morning.

**At the Praises, these stichera, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":**

Keeping festival in the world like angels, let us give voice unto a hymn to God Who sitteth upon a throne of glory: Holy art Thou, **O** heavenly Father! Holy art Thou, **O** equally everlasting Son! Holy art Thou also, **O** most Holy Spirit!
(Twice)

O Michael, supreme commander, who dost thyself behold ineffable things, who in boldness art pre-eminent among the many inhabitants of heaven, standing before the dread throne in glory: by thy prayers save us that find ourselves amid want, misfortune and temptations, we beseech thee!

Truly thou art first among the incorporeal angels, a minister of the divine effulgence of God, an initiate of the mysteries of God who dost thyself behold Him. O Michael, supreme commander, save us that each year piously honor thee and hymn the Trinity with faith!

Glory ..., in the same tone:

Michael, the commander of the host on high, pre-eminent among the divine ranks, hath summoned us today to his festival. He is ever with us, preserving all from every evil circumstance wrought by the devil. Come ye, therefore, O ye that love the feasts of the Church and love Christ, and, taking up the flowers of the virtues, with pure thoughts and an upright conscience let us honor the assembly of the archangels, for, standing ever before God and chanting the thrice-holy hymn, it doth pray that our souls be saved.

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

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

Beholding Christ hanging upon the Tree, the Virgin said: O my Son, a sword hath pierced my heart and it is rent, as Simeon foretold to me of old, O Master! But arise, I pray, and do Thou Thyself glorify Thy Mother and handmaid with immortality!

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

Where thy grace doth shine forth, O archangel, thence is the power of the devil driven away, for the fallen morning star cannot endure the sight of thy light. Wherefore, we entreat thee: by thy mediation quench thou the fiery darts which he launcheth against us, and deliver us from his snares, O right lauded Michael, supreme commander!

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

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

The ewe-lamb, once beholding her Lamb hastened to the slaughter, with fervor followed after, crying out to Him: "Whither goest Thou, O Christ, my Child most sweet? For what cause dost Thou run this fleeting course so swiftly? O Jesus, most desired and sinless, most merciful Lord, grant utterance unto me, Thy handmaid! O my Son most beloved, Compassionate One, do not pass me by in silence, for I gave Thee birth in manner most strange!" O most compassionate God, grant the world Thy great mercy!

AT LITURGY

On the Beatitudes, eight troparia: four each from Odes III and VI of the canon to the archangel.

With divine might dost thou encircle all the earth, O most praised chief among the angels, rescuing us that call upon thy divine name from the cruel enemy. (Twice)

O supreme commander of God, of aspect most divine, thou hast been a divine herald, an undaunted intercessor for the faithful, a guide to them that are astray and an instructor.

Thou wast a most pure mirror of the splendor of God, radiantly reflecting the manifestation of the honored Spirit, O right wondrous Michael, first among the angels.

The multitude of the faithful rejoiceth, praising thee, O Michael, and it doth glorify the all-holy Word Who in His goodness hath united men and angels.

Thou didst save the armies of Israel, revealing thyself and transmitting the commands of God, O supreme commander; and thou didst cast down the enemy and didst utterly destroy them.

Seized with fear and reverence, Joshua, son of Nun, bowed down when he beheld, thee, O chief of the angels, asking thine honored and holy name.

Theotokion: **B**lessed are the people that ever bless thee, O blessed one, who gavest birth unto the blessed God, Who, in His lovingkindness, hath deified mortal man by an ineffable union.

Troparion, in Tone IV:

Supreme commander of the armies of Heaven, we, the unworthy, do ever entreat thee, that by thy prayers thou dost ever surround us with the protection of the wings of thine immaterial glory, preserving us that earnestly fall down before thee and cry aloud: Deliver us from misfortunes, in that thou art the leader of the hosts on high.

Kontakion, in Tone II:

O chief commander of God, minister of glory divine, captain of the angels and instructor of men: beg thou great mercy and that which is profitable for us, for thou art the supreme commander of the bodiless hosts.

Prokimenon, in Tone IV: He maketh His angels spirits, and His ministers a flame of fire.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS [2:2-10]

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak, but one in a certain place testified, saying; What is man, that thou art mindful of him? or the Son of Man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Alleluia, in Tone V: Praise Him, all ye His angels; praise Him, all ye His hosts.

Stichos: For He spake, and they came to be; He commanded, and they were created.

READING FROM THE GOSPEL ACCORDING TO ST. LUKE [10:16-21]

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Communion Verse: He maketh His angels spirits, and His ministers a flame of fire.

THE 7th DAY OF THE MONTH OF SEPTEMBER
FOREFEAST OF THE NATIVITY OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF THE HOLY MARTYR SOZON
AT VESPERS

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

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

Noetic beams of universal joy * have shone forth upon the world, * heralding Christ God, the Sun of righteousness, unto all * in thy nativity, O all-pure one. * For thou hast been shown to be * the mediatrix of true gladness and grace.

This, the glory of thy forefeast, O all-pure one, * doth proclaim unto all the people * thy benefactions which transcend description; * for thou art now for us the mediatrix of gladness * and the cause of joy to come, * O Ever-virgin Theotokos.

The Maiden who held God within her womb, * the pure Theotokos, * the glory of the prophets, the daughter of David * is born today of Joachim and the chaste Anna; * and the curse of Adam which lay upon us * is annulled by her nativity.

And 3 stichera for the martyr, in Tone IV:

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

When He Who of His own will * took our weakness upon Him * strengthened thine infirmity with power, O blessed one, * for His sake thou didst run the race of martyrdom, rejoicing, * and with thy most beautiful feet * didst crush the impotent enemy. * Wherefore, Jesus, Who loveth mankind, * the Savior of our souls, * hath woven wreaths of victory for thee.

When thou wast wounded, O glorious one, * thou didst wound thine enemies * and cast them down to the ground, * armed with the Cross * and manifestly arrayed in invincible armor, * made steadfast by the love * of Him Who hath translated thee to the noetic kingdoms * as an unvanquished martyr, * a heavenly man.

Manifestly emulating * the Savior and Lord * Who for thee underwent voluntary sufferings, O athlete Sozon, * thou didst of thine own will give thyself over * to wounds and stripes and unbearable torments. * Wherefore, He hath honored thee with heavenly gifts * and showed thee forth as a well-spring of healings * for those who love thee.

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

O Virgin all-holy and pure, we, the multitude of angels in heaven and the human race on earth, bless thy most honored nativity, in that thou didst become the Mother of Christ God, the Creator of all. Cease thou never to entreat Him, we pray, in behalf of us who, after God, have placed our trust in thee, O most lauded Theotokos who knewest not wedlock.

But if it be Friday evening: Glory ..., the above Doxasticon of the Forefeast; Now & ever ..., the Dogmaticon of the current tone.

On the Aposticha, these stichera, in Tone VIII:

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

O most glorious wonder! * The rod which is to bear the Flower * springeth forth today from the righteous Joachim and Anna, * from a barren mother * and a fruitless womb, O Mother of God Who knewest not wedlock. * Wherefore, the council of the prophets * and the whole festive assembly of the patriarchs * rejoice now in her nativity.

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

Today David doth rejoice, * Jesse now danceth, * Levi is magnified, * and the righteous Joachim rejoiceth in spirit: * for the childlessness of Anna is loosed * by thy nativity, O all-pure Mary, divinely joyous one. * And all of us, the assembly of angels and men, * call blessed * thy divine womb.

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

Rejoice, O assembly of men! Rejoice, O temple of the Lord! * Rejoice, holy mountain! Rejoice, divine table! * Rejoice, O lamp of the Light! * Rejoice, O honored glory of the Orthodox! * Rejoice, O Mary, Mother of Christ God! * Rejoice, O most immaculate one! * Rejoice, offering of the Bread divine! * Rejoice, O tabernacle! Rejoice, O bush unburnt! * Rejoice thou hope of all!

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

Universal joy hath shone forth upon us from the righteous Joachim and Anna, O most lauded Virgin who, in thine exceeding purity, becamest the animate temple of God, and who alone art truly known to be the Theotokos. Through her prayers, O Christ God, send peace upon the world and great mercy upon our souls.

Troparion of the martyr, in Tone IV:

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

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

Mary, the divine Maiden, is born unto us today from the root of Jesse and the loins of David; and all things rejoice and are made new through joy. Rejoice together, O heaven and earth! Praise her, ye lands of the gentiles! Joachim maketh glad, and Anna holdeth festival, crying aloud: A barren woman giveth birth to the Theotokos, the Nourisher of our Life!

AT MATINS

On "God is the Lord ", the troparion of the forefeast, (Twice);

Mary, the divine Maiden, is born unto us today from the root of Jesse and the loins of David; and all things rejoice and are made new through joy. Rejoice together, O heaven and earth! Praise her, ye lands of the gentiles! Joachim maketh glad, and Anna holdeth festival, crying aloud: A barren woman giveth birth to the Theotokos, the Nourisher of our Life!

Glory , that of the martyr in Tone IV:

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

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

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

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

Having been born most gloriously from the womb of a barren woman, thou didst give birth from thy virginal womb in manner transcending nature; for, revealed as a beautiful stem, thou didst give rise to the Life of the world. Wherefore, the hosts of heaven cry out to thee, O Theotokos: Glory to thine advent, O pure one! Glory to thy nativity! Glory to thy virginity, O Mother who hast not known wedlock!

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

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

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

All those of heaven now rejoice, and the human race now keepeth festival with them. The prophets mystically are glad; for she whom they foresaw in generations of old in images the bush, the jar and the staff, the cloud, the portal, the throne and the great mountain-is born today.

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

ODE I

Canon of the forefeast, with 8 troparia, including its Irmos, the acrostic whereof is:

"I hymn the nativity of the divine Virgin", composition of Joseph, Tone IV:

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

Rejoicing today, let us with gladness hymn the divine nativity of the Mother of God; for she hath given birth to the Joy of the universe which destroyeth the grief of our first mother.

From a barren woman doth the all-pure and most immaculate Mistress issue forth barren of sin, whom the law prefigured and the proclamations of the divine heralds of God announced.

The temple and palace of the King didst thou become, wherein, fashioning a habitation for Himself, the Transcendent One maketh of the faithful a dwelling-place of the Holy Trinity.

Theotokion: **T**he most comely wedding chamber, the most exalted throne of God, whereon the Transcendent One seated Himself in the flesh, issueth forth from a barren woman; and He raiseth up those who sit in the darkness of perdition to the knowledge of the Light, by His goodness.

Canon of the martyr, with 4 troparia, the composition of Theophanes, in the same tone:

Irmos: **H**aving traversed the depths of the Red Sea with dryshod feet, Israel of old conquered the might of Amalek in the wilderness through Moses' hands stretched forth in the form of the Cross.

O all-glorious one, entreat now the Lord and Benefactor, that those who honor thy memory today be saved from all manner of dangers, tribulations and sorrows; and help them.

Christ hath truly shown thee forth as a most radiant star in the firmament of the Church, O all-praised martyr, illumining the whole world with the splendors of thy sufferings.

Having roiled the sea of impiety as a steed of the Lord, O martyr, in the abyss of thy precious and holy blood thou didst drown all the power of the adversary like Pharaoh.

Theotokion: **B**y the will of the Father, through the divine Spirit, didst thou conceive the Son of God without seed and give birth in the flesh unto Him Who hath existence from the Father without mother and was born of thee without a father for our sake.

ODE III

Canon of the Forefeast

Irmos: **L**ike a barren woman hath the Church of the gentiles given birth, and she could scarce bear the great assembly of children come forth from her. Let us cry out to our wondrous God: Holy art Thou, O Lord!

A fertile land is born of a barren land, bearing as fruit the Husbandman of all good things, the life-bearing Grain Who nourisheth all by His divine gesture.

Today hath the rod of virginity sprouted forth, from whence our God, the Gardener, doth blossom forth as a flower, cutting down the branches of wickedness by His extreme beauty.

Lo! the mountain unquarried, which arose from a barren rock, produceth the noetically quarried Stone, Who crusheth the falsehood of all graven idols.

Canon of the Martyr

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

The streams of thy blood, flowing forth like a river for Christ's sake, have quenched the fire of the impious, O ever-hymned martyr and athlete.

The infliction of wounds didst thou patiently bear, like an impregnable tower, O glorious one, bringing down the fortress of deception.

Like David thou didst bring low the noetic Goliath, the tyrant and his army, with the stone of faith, O most glorious one.

Theotokion: O Mother of God, thou alone hast in manner transcending nature shown thyself to be the mediatrix of good things. Wherefore, we cry out to thee: Rejoice!

Kontakion of the martyr, in Tone II:

Spec. Mel.: "The steadfast ..."

Assembling today, with a loud voice let us praise Sozon, the true and divinely wise martyr, the skilled athlete of piety, the initiate of the mysteries of grace, the most generous bestower of healings: for he entreateth Christ God in behalf of us all.

Ikos: Come ye, and with hymns let us all now earnestly praise Sozon, the great athlete who hath manifestly shone forth in the honored and divine Church of Christ, offering worthy hymns unto him: for he truly laid low the savagery of the idolaters, and, bestowing salvation, ever abideth with the faithful. Wherefore, drawn by love, O mortals, let us now call him blessed, honoring the precious and glorious memory of the athlete, and crying aloud: O most blessed Sozon, entreat Christ God in behalf of us all!

Sedalion of the martyr, in Tone IV:

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

Saved by faith, O much-suffering Sozon, thou art become a refuge for the tempest-tossed through the providence of Christ God; for thou pourest forth rivers of healings upon those who honor thee, and ever drivest out sickness and fever. Wherefore, we honor thy divine memory with faith.

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

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

Let heaven rejoice and let the earth be glad! For the heaven of God is born on earth: this divine Bride born of the promise. A barren woman nourisheth the babe Mary, and Joachim rejoiceth in her nativity, saying: The rod is born to me, from whence Christ, the Flower, is arisen out of the root of David! Truly this is a most glorious wonder!

ODE IV

Canon of the Forefeast

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

The Maiden who is more exalted than the angels is born on earth, in holiness and purity beyond compare; and she giveth birth unto Christ, the purification, sanctification and perfect deliverance of all.

Blessed was the fruit of Anna; for she bore in her womb her who would contain the blessed and infinite Word Who bestoweth regeneration upon all the faithful.

Now doth the gloom of evil begin to break, for the most immaculate one, the animate cloud of the Sun, hath shone forth from a barren womb. Her radiant nativity do we celebrate.

As a fruitful olive-tree sprung forth from the root of Jesse, O Virgin, hath Anna first given birth unto thee who will cause the merciful Word to spring forth. His mercy and truth abide forever.

Canon of the Martyr

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

Set afire by the love of God, O most blessed one, with thy words thou didst utterly consume all the tinder-like fuel of the ungodly; and, rejoicing, thou didst cry out: Glory to Thy power, O Lord!

As a sanctified temple of the Lord, thou didst run into the temple of the ungodly and manfully break the objects of their worship, O all-lauded athlete and martyr.

Thy sacred temple hath been shown to be the healing of all manner of illness for those who have recourse to it in faith and who honor thy valiant deeds therein, O all-praised athlete Sozon.

Theotokion: **T**hou gavest birth unto the Lord without knowing wedlock, O Virgin, and after thy birthgiving wast shown to be a Virgin still. Wherefore, with unwavering faith and voices un-stilled we cry out to thee, O Mistress: Rejoice!

ODE V

Canon of the Forefeast

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

Now is the sealed book born, which it is impossible for mortals to read by the nature of the law, and which is kept in the dwelling-place of the Word. For by the Spirit hath she revealed the books of the divinely eloquent.

The vine of salvation is born today, which blossomed forth the divine Cluster of incorruption, which poureth forth sweetness; and everyone, drinking mystically thereof, bringeth forth divine and salvific gladness as fruit.

Leap up, O men, joining chorus with the angels! As the Virgin is born today of the barren woman, sadness cometh to an end and is transformed into joy for those who celebrate her divine nativity.

Most manifestly did the prophet describe thee as a new and divine scroll, whereon the Word is written by the finger of the Father, O Virgin, in His goodness inscribing in the Book of Life all who submit to His authority.

Canon of the Martyr

Irmos: **T**hou 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, O martyr, illumined by the light of the Trinity, didst destroy the gloom of the ungodliness of polytheism, as an ever-radiant beacon.

Shown to be a rose of comely blossom by the flow of thy blood, O blessed one, thou hast perfumed the world with the sweet fragrance of thy miracles.

As a noetic cluster of the vineyard of Christ, thou hast poured forth the right-compunctionate wine of martyrdom upon those who glorify thee with faith.

Theotokion: **W**e hold thee as an invincible weapon against the enemy, and we have thee as the foundation and hope of our salvation, O Bride of God.

ODE VI

Canon of the Forefeast

Irmos: **C**elebrating 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.

Today is born the bridge which leadeth mankind to the Light, the ladder of heaven, the most manifest mountain of God, the Virgin Theotokos, whom we call blessed.

Anna, the shell, hath given rise to the purple which later will dye the fleece of the King's incarnation. Her do we all hymn as is meet.

A well-spring hath now issued forth from a little drop: the most immaculate one who, having given birth to the Abyss of salvation, causeth the boundless streams of polytheism to cease.

Thou didst spring forth from a barren root, O ever-blessed Virgin Theotokos, and by thy divine budding forth hast cut off the thorns of wickedness at the root.

Canon of the Martyr

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

Desiring to be slain as an unblemished sacrifice, for the sake of God's love, thou didst offer thyself up on His altar. Wherefore, we piously honor thee, O all-lauded one.

Having sailed over the deep of deception without foundering, thou didst attain unto the haven of the kingdom on high, O blessed martyr, enjoying everlasting calm.

The tormenter pitilessly raked thy sides with claws of iron; but thou didst gloriously commit thy spirit in the hands of God, O ever memorable and most blessed one.

Theotokion: O wonder more recent than all wonders! The Virgin, having conceived in her womb, without knowing man, Him Who sustaineth all things, did not confine Him.

Kontakion of the forefeast, in Tone III:

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

Today Mary, the Virgin and Theotokos, the boundless chamber of the heavenly Bridegroom, is born! From a barren woman, by the counsel of God, the chariot of the Word is rightly adorned; for she was foretold as the divine portal and Mother of life.

Ikos: The divine Maiden Mary, whom once the prophets of God foresaw in the Spirit, hath been given as the fruit of a barren woman. Beholding her today leaping up in the womb of Anna, with the faithful Joachim we noetically make haste to the appointed feast, and, standing afar off, cry aloud, saying: The restoration of this world hath now sprouted forth from the womb of the barren woman: the divine portal and Mother of life!

ODE VII

Canon of the Forefeast

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!**

Blessed are Joachim and Anna, who manifestly gave birth to the blessed and pure Mother of God who gaveth birth to the blessed Word Who maketh all the faithful blessed.

As a precious gift did thy parents acquire thee who conceived God, Who hath enriched with better gifts those who cry out: O Lord and God of our fathers, blessed art Thou!

More blessed than wine are thy breasts, O divinely called Anna; for with sacred breasts thou didst nurture with milk her who gaveth suck to the all-blessed Word, the Bestower of milk, the Nourisher of all things that breathe.

O divinely inspired David, leap up, strike thy psaltery and dance! For, lo! the ark which of old thou didst proclaim cometh forth from a barren womb, reserved for the King and God of creation.

Canon of the Martyr

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

Cast into the furnace of painful torments, O martyr, thou didst receive from God the dew of endurance, and didst cry out in thanksgiving: **Blessed art Thou in the temple of Thy glory, O Lord!**

Possessed of a soul more luminous than any gold, thou didst in no wise desire to sacrifice to the soulless god of beaten gold, and didst offer thyself to the Lord as a sacrifice of sweet savor.

The great Shepherd appointed thee, His unblemished lamb, as shepherd for the sheep of his true flock, O martyr, showing thee un-devoured by the noetic wolves, O most lauded one.

Theotokion: **R**ejoice, O hallowed and divine habitation of the Most High For through thee, O Theotokos, hath joy been given to those who cry out: **Blessed art thou among women, O most immaculate Mistress!**

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 she moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!**

Let us give movement to our tongue in hymnody, honoring the divine nativity of her who, through the Spirit, made incarnate the all-divine Word; and let us cry aloud: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Leap up, ye prophets of God, honoring the nativity of the Virgin; for she hath fulfilled the prophecy of all of you, giving birth to Christ, the God of all, Who is foretold by you. Him do ye exalt supremely for all ages!

Ye mountains, resound with gladness! O apostles and martyrs, join chorus! Ye venerable and righteous, rejoice today in the nativity of the Mother of the Lord, cry out: Hymn the Lord and exalt Him supremely for all ages!

The most pure Mother of the Word hath blossomed forth as a fragrant apple; she hath appeared as a divine rose, perfumed the ends of the world today and banished the cause of our sin. Her do we exalt supremely for all ages!

Human nature, bereft of the precious gifts of the divine Spirit, was made glad on this day, seeing the divine Maiden born of a barren woman; and it cried out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Canon of the Martyr

Irmos: **Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, O ye works of the Lord!**

Removing the arm of the golden idol, O wise one, thou didst distribute it among the poor, securing for thyself the truly incalculable riches of martyrdom, O ever-memorable one who cried out: Bless the Lord, all ye works of the Lord!

When the incorporeal foe wrestled with thee, thou didst cast him down with the assistance of Christ. Wherefore, He Himself hath bestowed honors upon thee: the ability to work miracles. To Him didst thou cry out, rejoicing: Bless the Lord, all ye works of the Lord!

Opening thy mouth, thou didst fill it with the Spirit, O most lauded Sozon, and the mouths of those who blaspheme the Creator didst thou fill with all manner of shame; and, rejoicing, thou didst cry out to Christ: Bless the Lord, all ye works of the Lord!

Theotokion: Among all generations, O pure Virgin, thou alone hast been shown to be the Mother of God. Thou wast the receptacle of God, O most immaculate one, who wast not consumed by the fire of the unapproachable Light. Wherefore, we all call thee blessed, O Mary, Bride of God.

ODE IX

Canon of the Forefeast

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

Lo! the holy place of God hath been shown forth! The all-glorious city of the King hath been erected! The luminous garden of paradise hath splendidly blossomed forth her who is the mediatrix of paradise, the point of reconciliation between God and man.

Today hath the lamp of the Light appeared, in which the pre-eternal golden Light, having taken up His abode, illumineth those who languish in the night of evils, destroyeth the gloom of ungodliness, and truly causeth all to share in the day, because of their faith.

Today the earth joineth in chorus, for it hath seen the new and most comely heaven of God born. And dwelling therein in the flesh, He raiseth men up higher than the heavens and deifieth all in His goodness. Chanting, we magnify Him with faith.

Joachim and Anna, the all-comely pair, have given rise to the unblemished heifer. And the fatted Calf Who came forth from her was slain for the world, taking upon Himself the transgressions of men and destroying the sacrifices offered to the demons.

O Theotokos who gavest birth to the Light, illumine us who in the Spirit celebrate thy radiant nativity, and show us to have a share of the light which is to come; and by thy maternal supplications, O all-pure one, grant us peace and deliverance from evils.

Canon of the Martyr

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!

Cast down to the ground, thou wast shown to be a chosen stone of Christ the Chief Cornerstone, O martyr, destroying the fortress of deception, and making firm the hearts of the faithful.

The Church of Christ, having now acquired thee as a stream of life, is ever adorned with the majesty of thy sufferings and miracles, O martyr, having quenched its thirst with thy blood as with water.

Thou didst find the kingdom of heaven to be the reward of thy struggles and labors, O divinely wise Sozon. Joining chorus therein, O most glorious one, be thou mindful of those who with faith keep thy sacred memory.

Theotokion: **L**oose thou now the chains of mine offenses, O Virgin Theotokos who gavest birth to the Source of loving-kindness; and fill me with joy, O thou who alone art blessed of God, that I may magnify thee as is meet.

Exapostilarion of the martyr:

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

Armed with the weapon of thy precious Cross, O Word, Thine athlete soundly vanquished the hosts of the adversary and put the tyrants to shame; he suffered for Thee, O my Christ, King of all, and ever reigneth with Thee.

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

Be renewed, O Adam, and be thou magnified, O Eve! Ye prophets, join chorus with the apostles and the righteous! For the common joy of angels and men hath shone forth today from the righteous Joachim and Anna: Mary the Theotokos.

At the Aposticha, these stichera, in Tone II:

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

Come, ye descendants of Adam, * let us hymn the Virgin, * the all-pure Mary, * who hath sprung forth from David * and given birth to Christ.

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

Let us offer praise * unto our Deliverer and Lord * Who from a barren woman * hath given us the Theotokos, * the only Ever-virgin.

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

The Mother of the King of all, * the joy of all the universe, * is born today * from a barren womb * most gloriously.

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

The Queen of all, the dwelling-place of God foretold of old, the divine habitation of the ever-existent Essence, hath come forth today from the barren womb of the glorious Anna. Because of her Hades hath been trampled underfoot, and Eve, the mother of us all, is led into steadfast life. Let us cry out to her as is meet: Blessed art thou among women, and blessed is the Fruit of thy womb!

AT LITURGY

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

A fertile land is born of a barren land, bearing as fruit the Husbandman of all good things, the life-bearing Grain Who nourisheth all by His divine gesture.

Today hath the rod of virginity sprouted forth, from whence our God, the Gardener, doth blossom forth as a flower, cutting down the branches of wickedness by His extreme beauty.

Lo! the mountain unquarried, which arose from a barren rock, produceth the noetically quarried Stone, Who crusheth the falsehood of all graven idols.

Desiring to be slain as an unblemished sacrifice, for the sake of God's love, thou didst offer thyself up on His altar. Wherefore, we piously honor thee, O all-lauded one.

Having sailed over the deep of deception without foundering, thou didst attain unto the haven of the kingdom on high, O blessed martyr, enjoying everlasting calm.

The tormenter pitilessly raked thy sides with claws of iron; but thou didst gloriously commit thy spirit in the hands of God, O ever memorable and most blessed one.

Theotokion: **O** wonder more recent than all wonders! The Virgin, having conceived in her womb, without knowing man, Him Who sustaineth all things, did not confine Him.

Troparion of the martyr, in Tone IV:

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

Troparion of the forefeast, in Tone IV:

Mary, the divine Maiden, is born unto us today from the root of Jesse and the loins of David; and all things rejoice and are made new through joy. Rejoice together, O heaven and earth! Praise her, ye lands of the gentiles! Joachim maketh glad, and Anna holdeth festival, crying aloud: A barren woman giveth birth to the Theotokos, the Nourisher of our Life!

Kontakion of the martyr, in Tone II:

Assembling today, with a loud voice let us praise Sozon, the true and divinely wise martyr, the skilled athlete of piety, the initiate of the mysteries of grace, the most generous bestower of healings: for he entreateth Christ God in behalf of us all.

Kontakion of the forefeast, in Tone III:

Today Mary, the Virgin and Theotokos, the boundless chamber of the heavenly Bridegroom, is born! From a barren woman, by the counsel of God, the chariot of the Word is rightly adorned; for she was foretold as the divine portal and Mother of life.

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE EPHESIANS, § 233 [Eph. 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, 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 JOHN, § 52 [JN. 15: 17-16: 2]

The Lord spake unto His Disciples saying: 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 cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other

man did, they had not had sin: but now have they both seen and hated both me and my Father. But [this cometh to pass], that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

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

THE 8th DAY OF THE MONTH OF SEPTEMBER
THE NATIVITY OF OUR ALL-HOLY MISTRESS, THE THEOTOKOS AND EVER-
VIRGIN MARY
AT LITTLE VESPERS

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

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

Joachim and Anna hold festival, * having given birth to the only Theotokos, the beginning of our salvation; * and with them we also celebrate today, * blessing the pure Virgin * who sprang forth from the root of Jesse.

Today the Theotokos hath sprung forth * from Anna as a flower, * a divinely wrought garden, * the salvation of men; * and in His beneficence the Creator of all, Who was born of her in manner past understanding, * washeth away all the defilement of Adam, in that He is good.

Who is sufficiently worthy * to hymn the Virgin * who ineffably became a babe through Anna? * Ye mountains and hills, therefore, let sweetness fall today; * for the pure Theotokos, the life and cleansing of all, * is nourished on milk.

She who before was as a barren land * giveth birth to fertile ground, * and, having given forth a holy fruit from her fruitless womb, * she nurtur eth her with milk. * O awesome wonder! * The nourisher of our Life, * who received the Bread of heaven in her womb * is nourished with milk at her mother's breasts!

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

O all-holy and pure Virgin, the multitude of angels in heaven, and we, the race of men on earth, bless thy most honored nativity, for thou hast become the Mother of Christ God, the Creator of all. We pray thee: cease not to beseech Him in behalf of us who have set our hope on thee, after God, O most hymned Theotokos who knewest not wedlock.

At the Aposticha, these stichera, in Tone II:

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

Rejoice, O Joachim and Anna! * Rejoice, for the Virgin, * the Mediatrix of joy and salvation * is born unto us * from a barren woman!

Stichos: Harken, O daughter, and see, and Incline thine ear.

Thou alone hast been shown to be * the salvation of mortals, * having given birth to the Word * in manner transcending discourse and nature. * Wherefore, we call thee blessed.

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

Put away all grief, * O Adam and Eve; * for the Mother of Joy * springeth forth today all-gloriously * from a barren woman.

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

The temple of God, * the only Theotokos, * doth issue forth * from a barren woman who hath not given birth; * and Adam rejoiceth, crying aloud.

Troparion, in Tone IV:

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and having abolished death, hath granted us life everlasting.

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:

The composition of Sergius the Patriarch:

Today God, Who resteth on the noetic thrones, hath prepared for Himself a holy throne on earth. He Who hath established the heavens by His wisdom hath in His loving-kindness created an animate heaven. For the God of wonders, the Hope of the hopeless, hath caused His Mother to spring forth as a Life-bearing plant from a barren root. Glory to Thee, O Lord!

This is the day of the Lord! Rejoice, O ye people! For lo! the bridal-chamber of the Light and the book of the Word of life hath issued forth from the womb, and the portal which faceth toward the east, having been born, awaiteth the entry of the great High Priest. She alone leadeth the one Christ into the world, for the salvation of our souls.

Even though, by the will of God, famous barren women have produced offspring, yet in divine majesty hath Mary outshone all who have been born; for, having been all-gloriously born of a barren mother, she supernaturally gave birth in the flesh to the God of all, from a womb which knew not seed. She alone is the gate of the only-begotten Son of God; and He, passing through it, hath kept it closed, and, arranging all things wisely in accordance with His knowledge, hath wrought salvation for all men. (Twice)

The composition of Stephen of Jerusalem:

Today the gateway of the barren woman is opened, and the divine Virgin portal cometh forth! Today grace beginneth to bear fruit, revealing to the world the Mother of God, through whom those on earth are united to those in heaven, for the salvation of our souls. (Twice)

Today is the pronouncement of universal joy! Today the winds have blown which herald salvation, and our nature is released from barrenness! For the barren woman is shown to be the mother of her who remaineth virgin even after giving birth to the Creator, from whom God taketh to Himself that which is alien to Him by nature, and Christ, the Deliverer of our souls, Who loveth mankind, doth accomplish salvation for the lost by means of flesh.

Today barren Anna giveth birth to the divine Maiden who was chosen beforehand out of all generations to be the dwelling-place of Christ our God, the King and Creator of all, in fulfillment of the divine dispensation. Thereby, O ye mortals, have we been fashioned anew and restored from corruption to life without end.

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

Today God, Who resteth on the noetic thrones, hath prepared for Himself a holy throne on earth. He Who hath established the heavens by His wisdom hath created an animate heaven in His loving-kindness. For the God of wonders, the Hope of the hopeless, hath caused His Mother to spring forth as a Life-bearing plant from a barren root. Glory to Thee, O Lord!

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 said: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by the way of the outer gate of the sanctuary that 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:

The composition of Stephen of Jerusalem, in Tone I: **T**oday is the beginning of our salvation, O ye people! For, lo! the Virgin Mother, who was foretold from generations of old as the receptacle of God, cometh forth to be born of a barren woman. The flower of Jesse and the rod of his root have sprung forth. Let Adam our forefather rejoice, and let Eve revel in jubilation! For, behold! She who was fashioned of the rib of Adam manifestly blesseth her daughter and descendant, saying: "Deliverance hath been born in me, for which cause I am freed of the bonds of Hades!" Let David rejoice, striking his harp, and let him bless God: for, lo! the Virgin issueth forth from the womb of the barren woman, unto the salvation of our souls!

In Tone II: **C**ome, all ye who love virginity, ye zealots of purity! Come, and with love take up the praise of the Virgin: the well-spring of Life which floweth from a hard rock, the bush which grew from barren ground, unconsumed by the immaterial Fire, which doth purify and illumine our souls.

The composition of Anatolius the Patriarch:

What is this noise of revelers? Joachim and Anna keep festival mystically, saying: "Rejoice with us today, O Adam and Eve!" For by their transgression was paradise shut, but a right glorious fruit is now given unto us: Mary, the divine Maiden, who throweth open its gates unto all.

The Queen of all who hath been foretold, the habitation of God, the divine dwelling place of the eternal Essence, hath come forth today from the barren womb of the glorious Anna, and by her shameless Hades hath been trampled down, and Eve, the mother of our race, is led into everlasting life. To her do we cry out, as is meet: Blessed art thou among women, and blessed is the fruit of thy womb!

Glory ..., Now & ever ..., the composition of Sergius the Patriarch, in Tone VIII:

On the right excellent day of our feast let us strike the spiritual harp; for the Mother of Life is born today of the seed of David, dispelling the darkness: the renewal of Adam, the restoration of Eve, the Well-spring of incorruption, our release from corruption. Because of her we have been deified and delivered from death. And we, the faithful, cry out to her with Gabriel: Rejoice, thou who art full of grace, the Lord is with thee, granting us great mercy for thy sake!

At the Aposticha, these stichera, of Germanus the Patriarch, in Tone IV:

The joy of the whole world hath shone forth upon us from the righteous Joachim and Anna: the most laudable Virgin who, because of her surpassing purity, becometh the animate temple of God and is known as the one true Theotokos. Through her prayers, O Christ God, send down peace upon the world and great mercy upon our souls.

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

In accordance with the angel's prophecy, thou didst issue forth from the righteous Joachim and Anna, as an all-pure fruit, heaven and the throne of God, a receptacle of purity, heralding forth joy to all the world, O Virgin, mediatrix of our life, removal of the curse, bestowal of blessing. Wherefore, on the feast of thy nativity, O divinely called Virgin, ask peace for the world and great mercy for our souls.

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

Today let the barren and childless Anna clap her hands with splendor, let those on earth bear lamps, let kings leap for joy, let hierarchs be glad in blessing, and let all the world keep festival; for, behold, the Queen, the immaculate Bride of the Father, hath sprung forth from the root of Jesse. No longer will women bear children in grief, for Joy hath blossomed forth and Life shall live in the world for all men. No longer will the offerings of Joachim be rejected, for the lamentation of Anna hath been changed to joy, and she saith: "Rejoice with me, all ye chosen Israel, for, lo! the Lord hath given me the animate palace of His divine glory, for our common gladness and joy, and the salvation of our souls!"

Glory ..., Now & ever ..., the composition of Sergius the Patriarch, in Tone VIII:

Come, all ye faithful, let us make haste to the Virgin! For, lo she is born who was foreseen before the womb as the Mother of our God, the vessel of virginity, the rod of Aaron which sprang forth from the root of Jesse, the proclamation of the prophets, the offspring of the righteous Joachim and Anna! She is born, and with her the world is restored! She is born, and the Church adorneth herself in her majesty! She is the holy temple and receptacle of the Godhead, the vessel of virginity, the bridal chamber of the King, wherein was wrought the all-glorious and perfect mystery of the ineffable union of the natures which have come together in Christ! And worshipping Him, we hymn the nativity of the most immaculate Virgin.

At the blessing of the loaves, the troparion of the feast, in Tone IV:

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and having abolished death, hath granted us life everlasting. **(Thrice)**

AT MATINS

On "God is the Lord ...", the troparion of the feast, thrice.
After the first chanting of the Psalter, this Sedalion, in Tone IV:

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

Cry aloud, O David! What hath God sworn unto thee? "That which He hath sworn unto me," saith he, "hath already been fulfilled! He hath given me of the fruit of my loins the Virgin, from whom Christ the Creator hath been born: the new Adam, the King Who sitteth on my throne! And He Whose kingdom is invisible reigneth today! A barren woman giveth birth to the Theotokos, the nurturer of our Life!"

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

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

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

Today is Mary, the divine Maiden, born for us of the root of Jesse and the loins of David. All things rejoice with joy and are renewed. Rejoice together, O heaven and earth! Praise her, ye people of our native land! Joachim maketh merry, and Anna keepeth festival, crying aloud: A barren woman giveth birth to the Theotokos, the nourisher of our Life!

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

Polyeleos, and this magnification: We magnify thee, O all-holy Virgin, we honor thy holy parents, and we glorify thy most glorious nativity.

Selected Psalm verses:

A: Remember, O Lord, David and all his meekness.

B: How he made an oath unto the Lord, and vowed unto the God of Jacob.

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

After the Polyeleos, this Sedalion, in Tone VIII:

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

Let heaven rejoice, and let the earth be glad! For the divine heaven, the Bride of God, hath been born on earth according to His promise. The barren woman giveth suck to Mary as a babe, and Joachim rejoiceth in her birth, saying: "Unto me hath been born the staff from whence Christ shall spring forth as a flower, from the root of David! Truly all-glorious is this wonder!"

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

Be thou renewed, O Adam! Rejoice, O Eve! Make merry, O David! Be of good cheer, O Anna, for the Mother of thy Creator is born most gloriously! All the earth joineth chorus, renewed, and rejoiceth, clad in vesture of gladness. Let every tongue now cry out to thee, O Mary, in chorus: Blessed is the house of David, for it nurtureth her who nourisheth our Life!

Song of Ascents, the first antiphon of Tone IV:

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

Stichos: My heart hath poured forth a good word; I speak of my works to the king.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 4 [LK. 1: 39-49, 56]

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy 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, in Tone VI:

This is the day of the Lord! Rejoice, O ye people! For, lo, the bridal-chamber of the Light and the book of the Word of life hath issued forth from the womb, and the portal which faceth toward the east, having been born, awaiteth the entry of the great High Priest. She alone leadeth the one Christ into the world, for the salvation of our souls.

Two canons of the feast, with a total of 12 troparia, each Irmos being chanted twice

ODE I

Canon I of the Theotokos, the composition of John of Damascus, in Tone II:

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

Come ye faithful and rejoicing with divine spirit, let us honor with hymns the Ever-virgin Maiden who today hath issued forth from a barren woman for the salvation of men.

Rejoice, O pure one, Mother and handmaid of Christ God, mediatrix of our primal blessedness! All of us, the human race, glorify thee with hymns, as is meet.

Today is the bridge of life born, through which men have attained restoration after their fall into Hades, glorifying Christ, the Bestower of life, with hymns.

Canon II of the Theotokos, the composition of Andrew of Crete, in Tone VIII:

Irmos: To Him Who hath crushed battles with His arm and led Israel across the Red Sea, let us chant as God our Deliverer, for He hath been glorified!

Let all creation join chorus, and let David be glad, for from his tribe and seed hath come forth the rod which beareth the Lord, the Creator of all, as a flower.

She who is holy among the saints is placed in the holy sanctuary as a babe, to be fed by the hands of angels. Let us all, therefore, faithfully keep festival together on her nativity.

Anna was barren and unable to give birth, yet she was not childless in God's eyes; for, lo! she hath become known by all generations as the mother of the pure Virgin, from whom the Creator of nature hath sprung forth in the guise of a servant.

With hymns we all honor thee, the innocent ewe-lamb who hast been born of Anna and who through thy womb brought the Lamb Christ into our nature.

Triadicon: I glorify the three Unoriginate Ones, I hymn the three Holy Ones, I proclaim the three equally Everlasting Ones to be of a single Essence; for the one God is glorified in the Father, the Son, and the Holy Spirit.

Theotokion: Who hath seen a Babe fed with milk Whom a father hath now sown? Or where hath there been seen a Mother who is a Virgin? Truly past understanding are both of these things, O pure Theotokos.

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

Having lived blamelessly for God, ye gave birth unto the salvation of all, O divinely wise parents of her who giveth birth to our Creator and God.

From a barren woman did the Lord, Who poureth forth life upon all, cause the Virgin to come forth, in whom He was pleased to make His abode, preserving her incorrupt even after giving birth.

Let us hymn Mary today as the Theotokos, the fruit of Anna, the intercessor and helper of all, who gaveth birth to the life-bearing Cluster.

Canon II

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

Blessed is thy womb, O chaste Anna, for thou didst pour forth the fruit of virginity who gaveth birth without seed to Jesus the Deliverer, the Nurturer of creation.

O Ever-virgin, all creation calleth thee blessed who hast been born today of Anna as the rod sprung forth from the root of Jesse, who put forth Christ as an all-pure Bloom.

Showing thee to be more exalted than all creation, O pure Theotokos, thy Son magnifieth thy birth from Anna and gladdeneth all today.

Triadicon: We worship Thee, O Father unoriginate in essence, we hymn Thy timeless Son, and we honor Thy Spirit Who is equally everlasting: as God three in Hypostases but one in Essence.

Theotokion: O pure Theotokos, who gavest birth unto the Bestower of light, the Author of man's life, thou hast been shown to be the treasure of our life and the portal of Light unapproachable.

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 ...":

Like a cloud of light hath the Virgin Mary, the Theotokos, truly shone forth upon us today, and she cometh forth from the righteous ones for our glory. No longer is Adam condemned, and Eve is freed from her bonds. Wherefore, we exclaim, crying aloud with boldness to her who alone is pure: Thy nativity announceth joy to the whole world!

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

ODE IV

Canon I

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

We hymn Thee, O Lord, Who hast given unto all, as a haven of salvation, her who gaveth birth to Thee.

Christ hath revealed thee, O Bride of God, to all who with faith hymn thy mystery as their boast and might.

Delivered from transgressions by thy supplications, O Mistress who knewest not wedlock, we all bless thee with a good understanding.

Canon II

Irmos: The Prophet Habbakuk foresaw Thy coming with noetic eyes, O Lord; wherefore, he cried aloud: God shall come out of thee a man! Glory to Thy power! Glory to Thy condescension!

The Patriarch Jacob, clearly foreseeing the mighty works of Thy dispensation, O Savior, cried out in the Spirit, saying mystically to Judah: "From the tender plant thou art gone up, O my Son!", referring to Thee, O God, Who wast born of the Virgin.

Now the pure Virgin, the rod of Aaron which sprung forth from the root of David, cometh forth from Anna, and heaven and earth and all the nations of the gentiles mystically join chorus together with Anna and Joachim.

Let heaven now be glad; let the earth rejoice! And let Joachim and David join chorus: the one as the father of thee who truly gavest birth to God, and the other as thine ancestor who proclaimed thy mighty deeds, O pure one.

The whole world rejoiceth with thee today, O divinely wise Anna; for thou hast budded forth the Mother of its Deliverer, she who from the root of David put forth for us the rod of strength which beareth Christ as a flower.

Triadicon: I glorify God, the unoriginate Father, the Son and the Holy Spirit, the consubstantial, uncreated Trinity, before Whom, the seraphim stand with reverence, crying aloud: Holy, Holy, Holy art Thou, O God!

Theotokion: The all-unoriginate Origin receiveth a beginning from thee in the flesh and in time, O Theotokos, and He remaineth equally the unoriginate and incarnate Word of the Father, equally everlasting with the Spirit, maintaining His divine dignity.

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: Having destroyed the shadowy darkness of indistinct images and illumined the hearts of the faithful by the coming of the Truth through the divine Maiden, O Christ, guide us by Thy light.

O ye people, let us hymn the cause of the Cause of all, Who becometh like unto us. For the prophets, counted worthy to behold her image, rejoiced, bringing forth the fruit of manifest salvation through her.

The sprouting of the dry rod of the priest showed forth the destiny of Israel; and now the most glorious offspring of the barren woman most gloriously shineth forth the splendor of those who gave rise to her.

Canon II

Irmos: Grant us Thy peace, O Lord our God! O Lord our God, acquire Thou us; for we know none other God than Thee, and it is Thy name which we name.

Thy nativity is all-pure, O immaculate Virgin, thy conception is ineffable, and thy birthgiving unutterable, O Bride unwedded; for God hath clad Himself in all of me.

Let the angelic ranks be glad; let the descendants of Adam join chorus; for the rod which put forth as Flower Christ alone, our Deliverer, hath been born.

Today the condemnation of Eve is lifted in thy nativity, the barrenness of Anna is loosed, and Adam is freed from the ancient curse; for by thee have we been delivered from corruption.

Glory to Thee Who hast glorified the barren woman today! For, according to the promise, she gaveth birth unto the flowering rod from whence Christ, the Flower of our life, hath budded forth.

Triadicon: Glory to Thee, O holy Father, unbegotten God! Glory to Thee, O timeless and only-begotten Son! Glory to Thee, O Spirit divine and equally enthroned, Who proceedest from the Father and restest in the Son!

Theotokion: Thy womb becometh the chariot of the Sun; thy purity remained intact as before, O Virgin; for Christ the Sun appeared from thee like a Bridegroom from a bridal chamber.

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: Out of the belly of the sea monster Jonah cried out to the Lord: Lead up my life from the abyss of Hades, I pray, that with a voice of praise I may sacrifice to Thee, the Deliverer, in the spirit of truth.

The divinely wise parents of the Mother of God cried out to the Lord in grief over their barrenness; and they gave birth to her, our common boast and salvation for generations of generations.

The divinely wise parents of the Mother of God received a gift worthy of heaven from God, for she is a chariot more highly exalted than the cherubim, the Mother of the Word and Creator.

Canon II

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

We hymn thy holy nativity and honor thine immaculate conception, O divinely chosen Bride and Virgin. And with us the ranks of angels and the souls of the saints glorify thee.

Thy chaste parents placed thee, who art holy among the saints, in the temple of the Lord, O pure one, to be raised with honor and prepared to become His Mother.

Join chorus, ye barren women and mothers! Be of good cheer and leap up, O ye childless! For a childless and barren woman buddeth forth the Theotokos who delivereth Eve from her birth pangs and Adam from the curse.

I hearken to David who singeth to thee: The virgins that follow after thee shall be brought into the temple of the King. And with him I also hymn thee, the daughter of the King.

Triadicon: In thee, O pure one, is the mystery of the Trinity hymned and glorified; for the Father was well pleased, and the Word made His abode within thee, and the divine Spirit overshadowed thee.

Theotokion: Thou wast a golden candlestick, O pure Theotokos, for in thy womb the Fire made His abode: the Word from the Holy Spirit; and He becometh visible in thee in human form.

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:

In thy holy nativity, O all-pure one, Joachim and Anna are freed from the reproach of childlessness, and Adam and Eve from mortal corruption. And, delivered from the affliction of sin, thy people celebrate it, crying out to thee: A barren woman giveth birth to the Theotokos, the nourisher of our Life!

Ikos: The supplication of Joachim over his childlessness, together with the sighing of Anna over her barrenness, were right acceptable to God: they entered the ears of the Lord and brought forth life-bearing fruit for the world. For the one made supplication on the mountain, and the other bore her reproach in the garden; and with joy the barren woman giveth birth to the Theotokos, the nourisher of our Life.

ODE VII

Canon I

Irmos: **T**he bush which burnt on the mountain without being consumed and the dew-bearing furnace of the Chaldeans manifestly prefigured thee, O Bride of God; for, without being consumed, thou didst receive in thy material womb the divine and immaterial Fire. Wherefore, we chant unto Him Who was born of thee: **Blessed art Thou, O God of our fathers!**

Once, the transmitter of the law was prevented from understanding thy great mystery in material manifestations, O all-pure one, though instructed through images to not think earthly thoughts. Wherefore, marveling at the wonder, he said: Blessed is the God of our fathers!

In godly manner the divine choir called thee beforehand the mountain and portal of heaven and the noetic ladder; for from thee was the Stone cut without the aid of man's hands, and thou art the door through which passed the Lord of wonders, the God of our fathers.

Canon II

Irmos: **T**he Chaldean furnace, burning with fire, was bedewed by the Spirit at the presence of God; and the children sang: **O God of our Fathers, blessed art Thou!**

We celebrate and bow down with faith before thy holy nativity, O pure one, honoring thy Son, by Whom we have now been delivered from the ancient condemnation of Adam.

Now Anna maketh merry and, rendering praise, crieth out: Though barren, I have given birth unto the Mother of God, for whose sake the condemnation of Eve, to give birth in pain and grief, hath been loosed!

Adam hath been freed and Eve danceth; and they cry out to thee in spirit, O Theotokos: Through thee have we been delivered from the primeval curse with the appearance of Christ!

O the womb which contained the dwelling place of God! O the womb which bore her who is more spacious than the heavens, the holy throne, the noetic ark of sanctification!

Triadicon: **We** glorify-the Father, the Son and the Holy Spirit in the unity of the Godhead, the all-holy Trinity, indivisible, uncreated, equally everlasting and consubstantial.

Theotokion: **M**ost gloriously didst thou alone give birth unto God, O Virgin. By thy nativity thou hast renewed nature, O Mary. Thou hast released Eve from the primeval curse, O pure Theotokos.

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: Thou didst once prefigure Thy Mother in the furnace of the children, O Lord; for her image drew from the fire those who entered it, without being consumed. We hymn and exalt her supremely for all ages, who through Thee hath been made manifest today to the ends of the earth.

Now the designated tabernacle of our reconciliation to God, who is to give birth to the Word Who hath manifested Himself to us in the coarseness of our flesh, beginneth her existence. Him do we, who have been brought into existence by Him out of non-existence, hymn and exalt supremely for all ages.

The reversal of Anna's barrenness hath loosed the world's lack of good things, and hath plainly shown forth a miracle: Christ, Who hath come to mortal men. Him do we, who have been brought into existence by Him out of non-existence, hymn and exalt supremely for all ages.

Canon II

Irmos: O Thou that supportest Thy chambers in the waters, that hast set the sand for a bound to the sea, and holdest all things together: the sun hymneth Thee, the moon glorifieth Thee, and all creation doth offer up a hymn unto Thee as Creator of all forever.

Thou, O holy God, Who wrought most glorious things through the barren womb, Who opened the childless womb of Anna and gavest her fruit, Thou, O Son of the Virgin, hast received flesh from her, the ever-flourishing Virgin and Theotokos.

Thou, O Lord, Who closest the abyss and openest it, Who raisest water to the clouds and givest the rain, hast given the holy Anna to bud forth and give birth unto the all-pure fruit, the Theotokos, out of a barren root.

O Cultivator of our thoughts, Planter of our souls, Who hast shown forth barren earth as right fruitful, Thou hast made the holy Anna, a field which before was dry, to become burgeoning, right fertile and fruitful, giving rise to the Theotokos, the all-pure fruit.

Come ye all, let us gaze upon the city of God born as from a little chamber, which issueth forth from the gate of Anna's womb, yet hath no knowledge of the entry of intercourse, for the one God and Creator issued forth by this strange path.

Triadicon: O transcendent Trinity, unoriginate Unity, the multitude of angels hymneth and trembleth before Thee; heaven and earth are in awe of Thee; men bless Thee, and fire serveth Thee as a slave. Everything in creation submitteth to Thee with fear, O holy Trinity.

Theotokion: O report most new! God becometh the Son of a woman! O seedless birthgiving! A Mother without a husband, a begotten God! O awesome sight! O, the strange conception of the Virgin! O ineffable nativity, truly past all understanding and contemplation!

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

At Ode IX we do not sing the Magnificat, we chant before the Irmos and each of the troparia of Canon I, this refrain:

Refrain: Magnify, O my soul, the all-glorious nativity of the Mother of God!

Canon I

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

He Who poured forth water from the stone for the rebellious people, through the womb of a barren woman giveth to us, the right submissive nations, the fruit of gladness: thee, O all-pure Mother of God, whom we magnify as is meet.

Thee, O Theotokos, do we magnify, who hast removed the ancient and precipitous condemnation: the restoration of our first mother, the cause of the reconciliation of our race to God, the bridge to the Creator.

Before the Irmos and troparia of Canon II, we chant this refrain:

Refrain: Magnify, O my soul, the Virgin Mary who hath been born of the barren woman!

Canon II

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

Thou hast received a nativity worthy of thy purity, O Mother of God; for, according to the promise, thou wast given to the barren one as a fruit springing forth divinely. Wherefore, all we, the peoples of the earth, unceasingly magnify thee.

I shall raise up the tabernacle of sacred David which is fallen, which was a fore-type of thee, O pure one, through whom the dust of all men hath been fashioned into a body for God.

We venerate thy swaddling clothes, O Theotokos. We glorify Him Who gaveth fruit to her who before was barren, and Who most gloriously opened the womb of her who was unable to give birth. For as God with complete authority, He doeth all things whatsoever He desireth.

To thee, O Theotokos who wast born of Anna, do we faithfully offer up hymnody as a gift, mothers and virgins glorifying thee as the only Mother and Virgin; and we bow down before thee and hymn and glorify thee.

Triadicon: Strange is it for the iniquitous to glorify the unoriginate Trinity: the Father, the Son and the Holy Spirit, the uncreated omnipotent Principle, by Whom the whole world is held fast at the behest of His might.

Theotokion: Within thy womb, O Mother, thou didst contain One of the Trinity: Christ the King, Whom all creation doth hymn and before Whom the ranks of heaven tremble. Him do thou entreat, O most pure one, that our souls be saved.

As Katavasia, we chant here both Irmoi of Ode IX of the canon of the Exaltation of the Cross:

Katavasia I: 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, worshipping it as it is now raised aloft, we magnify thee.

Katavasia II: Death, which came upon our race through the eating of the tree, hath been abolished by the Cross today; for the curse of our first mother, which fell upon us all, hath been annulled through the Offspring of the pure Mother of God, whom all the hosts of heaven magnify.

Exapostilarion:

Today the Theotokos doth issue forth like a flower from barren Anna, instilling all the ends of the world with divine fragrance, filling all creation with joy. Hymning her, we praise her as is meet, as the one who is more exalted than all mortals. *(Twice)*

Glory ..., Now & ever ...,

Be thou renewed, O Adam! Be thou magnified, O Eve! Join ye chorus with the apostles and the righteous! For Mary the Theotokos, the common joy of angels and men, hath shone forth today from the righteous Joachim and Anna.

On the Praises, 4 stichera, in Tone I: Spec. Mel.: "O wondrous miracle! ...":

O wondrous miracle! The well-spring of Life is born of the barren woman, and grace beginneth to produce splendid fruit. Be glad, O Joachim, as thou art the father of the Theotokos! There is none to compare with thee among mortal parents, O God-pleaser! For the Maiden who contained God, the divine dwelling place, the all-holy mountain, hath been given to us by thee! *(Twice)*

O wondrous miracle! Fruit hath shone forth from the barren woman at the behest of the Almighty Creator of all. She hath boldly loosed the barrenness of the world. Ye mothers, join chorus with the mother of the Theotokos, crying: O joyous one, rejoice! The Lord is with thee, Who through thee granteth the world great mercy!

The right glorious Anna, who is shown forth as an animate pillar of chastity, a splendid receptacle resplendent with grace, hath truly given birth to the bulwark of virginity, the divine flower who manifestly imparteth the beauty of virginity to all the virginal who desire the gift of virginity, and bestoweth great mercy upon all the faithful.

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

This is the day of the Lord! Rejoice, O ye people! For, lo! the bridal-chamber of the Light and the book of the Word of life hath issued forth from the womb, and the portal which faceth toward the east, having been born, awaiteth the entry of the great High Priest. She alone leadeth the one Christ into the world, for the salvation of our souls.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

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

Having lived blamelessly for God, ye gave birth unto the salvation of all, O divinely wise parents of her who gaveth birth to our Creator and God. (Twice)

From a barren woman did the Lord, Who poureth forth life upon all, cause the Virgin to come forth, in whom He was pleased to make His abode, preserving her incorrupt even after giving birth.

Let us hymn Mary today as the Theotokos, the fruit of Anna, the intercessor and helper of all, who gaveth birth to the life-bearing Cluster.

We hymn thy holy nativity and honor thine immaculate conception, O divinely chosen Bride and Virgin. And with us the ranks of angels and the souls of the saints glorify thee.

Thy chaste parents placed thee, who art holy among the saints, in the temple of the Lord, O pure one, to be raised with honor and prepared to become His Mother.

Triadicon: In thee, O pure one, is the mystery of the Trinity hymned and glorified; for the Father was well pleased, and the Word made His abode within thee, and the divine Spirit overshadowed thee.

Theotokion: Thou wast a golden candlestick, O pure Theotokos, for in thy womb the Fire made His abode: the Word from the Holy Spirit; and He becometh visible in thee in human form.

Troparion, in Tone IV:

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and having abolished death, hath granted us life everlasting.

Kontakion, in Tone IV:

In thy holy nativity, O all-pure one, Joachim and Anna are freed from the reproach of childlessness, and Adam and Eve from mortal corruption. And, delivered from the affliction of sin, thy people celebrate it, crying out to thee: A barren woman giveth birth to the Theotokos, the nourisher of our Life!

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 PHILIPPIANS, § 240 [PHIL. 2: 5-11]

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

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

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

GOSPEL ACCORDING TO LUKE, § 54 [LK. 10: 38-42; 11: 27-28]

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 breasts 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 8th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE FINDING OF THE WONDERWORKING ICON OF THE
MOST HOLY THEOTOKOS KNOWN AS THE KURSK-ROOT ICON OF THE SIGN
AT GREAT VESPERS

After the Introductory Psalm" we chant "Blessed is the man ..."

At "Lord, I have cried ...," eight stichera; five in Tone VIII:

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

O all-hymned Virgin, * immaculate Mother of God the Word, * angels' astonishment, help of Christians, * be thou unto us an unassailable wall * against the assaults of enemies, visible and invisible, * stretching forth unto thy Son thy hands which held God, * destroying by thine almighty supplication * the counsels of the impious, * and revealing the sign of thy mercy unto us.

O Lady Theotokos, our hope unashamed, * bowing the knee of our hearts at this time, * we cry to thee in compunction: * The Russian land, which of old was called thy home, * do thou snatch from the hands of the devil, * stretching forth unto thy Son thy hands which held God, * by thy supplication * consuming all the dominion of the enemy, * and revealing the sign of thy mercy unto us.

O thou joy of all joys! * Most sweet consolation of them that sorrow! * Surety of sinners! * Salvation of the faithful * Lead us to the heavenly Kingdom, * compensating for our weakness with thine intercession; * intercede for us before the dread judgment seat of Christ, * delivering us from everlasting torment, * and revealing the sign of thy mercy unto us.

O wondrous tidings! * O most glorious sight! * An icon of the Theotokos hid within a grove, * and pouring forth a spring of living water * ever flowing to life eternal! * Wherefore, having found it, let us form a chorus, * and, clapping our hands with gladness, let us cry: * Rejoice, O most blessed one, * for thou hast come unto us that are poor!

Sanctified by the wood of the Cross, * the trees of the forest pay homage * to the immaculate Mother * of Him that stretched forth His hands upon the Tree; * for they preserved the image of thy face most pure, * that being wondrously discovered, * the Church might be robed in its comeliness, * and the faithful be partakers of grace divine.

And these stichera, in Tone III:

O all ye generations of the earth, bless Mary the Theotokos: Ye righteous and sinners, form one choir for her; ye virgins, hymn the ever-Virgin, the boast of virginity; ye mothers, praise the Mother of our Creator and God; ye elders,

bow down before he that gave flesh to the Ancient of Days; ye babes, glorify her that holdeth the pre-eternal Infant in her arms; ye poor, magnify her that doth possess a wealth of mercy and grace; ye kings, exalt the Queen of heaven and earth; and kissing her precious image, let us cry out: Rejoice, O inexhaustible joy and salvation of our souls!

○ Mistress, thy most precious icon hath appeared a sign of thy good pleasure unto us, whereat, bending down as to a life-bearing spring, we draw forth the water of immortality, and freely receive divers healings; and worshipping thee, the prototype, we cry in faith: O most holy Theotokos, save us!

○ most pure Virgin: the light, joy and protection of our souls, the estrangement from sorrows and remission of sins, the fulfillment of humble requests and ever-flowing fount of grace art thou, O immaculate one. Wherefore, falling down before thee, we pray: Cease not to cry to thy Son and God for us, that being delivered by thee from misfortunes, we may obtain great mercy from Christ the Lord.

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

Forming a most festive choir today, come ye, let us hymn the Virgin Theotokos; and, kissing her most pure image, let us cry: O most holy Mistress, deliver thine heritage from cruel enemies, and strengthen the faithful in the doing of good, entreating thy Son and God for all.

Entrance. Prokimenon of the Day. And three Lessons:

READING FROM THE BOOK OF GENESIS

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt be spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

READING FROM THE BOOK OF THE PROPHET EZEKIEL

And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings: and I will accept you, saith the Lord God. Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; this gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

READING FROM THE PROVERBS [9:1-11]

Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased.

At the Litia, these stichera, in Tone I:

Come, all ye peoples of our native land, let us hasten to the temple of the Lord; let us praise the all-hymned Mother of our God, and bow down before her most pure image in faith, for it hath now been given to the Russian land as a pledge of salvation. Wherefore, radiantly keeping the feast thereof, let us unceasingly cry out to the Theotokos: Rejoice, ready help of the world, thou joy and salvation of our souls!

Laying aside all earthly care, and forsaking the vanity of the world, let us lift up our eyes unto the holy hill, from whence cometh our help; for lo! the Queen of heaven, standing at the right hand of her Son and God, doth pray without ceasing. Wherefore, let us, that have been delivered from misfortune through her intercession, be glad, saying: Rejoice, our fervent helper, thou salvation of our souls!

In Tone II:

Let us be filled today with great joy, and giving thanks with compunction let us cry in fear and trembling: Why is this granted to us, that the Mother of our God hath come to us? For lo! her healing icon abideth in our midst, and we dare to touch it, to bow down before it, to kiss it, and to offer entreaty to its prototype, as to one that is truly with us. Wherefore, marveling at her condescension, we cry: Rejoice, O Virgin Theotokos, full of grace!

In Tone VII:

Come, all ye that labor and are heavy laden; come, ye that weep and mourn; come, ye that have lacked patience; come, ye poor and afflicted! Fall down before the icon of the all-pure Virgin, and receive ye, each according to his need; for lo! the all-hymned Theotokos giveth all to each abundantly. She is the healing of the infirm, the most sweet consolation of them that grieve, the forgiveness of sinners and the salvation of all that have recourse to her in faith.

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

When the fullness of time shall come; when the trumpet of the archangel shall sound; when the thrones of judgment shall be set, and the rivers of fire make a fearsome noise; when the dead arise and the living are caught up, and the sign of the Son of man shall appear in heaven, all the inhabitants of the earth shall weep, and all the powers of heaven shall be shaken. Then shall the Virgin Theotokos, the salvation of sinners and hope of the hopeless, appear, standing at the right hand of the Judge, stretching forth her most pure hands to her Son, mercifully bedewing her cheeks with tears, and delivering from everlasting torment them that call upon her all-hymned name. Therefore, brethren, let us now make haste, and delay not in approaching the Theotokos, that she, upon whom we place all our hope, help us at that dreadful hour.

At the Aposticha, these stichera, in Tone I:

Truly thou pourest forth rivers of grace from thine icon, O Theotokos! For lo! even at the site of its discovery, a spring of healing water appeared. Thou dost quench the spiritual thirst of all that have recourse to thee in love, dost wash away sins, and dost grant us to draw forth joy and gladness.

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

At the root of a tree was found the image of her that didst bud forth the Tree of life. Wherefore, on the site of its appearance, a monastery was planted, like a spiritual orchard, wherein the all-hymned name of its prototype was glorified, supplications for the whole world were ceaselessly offered up, and men worked out their salvation with fear.

Stichos: The Lord hath sworn in truth unto David, and He will not repent.

Having the warriors of heaven as aides, and the Virgin Theotokos as an invincible commander, let us array ourselves against the enemies of our salvation, armed with the precious Cross, crying out to the most blessed one: Deprive us not of thy mighty assistance, for we have placed our hope on thee, that we be not put to shame for ever.

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

O Virgin Theotokos, how much more powerful than the hands of Moses are thy most pure hands, ever raised to God in our behalf? Wherefore, thou dost vanquish an enemy more powerful than Amalek, routing the very prince of darkness and his minions, granting victory to them that piously war against the passions, and showing them forth as heirs of the new promised land, wherein righteousness doth dwell.

Troparion, in Tone IV:

Having acquired thee as an unassailable rampart and a fount of miracles, we, thy servants, set at naught armies of adversaries, O most pure Theotokos. Wherefore, do we entreat thee: Grant peace to our native land and great mercy to our souls!

AT MATINS

At "God is the Lord ...," the Troparion, in Tone IV:

Having acquired thee as an unassailable rampart and a fount of miracles, we, thy servants, set at naught armies of adversaries, O most pure Theotokos. Wherefore, do we entreat thee: Grant peace to our native land and great mercy to our souls! (Thrice)

After the first Reading from the Psalter, this Sedalion, in Tone V:

We are thy servants, O Theotokos, having abandoned our slavery to sin forever and bowed our necks beneath the easy yoke of Christ. Wherefore, we hope to obtain the freedom of the children of God by thy fervent intercession for us, that unceasingly rejoicing in thee we may cry to thy Son and our God: O our Savior, glory to Thee!

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

Rejoice, thou that art robed with the sun and dost shine ineffably with glory! Rejoice, Mother of the Almighty, that revealed to the world the pre-eternal Word and that most gloriously crushed the head of the serpent, that by thy birth giving freed the race of Adam from corruption! Rejoice, thou that alone art ever-Virgin even after giving birth!

After the second Reading from the Psalter, this Sedalion, in Tone IV:

O ye faithful, with one voice let us hymn today her that doth bestow the gifts of her mercy abundantly upon all in need, that taketh under her mighty protection all that flee to her, that in her maternal love doth embrace the wicked as well as the good. Wherefore, come, ye monks and layfolk, ye rich and poor, and forming one choir, let the Church of heaven and of earth celebrate together, crying out with one voice to the Theotokos, and exclaiming: Rejoice, O thou that art full of grace, the Lord is with thee!

Glory ..., Now and ever ..., and the above Sedalion is repeated.

After the Polyeleos, this Magnification: Meet it is to magnify thee, O Theotokos, that art more honorable than the cherubim and beyond compare more glorious than the seraphim.

Selected Psalm verse:

A: O God, give Thy judgment to the king, and thy righteousness to the son of the king.

Then, this Sedalion, in Tone VIII:

The most radiant feast of the Theotokos is at hand today, whereon the spiritual light of the world hath shone forth in her nativity, and wherein a great treasure hath been given to our land in the appearance of the most glorious icon of the Theotokos, bowing down to whom with fear we now cry out: Rejoice, O Virgin, thou salvation of the faithful!

Glory ..., Now and ever ..., the above Sedalion is repeated.

The Song of Ascents, the first Antiphon of Tone IV.

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

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

"Let every breath praise the Lord. "

THE GOSPEL ACCORDING TO ST. LUKE [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 aloud 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:

Rejoice now, O monastery of Kursk! Adorn thyself and dance, O Russian land! For lo! the Queen of heaven herself with countenance most pure doth dwell in thy midst in her grace, and poureth forth her mercies abundantly upon the faithful. Wherefore, she doth hear from all unceasingly: Rejoice, O Theotokos Mary, thou wonder of wonders!

The Canon to the Theotokos, in Tone IV, with six troparia, including the Irmos; the acrostic whereof is: "I dare to offer thee praise, O Theotokos":

ODE I

Irmos: I shall open my mouth, and with the Spirit will it be filled, and I shall utter a word unto the Queen and Mother, and shall be seen radiantly celebrating; and joyously shall I chant of her wonders.

Disdain not my lowliness, O Theotokos, and compensate for my weakness; sanctify my heart and mind, and open thou my lips, that I may make bold to offer thee a hymn.

With heartfelt faith we honor thy most pure image, and bowing down before it with compunction, as though beholding thee, the Theotokos, in very truth, and shedding drops of tears, we cry out: Rejoice, O Mary, full of grace, blessed Mother of God!

Emulating the angelic hosts, let us surround thine image with fear and love, magnifying thee, the prototype, together, and calling upon thy most sweet name: Rejoice, O all-immaculate Bride of God!

Come, O ye faithful, and let us kiss the holy icon of the Mother of God with love, for she doth pour forth healings therefrom abundantly, and doth work miracles beyond number for them that have recourse to it with faith and love. Wherefore we cry out to the ever-Virgin: Rejoice!

ODE III

Irmos: O Theotokos, thou living and bounteous fountain, establish in thy divine glory the choir of them that spiritually assemble and hymn thee, and vouchsafe unto them crowns of glory.

The eyes of our mind rushing headlong in to the abyss of the ages, we see there thine icon, O most pure one, shining more brightly than the sun with rays of mercy, illumining thy home, the Russian land, O Theotokos. Wherefore, we cry unto thee: Rejoice, O our protection and defense!

In its bosom the dark oak of Kursk kept the radiant wonder, the most pure icon of the Mother of God, which had been cut in twain by the impious and grew back together through the power of God. Wherefore, recovering it like a great treasure, the Russian people cried out:

Whence is this, that the most blessed Mother of God cometh unto us? A spring of living water sprang forth at the place where the image of the Theotokos abode, refreshing the faithful with streams of healing and curing every wound and infirmity. Wherefore, we cry aloud to her that is full of grace: Rejoice, thou true life-bearing fount!

At the root of a tree was discovered the icon of her that ineffably gave rise to the Tree of life and budded forth for the world the blessed Fruit. Wherefore, now celebrating the feast of its appearance, we cry out to the all-pure one: O all-blessed Mistress, sever our evil passions at the root, implanting in us good habits, setting out a garden of virtues in us, and vouchsafing us to be partakers of the life of paradise!

Sedalion, in Tone VII:

What feast is more radiant or more beautiful than the feast of the all-pure Mother of God? And what name, apart from the name of sweetest Jesus, is more sweet than the name of Mary? For lo! surpassing all the choirs of angels in purity and glory, resplendent as the Mother of the Almighty, she embraceth the whole world, saveth sinners and leadeth the righteous to the heavenly mansions, casteth down enemies and doth crush the head of the serpent most gloriously. Wherefore, we cry to her: Every creature doth rejoice in thee, O thou that art full of grace! Glory to thee!

ODE IV

Irmos: Seated in glory on the throne of the Divinity, Jesus, supremely divine, hath come on a cloud lightly and hath saved by His incorruptible hand them that cry out: Glory to Thy power, O Christ!

Today the Church of Russia doth celebrate, adorned in godly manner with the glory of the newly-revealed icon of the Theotokos; and chanting hymns of godly beauty, it calleth to all the faithful, saying: Come, let us rejoice in the Mother of our God, and let us bow down before her precious image, through which the all-pure Virgin doth richly bestow gifts of grace upon the Christian people that cry out: Glory to Thy power, O Lord!

O chosen of the Mother of God, venerable Father Seraphim, ever-vigilant intercessor for the Russian land, thou seest our fervent eagerness, thou hearest the entreaties we offer up before the most pure icon, through which, as a grievously suffering child, thou wast granted healing. Wherefore, stand thou with us, lifting up thy venerable hands, and cry out on our behalf to the Theotokos, that for thy sake she be well pleased to accept our prayers.

By thy divine power thou didst confound the mad scheme of the impious atheists to destroy thine icon, O Mistress, and didst preserve it unharmed by any destructive action; and while the earth quaked and pillars were cast down, thine icon but turned, averting its face from the vile deeds of men. Wherefore, marveling at this most glorious wonder, we earnestly entreat thee: Turn not thine all-pure face away from us, for lo! with contrite hearts we flee to thee and weep, and cry out in compunction: Let not our wickedness prevail over thy lovingkindness, but have mercy and save us! Thou didst preserve thy precious icon unharmed by the hands of the evildoers and cruel atheists that trampled down the holy things of God, and upon thy people didst thou bestow it, which we keep as the apple of our eye. Wherefore, O Mistress, do thou ever reveal the sign of thy mercy unto us therein.

ODE V

Irmos: All things were amazed at thy divine glory, for thou, O Virgin unwed, didst have in thy womb the supreme God, and didst give birth to the timeless Son, bestowing peace on all them that hymn thee.

Let us radiantly celebrate this light-bearing day, whereon a spiritual ray hath shone forth unto the salvation of the world in the nativity of the all-pure Bride of God, whereon also the icon of the Theotokos, like the morning star, announcing the day of deliverance, hath appeared to the land of Russia which languished in the darkness of misfortunes and sorrows. Wherefore, we cry to the most blessed one: Rejoice, for thou hast lighted a beacon of hope for us which cannot be extinguished!

Where sin increaseth, there doth the grace of God exceedingly abound. Wherefore, O Mistress, look down upon our weakness, see our boundless abasement, but behold also our faith, and hearken to our cry; and haste thou to assist us that are helpless, illumining us with thy mercy.

Let us not fear the dark powers of hell, but having put on the armor of light, let us manfully stand against them, having the all-hymned Theotokos as commander. For lo! she doth mightily war against the enemy and doth help the faithful that call upon her most pure name.

We confess thee in truth to be the Theotokos, and we honor the form of thy most pure countenance in an Orthodox manner. We turn away from every sin and vile act; we pray to be granted to do good, and, humbling our souls, we cry: Most holy Theotokos, save us!

ODE VI

Irmos: Come, ye divinely-wise, let us clap our hands, celebrating this divine and all-honored festival of the Mother of God; and let us glorify God Who was born of her.

Let despondency depart from us, O brethren, and let the showers of adverse thoughts be dispelled by the Spirit of God; for lo! the Mother of God herself doth openly dwell amongst us, worshipped in her wonderworking icon, and shining brighter than the sun in the miracles that proceed therefrom. Wherefore, we cry out from the depths of our hearts: O most holy Mistress, ever abide with us in thy grace!

When temptation doth assail us, when we fall into sorrow and pain, when patience doth fail within us and our spirit is troubled, let us make haste to the image of the most holy Virgin and, pouring forth tears, cry out to her from our hearts: Stretching forth to us thy hands which held God, do thou lead us up from the abyss of evil!

O thou that didst bear the everlasting Joy of the world, thou art the joy of joys who hast driven away the grief of sin and dost grant our troubled souls divine relief. Cease not thy supplications for the Christian world, for, after God, it is through thee that each is saved and led forth from the depths of offense.

Lo! the hordes of evil demons that besiege Christians do stand afar off, watching, not daring to approach, fearing the glory of the icon of the Theotokos, which burneth the vile demons, but doth mightily aid the faithful, protecting them from all enemies.

Kontakion, in Tone VI:

Come, ye faithful, let us radiantly celebrate the wondrous appearance of the most precious image of the Mother of God, and drawing grace therefrom, let us cry out with compunction: Rejoice, O Theotokos, blessed Mary, Mother of God!

Ikos: Through thee, O Theotokos, was the pre-eternal Word made flesh; through thee have men beheld the Sun of righteousness, upon Whom the angels dare not gaze: for in thine arms was borne Him that the cherubim bear aloft, and by thy most pure hands was held the Almighty Creator of all. O daughter of mortal Adam, thou wast called she that gaveth birth to God. Wherefore, as she that alone hath maternal boldness before Him, pause not in thy prayers for the whole world, lifting up thy God-pleasing hands to thy Son, and inclining His love for mankind towards thy servants that cry out to thee with thankful mouths: Rejoice, O Theotokos, blessed Mary, Mother of God!

ODE VII

Irmos: The divinely-wise did not serve a creation rather than the Creator, but manfully trampling down the threat of the fire, they rejoiced, chanting: O supremely-praised Lord and God of our fathers, blessed art Thou!

The angels in thy service revere thee, the seraphim glorify thee in fear, O Theotokos; and how can we that dwell on earth dare to hymn thee with our impure lips? Yet we hope in thy mercy, and of thee unceasingly cry out to the Master and Creator of all: Blessed art Thou, O God of our fathers!

O Christ, accept Thy most pure Mother whom Thou hast given us as a help and who now doth fervently pray for us, that attaining unto life everlasting through her intercessions, we may cry out with all that have obtained salvation: Blessed art Thou, O God of our fathers!

O Lord, that callest Thy Mother blessed, be Thou entreated through her intercession, and may the light of Thy countenance be signed upon us, that, rising from the sleep of sin, we may piously begin to walk towards the day, unceasingly crying out in our hearts: Blessed art Thou, O God of our fathers!

Emulating the children in Babylon, let us not bow down before the golden image of man-pleasing and Mammon, but let us venerate the image of the immaculate Mother of our God and, filled with heavenly joy, let us cry out to Christ, the Benefactor of all: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: The birth giving of the Theotokos saved the pious children in the furnace-then in figure, now in deed; and it doth rouse the whole world to chant to Thee: O all ye works, praise the Lord and supremely exalt Him unto all ages!

With unceasing voices do the seraphim hymn thee, O ever-Virgin; the choirs of the saints know not their fill of thy praises; all creation doth glorify thee without ceasing. And shall we alone remain silent? Yet, daring to hope on thy mercy, though unworthy, we glorify thee unto the ages.

All creatures shall in no wise cease to rejoice in thee, O Theotokos; for lo! as the Apostle hath said, tongues may cease and knowledge vanish away, but love never faileth. Wherefore, unto the ages shall they chant praises offered to thee in love.

Tell us, O most pure one, what fitting praise can our infirmity offer thee? With what eyes dare we gaze upon thy precious image? Yet, as thou art good, disdain not now our hymns, and in the land of our earthly sojourn reveal to us the form of thy most radiant countenance, that we may glorify thee unto the ages.

Surrounding thine ever-worshipful image in fear and love, O Mistress, laying aside all earthly cares and raising our spiritual eyes to the heavens, we taste the sweetness of paradise aforetime, which do thou vouchsafe us to enjoy that, obtaining everlasting life and salvation, we may joyfully hymn thee unto the ages.

ODE IX

Irmos: Let every earthborn man leap up, enlightened by the Spirit; let the nature of immaterial minds celebrate, honoring the sacred feast of the Mother of God, and let it cry out: Rejoice, O most blessed Theotokos, pure ever-Virgin!

O all-hymned Virgin, accept our hymns as thy Son did the widow's mite, and grant us ever to offer them to thee, guiding our life in the world and granting remission of sins, that entering the heavenly mansions through thee, we may magnify thy lovingkindness.

Let them that do not confess thee to be the Theotokos and do not honor thine icons be everlastingly put to shame; but let the faithful rejoice in thee. Let the Russian land be thine abode as of old; let holy monasteries abound and churches be beautifully adorned; and let the people be sanctified, that they may celebrate with gladness, magnifying thee.

O Theotokos, our Queen, standing at the right hand of Christ God in the Kingdom of heaven, establish thou a Christian kingdom on earth, setting at naught the counsels of the impious and strengthening faith and piety, that all that dwell on earth may magnify thee with one mind.

Have we offered thee a worthy hymn, O Mistress? Have we glorified thy precious icon as is due? For we know that even hymns a thousand-fold do not suffice for thy glorification, O Virgin. For if we hearken to the fervor of our hearts, our hymns should only be beginning. What, therefore, shall we do? We are at a loss and are in doubt. We glorify the sign of thy mercy, yet with silent lips and heartfelt love we ever hymn and magnify thee.

Exapostilarion, in Tone III:

O Virgin Theotokos, thou most radiant sun, kindle the inextinguishable beacon of the faith of Christ in our land by thy grace, that thereby light may be cast upon darkness and the hearts of the faithful rejoice therein, giving thanks to Christ, the Lover of mankind, and granting to all great mercy.

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

By my sins have I put off the robe of baptism. How can I enter in unto the banquet of the Lord, having no wedding garment, if thou, O Theotokos, dost not cover me with thy mantle and utter a word to the King of glory in behalf of me, wretch that I am? Wherefore, placing my hope on thee alone, I stretch forth my hands to thee: Do thou hearken, protect and help me!

At the Praises, four stichera, in Tone VIII:

Bowing the knee of our hearts, and lifting up our eyes to the holy hill, let us fall down before the face of the most pure Theotokos, confessing our weakness, asking her all-powerful aid, and commending our life to her fervent intercession. For we believe that she that hath wiped every tear from the face of the earth will not reject our entreaty. **(Twice)**

What hymns shall we sing to thee, O Theotokos? What gifts shall we offer thee? Thou beholdest our spiritual poverty. Yet accept thou our teardrops as a pearl of great price, and our prayer and heartfelt sighing as incense; and turn thou our grief into joy, for thou art the most sweet consolation of the faithful!

All things are possible for thee when thou prayest to thy Son and God, O Mistress; and none can stand against thy maternal boldness, for there is no sin that doth vanquish thy lovingkindness. Wherefore, we flee to thy mighty protection, hoping on thy most powerful intercession; and, after God, we commend ourselves, each other and all our life unto thee.

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

Pray thou fervently for the whole world, O Theotokos, for it needeth thine aid, for the snares of the evil one have been spread over all the face of the earth, the nations rage and storms of temptations have risen against the Church of God. Wherefore, as once in Cana of Galilee, speak thou a word to thy Son, that He transform the water of temptations and sorrows into the wine of compunction and divine gladness.

AT LITURGY

On the Beatitudes, eight troparia, four each from Odes III and VI of the Canon.

The eyes of our mind rushing headlong in to the abyss of the ages, we see there thine icon, O most pure one, shining more brightly than the sun with rays of mercy, illumining thy home, the Russian land, O Theotokos. Wherefore, we cry unto thee: Rejoice, O our protection and defense!

In its bosom the dark oak of Kursk kept the radiant wonder, the most pure icon of the Mother of God, which had been cut in twain by the impious and grew back together through the power of God. Wherefore, recovering it like a great treasure, the Russian people cried out:

Whence is this, that the most blessed Mother of God cometh unto us? A spring of living water sprang forth at the place where the image of the Theotokos abode, refreshing the faithful with streams of healing and curing every wound and infirmity. Wherefore, we cry aloud to her that is full of grace: Rejoice, thou true life-bearing fount!

At the root of a tree was discovered the icon of her that ineffably gave rise to the Tree of life and budded forth for the world the blessed Fruit. Wherefore, now celebrating the feast of its appearance, we cry out to the all-pure one: O all-blessed Mistress, sever our evil passions at the root, implanting in us good habits, setting out a garden of virtues in us, and vouchsafing us to be partakers of the life of paradise!

Let us radiantly celebrate this light-bearing day, whereon a spiritual ray hath shone forth unto the salvation of the world in the nativity of the all-pure Bride of God, whereon also the icon of the Theotokos, like the morning star, announcing the day of deliverance, hath appeared to the land of Russia which languished in the darkness of misfortunes and sorrows. Wherefore, we cry to the most blessed one: Rejoice, for thou hast lighted a beacon of hope for us which cannot be extinguished!

Where sin increaseth, there doth the grace of God exceedingly abound. Wherefore, O Mistress, look down upon our weakness, see our boundless abasement, but behold also our faith, and hearken to our cry; and haste thou to assist us that are helpless, illumining us with thy mercy.

Let us not fear the dark powers of hell, but having put on the armor of light, let us manfully stand against them, having the all-hymned Theotokos as commander. For lo! she doth mightily war against the enemy and doth help the faithful that call upon her most pure name.

We confess thee in truth to be the Theotokos, and we honor the form of thy most pure countenance in an Orthodox manner. We turn away from every sin and vile act; we pray to be granted to do good, and, humbling our souls, we cry: Most holy Theotokos, save us!

Troparion, in Tone IV:

Having acquired thee as an unassailable rampart and a fount of miracles, we, thy servants, set at naught armies of adversaries, O most pure Theotokos. Wherefore, do we entreat thee: Grant peace to our native land and great mercy to our souls!

Kontakion, in Tone VI:

Come, ye faithful, let us radiantly celebrate the wondrous appearance of the most precious image of the Mother of God, and drawing grace therefrom, let us cry out with compunction: Rejoice, O Theotokos, blessed Mary, Mother of God!

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

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

THE EPISTLE OF PAUL TO THE HEBREWS [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 candles tick, 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 VIII: Hearken, O daughter, and see, and incline thine ear.

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

THE GOSPEL ACCORDING TO ST. LUKE [10:38-42; 11:27-28]

Now it came to pass, as they went, that [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 spake 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 shall receive the cup of salvation, and call upon the name of the Lord.

THE 9th DAY OF THE MONTH OF SEPTEMBER
AFTERFEAST OF THE NATIVITY OF THE THEOTOKOS
COMMEMORATION OF THE HOLY & RIGHTEOUS ANCESTORS OF GOD, JOACHIM
& ANNA COMMEMORATION OF THE HOLY MARTYR SEVERIAN
AT VESPERS

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

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

Joachim and Anna hold festival, * having shone forth the Sun * upon those who sleep in darkness, * and with them we also celebrate today, * blessing the pure Virgin * who sprang forth from the root of Jesse.

The Maiden who contained God, * the pure Theotokos, * the glory of the prophets, * the daughter of David, * is born today of Joachim and the chaste Anna; * and the curse of Adam which lay upon us * is annulled by her birthgiving.

She who before was as a barren land * giveth birth to fertile ground, * and, having given forth a holy fruit from her fruitless womb, * she nurtureth her with milk. * O awesome wonder! * the nourisher of our Life, * who received the Bread of heaven in her womb * is nourished with milk at her mother's breasts!

And 3 stichera of the righteous ones, in Tone IV:

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

Come, let us now join chorus with hymnody, * O ye who love the feasts of the Church, * and with faith let us hold festival, * honoring the memory of Joachim and Anna, the honored couple; * for they gave birth to the Mother of God for us, * the pure Virgin. * Wherefore, they have passed from transitory things over to that which is incorrupt, * to the mansions of everlasting life, * praying that we be saved.

Today all creation is adorned with gladness, * O most hymned Theotokos, * offering up, with oneness of mind, the annual commemoration * of thy parents, * celebrating together * the wondrous Joachim and Anna; * for they have become the mediators of joy, * having past hope put thee forth, * the nourisher of our Life, * who hast caused the Light to shine forth.

Today Anna rejoiceth, leaping up in spirit, * and she is filled with joyful gladness, * having obtained her desire, * the fertility which she had long desired; * for she put forth the fruit of the promise and blessing, * the most immaculate Mary * who gave birth to our God, * and given birth to the only Theotokos, the beginning of our salvation.

Glory ..., Now & ever ..., the composition of Ephraim of Karyes, in Tone V:

O blessed twain; ye have surpassed all parents, in that ye gave rise to her who transcendeth all creation. Truly blessed art thou, O Joachim, having become the father of such a maiden! And blessed is thy womb, O Anna, for thou hast put forth the Mother of our Life! Blessed are the breasts wherewith thou didst nourish with milk her who nurtured Him Who sustaineth every creation! Him do ye entreat, we beseech you, O most blessed one, that our souls find mercy!

But if this service is celebrated on Friday evening: Glory ..., the foregoing Doxasticon of the saints; Now & ever ..., the Dogmaticon of the current tone.

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

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

Of a truth, the divinely wise Anna, beholding a nest of birds in a tree, was mindful of her own barrenness, and cried aloud: "Woe is me, O Lord! I alone, a sinner, am left bereft of fruitfulness by Thee, O Lord!" Then God, Who loveth mankind, gave her the Virgin as fruit, the most precious of all creation.

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

Of a truth, the divinely wise Anna, conscious of her barren state and childlessness, cried out to God in supplication: "Loose Thou the grievous bond of my barrenness, that I may give birth to a child who will give birth to Thee, the Word!" And Thou didst grant her this, O Master Christ, Bestower of life; for her offspring gave birth to Thee, the Savior of all mankind.

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

God the Master truly hearkened to thy supplication, as He did that of Sarah of old, when thou didst hear the voice of the angel announcing joyous tidings unto thee: "Thou shalt give birth to the Mother of God!" And thou didst cry out in gladness of soul: "The Master and Lord, my God and Creator, hath of a truth lifted my reproach, for I shall give birth to the Ever-virgin!"

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

Joachim and Anna, the holy couple and holy mates, who from a barren womb put forth the holy Theotokos as a staff, from whom Christ God shone forth salvation upon the world, having been translated to the mansions of heaven, with their all-pure Virgin daughter, join chorus with the angels, making supplication for the world. And we, assembling with them, say, piously chanting: O ye who were called the ancestors of Christ by the divine Maiden and all-pure Mary, pray for our souls.

Troparion of the righteous ones, in Tone II:

Celebrating the memory of Thy righteous ones, O Lord, through them we entreat Thee: Save Thou our souls!

Or this troparion, in Tone I:

Joachim and Anna, who were righteous in the law of grace, have for us given birth unto a God-given babe. Wherefore, the divine Church keepeth splendid festival today, celebrating their honored memory with gladness, glorifying God Who hath lifted up the horn of salvation for us in the house of David.

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

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and having abolished death, hath granted us life everlasting.

AT COMPLINE

Canon of the Martyr Severian, in Tone VIII:

ODE I

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

Thou didst spurn the command of the ungodly to sacrifice to inanimate and deaf idols; and Christ hath won a victory through thy mighty and valiant martyric opposition.

The tyrant freed from bonds those who rejected Christ, yet all whom he found worshiping Him as God he began to torture in every way; but when he came to thee, O divinely wise one, he was put to shame.

Valiantly hastening to the tribunal, O martyr, thou didst amaze the ungodly one; and with boldness thou didst denounce the weakness, corruption and impotence of the pagan gods.

Theotokion: **T**hou alone, O Maiden, didst contain in thy womb Him Whom the heavens cannot contain, Who as god made His abode within thee and through thee assumed human nature.

ODE III

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

Pitilessly afflicted with wounds for Christ, O wise one, thou didst rejoice; for thou didst receive excellent reward for thy pangs.

Lacerated with cords while repeatedly flogged by the tormenters, O glorious one, thou didst not feel it, for it was as though thou wast in another's body.

Thou didst find thy reward with Christ, O wise one, receiving the crown of righteousness and never-ending joy.

Theotokion: **F**oreseeing thee of old, Solomon cried out in hymns: "Thou hast become my dear one, wholly beautiful and immaculate!"

ODE IV

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

Hoping to soften thy might with kindness and vanquish thee, O martyr, the tyrant thought to shoot arrows at heaven.

"O foolish one, dost thou not sense the power of Christ which strengtheneth me against pain and labors?" thou didst cry to the tyrant, O all-glorious one.

"If power were not given me from on high," Severian cried out to the tyrant, "how would I have been able to endure the severing of my members, since I am flesh?"

Theotokion: O all-holy Bride of God, grant me help by thine entreaties, that I may be delivered from the deceiver and may glorify thee, my hope.

ODE V

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

Thou wast uplifted upon a tree, O glorious one, thy body raked with iron claws, for Him Who hath dominion over all.

"O my God," thou didst cry, "strengthen me for this struggle, that, lacerated, I may complete this martyrdom!"

As the tyrant beheld thee untiringly enduring tortures, O glorious one, the wretched one was filled with awe.

Theotokion: O Theotokos, my hope, intercession and protection, from the temptations of the serpent save me by thine entreaties.

ODE VI

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

The cruel one imprisoned thee in a dungeon and with starvation sought to compel thee to deny Christ Whom Thou hadst loved from thy youth, O blessed one.

Cast into prison, O wise one, thou didst exhort all who beheld thee not to fall away from Christ, teaching them with boldness.

The cruel and mindless tyrant commanded that thou be beheaded with the sword, O martyr, for not offering sacrifice to the idols; but thou didst pay him no heed.

Theotokion: On the day of judgment, O Mistress Bride of God, cause me to be clothed in a robe of light by thy supplications, for I hymn thee.

Sedalion, in Tone I:

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

Armed with valor of soul, O divinely wise one who art most rich, thou didst give thyself over to divers torments, afire with love for the Master. Wherefore, thou didst denounce the savagery of the tyrants and hast received from God an imperishable crown of victory.

ODE VII

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

With a sharp stone the ungodly one smashed thy mouth, which preached Christ with boldness in the midst of the all-iniquitous; and having received His glory, thou hast now joined chorus there.

Suspended aloft upon a wall, O athlete, and affixed to a hard rock by the great wrath of the tyrant, thou didst not deny Christ, the all-glorious God of our fathers.

O thy steadfast opposition, O blessed one! O thy fervent love for the Creator, for which He hath adorned thee with an imperishable crown, in that thou didst suffer well.

Theotokion: Thou art my light, O Virgin Theotokos, thou art my joy, my protection and refuge, O blessed one; and I glorify thee who gavest birth unto the God of our fathers.

ODE VIII

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

Thou didst endure wounding to the end, O all-blessed warrior of Christ, and didst pass over, rejoicing, to the kingdom on high.

Because of Christ thou wast not put to shame, O thou of valiant mind, enduring divers torments; wherefore, thou hast been glorified for all ages.

As one crowned, truly dancing with the athletes around the King, remember those who celebrate thy memory with faith.

Theotokion: O Theotokos, intercessor for Christians: rescue us from all want, that we may hymn thee for all ages.

ODE IX

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

Thy mangled body was buried as something holy by the hands of those who loved thee, O blessed one, and it poureth forth streams of healing, unto the glory of God.

O the wonder! How is it that a dead youth arose and greeted thy body on the way as it was borne to burial, O most wondrous martyr?

Having received the eternal kingdom, O blessed one, standing in honor before the Master, pray thou fervently in behalf of those who hymn thee.

Theotokion: The ranks of the angels were amazed, beholding thee, the Ever-virgin, bearing the incarnate Creator of the ages.

Stichera of the martyr, in Tone IV:

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

Scourged with cords * for Christ's sake, O glorious one, * suspended upon a tree, * thy flesh pitilessly lacerated with sharp blades, * when thou wast commanded to offer sacrifice to the idols * thou didst not deny the Lord of all, O wise one; * but with thy pangs thou didst denounce * the weakness and evil of idolatry, * and becamest a companion of the angels.

Rejoicing, thou didst set thyself apart for the contest * as a lawful athlete, O right wondrous one, * with valiant mind * paying no heed to the tortures, O martyr; * and thou didst strive to emulate Christ * by thy death, O wondrous one. * Wherefore, Jesus, Who loveth mankind, * the Savior of our souls, * hath adorned thee with the crown of His kingdom.

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

Led forth as a prisoner, adorned with wounds, * thou didst admonish those who looked on * to emulate thy character, O blessed one, * looking toward the rewards of heaven * which impart great gladness and beauty, * in that they are incorrupt * and last forever, * making those who abide therein * heirs in the Spirit.

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

Today the divine wealth * of the grace of the Master * hath been poured forth upon all the ends of the world * by the well-spring of the barren one * which truly poureth forth gifts * and proclaimeth its origin * unto those who honor her nativity with love * and cry aloud: * O almighty Jesus, * Thou art the Savior of our souls!

AT MATINS

At "God is the Lord ...", the Troparion of the feast, in Tone IV:

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and having abolished death, hath granted us life everlasting. (Twice)

Glory ..., that of the saints, in Tone II:

Celebrating the memory of Thy righteous ones, O Lord, through them we entreat Thee: Save Thou our souls!

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

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

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

Today the Virgin, Mary the Theotokos, the indestructible bridal-chamber of the heavenly Bridegroom, is born of Anna, the barren woman, in accordance with God's will, being prepared as the chariot of the Word of God; for the Maiden was commanded from of old to become the Mother of Life.

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 ...":

O David, He Who anointed thee of old promised thee that the fruit of thy loins would occupy thy throne hath given us Mary. For thou beholdest her sprung forth from Anna of the tribe of Judah, and thou dost rejoice, for Christ, the Savior of all, became incarnate of her, saving our race in His boundless goodness.

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

Canon of the feast, with 6 troparia, including the Irmos; and that of the saints, also with 6 troparia.

ODE I

Canon of the feast, with 6 troparia, including the Irmos, the composition of John, in Tone II

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

Come, ye faithful, and, rejoicing with divine spirit, let us honor with hymns the Ever-virgin Maiden who today hath issued forth from a barren woman for the salvation of men.

Rejoice, O pure one, Mother and handmaid of Christ God, mediatrix of our primal blessedness! All of us, the human race, glorify thee with hymns, as is meet.

Today is the bridge of life born, through which men have attained restoration after their fall into Hades, glorifying Christ, the Bestower of life, with hymns.

Canon of the Righteous Ones, the acrostic whereof is:

"In chastity I hymn thy parents, O most pure one", in Tone II:

Irmos: Once, the power of the Almighty drowned the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

Shining with the splendors of the virtues O divinely wise Anna and ever-blessed Joachim ye were vouchsafed to give birth to the lamp which emitted the noetic Sun Who shone forth from her in the flesh.

Praying tirelessly and looking to God in every way, the God-pleasing Joachim and the divine Anna truly gave birth to the all-pure Theotokos, who is far greater than all creation in holiness.

Possessed of a most exalted life and splendor of life, together ye surpassed all the parents of earth, giving birth to the incorrupt Virgin, and truly becoming ancestor of God because of her.

Theotokion: The most blessed Joachim and glorious Anna, the authors of all creation, gave birth to the pure, immaculate and all-pure Theotokos, receiving her as the reward for their piety.

ODE III

Canon of the Feast

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

Having lived blamelessly for God, ye gave birth unto the salvation of all, O divinely wise parents of her who gaveth birth to our Creator and God.

From a barren woman did the Lord, Who poureth forth life upon all, cause the Virgin to come forth, in whom He was pleased to make His abode, preserving her incorrupt even after giving birth.

Let us hymn Mary today as the Theotokos the fruit of Anna, the intercessor and helper of all, who gaveth birth to the life-bearing Cluster.

Canon of the Righteous Ones

Irmos: Having established me on the rock of faith, thou hast enlarged my mouth over mine enemies; for my spirit rejoiced to sing: There is none as holy as our God, and none more righteous than Thee, O Lord.

O God-pleasing Anna, who wast barren and bereft of children, and who besought the Creator with tears, thou wast vouchsafed to give birth to the only blessed one, crying aloud: There is none as holy as Thee, O Lord!

The godly and divinely eloquent Joachim having enriched his spouse with divine grace: was vouchsafed to beget the mediatress of men's salvation, to whom we cry aloud: There is none more immaculate than thee, O Mistress!

We hymn the most honored couple from whom the Virgin hath shone forth upon us, who is more exalted than all creatures, in that she gave birth to God, to Whom we cry aloud: There is none more holy than Thee, O Lord!

Theotokion: **E**scaping the reproach of barrenness, Anna gave birth to the Theotokos who hath all-gloriously abolished the reproach of Eve; and to her do we cry: There is none more immaculate than thee, O Mistress!

Kontakion of the feast, in Tone IV:

In thy holy nativity, O all- pure one, Joachim and Anna are freed from the reproach of childlessness, and Adam and Eve from mortal corruption. And, delivered from the affliction of sin, thy people celebrate it, crying out to thee: A barren woman giveth birth to the Theotokos the nourisher of our Life!

Ikos: **T**he supplication of Joachim over his childlessness, together with the sighing of Anna over her barrenness, were right acceptable to God; they entered the ears of the Lord and brought forth life-bearing fruit for the world. For the one made supplication on the mountain, and the other bore her reproach in the garden; and with joy the barren woman giveth birth to the Theotokos, the nourisher of our Life!

Sedalion of the feast, in Tone V:

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

Joachim and Anna rejoice, for they found grace with God as is meet and gave birth to a God-pleasing fruit, the temple, the pure Virgin Mother of God, who alone is blessed, and prayeth unceasingly that our souls be saved.

ODE IV

Canon of the Feast

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

We hymn Thee, O Lord, Who hast given unto all, as a haven of salvation, her who gaveth birth to Thee.

Christ hath revealed thee, O Bride of God, to all who with faith hymn thy mystery as their boast and might.

Delivered from transgressions by thy supplications, O Mistress who knewest not wedlock, we all bless thee with a good understanding.

Canon of the Righteous Ones

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

Rejoicing, the divinely wise and God-pleasing Joachim receiveth from the barren one the virginal Virgin for whose sake the barrenness of the world hath been abolished through birthgiving.

Joachim the most rich, the ancestor of God, now setteth before us a spiritual banquet, for he hath begotten the Mother of God, the all-incorrupt Maiden.

Grace setteth before us her who would become the Mother of God, who hath saved men from mortality and corruption and received the ineffably incarnate eternal Word.

A couple hath sprung forth from the root of Jesse, from whom hath sprung forth the staff bearing the Flower which perfumeth me, the whole man, with the myrrh of divinity.

Theotokion: Direct my life, O Theotokos, guiding me with the divine precepts of the Word Who became incarnate of thee; and lead me to the Light, O Virgin Mother, Mary Bride of God.

ODE V

Canon of the Feast

Irmos: Having destroyed the shadowy darkness of indistinct images and illumined the hearts of the faithful by the coming of the Truth through the divine Maiden, O Christ, guide us by Thy light.

O ye people, let us hymn the cause of the Cause of all, Who becometh like unto us. For the prophets, counted worthy to behold her image, rejoiced, bringing forth the fruit of manifest salvation through her.

The sprouting of the dry rod of the priest showed forth the destiny of Israel; and now the most glorious offspring of the barren woman most gloriously shineth forth the splendor of those who gave rise to her.

Canon of the Righteous Ones

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing, I rise early unto Thee, the King of peace, illumine me with Thy radiance, for I know none other God than Thee.

Anna and the God-pleasing Joachim, the chaste couple, shining forth a ray of purity which hath adorned barren human nature with the divine radiance of virginity, have given birth unto her for us.

The most lauded Anna and Joachim, the two honored chaste ones, the divinely wise couple, have given birth to the divinely adorned throne of the Virgin, who hath been elevated above all by the hand of God.

The divine God-seers Joachim and Anna, who lived in a divinely wise manner, have been manifestly vouchsafed to give birth to the luminous portal who revealed the Orient from on high, for the guidance of the lost.

The Almighty hath with His hand now cut from the stone of the barren woman the divinely inscribed tablet of the new law, whereon the divine Word first formed the remission of the sins of the old law.

Theotokion: **G**ive thou the command, O Virgin Mother of God, that my mind, which is darkened by sin, may be illumined with thy radiance, destroying the darkness of ignorance and transgressions; for I know none other protector than thee.

ODE VI

Canon of the Feast

Irmos: **O**ut of the belly of the sea monster Jonah cried out to the Lord: Lead up my life from the abyss of Hades, I pray, that with a voice of praise I may sacrifice to Thee, the Deliverer, in the spirit of truth.

The divinely wise parents of the Mother of God cried out to the Lord in grief over their barrenness; and they gave birth to her, our common boast and salvation, for generations of generations.

The divinely wise parents of the Mother of God received a gift worthy of heaven from God, for she is a chariot more highly exalted than the cherubim, the Mother of the Word and Creator.

Canon of the Righteous Ones

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

Anna, the barren woman of old, having received fertile seed, was vouchsafed to give birth to a Maiden of divine radiance who hath dominion over all creatures.

The barren woman, hath now given birth by God's will to the Virgin Who would with submission give birth untainted by carnal will, as God Himself manifestly desired.

Illumined by the Spirit, Isaiah beheld the offspring of Joachim and Anna as a new scroll, whereon the incarnate Word was written.

Theotokion: **M**ystery followeth mystery! For she who before was barren hath given birth to grace: the mediatrix of salvation who hath been revealed to us by the birth of virginity.

Kontakion of the saints, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Anna now rejoiceth, having broken the bond of barrenness; and she nurtureth the all-pure one, calling upon all to hymn the One Who through her womb hath given unto men the only Mother who knew not man.

Ikos: **D**elivered by prayer from her former bonds of childlessness, Anna now calleth upon us to celebrate this wonder with her and to offer gifts to her who hath been born, making supplication before her with love, for once virgins ran quickly to her, dancing and crying aloud: Behold! the restoration of all hath arrived! Behold, Adam hath been set free! For Anna hath budded forth fruit: the only Mother who knew not man!

ODE VII

Canon of the Feast

Irmos: **T**he bush which burnt on the mountain without being consumed and the dew-bearing furnace of the Chaldeans manifestly prefigured thee, a **Bride of God**; for, without being consumed, thou didst receive in thy material womb the divine and immaterial Fire. Wherefore, we chant unto **Him Who was born of thee: Blessed art Thou, O God of our fathers!**

Once, the transmitter of the law was prevented from understanding thy great mystery in material manifestations, O all-pure one, though instructed through images not to think earthly thoughts. Wherefore, marveling at the wonder, he said: Blessed is the God of our fathers!

In godly manner the divine choir called thee beforehand the mountain and portal of heaven and the noetic ladder; for from thee was the Stone cut without the aid of man's hands, and thou art the door through which passed the Lord of wonders, the God of our fathers.

Canon of the Righteous Ones

Irmos: **T**he God-opposing command of the iniquitous tyrant raised up a lofty flame; but **Christ, Who is blessed and all-glorious, spread a spiritual dew upon the youths who worshiped God.**

O holy couple who put forth from the root of the divinely wise David a most sacred staff, unto the world ye have given birth to the pure Virgin, the flower most sacred to us, who shone forth Christ without seed.

The godly Anna, bearing the most radiant lamp of the Theotokos like a lustrous lampstand, hath illumined the whole world with divine light and the radiant effulgence of virginity.

O glorious grandparents of Almighty God, Who in His ineffable mercy became incarnate of your divinely wise daughter, O ye who art most rich, ask remission of offenses for me who now flee unto you.

Theotokion: In that ye are greater than all parents, ye gave birth to her who hath dominion over all creatures, the all-pure Mary who gave birth to God, Who in His great compassion robed Himself in flesh and became like unto us.

ODE VIII

Canon of the Feast

Irmos: **Thou didst once prefigure Thy Mother in the furnace of the children, O Lord; for her image drew from the fire those who entered it, without being consumed. We hymn and exalt her supremely for all ages, who through Thee hath been made manifest today to the ends of the earth.**

Now the designated tabernacle of our reconciliation to God, who is to give birth to the Word Who hath manifested Himself to us in the coarseness of our flesh, beginneth her existence; Him do we, who have been brought into existence by Him out of non-existence, hymn and exalt supremely for all ages.

The reversal of Anna's barrenness hath loosed the world's lack of good things, and hath plainly shown forth a miracle: Christ, Who hath come to mortal men. Him do we, who have been brought into existence by Him out of non-existence, hymn and exalt supremely for all ages.

Canon of the Righteous Ones

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

The honored Joachim and the chaste Anna, overflowing with riches, gave birth to the Virgin Queen, who is adorned with divine glory, and whom all creation doth hymn as the Theotokos.

By you, the friends of God, hath a staff of power been sent to us: the most immaculate Bride, through whom we prevail over the godless foe, trampling upon their devices.

Through you, O most sacred twain, hath a weapon been given us by the will of God, whereby we, the faithful, are now ever splendidly adorned: the pure Virgin Mother Who gave birth to God.

With fertility the power of God opened a barren womb, and the portal of virginity cometh forth in splendor, through whom the Word hath come to mortals, Who became incarnate at the ineffable words of the archangel.

Theotokion: **O** all-immaculate Mistress, may thine excellent and enlightened two parents be for us the mediation of heavenly blessings through the splendors of Him Who for our sake became incarnate of thee.

ODE IX

Canon of the Feast

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

He Who poured forth water from the stone for the rebellious people, through the womb of a barren woman giveth to us, the right submissive nations, the fruit of gladness: thee, O all-pure Mother of God, whom we magnify as is meet.

Thee, O Theotokos, do we magnify, who hast removed the ancient and precipitous condemnation: the restoration of our first mother, the cause of the reconciliation of our race to God, the bridge to the Creator.

Canon of the Righteous Ones

Irmos: **G**od the Lord, the Son of the unoriginate Father, hath appeared to us, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the most hymned Theotokos.

O honored parents of the all-pure Virgin, most sacred ones who through virtue are united in wisdom and in soul, pray ye that those who ardently celebrate your all-praised and glorious memory may be saved.

Ye have destroyed the field of death, O glorious ones who radiantly gave birth to the Mother of Life who hath broken its assault and mediated the hope of immortal life for the sake of faith.

Joachim, entering into conjunction with Anna, like the sun with the luminous moon, gave rise to a ray of virginity, through whom the Ray of the divine Essence hath shone forth upon us united to the flesh hypostatically.

Having lived in chastity and piety, O blessed ones, ye have now been counted worthy of ineffable sweetness, having received the divine revelation of Him Who through you appeared to the world. Him do ye entreat, that our souls be saved.

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

She who hath abolished the curse of Eve is now born of Anna and Joachim, barren and elderly. With the angels let us praise her in hymns as is meet, O ye faithful.

Glory ..., Now & ever ..., another Exapostilarion:

Like sun from sun and moon from moon, the most immaculate Maiden was born of Anna and Joachim, and in her radiance she hath illumined the ends of the world. Hymning her as is meet, we call her blessed, celebrating their honored memory.

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

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

Leap up now, O Prophet David, * for, lo! From thy loins * hath the Virgin been all-gloriously born, * the divine Maiden Mary, * for whose sake mortals * have divinely found restoration from their fall.

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

Through grace hath the mire of mortality been removed, * and Adam and Eve, our first parents, * have been granted life; * for the Theotokos, truly born of a barren woman, * hath loosed the barrenness of the world.

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

With the angels do we radiantly celebrate * thy most honored nativity, * O pure Virgin Mother. * O Theotokos, cease thou never to defend * the Christians who hymn thee!

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

Today the most immaculate and pure one hath issued forth from the barren woman! Today all things rejoice in her nativity! The bonds of Adam have been broken, and Eve hath been freed from the curse! All those in heaven are glad, and peace is given to men! And we, glorifying her, cry aloud: Glory to God in the highest, and on earth peace, good will among men!

AT LITURGY

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

Come, ye faithful, and, rejoicing with divine spirit, let us honor with hymns the Ever-virgin Maiden who today hath issued forth from a barren woman for the salvation of men. (Twice)

Rejoice, O pure one, Mother and handmaid of Christ God, mediatrix of our primal blessedness! All of us, the human race, glorify thee with hymns, as is meet.

Today is the bridge of life born, through which men have attained restoration after their fall into Hades, glorifying Christ, the Bestower of life, with hymns.

Anna, the barren woman of old, having received fertile seed, was vouchsafed to give birth to a Maiden of divine radiance who hath dominion over all creatures.

The barren woman, hath now given birth by God's will to the Virgin Who would with submission give birth untainted by carnal will, as God Himself manifestly desired.

Illumined by the Spirit, Isaiah beheld the offspring of Joachim and Anna as a new scroll, whereon the incarnate Word was written.

Theotokion: Mystery followeth mystery! For she who before was barren hath given birth to grace: the mediatrix of salvation who hath been revealed to us by the birth of virginity.

Troparion of the feast, in Tone IV:

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and having abolished death, hath granted us life everlasting.

Troparion of the righteous ones, in Tone II:

Celebrating the memory of Thy righteous ones, O Lord, through them we entreat Thee: Save Thou our souls!

Or this troparion, in Tone I:

Joachim and Anna, who were righteous in the law of grace, have for us given birth unto a God-given babe. Wherefore, the divine Church keepeth splendid festival today, celebrating their honored memory with gladness, glorifying God Who hath lifted up the horn of salvation for us in the house of David.

Kontakion of the saints, in Tone II:

Anna now rejoiceth, having broken the bond of barrenness; and she nurturcth the all-pure one, calling upon all to hymn the One Who through her womb hath given unto men the only Mother who knew not man.

Kontakion of the feast, in Tone IV:

In thy holy nativity, O all- pure one, Joachim and Anna are freed from the reproach of childlessness, and Adam and Eve from mortal corruption. And, delivered from the affliction of sin, thy people celebrate it, crying out to thee: A barren woman giveth birth to the Theotokos the nourisher of our Life!

Prokimenon of the feast, from henceforth until the leave-taking; in Tone III:

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

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

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

EPISTLE TO THE GALATIANS, § 210 [GAL. 4: 22-31]

Brethren: Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free.

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

Alleluia, in Tone I: The salvation of the righteous is from the Lord, and He is their defender in time of affliction.

Stichos: The Lord shall help them and shall deliver them, and He will rescue them from sinners and will save them because they have hoped in Him.

GOSPEL ACCORDING TO ST. LUKE, § 36 [LK. 8: 16-21]

The Lord said: No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath not, from him shall be taken even that which he seemeth to have. Then came to him His mother and His brethren, and could not come at Him for the press. And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee. And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it.

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

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

THE 10th DAY OF THE MONTH OF SEPTEMBER
AFTERFEAST OF THE NATIVITY OF OUR MOST HOLY LADY THE THEOTOKOS
COMMEMORATION OF THE HOLY MARTYRS MENODORA, METRODORA AND
NYMPHODORA
AT VESPERS

At "Lord, I have cried ...," six stichera; three of the afterfeast, in Tone VIII:

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

O all-glorious wonder! * How the Mother of God who tasted not of wedlock * today springeth forth * as a rod bearing a Flower, * from a childless and barren womb, * from the righteous Joachim and Anna! * Wherefore, the councils of the prophets * and the whole assembly of the patriarchs rejoice * at her nativity.

Today David rejoiceth,* Jesse danceth, * Levi is magnified, * and the righteous Joachim leapeth up in spirit; * the barrenness of Anna is manifestly loosed * by thy nativity, O pure Mary. * O thou who tasted not of wedlock, * the company of angels and all mortals * call thy divine womb blessed!

Rejoice, O union of the earthly! * Rejoice, temple of the Lord! * Rejoice, unwedded Mother, who hast most gloriously loosed the barrenness of Anna * and by thy nativity hast poured forth remission of sins upon mortals! * Rejoice, O all-immaculate one! Rejoice, divine temple! * Rejoice, O tabernacle, * wherein our Creator and Lord made His abode!

And three stichera of the martyrs, in Tone IV:

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

Having adorned yourselves * with vesture empurpled with your blood, * O virgin maidens, * in your beauty ye united yourselves incorporeally * unto Christ our comely God * Who preserveth your virginity undefiled * in the immortal bridal chamber of incorruption, * in the mansions of heaven, * in a chamber not made by hands, O martyrs.

In imperfect bodies, * yet with a perfect mind, * ye vanquished the ancient serpent, * the author of evil, * with the power of the Spirit, O glorious ones, * and showed his might to be feeble. * Wherefore, ye have received crowns of victory, * O Menodora, Metrodora and Nymphodora, * ye champions of the Trinity.

Your members twisted, * fed to the fire, * lacerated with iron claws,* hanged upon a tree and beheaded by the sword, * ye did not deny Christ, O all-praised athletes. * Wherefore, ye have received the crown of victory, * O Menodora, Metrodora and Nymphodora, * ye champions of the Trinity.

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

What is this noise of revelers? Joachim and Anna keep festival mystically, saying: "Rejoice with us today, O Adam and Eve!" For by their transgression was paradise shut, but a right glorious fruit is now given unto us: Mary, the divine Maiden, who throweth open its gates unto all.

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

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

Let the gate of the God-receiving temple be opened, * taking in today with glory * the temple and throne of the King * which Joachim bringeth, consecrating her to the Lord: * her who was taken from him to be the Mother of God.

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

Noetic rays of universal joy * have shone forth upon the world, * proclaiming beforehand unto all * Christ God, the Sun of glory, * in thy nativity, O all-pure one; * for thou hast been shown to be * the mediatrix of true gladness and grace.

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

This, thy most precious glory, O pure one, * proclaimeth beforehand to all men * thy kindhearted beneficence; * for thou art the mediatrix of our present joy, * for by thy supplication thou hast been revealed to us* as the cause of joy to come, O pure one.

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

The Queen of all who hath been foretold, the habitation of God, the divine dwelling place of the eternal Essence, hath come forth today from the barren womb of the glorious Anna, and by her shameless Hades hath been trampled down, and Eve, the mother of our race, is led into everlasting life. To her do we cry out, as is meet: Blessed art thou among women, and blessed is the fruit of thy womb!

Troparion of the feast, in Tone IV:

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and having abolished death, hath granted us life everlasting.

AT MATINS

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

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

Be thou magnified, O Judah, and let David be glad! Be thou renewed, O Adam, and let Levi be strengthened! For Christ hath been born to me through them. Strike thy harp, a psalmist, and tell who this is who hath been born, whom thou callest daughter. She is the nurturer of our life, the Mother of Christ God.

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

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

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

Be thou renewed, O Adam! Rejoice, O Eve! Make merry, O David! Be of good cheer, O Anna, for the Mother of thy Creator is born most gloriously! All the earth joineth chorus, renewed, and rejoiceth, clad in vesture of gladness. Let every tongue now cry out to thee, O Mary, in chorus: Blessed is the house of David, for it nurtureth her who nourisheth our Life!

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

The second canon of the Nativity of Our Most Holy Lady, with eight troparia, including its Irmos; and that of the holy martyrs, with four troparia.

ODE I

Canon of the Feast, in Tone VIII:

Irmos: To Him Who hath crushed battles with His arm and led Israel across the Red Sea, let us chant as God our Deliverer, for He hath been glorified!

She who is holy among the saints is placed in the holy sanctuary as a babe, to be fed by the hands of angels. Let us all, therefore faithfully keep festival together on her nativity.

Let all creation join chorus, and let David be glad, for from his tribe and seed hath come forth the rod which beareth the Lord, the Creator of all, as a flower.

Aнна was barren and unable to give birth, yet she was not childless in God's eyes; for, lo! she hath become known by all generations as the mother of the pure Virgin, from whom the Creator of nature hath sprung forth in the guise of a servant.

With hymns we all honor thee, the innocent ewe-lamb who hast been born of Anna and who through thy womb brought the Lamb Christ into our nature.

Triadicon: I glorify the three Unoriginate Ones, I hymn the three Holy Ones, I proclaim the three equally Everlasting Ones to be of a single Essence; for the one God is glorified in the Father, the Son, and the Holy Spirit.

Theotokion: Who hath seen a Babe fed with milk Whom a father hath now sown? Or where hath there been seen a Mother who is a Virgin? Truly past understanding are both of these things, O pure Theotokos.

Canon of the holy martyrs, the acrostic whereof is:

"I honor the fervent sufferings of the three sisters,";

The composition of Joseph, in Tone IV:

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

O glorious martyrs, make supplication to the uncreated Trinity Whom ye preached, for us who now honor your divine sufferings and corrections divinely blessed ones.

Protected by the divine weaponry of faith, the maidens scorned the words of the tyrant, and for the sake of the Life of all they submitted to the threefold waves of torments and to an unjust death.

Strengthened by the omnipotent power of the Creator, the most honored ones assumed a manly character; with their feet they trampled upon the twisted and prideful serpent and cast him down to the ground.

Theotokion: With hymns we honor the pure Mary as an animate temple, an incorrupt tabernacle, the portal of heaven, the divine table, the palace and throne of the Master.

ODE III

Canon of the Feast

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

Raised in the Holy of Holies, O all-pure Virgin Theotokos, thou wast shown to be more exalted than creation, having given birth in the flesh unto the Creator.

Blessed is thy womb, O chaste Anna, for thou didst pour forth the fruit of virginity who gaveth birth without seed to Jesus the Deliverer, the Nurturer of creation.

O Ever-virgin, all creation calleth thee blessed who hast been born today of Anna as the rod sprung forth from the root of Jesse, who put forth Christ as an all-pure Bloom.

Showing thee to be more exalted than all creation, O pure Theotokos, thy Son magnifieth thy birth from Anna and gladdeneth all today.

Triadicon: We worship Thee, O Father unoriginate in essence, we hymn Thy timeless Son, and we honor Thy Spirit Who is equally everlasting: as God three in Hypostases but one in Essence.

Theotokion: O pure Theotokos, who gavest birth unto the Bestower of light, the Author of man's life, thou hast been shown to be the treasure of our life and the portal of Light unapproachable.

Canon of the Martyrs

Irmos: Not in wisdom, nor in power, nor yet in wealth do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father, for none is holy save Thee, O Lover of mankind.

Wounding thee cruelly, the all-iniquitous tormentor of our life, dead of mind, sought to force thee to renounce Christ, O martyr Menodora.

The tyrant took no pity on thee who lifted thine eyes to God, O martyr, but with an iron rod broke thy members without mercy, thus weaving for thee an everlasting crown which will not wither away.

By your torments ye acquired treasure in the heavens and everlasting glory, O thrice rich holy martyrs, and ye have clearly drawn nigh unto God.

Theotokion: O pure Virgin who hast appeared, drive the darkness from my soul, burst the bonds of sin, and save me, O thou who gavest birth unto the most Compassionate One.

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

Clad as sisters in the Spirit, ye who contended with endurance for the Trinity have vanquished the greatly cunning enemy; wherefore, ye have made your abode with the five virgins in the heavenly bridal chamber, O passion-bearers, and with the angels ye stand in unceasing gladness before the King of all.

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

The heavenly choirs of the incorporeal hosts marveled at your great patience; for, stripped naked, your members broken, enduring a bitter death, ye withstood all as though it were others suffering, thus crushing the apostate serpent with your women's bodies, O virgin brides of the Bestower of life, champions of the Faith ..

Glory ..., Now and ever ..., Sedalion of the Feast of Our Lady, in the same tone:

Today is Mary, the divine Maiden, born for us of the root of Jesse and the loins of David, all things rejoice with joy and are renewed. Rejoice together, O heaven and earth! Praise her, ye people of our native land! Joachim maketh merry, and Anna keepeth festival, crying aloud: A barren woman giveth birth to the Theotokos, the nourisher of our Life!

ODE IV

Canon of the Feast

Irmos: **The Prophet Habbakuk foresaw Thy coming with noetic eyes, O Lord; wherefore, he cried aloud: God shall come out of Thee a man! Glory to Thy power! Glory to Thy condescension!**

The Patriarch Jacob, clearly foreseeing the mighty works of Thy dispensation, O Savior, cried out in the Spirit, saying mystically to Judah: "From the tender plant thou art gone up, O my Son!", referring to Thee, O God, Who wast born of the Virgin.

Now the pure Virgin, the rod of Aaron which sprung forth from the root of David, cometh forth from Anna, and heaven and earth and all the nations of the gentiles mystically join chorus together with Anna and Joachim.

Let heaven now be glad; let the earth rejoice! And let Joachim and David join chorus: the one as the father of thee who truly gavest birth to God, and the other as thine ancestor who proclaimed thy mighty deeds, O pure one.

The whole world rejoiceth with thee today, O divinely wise Anna; for thou hast budded forth the Mother of its Deliverer, she who from the root of David put forth for us the rod of strength which beareth Christ as a flower.

Triadicon: **I** glorify God, the unoriginate Father, the Son and the Holy Spirit, the consubstantial, uncreated Trinity, before Whom the seraphim stand with reverence, crying aloud: Holy, Holy, Holy art Thou, O God!

Theotokion: **T**he all-unoriginate Origin receiveth a beginning from thee in the flesh and in time, O Theotokos, and He remaineth equally the unoriginate and incarnate Word of the Father, equally everlasting with the Spirit, maintaining His divine dignity.

Canon of the Martyrs

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

Resplendent in the rays of the Cross, O ever-blessed Metrodora, bound to a tree thou didst endure torture by fire, quenching the burning coal of deception with the dew of the love of Christ.

Stretching forth thy thought towards the visions manifested to thee, and beholding thy Bridegroom of unimaginable comeliness, O ever-blessed Metrodora, beaten with iron rods thou didst valiantly endure the pangs of torture.

Ye have adorned yourselves and been radiantly glorified, O virgins, loving the all-glorious Word wholly: for, wounded by His love, ye steadfastly endured the assaults of suffering.

Theotokion: **E**nlive me who have been slain by the malice of the deceiver, O all-immaculate one who gavest birth unto Life, for to thee have I fled; and as thou art merciful, O all-immaculate one, raise me up who have fallen into the abyss of sin.

ODE V

Canon of the Feast

Irmos: **G**rant us Thy peace, O Lord our God! O Lord our God, acquire Thou us; for we know none other God than Thee, and it is Thy name which we name.

Thy nativity is all-pure, O immaculate Virgin, thy conception is ineffable, and thy birthgiving unutterable, O Bride unwedded; for God hath clad Himself in all of me.

Let the angelic ranks be glad; let the descendants of Adam join chorus; for the rod which put forth as Flower Christ alone, our Deliverer, hath been born.

Today the condemnation of Eve is lifted in thy nativity, the barrenness of Anna is loosed, and Adam is freed from the ancient curse; for by thee have we been delivered from corruption.

Glory to Thee Who hast glorified the barren woman today! For, according to the promise, she gaveth birth unto the flowering rod from whence Christ, the Flower of our life, hath budded forth.

Triadicon: **G**lory to Thee, O holy Father, unbegotten God! Glory to Thee, O timeless and only-begotten Son! Glory to Thee, O Spirit divine and equally enthroned, Who proceedest from the Father and restest in the Son!

Theotokion: **T**hy womb becometh the chariot of the Sun; thy purity remained intact as before, O Virgin; for Christ the Sun appeared from thee like a Bridegroom from a bridal chamber.

Canon of the Martyrs

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

Showing forth a steadfast demeanor and insuperable intent before the tribunal, the martyrs plaited a crown of victory for themselves.

Suspended, Nymphodora, who loveth the immortal Bridegroom, now mightily endureth laceration with iron claws.

With hymns let the divinely wise virgins be praised, the thrice-radiant lamps, the house of three chambers, the habitations of the Trinity.

Theotokion: Acquiring thee alone as elect, comely and immaculate, the all-divine Word is incarnate of thee, O divinely joyous one.

ODE VI

Canon of the Feast

Irmos: Like the waters of the sea, I am tempest-tossed by the waves of life, O Thou Who lovest mankind; wherefore, like Jonah I cry out to Thee: Lead my life up from corruption, O com passionate Lord!

Thy chaste parents placed thee, who art holy among the saints, in the temple of the Lord, O pure one, to be raised with honor and prepared to become His Mother.

Join chorus, ye barren women and mothers! Be of good cheer and leap up, O ye childless! For a childless and barren woman buddeth forth the Theotokos who delivereth Eve from her birth pangs and Adam from the curse.

I hearken to David who singeth to thee: The virgins that follow after thee shall be brought into the temple of the King. And with him I also hymn thee, the daughter of the King.

We hymn thy holy nativity and honor thine immaculate conception, O divinely chosen Bride and Virgin. And with us the ranks of angels and the souls of the saints glorify thee.

Triadicon: In thee, O pure one, is the mystery of the Trinity hymned and glorified; for the Father was well pleased, and the Word made His abode within thee; and the divine Spirit overshadowed thee.

Theotokion: Thou wast a golden candlestick, O pure Theotokos, for in thy womb the Fire made His abode: the Word from the Holy Spirit; and He becometh visible in thee in human form.

Canon of the Martyrs

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

Desiring to behold Thine inconceivable beauty, O unoriginate Word, they who are wounded with Thy love most sweet valiantly endured the cruelty of tortures.

The all-glorious maidens bloomed like lilies in a garden, and by the grace of the Spirit have perfumed the Church with the fragrance of their divers torments.

Desiring the immortal Bridegroom alone, the virgin maidens manifestly vanquished visible death, strengthened by invisible power.

Theotokion: The holy Lord Who dwelt in thy womb found thee to be more holy and pure than all creation, O Mother of God lordly of name, O all-pure Mistress.

Kontakion of the Feast of Our Lady, in Tone IV:

In thy holy nativity, O all-pure one, Joachim and Anna are freed from the reproach of childlessness, and Adam and Eve from mortal corruption. And, delivered from the affliction of sin, thy people celebrate it, crying out to thee: A barren woman giveth birth to the Theotokos, the nourisher of our Life!

Ikos: The supplication of Joachim over his childlessness, together with the sighing of Anna over her barrenness, were right acceptable to God; they entered the ears of the Lord and brought forth life-bearing fruit for the world. For the one made supplication on the mountain, and the other bore her reproach in the garden; and with joy the barren woman giveth birth to the Theotokos, the nourisher of our Life.

ODE VII

Canon of the Feast

Irmos: The Chaldean furnace, flaming with fire, was bedewed by the Spirit at the presence of God; and the children sang: O God of our Fathers, blessed art Thou!

We celebrate and bow down with faith before thy holy nativity, O pure one, honoring thy Son, by Whom we have now been delivered from the ancient condemnation of Adam.

Now Anna maketh merry and, rendering praise, crieth out: Though barren, I have given birth unto the Mother of God, for whose sake the condemnation of Eve, to give birth in pain and grief, hath been loosed!

Adam hath been freed and Eve danceth; and they cry out to thee in spirit, O Theotokos: Through thee have we been delivered from the primeval curse with the appearance of Christ!

O the womb which contained the dwelling place of God! O the womb which bore her who is more spacious than the heavens, the holy throne, the noetic ark of sanctification!

Triadicon: We glorify the Father, the Son and the Holy Spirit in the unity' of the Godhead, the all-holy Trinity, indivisible, uncreated, equally everlasting and consubstantial.

Theotokion: Most gloriously didst thou alone give birth unto God, O Virgin. By thy nativity thou hast renewed nature, O Mary. Thou hast released Eve from the primeval curse, O pure Theotokos.

Canon of the Martyrs

Irmos: Once, in Babylon, the children of Abraham trampled down the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

Ye spat upon the impious tyrant who commanded you to offer sacrifice to deaf idols, O maidens, crying out: Blessed art Thou, O God of our fathers!

Illumined in mind with divine rays, O most laudable ones, ye darkened the gloom of the idols, chanting: Blessed art Thou, O God of our fathers!

Neither the severing of their limbs, nor persecution, nor tribulation were in any wise able to separate Christ from the martyrs, who cried out: Blessed art Thou, O God of our fathers!

Theotokion: In manner transcending nature, thou, O Virgin, wast vouchsafed to give birth through thy womb to the Creator Who fashioned mortals who chant with faith: Blessed art Thou, O God!

ODE VIII

Canon of the Feast

Irmos: O Thou that supportest Thy chambers in the waters, that hast set the sand for a bound to the sea, and holdest all things together: the sun hymneth Thee, the moon glorifieth Thee, and all creation doth offer up a hymn unto Thee as Creator of all forever.

Thou, O holy God, Who wrought most glorious things through the barren womb, Who opened the childless womb of Anna and gavest her fruit, Thou, O Son of the Virgin, hast received flesh from her, the ever-flourishing Virgin and Theotokos.

Thou, O Lord, Who closest the abyss and openest it, Who raisest water to the clouds and givest the rain, hast given the holy Anna to bud forth and give birth unto the all-pure fruit, the Theotokos, out of a barren root.

O Cultivator of our thoughts, Planter of our souls, Who hast shown forth barren earth as right fruitful, Thou hast made the holy Anna, a field which before was dry, to become burgeoning, right fertile and fruitful, giving rise to the Theotokos, the all-pure fruit.

Come ye all, let us gaze upon the city of God born as from a little chamber, which issueth forth from the gate of Anna's womb, yet hath no knowledge of the entry of intercourse, for the one God and Creator issued forth by this strange path.

Triadicon: O transcendent Trinity, unoriginate Unity, the multitude of angels hymneth and trembleth before Thee; heaven and earth are in awe of Thee; men bless Thee, and fire serveth Thee as a slave. Everything in creation submitteth to Thee with fear, O holy Trinity.

Theotokion: O report most new! God be cometh the Son of a woman! O seedless birthgiving! A Mother without a husband, a begotten God! O awesome sight! O, the strange conception of the Virgin! O ineffable nativity, truly past all understanding and contemplation!

Canon of the Martyrs

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!

Sharpened by the love of the Creator, ye dulled the stings of the serpents, having taken up manly struggles in your female bodies; and ye have been crowned with heavenly wreaths.

Locked together in the midst of the contest, the divinely wise maidens vanquished invisible and incorporeal foes with their flesh, crying aloud: Bless the Lord, all ye works of the Lord!

Strengthened by God the Savior, made powerful by Christ Jesus, ye destroyed the feeble might of the enemy, chanting: Bless the Lord, every work of the Lord!

Covered with the embroidery of the wounds of your torments and adorned with comeliness, O right wondrous maidens, ye have received the kingdom on high, reigning with Christ Jesus.

Theotokion: As the undefiled dwelling place of God, thou didst receive Him incarnate, known in two natures, O Maiden. To Him do we chant: Bless the Lord, all ye works of the Lord!

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 we, the tribes of the earth, unceasingly magnify thee.

Thou hast received a nativity worthy of thy purity, O Mother of God; for, according to the promise, thou wast given to the barren one as a fruit springing forth divinely. Wherefore, all we, the peoples of the earth, unceasingly magnify thee.

I shall raise up the tabernacle of sacred David which is fallen, which was a fore-type of thee, O pure one, through whom the dust of all men hath been fashioned into a body for God.

We venerate thy swaddling clothes, O Theotokos. We glorify Him Who gaveth fruit to her who before was barren, and Who most gloriously opened the womb of her who was unable to give birth: For as God with complete authority, He doeth all things whatsoever He desireth.

To thee, O Theotokos, who was born of Anna, we faithfully offer hymnody as a gift, glorifying, O ye mothers, the Mother, and ye, O virgins, the one Virgin; and we bow down before thee and hymn and glorify thee.

Triadicon: Strange is it for the iniquitous to glorify the unoriginate Trinity: the Father, the Son and the Holy Spirit, the uncreated omnipotent Principle, by Whom the whole world is held fast at the behest of His might.

Theotokion: Within thy womb, O Mother, thou didst contain one of the Trinity: Christ the King, Whom all creation doth hymn and before Whom the ranks of heaven tremble. Him do thou entreat, O most pure one, that our souls be saved.

Canon of the Martyrs

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.

Desiring to see the beauty of the Bridegroom, O God-bearers, as the ultimate gesture to Him ye received immortality in your mortal bodies. Wherefore, ye are worthily called blessed.

O unblemished ewe-lambs, ye found yourselves among tormentors as among savage wolves; and overcoming their bestiality, ye offered yourselves to Christ as a right acceptable sacrifice.

A wreath of divine glory which fadeth not away have ye woven together, O virgins, and as martyrs ye have been vouchsafed to receive the truly unshakable kingdom with the martyrs.

O honored virgins, as ye have boldness before the Master, pray ye that they that keep your memory with love receive the glory of which ye have been counted worthy and the exultation ye have received.

Theotokion: Take pity on me, O Christ, when Thou comest to judge the world with glory. Dispel the gloom of my passions, through the prayers of her that gaveth birth to Thee and of Thine honored martyrs, in that Thou art good and greatly merciful.

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

She, from whom the noetic Sun hath come forth in the flesh, hath illumined the world today, shining forth from the womb of a barren woman. Wherefore, leaping up, we cry out: Rejoice, O Mary, thou deliverance of our forefathers!

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

At the Aposticha, these stichera, in Tone II:

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

The only Theotokos, * the dwelling place of God, * cometh forth * from a barren and childless mother; * and Adam, restored, rejoiceth.

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

Today is joy born * of Anna, * heralding to the world * the abolition of the curse. * Rejoice ye all!

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

Rejoice, O Joachim * and divinely wise Anna, * for she hath given birth * to the joy and gladness of the world * and the mediatrix of salvation.

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

The joy of the whole world hath shone forth upon us from the righteous Joachim and Anna: the most laudable Virgin who, because of her surpassing purity, becometh the animate temple of God and is known as the one true Theotokos. Through her prayers, O Christ God, send down peace upon the world and great mercy upon our souls.

AT LITURGY

On the Beatitudes, eight troparia, from Odes IV and V of the canons of the feast of Our Lady.

The Patriarch Jacob, clearly foreseeing the mighty works of Thy dispensation, O Savior, cried out in the Spirit, saying mystically to Judah: "From the tender plant thou art gone up, O my Son!", referring to Thee, O God, Who wast born of the Virgin.

Now the pure Virgin, the rod of Aaron which sprung forth from the root of David, cometh forth from Anna, and heaven and earth and all the nations of the gentiles mystically join chorus together with Anna and Joachim.

Let heaven now be glad; let the earth rejoice! And let Joachim and David join chorus: the one as the father of thee who truly gavest birth to God, and the other as thine ancestor who proclaimed thy mighty deeds, O pure one.

The whole world rejoiceth with thee today, O divinely wise Anna; for thou hast budded forth the Mother of its Deliverer, she who from the root of David put forth for us the rod of strength which beareth Christ as a flower.

Thy nativity is all-pure, O immaculate Virgin, thy conception is ineffable, and thy birthgiving unutterable, O Bride unwedded; for God hath clad Himself in all of me.

Let the angelic ranks be glad; let the descendants of Adam join chorus; for the rod which put forth as Flower Christ alone, our Deliverer, hath been born.

Triadicon: **G**lory to Thee, O holy Father, unbegotten God! Glory to Thee, O timeless and only-begotten Son! Glory to Thee, O Spirit divine and equally enthroned, Who proceedest from the Father and restest in the Son!

Theotokion: **T**hy womb becometh the chariot of the Sun; thy purity remained intact as before, O Virgin; for Christ the Sun appeared from thee like a Bridegroom from a bridal chamber.

Troparion of the feast, in Tone IV:

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and having abolished death, hath granted us life everlasting.

Kontakion of the Martyrs, in Tone IV:

Clad as sisters in the Spirit, ye who contended with endurance for the Trinity have vanquished the greatly cunning enemy; wherefore, ye have made your abode with the five virgins in the heavenly bridal chamber, O passion-bearers, and with the angels ye stand in unceasing gladness before the King of all.

Kontakion of the Feast of Our Lady, in Tone IV:

In thy holy nativity, O all-pure one, Joachim and Anna are freed from the reproach of childlessness, and Adam and Eve from mortal corruption. And, delivered from the affliction of sin, thy people celebrate it, crying out to thee: A barren woman giveth birth to the Theotokos, the nourisher of our Life!

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 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 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 martyrs: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 11th DAY OF THE MONTH OF SEPTEMBER
AFTERFEAST OF THE NATIVITY OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF OUR VENERABLE MOTHER THEODORA OF ALEXANDRIA
COMMEMORATION OF THE HOLY HIEROMARTYR AUTONOMUS

(These commemorations are moved to this day due to the apodosis of the Nativity on the day following)

AT VESPERS

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

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

In a woman's body * but in the guise of a man, * thou didst undertake manly struggles, * living in the midst of men, * causing the passions to wither, * and utterly restraining the raging of lust * by fasting and constant supplications, a Theodora, * and by thy divine and never-ceasing * contemplation of God.

The sun, setting beneath the earth, * never saw thee sin; * and the Lord, Who knoweth men's hearts and seeth things hidden, * knew thee to be untiring * and illumined the eyes of thy heart * with the light of repentance. * Wherefore, thou didst diligently strive to please Him * through painful abstinence * and the perfection of the virtues.

In nowise understanding * the ways of the enemy's thoughts, * thou didst love the child * whom thou didst not beget * and didst nurture him with paternal kindness, * O Theodora, * enduring with true piety of mind * the undeserved abuse and censure of men. * Wherefore, we celebrate thine honored solemnity.

And 3 stichera of the hieromartyr, in the same Tone & melody:

Shining with the virtues, * adorned with piety, * thou wast a godly hierarch, * and didst pass over the world like the brilliant sun, * sowing the preaching of the Faith everywhere * and cutting down falsehood * with the scythe of thy tongue, * O divinely wise hierarch Autonomus, * thou great preacher.

Thou didst not hesitate to endure * painful sufferings, manly struggles, * wounds and sores; * for, buried under a multitude of stones, * O Autonomus, * thou didst make them into * a stairway and ladder, * ascending thereby to God as one crowned; * and thou didst join the armies of the incorporeal ones, * praying for the world.

Thou didst make thy vesture bright * through the blood of thy martyrdom * and the grace of the divine Spirit; * and in sacred manner * didst enter into the holy of holies on high, * where Jesus, our Forerunner, entered in, * receiving from God a crown of victory * with all who died by shedding their blood in martyrdom, * O Autonomus.

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

In accordance with the angel's prophecy, thou didst issue forth from the righteous Joachim and Anna, as an all-pure fruit, heaven and the throne of God, a receptacle of purity, heralding forth joy to all the world, O Virgin, mediatrix of our life, removal of the curse, bestowal of blessing. Wherefore, on the feast of thy nativity, O divinely called Virgin, ask peace for the world and great mercy for our souls.

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

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

Thou didst weep tears from the depths of thy soul, * lamenting thy childlessness, * desiring children; * yet thou hast given birth to a babe * who is the boast of our whole race.

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

With voices of hymnody let us honor * the honored nativity * of the most holy Virgin, * because of whom * the world hath been renewed.

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

Rejoice, O wise prophets, * ye divinely eloquent ones; * for the Virgin is born, * through whom the Salvation of the world * will be given birth.

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

Today let the barren and childless Anna clap her hands with splendor, let those on earth bear lamps, let kings leap for joy, let hierarchs be glad in blessing, and let us hold festival; for, behold, the Queen, the immaculate Bride of the Father, hath sprung forth from the root of Jesse. No longer will women bear children in grief, for Joy hath blossomed forth and Life shall live in the world for all men. No longer will the offerings of Joachim be rejected, for the lamentation of Anna hath been changed to joy, and she saith: "Rejoice with me, all ye chosen Israel, for, lo! the Lord hath given me the animate palace of His divine glory, for our common gladness and joy, and the salvation of our souls!"

Troparion of the venerable one, in Tone VIII:

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

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

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and, having abolished death, hath granted us life everlasting.

AT MATINS

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

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and, having abolished death, hath granted us life everlasting. (Twice)

Glory ..., the troparion of the venerable one; in Tone VIII:

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

Now & ever ..., the troparion of the feast, again.

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

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

Having been all-gloriously born of a barren womb, thou didst give birth from thy virginal womb in manner past nature; for, manifest as a comely stock, thou didst put forth Life upon the world. Wherefore, the hosts of heaven cry out to thee, O Theotokos: Glory to thine issuing forth, O pure one! Glory to thy nativity! Glory to thy virginity, O Mother who knewest not wedlock!

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

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

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

Beams of the universal joy of thy nativity have shone forth upon the land, O Mary, Virgin Mother, and have illumined the minds of those who hymn thee with love.

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

ODE I

Canon of the feast, with 6 troparia, including the Irmos;

The composition of John, in Tone II:

Irmos: **C**ome, ye people, let us chant a hymn to Christ God, Who divided the sea, and guided the people whom He had led forth from Egyptian bondage, for He hath been glorified!

Come, ye faithful, and, rejoicing with divine spirit, let us honor with hymns the Ever-virgin Maiden who today hath issued forth from a barren woman for the salvation of men.

Rejoice, O pure one, Mother and handmaid of Christ God, mediatrix of our primal blessedness! All of us, the human race, glorify thee with hymns, as is meet.

Today is the bridge of life born, through which men have attained restoration after their fall into Hades, glorifying Christ, the Bestower of life, with hymns.

Canon of the venerable one, with 4 troparia, 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 appear, keeping splendid festival, and, rejoicing, I will hymn her wonders.

With Thy praise, O Lord, fill thou my mouth which singeth of thy greatly hymned glory and honoreth the pangs of Theodora, who pleased thee with the splendor of her life.

Today hath thy sacred solemnity shone forth more brightly than the sun, illumining souls which are in darkness and ever dispelling the darkness of the demons, O right wondrous one.

Thy sin was manifestly recorded, as the Gospel hath said, O most honorable one; but, striving diligently, thou didst blot it out with the sweat of thine abstinence and the streams of thy tears.

Theotokion: With hymns let us honor the pure Mary as the animate bridal-chamber, the incorrupt tabernacle, the portal of heaven, the divine table, the palace and throne of the Master.

Canon of the Hieromartyr, the acrostic whereof is:

"Thou hast finished the lawful race, O divinely wise one", 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!

Nourished on the laws of the Creator from childhood, thou didst grow in the law of virtue to the heights of piety; wherefore, thou didst suffer lawfully, O father.

Thou didst arm thy thought with the sword of patience and courage, O wise one, arraying thyself for the battle against deception and vanquishing it utterly.

Shown forth as an instructor of the laws of piety and a preacher of the dogmas of truth, O father Autonomus, thou didst catechize all creation, as did the apostles.

Theotokion: Acknowledging God Who revealed Himself on earth as incarnate, and having been deified by Him through grace, O Virgin, we hymn thee, delighting in spiritual gifts.

ODE III

Canon of the Feast

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

Having lived blamelessly for God, ye gave birth unto the salvation of all, O divinely wise parents of her who gaveth birth to our Creator and God.

From a barren woman did the Lord, Who poureth forth life upon all, cause the Virgin to come forth, in whom He was pleased to make His abode, preserving her incorrupt even after giving birth.

Let us hymn Mary today as the Theotokos, the fruit of Anna, the intercessor and helper of all, who gaveth birth to the life-bearing Cluster.

Canon of the Venerable One

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.

Clad in men's garments, thou didst wisely hasten with diligence to join the assembly of monastics, O honored one, entering the fray against the princes of the wicked ruler of this world.

Thou didst manfully transform thy womanly weakness, O venerable one, truly showing thyself to be a precious gift, pleasing to God, by thy new name and guise, and by thy works.

In thy mortal body thou didst show forth a life like unto that of the incorporeal ones, O glorious Theodora, holding firmly to genuine abstinence, unceasing vigilance and constant prayer.

Theotokion: The tempest of sin and the turmoil of unseemly thoughts buffet me, O most immaculate one. Take pity and extend to me a helping hand, in that thou art merciful; that, saved, I may magnify thee.

Canon of the Hieromartyr

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.

With the down-pouring of thy words thou didst drown the mire of the passions of ungodliness, O hierarch, and didst give drink to the faithful.

Thou wast a teacher and minister of Christ, O venerable one, and didst share and partake of His divine sufferings.

With the sword of thy preaching thou didst make steadfast those who heeded thee well, O venerable one, and didst preserve those who strove to avoid perdition.

Theotokion: An all-wondrous report hath been heard in heaven and on earth; for thou gavest birth ineffably to the Creator of all that is, O Theotokos.

Kontakion of the venerable one, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Laying waste to thy body through fasting, thou didst entreat the Creator with vigils of prayer because of thy sin, that, receiving full forgiveness, thou might also receive remission, having come to know the path of repentance.

And the Kontakion of the hieromartyr, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Thou didst blamelessly perform the divine mysteries, O all-wise and divinely blessed one, and didst become a pleasing sacrifice; for thou didst drain the cup of Christ, O all-glorious one, beacon of the whole world, who prayest unceasingly in behalf of us all.

Sedalion, in Tone V: Spec. Mel.: "The Word Who is equally unoriginate ...":

Having manfully endured feats of abstinence, thou didst cast down him of great guile, living thy life piously with men, O Theodora. And now thou hast passed over to God, praying for all who celebrate thy holy repose in sacred manner.

Glory ..., Sedalion of the hieromartyr, in Tone IV:

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

Christ bestowed upon thee a twofold crown of incorruption, in that thou art both martyr and honored hierarch, O most blessed Autonomus; for thou didst offer the un-bloody sacrifice to Him and didst truly emulate His divine suffering. And thou hast found delight in His sweetness which never groweth stale, O blessed one.

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

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

Joachim and Anna rejoice, for they found grace with God as is meet and gave birth to a God-pleasing fruit, the temple, the pure Virgin Mother of God, who alone is blessed, and prayeth unceasingly that our souls be saved.

ODE IV

Canon of the Feast

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

We hymn Thee, O Lord, Who hast given unto all, as a haven of salvation, her who gaveth birth to Thee.

Christ hath revealed thee, O Theotokos, to all who with faith hymn thy mystery as their boast and might.

Delivered from transgressions by thy supplications, O Mistress who knewest not wedlock, we all bless thee with a good understanding.

Canon of the Venerable One

Irmos: The Prophet Habbakuk, perceiving the unfathomable counsel of God, the incarnation through the Virgin, cried out: Glory to Thy power, O Lord!

Thou didst boldly subject thyself to fasting for many days, like one of the incorporeal ones, O glorious one, but Christ strengthened thy weakness with His almighty power and nourished thee with divine grace.

"Behold my lowliness and tears; behold my sorrow! And lighten the heavy burden of my sin!" Theodora cried out to Him Who alone is able to save.

Drowning with the torrents of thy tears him who had deceitfully ensnared thee in his trap, protected by divine grace in thy safe haven thou didst vanquish him who hunteth men's souls with his net.

Theotokion: O most wondrous Mother of God, shine upon me a ray of repentance, dispel the darkness of my boundless evil deeds, and drive wicked thoughts away from my heart, O Virgin.

Canon of the Hieromartyr

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

Having the Lord as thy mighty ally in the divine battle, O father, thou didst vanquish the ancient enemy of mortals by thy struggles.

Having descended into the depths of the hidden things of God in a vision, O father, thou didst draw forth therefrom His ineffable mysteries.

When thou didst utter the words, O wise one, the temples of the idolaters collapsed and the shrines of their deception were reduced to ashes by the fire at thy command.

The flame of thy teachings bore thee up to an exalted life, O wise one, revealing thee to the ends of the earth as a true guide to God.

Theotokion: With thy supplications wash clean those who have been defiled by the passions, O Theotokos, and vouchsafe that we may hymn thy nativity with pure thoughts.

ODE V

Canon of the Feast

Irmos: Having destroyed the shadowy darkness of in distinct images and illumined the hearts of the faithful by the coming of the Truth through the divine Maiden, O Christ, guide us by Thy light.

O ye people, let us hymn the cause of the Cause of all, Who becometh like unto us: For the prophets, counted worthy to behold her image, rejoiced, bringing forth the fruit of manifest salvation through her.

The sprouting of the dry rod of the priest showed forth the destiny of Israel; and now the most glorious offspring of the barren woman most gloriously shineth forth the splendor of those who gave rise to her.

Canon of the Venerable One

Irmos: All things are filled with awe of 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, bestowing peace upon all who hymn thee.

The ranks of the incorporeal ones were astonished, beholding thee in a body of clay, emulating their life and honorable ways, and vanquishing the enemy who before had seduced thee with falsehood, O Theodora.

God tamed the savagery of the wild beasts for thee, giving thee the grace of healing. And he who by thy hand was rescued from being devoured by a wild beast, and whose wounds thou didst heal, proclaimeth this, O glorious one.

With perfect mind thou didst nurture the babe, enduring cruel slander, giving thanks to the Benefactor Who gaveth thee strength and hath made thee wondrous, O most lauded Theodora.

Theotokion: Thou art the might and confirmation of my feeble heart, O Virgin who knewest not wedlock, thou impregnable rampart against the face of the enemy, who savest me from all evils, vanquishing the hordes of the cruel enemy.

Canon of the Hieromartyr

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

The noetic Light shone thee forth who hast the words of life, O Autonomus, and hath revealed thee as a beacon to all the ends of the earth.

Unsheathing the word of God like a sword, thou didst cut down the array of false wisdom, O father Autonomus.

Thou didst empty the quiver of the enemy of all its arrows, and didst show those who opposed thee to have armed themselves in vain, O blessed Autonomus.

Theotokion: New and all-glorious things have come to pass, O most honored one; for through thee hath God appeared on earth in the flesh and mortals have been deified.

ODE VI

Canon of the Feast

Irmos: Out of the belly of the sea monster Jonah cried out to the Lord: Lead up my life from the abyss of Hades, I pray, that with a voice of praise I may sacrifice to Thee, the Deliverer, in the spirit of truth.

The divinely wise parents of the Mother of God cried out to the Lord in grief over their barrenness; and they gave birth to her, our common boast and salvation for generations of generations.

The divinely wise parents of the Mother of God received a gift worthy of heaven from God, for she is a chariot more highly exalted than the cherubim, the Mother of the Word and Creator.

Canon of the Venerable One

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.

Offering up an ever-flowing fountain of tears, afflicting thyself and groaning, with thanksgiving thou didst endure the monks' censure and shunning of thee, O divinely blessed one.

Taking thy sustenance from the sea, nurtured on wondrous plants, and dwelling with wild beasts in the wilderness, thou didst make thine abode in heaven, O right wondrous one.

Thou didst endure the burning of the day, and didst bear the frigid cold of night, warmed by the grace of the divine Spirit; wherefore, thou dost enjoy the blessedness of heaven.

Theotokion: In hymns let us glorify the Virgin Theotokos, the divine jar, the table which bore the Bread of life, the untilled field, the holy mountain.

Canon of the Hieromartyr

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.

The power of the Comforter strengthened thee as before it had the disciples, and it provided thee with a fiery tongue, O Autonomus, to enlighten mortal men and burn up ungodliness with fire.

Childlike in spiritual wisdom, O venerable father, in the weakness of thy bodily nature thou didst mightily accept struggles which were beyond nature, for thy preaching and unflagging labors.

Thou didst set the head of the enemy, which was lifted up against his Creator, under the feet of the pious, arming them against his words with faith and grace.

Theotokion: **O**ur Creator and Fashioner, desiring to heal broken nature through thee, O Theotokos, gave thee as a divine cure to those who have recourse to thee in their infirmities.

Kontakion of the feast, in Tone IV:

In thy holy nativity, O all-pure one, Joachim and Anna are freed from the reproach of childlessness, and Adam and Eve from mortal corruption. And, delivered from the affliction of sin, thy people celebrate it, crying out to thee: A barren woman giveth birth to the Theotokos, the nourisher of our Life!

Ikos: **T**he supplication of Joachim over his childlessness, together with the sighing of Anna over her barrenness, were right acceptable to God: they entered the ears of the Lord and brought forth life-bearing fruit for the world. For the one made supplication on the mountain, and the other bore her reproach in the garden; and with joy the barren woman giveth birth to the Theotokos, the nourisher of our Life!

ODE VII

Canon of the Feast

Irmos: **T**he bush which burnt on the mountain without being consumed and the dew-bearing furnace of the Chaldeans manifestly prefigured thee, O Bride of God; for, without being consumed, thou didst receive in thy material womb the divine and immaterial Fire. Wherefore, we chant unto Him Who was born of thee: **Blessed art Thou, O God of our fathers!**

Once, the transmitter of the law was prevented from understanding thy great mystery in material manifestations, O all-pure one, though instructed through images not to think earthly thoughts. Wherefore, marveling at the wonder, he said: Blessed is the God of our fathers!

In godly manner the divine choir called thee beforehand the mountain and portal of heaven and the noetic ladder; for from thee was the Stone cut without the aid of man's hands, and thou art the door through which passed the Lord of wonders, the God of our fathers.

Canon of the Venerable One

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

The most crafty enemy afflicted thee with unbearable wounds, appearing to thee in illusions of thine imagination; but thou didst cast down his vain savagery, chanting: O God of our fathers, blessed art Thou!

Thou didst fill the dry cisterns with water through thy supplications, O glorious one, manifestly working miracles, and magnifying God Who glorifieth thee. To Him do we cry out: O God of our fathers, blessed art Thou!

In thy great boldness be thou ever mindful of those who celebrate thy memory, entreating the most compassionate God, to Whom we cry: O God of our fathers, blessed art Thou!

Theotokion: **O** Virgin Queen who gavest birth to Christ the King, taking pity, save me who am whirled about by the passions; make me steadfast by faith, and guide me to the path of salvation, O salvation of the faithful.

Canon of the Hieromartyr

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

Joining into one chorus of piety those illumined by the Faith through thy words, O father Autonomus, thou didst teach them to cry out unceasingly: O God of our fathers, blessed art Thou!

With unflagging courage thou didst shake asunder the precepts established in the souls of the unbelieving and impious, O wise martyr, and didst topple them from their foundations, establishing grace in the hearts of the faithful.

The oil of thy priestly anointing was mingled with divine suffering, O father Autonomus us, for thy blood showed thee forth as a radiant hierarch for those who cry out with faith: Blessed art Thou, O Christ!

Theotokion: **H**e Who, as Creator and God, fashioned man out of earth, now reneweth that which had become corrupt, taking it upon Himself through thee, O Mother of God; and He counteth us worthy of mystical adoption, O pure one.

ODE VIII

Canon of the Feast

Irmos: Thou didst once prefigure Thy Mother in the furnace of the children, O Lord; for her image drew from the fire those who entered it, without being consumed. We hymn and exalt her supremely for all ages, who through Thee hath been made manifest today to the ends of the earth.

Now the designated tabernacle of our reconciliation to God, who is to give birth to the Word Who hath manifested Himself to us in the coarseness of our flesh, beginneth her existence. Him do we, who have been brought into existence by Him out of non-existence, hymn and exalt supremely for all ages.

The reversal of Anna's barrenness hath loosed the world's lack of good things, and hath plainly shown forth a miracle: Christ, Who hath come to mortal men. Him do we, who have been brought into existence by Him out of non-existence, hymn and exalt supremely for all ages.

Canon of the Venerable One

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

His mind illumined with purity, thine abbot was caught up and beheld the good things which the Lord prepared for thee, O Theodora: the radiant garden of paradise and the ineffable bridal-chamber, wherein thy Bridegroom, the Judge of the contest, hath made a dwelling for thee.

The choirs of the angels, martyrs and the venerable, preparing for thy soul, bore it up to the mansions of heaven, to the place where those who rejoice find rest there, wherein is the dwelling-place of those who cry out and exalt Christ supremely forever.

A multitude of monastics, having assembled, faithfully buried thy blessed body; for, beholding all-wondrous things, they acknowledged thine excellent qualities: for, though a woman, thou wast pleased to dwell bodily in the midst of men, protected by the hand of the Almighty, O divinely wise Theodora.

Achieving endurance through all-night vigils of supplication, thou didst extinguish the uprisings of the passions, didst sleep the sleep of the righteous, and hast passed over to the never-waning Light, crying out: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: Women followed in thy train, O all-pure Bride of God, Maiden who knewest not wedlock, inhaling thy sweet-smelling Myrrh: the only-begotten Son Who shone forth from thy womb; and they truly reign with thee, hymning Christ forever.

Canon of the Hieromartyr

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

When Christ strengthened thee, O divinely wise one, the might of the tyrants did fall; for by thy spirit it was stricken with fear.

Showing forth strength in thy works of piety, O most blessed one, with courage of mind thou didst denounce the foulness of falsehood.

The rivers of thy miracles which flowed forth, O father, revealed thee as an abyss of healings which poureth forth grace in the world.

Theotokion: Thy grace, O Virgin, hath truly been glorified on earth in signs; for strange was the wonder of thy birthgiving.

ODE IX

Canon of the Feast

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

He Who poured forth water from the stone for the rebellious people, through the womb of a barren woman giveth to us, the right submissive nations, the fruit of gladness - thee, O all-pure Mother of God, whom we magnify as is meet.

Thee, O Theotokos, do we magnify, who hast removed the ancient and precipitous condemnation: the restoration of our first mother, the cause of the reconciliation of our race to God, the bridge to the Creator.

Canon of the Venerable One

Irmos: Let everyone born of earth leap up, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred solemnity of the Mother of God; and let it cry out: Rejoice, O most blessed Theotokos, pure Ever-virgin.

Thou didst depart from the world like a star, O all-praised one, and hast shone forth in the life of heaven, having left us the virtues of thy life and thy corrections, like rays of light, illumining the hearts of all who celebrate thy memory with faith.

The gates of heaven were opened with splendor, admitting thee, O ever-memorable Theodora; and the Church of the first-born now hath thy sacred soul, which danceth with the elect, where the sounds are the sounds of those who keep festival and the never-waning light.

Thou hast found the reward for thy pangs, for thou didst hope for heavenly honor; thou caused desire to cease, for thou didst find its Source, and dost delight in good things, manifestly and purely beholding thy Bridegroom, O Theodora, as the angels have been vouchsafed to see Him.

As thou hast boldness in prayer, O ever-memorable honorable and right glorious Theodora, beg thou that He send down release from vexations, deliverance from the passions and correction of life upon those who praise thee and celebrate thine honored memory.

Theotokion: **S**ave me, O pure one who gavest birth to the most compassionate Savior; take pity on thy servant and guide me to the path of repentance; drive far away the wiles of the evil one, and deliver me from his pursuit, O Theotokos, helper of the faithful.

Canon of the Hieromartyr

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

Soaring up to the heights of piety, borne up by the virtues, O father Autonomus, thou didst hasten to Christ through suffering.

Mingling thy pangs with tears, O divinely wise one, thou didst produce fruits which cannot be taken away: fruits of joy, glory and the sweetness which is in Christ Jesus.

Lawfully granted crowns and divine gifts, O hierarch Autonomus, thou dost make us steadfast through the laws of God by thy supplications.

Theotokion: **O** Virgin, thou gavest birth to Life and Incorruption: Him Who hath made victors over death, who magnify thee as the true Theotokos.

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

From Anna, a barren and elderly woman, hath life and light shone forth: the most immaculate Maiden, the portal of the East, who ineffably shone forth light upon the ends of the earth. Forming a choir, let us bless her as one exalted far above all mortals.

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

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

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

Today the Theotokos hath sprung forth * from Anna as a flower, * a divinely wrought garden, * the salvation of men; * and in His beneficence the Creator of all, Who was born of her in manner past understanding, * washeth away all the defilement of Adam, in that He is good.

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

Who is sufficiently worthy * to hymn the Virgin * who ineffably became a babe through Anna? * Ye mountains and hills, therefore, let sweetness fall today; * for the pure Theotokos, the life and cleansing of all, * is nourished on milk.

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

The barren woman who before was childless * giveth birth to the only Theotokos, the life of all. * Human nature is filled with gladness * and now rejoiceth, * glorifying the true Mother * of Jesus, the one Lord and Deliverer.

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

On the right excellent day of our feast let us strike the spiritual harp; for the Mother of Life is born today of the seed of David, dispelling the darkness: the renewal of Adam, the restoration of Eve, the Well-spring of incorruption, our release from corruption. Because of her we have been deified and delivered from death. And we, the faithful, cry out to her with Gabriel: Rejoice, thou who art full of grace, the Lord is with thee, granting us great mercy for thy sake!

AT LITURGY

On the Beatitudes, 8 troparia, from Odes VII and VIII of the canons of the feast.

Once, the transmitter of the law was prevented from understanding thy great mystery in material manifestations, O all-pure one, though instructed through images not to think earthly thoughts. Wherefore, marveling at the wonder, he said: Blessed is the God of our fathers! (Twice)

In godly manner the divine choir called thee beforehand the mountain and portal of heaven and the noetic ladder; for from thee was the Stone cut without the aid of man's hands, and thou art the door through which passed the Lord of wonders, the God of our fathers. (Twice)

Now the designated tabernacle of our reconciliation to God, who is to give birth to the Word Who hath manifested Himself to us in the coarseness of our flesh, beginneth her existence. Him do we, who have been brought into existence by Him out of non-existence, hymn and exalt supremely for all ages. (Twice)

The reversal of Anna's barrenness hath loosed the world's lack of good things, and hath plainly shown forth a miracle: Christ, Who hath come to mortal men. Him do we, who have been brought into existence by Him out of non-existence, hymn and exalt supremely for all ages. (Twice)

Troparion of the feast, in Tone IV:

Thy nativity, O Virgin Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of righteousness, Who, having annulled the curse, hath given His blessing, and, having abolished death, hath granted us life everlasting.

Troparion of the venerable one, in Tone VIII:

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

Kontakion of the venerable one, in Tone II:

Laying waste to thy body through fasting, thou didst entreat the Creator with vigils of prayer because of thy sin, that, receiving full forgiveness, thou might also receive remission, having come to know the path of repentance.

Kontakion of the hieromartyr, in Tone II:

Thou didst blamelessly perform the divine mysteries, O all-wise and divinely blessed one, and didst become a pleasing sacrifice; for thou didst drain the cup of Christ, O all-glorious one, beacon of the whole world, who prayest unceasingly in behalf of us all.

Kontakion of the feast, in Tone IV:

In thy holy nativity, O all-pure one, Joachim and Anna are freed from the reproach of childlessness, and Adam and Eve from mortal corruption. And, delivered from the affliction of sin, thy people celebrate it, crying out to thee: A barren woman giveth birth to the Theotokos, the nourisher of our Life!

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

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

EPISTLE TO THE GALATIANS, § 208 [3: 23-29]

Brethren: But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

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

Stichos: And He brought me up out of the pit of misery, and from the mire of clay.

GOSPEL ACCORDING TO JOHN, § 28 [8: 3-11]

At that time, the scribes and Pharisees brought to Jesus a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the

midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

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

THE 13th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE DEDICATION OF THE CHURCH OF THE HOLY
RESURRECTION OF CHRIST OUR GOD
FOREFEAST OF THE ELEVATION OF THE PRECIOUS & LIFE-CREATING CROSS
COMMEMORATION OF THE HOLY HIEROMARTYR CORNELIUS THE CENTURION
AT VESPERS

The usual Kathisma; On "Lord, I have cried ...", 6 stichera: 3 of the dedication:

In Tone VI:

In goodly fashion doth the old law mandate that dedications be honored, and all the more should the new law also be honored with dedications; for the islands are made new for God, as saith Isaiah, by which we should understand the Churches now built by the nations, which receive a firm foundation from God. Wherefore, let us spiritually celebrate these present festivities.

Be ye made new, O brethren, and, having put away the old man, live ye in newness of life, bridling all things from whence death cometh; let us chastise all our members, hating every evil fruit of the tree, and keeping this carefully in mind, let us avoid our ancient errors, that man may thus be restored. Therefore, the day of dedication is honored.

The composition of Anatolius: **T**hou didst set up Thy Church as a tower of strength, O Christ, Thou pre-eternal Word, for Thou didst found it upon the rock of the Faith. Wherefore, it abideth unshakable forever, having Thee Who, for its sake, immutably became man in latter times. Wherefore, giving thanks, we hymn Thee, saying: Thou art our King from before time began, and forever, and still yet: Glory be to Thee!

And 3 stichera of the hieromartyr, in Tone IV:

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

Beholding thy good works * and thy divine supplications, * O Cornelius, * Christ sent a holy angel unto thee * to enlighten thee wholly, * and the foremost of the sacred apostles, * who renewed thee with water and the Spirit * with all thy household, O right glorious one, * teaching thee sublime things through the grace of the Spirit.

Anointed with the oil of the priesthood, * thou didst hasten to announce to all lands * the preaching of salvation, * uprooting the thorns of falsehood, O divinely wise one, * and planting the true doctrine in men's souls through the Spirit. * Wherefore, in gladness, O Cornelius, * we bless thee * as a God-pleasing hierarch * and an invincible martyr.

Following the character of thy goodness, * the foolish were shown to be wise; * and, having died and taken up thine abode in the grace * according to the law of nature, * thou makest it a well-spring of many wonders, * O wise Cornelius, * healing the sick * and dispelling evil spirits through the Holy Spirit, * O divinely inspired one.

Glory ..., of the Dedication, the composition of John the monk, in Tone VI:

Celebrating the memory of the dedication, O Lord, and glorifying Thee, the Bestower of holiness, we pray: Let the senses of our souls be hallowed through the supplications of the glorious passion-bearers, O Good and Almighty One.

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

Today hath the Tree appeared! Today hath the Jewish race perished! Today is the Faith made manifest by faithful sovereigns! Adam hath recovered from his fall because of the Tree, and again, through the Tree, have the demons come to tremble. O Lord Almighty, glory be to Thee!

But if it be Friday evening: Now & ever ..., the Dogmaticon of the current tone.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE THIRD BOOK OF KINGS

Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven: and he said: "O Lord God of Israel, there is no God like Thee in heaven above and on the earth beneath. If the heaven and the heaven of heavens will not suffice Thee, how much less even this house which I have built to Thy name? Yet, O Lord God of Israel, Thou shalt look upon my petition, to hear the prayer which Thy servant doth pray to Thee in Thy presence this day, that Thine eyes may be open to this house day and night, even toward the place of which Thou didst say: 'My name shall be there, to hear the prayer which My servant prayeth at this place day and night.' And Thou shalt hearken unto the prayer of Thy servant, and of Thy people Israel, which they shall pray toward this place; and Thou shalt hear in Thy dwelling-place in heaven, and Thou shalt do and be gracious."

A READING FROM PROVERBS

God by wisdom founded the earth, and by prudence He prepared the heavens. By understanding were the depths broken up, and the clouds dropped water. My son, let them not pass from thee, but keep my counsel and understanding: that thy soul may live, and that there may be grace round thy neck; and it shall be health to thy flesh, and safety to thy bones: that thou mayest go

confidently in peace in all thy ways, and that thy foot may not stumble. For if thou sleep, thou shalt slumber sweetly. And thou shalt not be afraid of alarm coming upon thee, neither of approaching attacks of ungodly men. For the Lord shall be over all thy ways, and shall establish thy foot that thou be not moved. Forbear not to do good to the poor, whensoever thy hand may have power to help him. Say not, Come back another time, tomorrow I will give; while thou art able to do him good: for thou knowest not what the next day will bring forth. Devise not evil against thy friend, living near thee and trusting thee. Be not ready to quarrel with a man without cause, lest he do thee some harm. Procure not the reproaches of bad men, neither do thou covet their ways. For every transgressor is unclean before the Lord; neither doth he sit among the righteous. The curse of God is in the houses of the ungodly; but the habitations of the just are blessed. The Lord resisteth the proud; but He giveth grace to the humble.

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 lack 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 the Aposticha, stichera of the forefeast, in Tone V:

Rejoice, O life-bearing Cross, invincible victory of piety, gate of paradise, confirmation of the faithful, rampart of the Church, whereby corruption hath been destroyed and abolished, and the power of death hath been trampled down, and we have been raised up from earth to the heavens, O invincible weapon, opponent of the demons, glory of the martyrs, true adornment of the venerable, haven of salvation, grant the world great mercy.

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

Rejoice, O Cross of the Lord, whereby mankind hath been released from the curse, thou ensign of joy, who in thine exaltation drivest away the enemy, O most honored one, our helper, dominion of kings, might of the righteous, splendor of priests, who, when traced, dost deliver from evils, staff of power, whereby we are shepherded, weapon of peace around whom the angels stand in 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, a guide of the blind, physician of the ailing, resurrection of all the dead, who hast lifted us up who have fallen into corruption, O precious Cross, whereby the curse hath been annulled and incorruption hath blossomed forth, and we mortals have been deified, and the devil hath been utterly cast down! Beholding thee today uplifted in the arms of the hierarch, we exalt Him Who was lifted up upon thee, and we bow down before thee, richly drawing forth great mercy.

Glory ..., of the Dedication, the composition of Anatolius, in Tone II:

Celebrating the dedication of the most sacred temple of Thy resurrection, we glorify Thee, O Lord, Who hast sanctified it and perfected it with Thine all-perfect grace, Who art adorned therein by the faithful with sanctifying, mystic and sacred sacrifices, receivest un-bloody and all-pure sacrifices from the hands of Thy servants, and bestowest great mercy and cleansing from sins upon those who rightly make offering.

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

The Cross of the Bestower of life, a divine treasure hidden in the ground, was shown in the heavens to the pious emperor and noetically revealeth an inscription of victory of the enemy. And joyfully hastening in godly manner with faith and love to see it on high, he zealously lifted it from the bosom of the earth, for the deliverance of the world and the salvation of our souls.

Troparion of the Dedication, in Tone IV:

Thou didst show forth the beauty of the holy dwelling-place of Thy glory here below, O Lord, like the splendor of the firmament on high. Establish it for all ages, and through the Theotokos accept the supplications we unceasingly offer unto Thee therein, O Thou life and resurrection of all.

Glory ..., Troparion of the hieromartyr, in the same tone:

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

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

O Lord, we offer unto Thee in supplication the life-creating Cross of Thy goodness, which Thou hast bestowed upon us, unworthy though we are. Save Thou all Orthodox Christians, and this Thy city, which entreateth Thee through the Theotokos, O Thou Who alone lovest mankind.

AT MATINS

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

Thou didst show forth the beauty of the holy dwelling-place of Thy glory here below, O Lord, like the splendor of the firmament on high. Establish it for all ages, and through the Theotokos accept the supplications we unceasingly offer unto Thee therein, O Thou life and resurrection of all. (Twice)

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

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

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

O Lord, we offer unto Thee in supplication the life-creating Cross of Thy goodness, which Thou hast bestowed upon us, unworthy though we are. Save Thou all Orthodox Christians, and this Thy city, which entreateth Thee through the Theotokos, O Thou Who alone lovest mankind.

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

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

Christ hath enlightened all by His advent and hath restored the world by His divine Spirit, and the souls of men are made new again; for a house hath now been raised up to the glory of the Lord, where Christ our God reneweth the hearts of the faithful, unto the, salvation of men.

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 ...":

O ye faithful, the festive day of the dedication hath overtaken us, decreeing that all the chosen of Christ be renewed, and that with radiant countenance they faithfully chant hymns from the depths of their hearts unto the Master, as the Deliverer Who reneweth us.

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

Three canons: that of the Dedication, with 6 troparia, including the Irmos; that of the forefeast, with 4 troparia; and that of the hieromartyr, with 4 troparia.

ODE I

Canon of the Dedication, the composition of John the monk, 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.

O Christ Who of old guided Israel the chosen by a pillar, Thou didst plant the Church in Sion through the laver of baptism; and it crieth aloud: Let us chant a hymn to our God!

Today the coming of Thine unapproachable glory hath fashioned a heaven, the temple planted for Thee on earth; and therein we chant together a hymn to our God.

The Church is not adorned with the law, O Lord, nor by the outstretched hands of servants, but, boasting in the grace of the Cross, it singeth to Thee: Let us chant a hymn to our God!

Theotokion: **A**t the will of the Father thou didst conceive without seed the Son of God through the divine Spirit, and gavest birth in the flesh to Him Who was begotten of the Father without mother and came forth from thee without father for our sake.

Canon of the forefeast, the acrostic whereof is the [Greek] alphabet (excluding the Theotokia), the composition of Joseph, in Tone IV:

Irmos: **O** Thou Who wast born of the Virgin, drown Thou the three parts of my soul in the depths of dispassion, as Thou didst drown the mighty captains, I pray, that in the mortality of my body, as upon a timbrel, I may chant a hymn of victory.

Be glad, O heaven, and rejoice, O earth! For the all-holy Cross cometh forth, sanctifying with grace us who venerate it as a well-spring of holiness and the cause of all deification.

O all-holy Cross, strengthen us who bow down before thee with faith, that we may piously tread the path of heaven, that, avoiding the pitfalls of the adversary, we may come to share in divine glory.

O most precious Cross, as we are acknowledged by the Creator through thee, we ever embrace thee with heart and soul, gazing upon thee as thou liest before us; and we are enlightened in mind, glorifying the Word, Who accomplisheth all things.

Theotokion: **O** most immaculate Theotokos, preserve thou the city of God the King of all, the God-pleasing and precious treasure, thy portion, which ever praiseth thee and honoreth thy birthgiving with faith.

Canon of the hieromartyr, the acrostic whereof is: "I hymn the glory of thy wonders,
O blessed one", the composition of Joseph, in Tone V:

Irmos: Christ, Who doth crush battles with His upraised arm, shook horse and rider into the Red Sea, and saved Israel, who chanteth a hymn of victory.

By thy supplications, O divinely blessed hierarch, enlighten those who celebrate this thy splendid and divine repose, thine all-radiant memory and sacred festival.

Even before the mysteries of initiation were performed upon thee, thou wast shown to exercise thyself in almsgiving and prayer, O wise and most blessed Cornelius, seeking the Lord of all with upright mind.

When the preeminent of the apostles taught thee at the behest of the Master, O blessed one, thou didst manifestly learn the laws of the Savior Who, in the excess of His goodness, had united Himself to the flesh.

Theotokion: Thou settest the hearts of the faithful on fire, that they may ever glorify thee with never-ending love, O Mistress Theotokos; for thou art the glory of men, having given birth to the Lord of glory, O pure one.

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 Dedication

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

O Christ, by the Spirit Thou hast sanctified Thy Church on earth, anointing it today with the oil of Thy gladness.

O Good One, Thou hast revealed today the tabernacle, made of men's hands, of Thy glory, which passeth understanding, a well-built dwelling-place.

Having Thee as an immovable foundation, O Christ, the Church is crowned with Thy Cross as with a royal diadem.

Theotokion: Thou alone on earth, O Mother of God, art the mediatrix of good things which transcend nature; wherefore, we offer to thee the cry: Rejoice!

Canon of the Forefeast

Irmos: **Not in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is more holy than Thee, O Thou Who lovest mankind.**

Glorified and enlightened by thy precious embrace, O all-glorious Cross of the Lord, with faith we glorify thee, who art the glory of Christ.

Arriving in gladness, O ye faithful, let us draw forth the ever-living waters of the Cross as from a pure well-spring; and, saved, let us praise God.

In that He is life, Jesus died, hanging upon the Tree of the Cross; and embracing it now with faith, we drive away the passions, the mediators of death.

Theotokion: **Having manifested thyself, O pure Virgin, dispel the darkness of my soul, crush thou the members of sin, and save me, O thou who gavest birth to the most Compassionate One.**

Canon of the Hieromartyr

Irmos: **O Christ Who by Thy command planted the earth upon nothing and suspended its burden unsupported: Establish Thy Church upon the immovable rock of Thy commandments, O Good One Who alone lovest mankind.**

Thou and all thy household received the enlightenment of the Holy Spirit and all the grace of God through the divine mouth and by the arrival of the preeminent apostle of God, who declared the doctrines of salvation unto you.

Exalted in the virtues like a cedar of lofty stature, O blessed hierarch Cornelius, thou hast put forth for us fragrant fruits: the gift of doctrines, the grace of miracles and the working of healings.

Having been vouchsafed the greatest of splendor, O Cornelius, with the preeminent apostle and many other thou didst make haste to preach the divine proclamation everywhere; and we, enlightened thereby, have been delivered from the darkness of ignorance.

Theotokion: **Thou wast the radiant habitation of purity, bearing the incarnate Bestower of light, Who in His love for mankind manifested Himself as a man like unto us and destroyed corruption, O all-pure Virgin Bride of God, thou incorrupt restoration of men.**

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 of the dedication, in Tone IV:

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

The Church hath been shown to be a heaven of great splendor, which enlighteneth all the faithful; and, standing therein, we cry aloud: Establish this house, O Lord!

Sedalion of the dedication, in Tone VIII:

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

Christ showed forth the tabernacle of witness; the godly Moses set it up on earth; and Solomon dedicated the temple with sacrifices; and we, hastening to the new Jerusalem with faith, like David utter divine hymnody unto Him Who was crucified for our sake, asking forgiveness for all things wherein we have sinned.

Glory ..., Sedalion of the hieromartyr, in Tone IV:

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

The Church received thee as the holy first-fruits from among the gentiles; and thou enlightenest it with thy virtuous deeds, O divinely wise Cornelius, initiate of sacred mysteries.

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

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

Moses stretched out his arms to heaven on high, prefiguring the Cross, the divine weapon of the faithful, to which Christ nailed our sins. Wherefore, the enemy wept, his senses wounded painfully, and said: "This spear of wood hath pierced my heart! Christ releaseth all from the bonds of hell!"

ODE IV

Canon of the Dedication

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

The Church is sprinkled not with the sacrifices of dumb beasts, but with the precious and life-bearing blood which flowed from Thy side; and it crieth out in splendor: Glory to Thy power, O Lord!

The beloved habitations of the Lord cry out together to those who desire plainly to see the glory of His countenance: Glory to Thy power, O Lord!

Portraying the anointing of Thy chosen people, the Church is anointed today with costly ointments, invisibly receiving the divine grace of the Spirit.

Theotokion: Thou gavest birth without knowing wedlock, O Virgin, and even after giving birth thou wast shown to be virginal still; wherefore, with never-ceasing voices and unwavering love we cry out to thee: Rejoice, O Mistress!

Canon of the Forefeast

Irmos: **O**ut of love for Thy image, O Compassionate One, thou didst stand upon Thy Cross, and the nations melted away; for Thou art my might and boast, O Thou Who lovest mankind.

The Cross of the Lord, which is worshiped by the faithful, is seen to be as bright as the sun; and as we kiss it our souls are enlightened.

God the Lord hath appeared incarnate, uplifted upon the Tree; and He enlighteneth those who bow down before it, ever delivering them from evils.

Grant cleansing from offenses, O Word of God, unto those who today bow down with faith before Thy precious Cross, which lieth before us.

Theotokion: **W**ithout abandoning the bosom of the Father, the Word descended into thy womb as a babe, O Maiden, desiring to restore me who lie subject to corruption.

Canon of the Hieromartyr

Irmos: **P**rophetically perceiving Thy divine abasement, O Christ, Habbakuk cried out to Thee with trembling: Thou hast come to save Thyne anointed, for the salvation of Thy people!

Receiving the grace of the Spirit, O all-praised Cornelius, thou didst pass over the earth like a radiant sun, dispelling the darkness of idolatry.

Issuing forth like a great river, thou waterest the whole face of the earth with divine teachings, choking the tares of polytheism, O Cornelius.

Having died to all the world, O most blessed Cornelius, thou didst announce to all those dead through the passions the divine resurrection of Him Who was slain for our sake.

Theotokion: **O** pure Virgin, thou didst supernaturally become the precious dwelling-place of the Wisdom of the Father, by Whom we have now been delivered from the malice of the crafty one.

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 Dedication

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

On Sinai of old Thou didst show to Moses the God-seer a tabernacle not made by men's hands, O Christ, prefiguring Thy Church.

O Lord, thou didst build a tabernacle on the earth, and by Thy power Thou dost join the ranks of heaven to the choirs of men.

O Lord, we know Thee to be the Source of life. And arriving, O holy Christ, Thou didst proclaim peace to Thy Church.

Theotokion: **W**e wield thee against the enemy as a mighty weapon, O Bride of God, for we have acquired thee as our dominion and the hope of our salvation.

Canon of the Forefeast

Irmos: **S**end down Thine enlightenment upon us, O good Lord, and free us from the darkness of transgressions, granting us Thy peace.

Against the corrupting passions strengthen us who honor and venerate thee, O precious Cross, most holy ensign of the holy Passion.

O ye faithful, illumined today in heart and soul with goodly sights, let us approach and bow down before the sacred and divine Tree.

Moses of old, in sweetening the waters of Marah, prefigured thee with a tree, O precious Cross, for thou hast exuded the sweetness of salvation for men.

Theotokion: **O** all-pure Maiden, pray thou for us to Christ Who was clad in material flesh through thy precious blood and hath renewed mortals.

Canon of the Hieromartyr

Irmos: **O** Thou Who dost clothe Thyself in light as in a garment, I rise early and cry unto Thee: Enlighten my benighted soul, O Christ, in that Thou alone art compassionate.

Cleaving wholly to the Almighty, even when subjected to violence by vile and murderous men thou didst not offer worship to deaf idols, O initiate of sacred mysteries.

In supplications thou didst call upon the invisible God Most High, O Cornelius, and, causing great wonder, didst demolish the temple of the abominable idols.

Keeping the commandments of the Almighty, thou didst endure imprisonment and didst loose the foolish from the bonds of false belief, O divinely wise one.

Theotokion: **R**ain down upon me remission of sins, O all-pure one, and visit me who am afflicted and buffeted by the perils of life and the passions of the flesh.

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 Dedication

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

Christ the King desired the beauty of the Church He now hath chosen, and hath shown her to be the mother of the gentiles, who out of slaves have been made sons by the Spirit.

The hordes of the malicious demons tremble before the Church of Christ which is marked with the sign of the image of the Cross and covered with the overshadowing of the Spirit.

Having Christ, and not sand, as its foundation, the Church of the nations is crowned with unapproachable beauty and adorned with a royal diadem.

Theotokion: O wonder more recent than all other wonders! The Virgin hath without knowing man conceived in her womb Him Who sustaineth all things, yet hath not confined Him.

Canon of the Forefeast

Irmos: I have fallen into the depths of the sea, and the tempest of my manifold sins hath engulfed me; but as Thou art God, lead up my life from the abyss, O greatly Merciful One.

The Creator, His side pierced while He hung suspended upon thee of His own will, O Cross, poured forth blood and water, whereby we who kiss thee with faith have been edified.

O life-giving Tree of the Lord, thou wellspring of immortality and deliverance of the whole world, save us who venerate thee as our saving protector.

Thou hast been shown to us as a mighty weapon, whereby in sacred manner we kiss thee with uprightness of soul and overpower all the assaults of the adversary, O divine Cross.

Theotokion: O Theotokos, thou wast the holy temple of Him Who resteth in the saints; wherefore, illumine us who hymn thee with faith, O Virgin Mother.

Canon of the Hieromartyr

Irmos: O Master Christ, still thou the sea of the passions which rageth with the storm of spiritual corruption, and lead me up from corruption, in that Thou art compassionate.

While offering up thy supplications in purity, thou didst manifestly behold the angel of God, who taught thee the exalted things of salvation.

Enlightened by the Spirit, thou wast shown to be a light-giving star illumining the ends of the earth with radiant splendors, O Cornelius, initiate of sacred mysteries.

O blessed one who before wast benighted by falsehood, having recognized the Lord of glory thou didst obtain sight through thy supplication, and didst receive divine cleansing for thy whole household.

Theotokion: **T**he Lord of glory became incarnate of thy virginal blood in a way that He alone knoweth, O most hymned one, saving us by His goodness.

Katavasia: **S**tretching 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.

Another Kontakion of the Dedication, in Tone II:

Spec. Mel.: "The steadfast ...":

Grant inner enlightenment and spiritual renewal of heart unto those who with faith celebrate the sacred dedication of the temple of Thy house, which it was Thy good pleasure to have built unto Thy divine name, O Thou Who art glorious in the saints.

Ikos: **T**he most wise Solomon of old, celebrating the memorial of the dedication, brought dumb beasts as whole-burnt offerings and sacrifices to God; and now, when truth and grace have come to earth, He Who offered Himself as sacrifice for our salvation hath abolished the sacrifices, in that He loveth mankind. He Who alone is glorious in the saints hath sanctified the church and shown it to be unshakable.

ODE VII

Canon of the Dedication

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

Of old the flame of the furnace was shown to be dew-bearing; and now spiritual anointing with oil doth sanctify those who cry out: **Blessed art Thou in the temple of Thy glory, O Lord!**

In this new tabernacle, as in the God-receiving furnace, all of us who are of the spiritual Israel cry out, bedewed: **Blessed art Thou in the temple of Thy glory, O Lord!**

O ye who are wounded with most sweet divine desire, come ye, let us join ourselves to Christ the Bridegroom in this bridal-chamber, crying: Blessed art Thou in the temple of Thy glory, O word!

Theotokion: Rejoice, O divine and hallowed abode of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O most immaculate Mistress!

Canon of the Forefeast

Irmos: In Babylon, the three youths, treating the tyrant's decree as folly, cried out amid the flame: Blessed art Thou, O Lord God of our fathers!

Of old, O precious Cross, Jacob prefigured thee in blessing the children of Joseph; but we, bowing down now, honor thee, drawing forth enlightenment.

The sayings of the divine prophets have now received their fulfillment, O most sacred Cross; for the Lord of all hath been lifted up upon thee, delivering all from corruption.

Embracing thee now with heart and mouth, O most precious Cross, we ever draw forth sanctity, health and salvation of soul and body.

Theotokion: O blessed Virgin, pray thou for us who entreat thee, for we all place our hope in thee and cry out to thee: O Mistress, disdain not thy flock!

Canon of the Hieromartyr

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the youths who chanted together: Blessed art Thou, O God!

Thou wast the first-fruits of the gentiles, O Cornelius; for thou wast the first to receive holy baptism and the grace of the Spirit, like the divinely eloquent ones before thee.

Performing most magnificent miracles through divine grace, thou didst draw to the Faith those who from of old were steeped in false knowledge, teaching them to chant: Blessed art Thou, O God!

Hidden in the earth and protected by a bush, O wise one, thou wast revealed by the words of God, pouring forth the grace of miracles and driving away infirmities.

O Cornelius, thou wast shown to be the sweet-sounding harp of the doctrines of salvation, making sweet the souls of all, and chanting: Blessed art Thou, O God!

Triadicon: Let us all glorify the Unity in three Hypostases: the all-unoriginate Father, the consubstantial Son, and the Holy Spirit, chanting: Blessed art Thou, O God!

Theotokion: **O** most immaculate Virgin, thou hast been shown to have deified human nature by thy divine birthgiving; wherefore, as is meet we, the faithful, glorify thee.

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 Dedication

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

Today Thy Church hath been adorned like a bride with a noetic robe woven on high of divine grace, O Lord, and she summoneth her people to chant in gladness: **Bless the Lord, all ye works of the Lord!**

Today Christ, the second Adam, hath shown forth a noetic garden of paradise, this new tabernacle which, instead of the tree of knowledge, offereth the life-bearing weapon of the Cross unto those who chant: **Bless the Lord, all ye works of the Lord!**

Triadicon: **W**orshiping Thee, the unoriginate Father, the Son and the Holy Spirit, the one Godhead, perfect, unoriginate, indivisible, consubstantial, unconfused, in three Hypostases, we chant: **Bless the Lord, all ye works of the Lord!**

Theotokion: **T**hou, O all-pure Virgin, alone among all generations hast been shown to be the Mother of God; thou wast the dwelling place of the Godhead, O most immaculate one, who wast not consumed by the fire of Light unapproachable. Wherefore, we all bless thee, O Mary Bride of God.

Canon of the Forefeast

Irmos: **O** Almighty Deliverer of all, descending, thou didst bedew the pious ones in the midst of the flame, and didst teach them to chant: **Bless and hymn the Lord, all ye works!**

Let us bow down before the Cross of the Lord, the unbroken weapon of salvation, the ready help of the faithful, our mighty defense, which now lieth before us all.

Prefiguring thee, the most precious Cross, Moses lifted a brazen serpent up high on a pole to oppose the serpents, as it is written, and by thee we are delivered from the deception of the noetic serpents.

Thou art the enlightenment of our souls, O light-giving and most precious Cross; for, embracing thee, with thy divine power we cut down the princes and powers of darkness.

Theotokion: **W**e honor the pure Virgin who, for our salvation, gave birth supernaturally to the unoriginate and uncreated Word, crying out in hymnody: We bless thy birthgiving, O Virgin!

Canon of the Hieromartyr

Irmos: **F**orming a universal chorus in the furnace, the youths chanted to Thee, the Accomplisher of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

With uprightness of mind thou didst speak of the one God Who appeared on earth from among the spiritual beings; wherefore, O God-bearer thou becomest the honored first-fruits of the gentiles and the receptacle of the Spirit.

With the burning ember of thy fiery words, O blessed one, thou didst burn up the tinder of vainglory; wherefore, thou hast passed over to the never-waning Light, illumining all who hymn thee with love.

O divinely wise Cornelius, the Word Who calleth all things into being out of nothingness was to thee thy portion and lot, thy help and deliverer, thy might and boast, thy light and guide.

Triadicon: **O** holy Father, holy Word, most holy and uncreated Spirit, indivisible Trinity: save those who with love hymn Thy dominion, kingdom and majesty.

Theotokion: **P**our forth upon us thy mercies in abundance, O holy Maiden, and ask for us the forgiveness of all our transgressions, whether committed in knowledge or in ignorance, and those which we made through inattention.

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 Dedication

Irmos: **C**hrist, the Chief Cornerstone uncut by human hands, Who uniteth two disparate natures, was cut from thee, the unquarried mountain, O Virgin; wherefore, in gladness we magnify thee, O Theotokos.

O Come ye with a pure heart and, gazing with wakeful spiritual eyes upon the beauty of the Church, the daughter of the King, which outshineth gold in luster, let us magnify her.

Rejoice and be glad, O bride of the great King, radiantly beholding the beauty of thy Bridegroom, crying out with thy people: We magnify Thee, O Bestower of life!

O Savior, grant Thy Church excellence from on high, for it acknowledgeth none other than Thee who of old laid down thy life for her; and she is great in this knowledge.

Theotokion: **Rejoice**, O joyous Bride of the great King; for through thee, O pure one, have we been delivered from the curse of Eve, and we have found life in thy birthgiving, O unwedded one.

Canon of the Forefeast

Irmos: **Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, appeared on earth wearing flesh and dwelt with men. Wherefore, we all magnify thee, O Theotokos.**

Suspended upon thee, Christ truly raised up that which had fallen into the depths of perdition, O Cross of the Lord; wherefore, we now bow down before thee with love, and honor and glorify thee.

Let us purify our souls and hearts with good works alone, and, beholding the saving Tree which lieth in our midst, with divine wisdom let us bow down before it with faith and love.

Like the great sun thou dost illumine those in darkness with thy brilliance, and drivest away the demons, O most beautiful Cross; wherefore, we cry out: Illumine all who bow down before thee with faith!

Theotokion: **Illumine** me with divine light, O Virgin, thou receptacle of the Light, truly dispelling the darkness of my passions and the most profound night of pleasures, O most holy Theotokos.

Canon of the Hieromartyr

Irmos: **Dance, O Isaiah! The Virgin conceived in her womb and hath given birth to a Son, Emmanuel, Who is both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.**

The Church summoneth all to a sacred festival, thine honored memorial, O preacher of Christ; for thou wast shown to be standing with the holy disciples and as one who is likened to them, inherited the Holy Spirit.

Thou wast adorned with dogmas of piety as a sacred priest, and didst emulate the divine servants of God; and thou dost ever pour forth rivers of healing, driving away the sickness of men, O roost sacred Cornelius.

Adorned with the robe of salvation which the incarnate Christ wove, thou now goest about the kingdom on high with all joy, gazing in purity upon the incomprehensible beauty of the Bridegroom, O right glorious one.

Theotokion: Ask enlightenment for us, O thou who gavest birth to the Light Who shone forth from Light, and drive far from me the darkness of pleasures and temptations, O all-pure Mistress, our intercessor unashamed.

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 Dedication:

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

The most wondrous and most precious and holy Church, which Thou didst redeem by Thine all-pure blood, O good Word, renew by the Spirit, and adorn it with most divine rays, glorifying it with glory by those who celebrate the dedication of thy temple as is meet.

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

With light-giving splendors the Cross of the Lord summoneth to its elevation all who with divine love stand before it. Come ye all, and with joy, love, fear and faith let us kiss it and glorify the one Creator and Master!

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

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

Today the divine, sacred, honored and light-bearing house * of the resurrection of Christ * is splendidly consecrated, * and His sepulcher giveth divine life unto the world; * a well-spring of immortality gusheth forth, * pouring forth streams of miracles, * and, overflowing with the waters of grace, * it granteth healings * unto those who hymn it with faith.

Shining forth from on high, * a radiant beam hath shone forth, * illumining all; * wherefore, with faith let us all honor * the resurrection of Christ the Creator * and in hymns let us celebrate * the life-bearing and divine festival of the dedication, * and let us be jubilant in psalms, * that we may find the Savior and Lord to be merciful to us.

Desiring to see beforehand the holy scepter of the Cross * borne aloft in the midst of the earth, * let us purify our souls in advance, * and being illumined with light, * let us render our thoughts radiant, * and, shining with divine power let us hymn Christ * Who imparteth His holiness through the precious Tree * unto those who cry out with faith * and fervently hymn Him.

And 3 stichera:

The composition of John the Monk, in Tone I: **B**e thou renewed, be thou restored, O new Jerusalem! For thy light hath come, and the glory of the Lord hath shone upon thee! This house hath the Father built! This house hath the Son established! This house hath the Holy Spirit restored, Who illumineth, maketh firm and doth sanctify our souls!

The composition of Anatolius: **S**olomon of old, in consecrating the temple, offered up sacrifices and wholeburnt offerings of dumb beasts, O Lord. But since Thou, O Savior, wast well pleased to abolish the prefiguring that the truth might be known, the generations of men offer un-bloody sacrifices to Thy glory; for Thou dost sanctify all things through the Holy Spirit, O Thou Who hast dominion over all.

The composition of John the Monk, in Tone IV: **T**he Church of the nations is renewed today through the precious and life-bearing blood which flowed from the all-pure and incorrupt side of Christ our God, Who was incarnate of the holy Virgin. Wherefore, assembling, ye choirs of the faithful, let us glorify the Father, the Son and the Holy Spirit, the one Godhead Who sustaineth all things.

Glory ..., in Tone III:

Arise unto thyself, O man! Be thou new instead of old! And celebrate the restoration of the soul while yet thou hast life, that the path of all life may be restored to thee; for the old hath passed away, and, lo! all things are new! Transformed by a change for the good, offer this to the feast as fruit. Thus is man made new, and thus is the day of the dedication honored.

Now & ever ..., of the forefeast, the composition of John the Monk

In Tone III: **O** Christ our God, Who for the common resurrection of the human race didst accept voluntary crucifixion, and by the pen of the Cross didst stain Thy fingers with blood as with ink of royal purple, and in Thy love for mankind didst as King affix Thy signature to the document of our remission: Disdain us not who are in distress and again are far from Thee, but have pity upon Thy people who find themselves in evil circumstances, O Long-suffering One. Arise Thou, and do battle with those who fight against us, in that Thou art almighty.

Great Doxology. Troparia. 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 Dedication.

O Christ, by the Spirit Thou hast sanctified Thy Church on earth, anointing it today with the oil of Thy gladness. (Twice)

O Good One, Thou hast revealed today the tabernacle, made of men's hands, of Thy glory, which passeth understanding, a well-built dwelling-place.

Having Thee as an immovable foundation, O Christ, the Church is crowned with Thy Cross as with a royal diadem.

Christ the King desired the beauty of the Church He now hath chosen, and hath shown her to be the mother of the gentiles, who out of slaves have been made sons by the Spirit.

The hordes of the malicious demons tremble before the Church of Christ which is marked with the sign of the image of the Cross and covered with the overshadowing of the Spirit.

Having Christ, and not sand, as its foundation, the Church of the nations is crowned with unapproachable beauty and adorned with a royal diadem.

Theotokion: O wonder more recent than all other wonders! The Virgin hath without knowing man conceived in her womb Him Who sustaineth all things, yet hath not confined Him.

Troparion of the Dedication, in Tone IV:

Thou didst show forth the beauty of the holy dwelling-place of Thy glory here below, O Lord, like the splendor of the firmament on high. Establish it for all ages, and through the Theotokos accept the supplications we unceasingly offer unto Thee therein, O Thou life and resurrection of all.

Troparion of the hieromartyr, in Tone IV:

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

Troparion of the forefeast, in Tone IV:

O Lord, we offer unto Thee in supplication the life-creating Cross of Thy goodness, which Thou hast bestowed upon us, unworthy though we are. Save Thou all Orthodox Christians, and this Thy city, which entreateth Thee through the Theotokos, O Thou Who alone lovest mankind.

Kontakion of the Dedication, in Tone II:

Grant inner enlightenment and spiritual renewal of heart unto those who with faith celebrate the sacred dedication of the temple of Thy house, which it was Thy good pleasure to have built unto Thy divine name, O Thou Who art glorious in the saints.

Prokimenon, in Tone IV: Holiness becometh Thy house, O Lord, unto length of days.

Stichos: The Lord is King, He is clothed with majesty.

EPISTLE TO THE HEBREWS, §307 [HEB. 3: 1-4]

Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Who was faithful to Him Who appointed Him, as also Moses was faithful in all his house. For this Man was counted worthy of more glory than Moses, inasmuch as He Who built the house hath more honor than the house. For every house is built by some man, but He Who hath built all things is God.

Alleluia, in Tone II: His foundations are in the holy mountains.

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

GOSPEL ACCORDING TO MATTHEW, § 67 [MT. 16: 13-18]

At that time, when Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist, some Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Bar-Jonah for flesh and blood hath not revealed it unto thee, but my Father Who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

Communion Verse: O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.

THE 14th DAY OF THE MONTH OF SEPTEMBER
THE UNIVERSAL EXALTATION OF THE PRECIOUS & LIFE-CREATING CROSS
AT LITTLE VESPERS

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

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

The Cross is uplifted, and the demons are, driven away; * the thief openeth the gates of Eden, * death is slain * and hath now been shown to be desolate; * Christ is magnified. * Wherefore, be glad, all ye earthborn, * for the curse hath been lifted! (Twice)

Come, all ye who love God, * and beholding the precious Cross uplifted, * let us magnify it together * and give glory to the one. Deliverer and God, crying aloud: * O Thou who wast crucified on the wood of the Cross, * disdain not us that pray to Thee!

Moses of old, changing bitterness into sweetness, * delivered Israel, * inscribing the image of the Cross beforehand; * and all of us, the faithful, * ever mystically making the sign thereof in our hearts in godly manner, * are saved by its might.

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

Today is put forth from the impenetrable bosom of the earth the shoot of life, and it announceth the Resurrection of Christ Who was nailed thereto; and, lifted up by priestly hands, it proclaimeth His ascension to Heaven, whereby our nature, which was bound to the earth by the fall, doth now dwell in the heavens. Wherefore, in thanksgiving we cry out: O Lord Who wast lifted up thereon and thereby raised us up with Thyself: vouchsafe us Thy heavenly joys, as Thou art the Lover of mankind.

Prokimenon of the day. "Vouchsafe, O Lord ..."

At the Aposticha, these stichera, in Tone II:

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

Like a bride * is the Church splendidly adorned * with the water of grace * and Thy Blood, O Word, * hymning the glory of the Cross.

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

Raising aloft the spear and the Cross, * the nails and all else * wherewith the life-bearing body of Christ * was pierced, * let us worship them.

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

When Moses * conquered Amalek, * keeping his arms raised aloft, * he prefigured the all-pure suffering of Christ * in the form of the Cross.

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

Today the Tree hath appeared! Today the Jewish race hath perished! Today the Faith is made manifest by faithful, hierarchs. Adam fell because of a tree, but the demons are made to tremble again by the Tree; O almighty Lord, glory to Thee!

Troparion, 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 dismissal of Little Vespers, the ecclesiarch, the priest, deacon and para-ecclesiarch enter the vestry, escorted with lighted lamps, and 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, the Gospel-book being removed to the High Place. And a lamp is set to burn before the precious Cross throughout the night.

Be It Known: If this feast fall on a Sunday, its hymns completely replace and supersede those of the Oktoechos, with the sole exception of "Having beheld the resurrection of Christ ..."

AT GREAT VESPERS

If it be Saturday evening, we chant "Blessed is the man ...", the entire Kathisma; but if it be Sunday evening, we chant only the first antiphon thereof. On any other day we do not chant "Blessed is the man ...", but chant "Lord, I have cried ..." after the Introductory Psalm and Great Ektenia.

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

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

Raised on high, * the Cross exhorteth all creation * to hymn the all-pure Passion * of Him that was lifted up thereon. * For thereon having slain him that slew us, * in that He is merciful, * He gave life unto the dead,* and in the exceeding greatness of His goodness * He hath made them beautiful and vouchsafed them to live in the heavens. * Wherefore, rejoicing, * we exalt His name, * and magnify His extreme condescension. (Thrice)

Moses prefigured Thee, * stretching forth his arms on high, * and vanquished the tyrant Amalek, * O precious Cross, boast of the faithful, * confirmation of sufferers, * savior of all the venerable. * Wherefore, creation, * beholding thee lifted up, is gladdened, * and keepeth festival, glorifying Christ, * Who through thee hath gathered the dispersed * in His extreme goodness. (Thrice)

O most precious Cross, * who art today exalted, * and about whom the ranks of angels stand in gladness, * by divine command thou dost uplift all * who for the stealing of the fruit were driven out and were sunk in death. * Wherefore, we, the faithful, * venerating thee with hearts and lips, * derive from thee sanctification, * crying out: Exalt ye Christ, the all-good God, * and worship His divine footstool. (Twice)

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

Come, all ye nations, let us worship the blessed Tree whereby everlasting righteousness hath come to be; for he who by the tree deceived our forefather Adam, is himself deceived by the Cross, and he who by tyranny held fast the royal house, falleth, cast down by a strange fall. By the Blood of God the venom of the serpent is washed away, and the curse of the just condemnation was lifted by the Righteous One when He was condemned by an unjust sentence; for it was fitting that the tree be healed by a Tree, and that, by the sufferings of the Dispassionate One on the Tree, the sufferings of the condemned be loosed. Glory, O Christ our King, to Thy wise dispensation toward us, whereby Thou hast saved all, in that Thou ad good and lovest mankind.

Entrance. Prokimenon of the day.

N.B.: If this feast fall on Saturday, on Friday evening, instead of the Prokimenon of the day, we chant the Great Prokimenon:

Great Prokimenon, in Tone VII: Our God is in heaven and on earth; all things whatsoever He hath willed, He hath done.

Stichos: When Israel went out of Egypt, and the house of Jacob from among a barbarous people.

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?

Three Readings:

A READING FROM THE BOOK OF EXODUS

Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Shur; and they went three days in the wilderness, and found no water to drink. And they came to Marah, and could not drink of Marah, for it was bitter; therefore he named the name of that place, Bitterness. And the people murmured against Moses, saying: "What shall we drink?" And Moses cried to the Lord, and the Lord showed him a tree, and he cast it into the water, and the water was sweetened. There He established to him ordinances and judgments, and there He proved him, and said: "If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before Him, and wilt hearken to His commands, and keep all His ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God, Who healeth thee." And they came to Elim, and there were there twelve fountains of water, and seventy stems of palm trees; and they encamped there by the waters. And they departed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sin.

A READING FROM PROVERBS

My son, 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 who 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 a tree of life to all who lay hold upon her; and she is a secure help to all who 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, O Jerusalem; 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 thee and delivereth thee, the God of Israel.

At Litia, these stichera:

The composition of Andrew of Jerusalem, in Tone I: **T**oday 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.

The composition of Theophanes, in Tone II: **T**he divine treasure which is hidden in the ground, the Cross of the Bestower of life, was shown in the heavens to the pious emperor and noetically displayeth an inscription of victory over his enemies. And rejoicing therein with faith and love, in godly manner he hastened to ascend to a visible height and with zeal drew it forth from the bosom of the earth, for the deliverance of the world and the salvation of our souls.

The composition of Cyprian: When the hands of the Patriarch Jacob were crossed at the blessing of Joseph's children, the sign of Thy Cross was revealed beforehand, and we, holding it as our steadfast protector, do mightily drive away the hordes of the demons and cast down the pride of Belial in that which vanquisheth the most pernicious power of the most malicious Amalek. With right honorable mind, O ye faithful, we bear it forth to Thy goodness, uplifted now for the cleansing of sins, and cry out with a loud voice: Have mercy, O Lord! O Good One Who wast incarnate of the Virgin, have pity on the wise creation of Thy hands!

The composition of the Emperor Leo: Thou art my mighty protection, O tripartite Cross of Christ! Sanctify me by thy power, that I may bow down with faith and love, and glorify thee.

In Tone IV: Let us clap our hands today for the victory which is praised with hymns, and with radiant countenance and tongue let us openly cry: O Christ, Who for our sake didst deign to be tried, to be spat upon and scourged and arrayed in a purple robe, and Who ascended the Cross; Whom beholding, the sun and the moon hid their light, and the earth trembled with fear, and the veil of the temple was rent in twain: Do Thou now grant us Thine honored Cross as a preserver and protector, and a dispeller of the demons; that, kissing it, we may all cry out to it: Save us by thy power, O Cross! Sanctify us by Thy radiance, O precious Cross! And fortify us by thine exaltation, for thou hast been given to us as the light and salvation of our souls.

The composition of Anatolius: O Cross, thou didst show forth thine image beforehand, radiant with the light of the stars, to the great and pious emperor as a token of victory. And his mother Helena, finding thee, revealed thee to the world. Today we, the choirs of the faithful, elevating thee, cry out: “illumine us with thy splendor, O life-bearing Cross! Sanctify us with thy might, O most precious Cross! And establish us in thine elevation, O thou who art lifted up against the array of the enemy!”

Glory ..., Now & ever ..., the composition of Anatolius, in the same Tone:

Moses, prefiguring the activity of the precious Cross, O Christ, vanquished Amalek his adversary in the wilderness of Sinai; for when he stretched out his arms, forming the image of the Cross, he strengthened the people. And now these events have found their fulfillment in us: today the Cross is elevated and the demons flee; today all creation is freed from corruption, for gifts have shone forth upon us because of the Cross. Wherefore, rejoicing, we all fall down before it, saying: Glory to Thee, O Lord, for Thy works are magnified!

At the Aposticha, these stichera, in Tone V:

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

That which Moses prefigured with his body of old cast down and vanquished Amalek; and David the psalmist, crying out, hath commanded us to bow down before Thy footstool, Thy precious Cross, O Christ God. Today we sinners also do homage with our unworthy lips to Thee Whose will it was to be nailed thereto; and, chanting, we pray: O Lord, vouchsafe that with the thief we may receive Thy kingdom!

At the blessing of the loaves, 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. **(Thrice)**

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. (Thrice)

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

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 ..., in Tone I:

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

We bow down before the tree of Thy Cross, O Thou Who lovest mankind, for Thou wast nailed thereto, O Life of all. Thou didst Open paradise to the thief who approached Thee with faith, O Savior, and he was vouchsafed sweetness for confessing Thee: "Remember me, O Lord!" Accept us like him, for we cry: We have all sinned! Disdain us not, for Thou art compassionate!

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 ..., 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.

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 a new song, for the Lord hath wrought wondrous things.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. JOHN, §42 [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:

O 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!

Canon of the Cross, the Irmos chanted twice,
the troparia repeated to make up 12 in number.

ODE I

Canon of the Cross, the acrostic whereof is: "Having arrayed myself in the Cross, I give utterance to hymnody"; The composition of Cosmas of Maiuma, in Tone VIII:

Irmos: 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.

Of old, Moses, standing between the priests, prefigured in himself the image of Christ's most pure sufferings; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified.

Upon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister bane therein. Wherefore, let us hymn Christ God, for He hath been glorified.

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore let us hymn Christ our God, for He hath been glorified.

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

Irmos: 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.

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

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.: "Go thou quickly before ...":

Rejoicing in thee, O thrice blessed and life-bestowing Cross, the people celebrate together with the immaterial choirs, the ranks of hierarchs reverently hymn thee, multitudes of monastics and fasters bow down before thee in adoration, and we all glorify Christ Who was crucified on thee.

ODE IV

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

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions; and preceding in this fashion the tabernacle of the witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

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

ODE V

Irmos: 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!

Ever-hymned Tree, whereon Christ was stretched: the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, Who granteth peace unto our souls.

The adverse powers of the nether world are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

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

Irmos: **S**tretching 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.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception.

Divine Israel, laying his hands cross-wise upon the heads of the young, revealed that the people who hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Katavasia: **S**tretching 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 Cross, in Tone IV:

O Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Ikos: **H**e that 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

Irmos: **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!**

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned 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

Irmos: **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!**

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye mortal stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever!

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice in it, the weapon of victory, for thereby tribes of warriors seeking courage are scattered abroad forever.

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 sing the Magnificat before Ode IX, but chant instead the refrain:

Refrain: **Magnify, O my soul, the all-honored Cross of the Lord!**

Then we chant the Irmos of Canon I: "O Theotokos, thou art a mystical paradise ..." The second choir likewise chanteth the refrain and the Irmos. The refrain is chanted before each of the 6 troparia of Canon I.

ODE IX

Irmos: 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.

Refrain: **Magnify, O my soul, the all-honored Cross of the Lord!**

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning - Christ Who was stretched out upon the Tree. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

Refrain: **Magnify, O my soul, the all-honored Cross of the Lord!**

A sacred horn hath been lifted up, the chief horn for all the divinely wise: the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

Refrain: **Magnify, O my soul, the all-honored Cross of the Lord!**

That Thou mayest show the Cross to the world, O worshipful Lord and King, in the sight of all Thou didst form its all-glorious image in the skies, radiant with boundless light, an invincible weapon. Wherefore, all the powers of heaven magnify Thee.

Then the refrain of Canon II: **Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!**

And the Irmos of Canon II: "Death, which came upon our race ..." The second choir likewise chanteth the refrain and the Irmos. The refrain is chanted before each of the 6 troparia of Canon II.

Canon II

Irmos: Death, which came upon our race through the eating of the tree hath been abolished by the Cross today; for the curse of our first mother, which fell upon us all, hath been annulled through the Offspring of the pure Mother of God, whom all the hosts of heaven magnify.

The refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

Thou didst not permit the murderous bitterness of the tree still to remain, O Lord, for thou didst utterly destroy it by the Cross. Wherefore, by a tree Thou didst once sweeten the bitterness of the waters of Marah, prefiguring the activity of the Cross, which all the hosts of heaven magnify.

The refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

Those who are continually sunk in the darkness of our forefather, Thou hast raised up by the Cross today, O Lord; for though our nature was brought low through deceit and great lack of restraint, the light of Thy Cross hath again guided all of us aright, which we, the faithful magnify.

The refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

That Thou mightest show forth to the world the image of the Cross venerated among all, O Lord, Thou didst trace its outline in the heavens, in that it is all-glorious, radiant with boundless light: the invincible weapon for the emperor. Wherefore, all the hosts of heaven magnify Thee.

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: Spec. Mel.: "When the disciples ...":

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! (Twice)

Glory, Now & ever ..., Spec. Mel.: "Hearken, ye women":

Today is the Cross raised on high, and the world is sanctified; for He that sitteth with the Father and the Holy Spirit stretched out his arms thereon. It hath brought the whole world to the knowledge of Thee, O Christ. Therefore, to them that hope in Thee do Thou vouchsafe divine glory.

On the Praises, 4, in Tone VIII:

O all-glorious wonder! * the Life-bearing Tree, * the all-holy Cross * is revealed today, lifted up on high. * All the ends of the earth glorify it, * and the hordes of the demons are affrighted. * O what a gift hath been given to mortals! * Thereby, O Christ, save Thou our souls, * in that Thou alone art compassionate. (Twice)

O all-glorious wonder! * The Cross which bore the Most High * like a cluster of grapes full of life * is seen today lifted up from the earth. * Thereby have we all been drawn to God, * and death hath been utterly slain. * O the all-precious Tree * whereby we have received the food of immortality in Eden, * glorifying Christ!

O all-glorious wonder! * The length and height of the Cross * is equal to heaven! * For it sanctifieth all things with grace divine. * In it are the barbarian nations vanquished. * In it are the scepters of kings made firm. * O divine ladder, * whereby we ascend to the heavens, * exalting Christ the Lord in hymns!

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

Today the Cross of the Lord cometh forth; and the faithful receive it with desire, and they derive healings of soul and body, and every pang. Let us venerate it with joy and fear: with fear, for we are unworthy because of our sins; and with joy, because of the salvation which is granted to the world by Christ God, Who hath great mercy, and Who was nailed to it.

The Great Doxology is chanted quietly and melodiously. 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, and bless Thine inheritance. Grant now unto the faithful victory over adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth. (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! (Thrice)

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: **C**ome, 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: **C**ome, ye people, and, beholding the all-glorious wonder, let us worship the power of the Cross; for a tree brought about death in paradise, but this tree hath caused life to blossom forth, for the sinless Lord was nailed to it. Receiving incorruption therefrom, O all ye nations, let us cry: O Thou Who hast abolished death by the Cross and freed us, glory to Thee!

The words of Thy prophets, Isaiah and David, are fulfilled, O God, which said: All nations will come, O Lord, and bow down before Thee. For, behold the people who have been filled with Thy grace in Thy courts in Jerusalem, O Good One. O Thou Who didst endure the Cross for us and hast imparted life through Thy resurrection, preserve and save us!

The four comers of the world are sanctified today as the four parts of Thy Cross are elevated, O Christ our God; and the horn of all Orthodox hierarchs is exalted with it. Wherefore, we crush the horns of our enemies. Great art Thou, O Lord, and wondrous art Thou in Thy works! Glory be to Thee!

The voices of the prophets foretold the holy Tree whereby Adam was loosed from the ancient curse of death, and creation raiseth a cry to that which today is exalted, begging great mercy of God. O Master, Who alone art boundless in lovingkindness: be Thou our cleansing and save our souls!

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 music to Thee 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!"

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 spat 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 spat 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

ANTIPHON I

Stichos: O God, my God, attend to me; why hast Thou forsaken me?

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos: Far from my salvation are the words of my transgressions.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos: My God, I will cry by day, and wilt Thou not hearken? and by night, and it shall not be unto folly for me.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos: But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Glory ..., Now & ever ...,

Refrain: Through the prayers of the Theotokos, O Savior, save us.

ANTIPHON II

Stichos: O God, why hast Thou cast us off unto the end?

Refrain: O Son of God Who wast crucified in the flesh, save us who chant unto Thee: Alleluia!

Stichos: Remember Thy congregation which Thou hast purchased from the beginning.

Refrain: O Son of God Who wast crucified in the flesh, save us who chant unto Thee: Alleluia!

Stichos: This Mount Sion wherein Thou hast dwelt.

Refrain: O Son of God Who wast crucified in the flesh, save us who chant unto Thee: Alleluia!

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

Refrain: O Son of God Who wast crucified in the flesh, save us who chant unto Thee: Alleluia!

Glory ..., Now & ever ...,

O Only-begotten Son and Word of God, Who art immortal, Yet didst deign for our salvation To be incarnate of the holy Theotokos and Ever-virgin Mary, And without change didst become man, and wast crucified, O Christ God, trampling down death by death, Thou Who art One of the Trinity, glorified with the Father and the Holy Spirit, save us.

AND BOTH CHOIRS JOIN TOGETHER TO CHANT

ANTIPHON III

Stichos: The Lord is King, let the peoples rage.

Then the troparion, chanted in full each time

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.

Stichos: The Lord is King, let the peoples rage; He sitteth on the cherubim, let the earth be shaken.

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.

Stichos: The Lord is great in Sion, and He is high above all peoples.

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.

Stichos: Worship the Lord in His holy court.

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.

Then, the Entrance. And the deacon saith:

Wisdom! Stand aright!

And we chant the Entrance Verse:

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

Then, the troparion, 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.

Glory ..., Now & ever ..., Kontakion, in Tone IV:

O Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Instead of the Trisagion, we chant:

Before Thy Cross we bow down, O Master, and Thy holy resurrection do we glorify!

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 [1 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.

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.

GOSPEL ACCORDING TO JOHN, §60 [IN. 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.

THE 15th DAY OF THE MONTH OF SEPTEMBER
THE AFTERFEAST OF THE EXALTATION OF THE PRECIOUS CROSS OF THE LORD
THE COMMEMORATION OF
THE HOLY GREATMARTYR NICETAS

N.B.: Should the commemoration fall on the Sunday after the Exaltation of the Precious Cross, see notes at the end of the service for special directions.

At "Lord, I have cried ...", six stichera: three for the feast, and three for the saint.

The stichera to the Cross, in Tone V:

Spec. Mel.: "Rejoice, thou Life-bearing Cross ...":

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.

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.

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.

These stichera to the saint, in Tone I:

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

Arroyed in the armor of piety, * thou wast shown to be a champion of Christ, the King of all, * O passion-bearer Nicetas, * as was almighty Gideon of old, * setting at nought legions of aliens * by thy noble boldness.

That which is alien didst thou enslave * by thine all-powerful faith in Christ, * O divinely wise martyr who didst endure suffering. * Wherefore, thou didst turn the barbarians * to the Creator and Master of all, O wise one, * and they glorify Him piously.

Thou, the first-fruits of the barbarians, O martyr, * dying for the Trinity, * didst bring glory to Christ, * and wast shown to be a divinely eloquent sufferer. * Wherefore, thou hast manifestly received a crown, * and dost shine with splendor in the world like a beacon, * O right glorious one.

Glory ..., to the saint, in Tone VI: the composition of Theophanes:

We know thee as a lamp unto the martyrs, O Nicetas, sufferer for Christ, for, having forsaken the glory of earthly rank and despised the godlessness of thy father, thou didst shatter his gods, didst triumphantly put the barbarians to shame, didst undergo martyrdom for confessing Christ, and wast a warrior of the God of Heaven. Entreat thou the Benefactor of all in our behalf, that He take pity and save our souls.

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

The voices of the prophets foretold the holy Tree whereby Adam was loosed from the ancient curse of death, and creation raiseth a cry to that which today is exalted, begging great mercy of God. O Master, Who alone art boundless in lovingkindness: be Thou our cleansing and save our souls!

Entrance; the Great Prokimenon

Prokimenon, in Tone VII: Our God is in Heaven and on earth; all things whatsoever He hath willed, He hath done.

Stichos: When Israel went out of Egypt, and the house of Jacob from among a barbarous people, Judaea became His sanctuary.

Stichos: The sea beheld and fled, Jordan turned back.

Stichos: What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?

Then, the Ektenia: "Let us all say ...",

But if it fall on Sunday, we chant the Prokimenon of the day: "The Lord is King ...", and the Great Prokimenon we chant on the eve of the feast.

At the Aposticha, these stichera, in Tone VI:

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

Raised on high, * the Cross exhorteth all creation * to hymn the all-pure Passion * of Him that was lifted up thereon. * For thereon having slain him that slew us, * in that He is merciful, * He gave life unto the dead, * and in the exceeding greatness of His goodness * He hath made them beautiful and vouchsafed them to live in the heavens. * Wherefore, rejoicing, * we exalt His name, * and magnify His extreme condescension.

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

Moses prefigured Thee, * stretching forth his arms on high, * and vanquished the tyrant Amalek, * O precious Cross, boast of the faithful, * confirmation of sufferers, * savior of all the venerable. * Wherefore, creation, * beholding thee lifted up, is gladdened, * and keepeth festival, glorifying Christ, * Who through thee hath gathered the dispersed * in His extreme goodness.

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

O most precious Cross, * who art today exalted, * and about whom the ranks of angels stand in gladness, * by divine command thou dost uplift all * who for the stealing of the fruit were driven out and were sunk in death. * Wherefore, we, the faithful, * venerating thee with hearts and lips, * derive from thee sanctification, * crying out: Exalt ye Christ, the all-good God, * and worship His divine footstool.

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

Thou didst show thyself to be the namesake of victory, O most honored martyr Nicetas; proclaiming Christ our God amid thy struggle, thou didst confess Him before kings and tormentors. Wherefore, cease thou never in thy prayers to Him that alone loveth mankind, in behalf of the world, for Christ-loving kings, and for all that faithfully keep thy memory, that he deliver them from all wrath.

Now and ever ..., for the feast, in the same tone

O God, the cry of the prophet Moses hath been fulfilled, who cried: Behold your life which is raised up before your eyes! Today the Cross is uplifted, and the world is freed from deception. Today the Resurrection of Christ is renewed, and the ends of the earth rejoice, offering a hymn to Thee, and saying like David: Thou hast wrought salvation in the midst of the earth, O God, and the Cross and Resurrection, for whose sake Thou hast saved us, Thou good Lover of Mankind. O Almighty Lord, glory to Thee!

Troparion, in Tone IV:

Taking up the Cross of Christ ardently, as it were a sword, thou didst make haste to do battle with the enemy, and, suffering for Christ, thou didst at last commit thy sacred soul to the Lord, and hence thou hast been vouchsafed to receive from Him gifts of healing, O great-martyr Nicetas. Entreat Christ God that our souls be saved.

Glory ..., Now and ever ..., the Troparion to 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

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

Taking up the Cross of Christ ardently, as it were a sword, thou didst make haste to do battle with the enemy, and, suffering for Christ, thou didst at last commit thy sacred soul to the Lord, and hence thou hast been vouchsafed to receive from Him gifts of healing, O great-martyr Nicetas. Entreat Christ God that our souls be saved.

Now and ever ..., of the feast again.

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

Spec. Mel.: "Full of lovingkindness ...":

When Thou wast crucified, O Christ Master, the dominion and might of death were overthrown, and all the tyranny of the enemy was trampled down, and they that died of old through the tree of disobedience were given life by the Tree of the Cross. Wherefore, we hymn Thy sufferings.

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

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

Spec. Mel.: "The beauty of thy virginity":

Thou didst will to suffer death and the Cross, fixing it in the midst of creation; when it was Thy good pleasure that Thy body be nailed, the sun hid its rays. Beholding these things, the thief on the cross hymned thee, crying out: Remember me, O Lord! And, believing, he received paradise.

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

Two canons: the canon for the Elevation of the Cross, with six troparia counting the Irmos, and the canon of the saint, with six troparia.

ODE I

The Canon of the feast, in Tone VIII:

Irmos: 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!

Of old, Moses prefigured in himself an image of Christ's most pure sufferings, standing between the priests; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the destroyer Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified!

Upon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister bane therein: Wherefore, let us hymn Christ our God, for He hath been glorified!

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine faith spread to the ends of the earth. Wherefore, let us hymn Christ our God, for He hath been glorified!

The Canon of the Saint, in Tone IV, the composition of Theophanes, the Acrostic whereof is: "I hymn Nicetas, the namesake of victory."

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.

Having slain the arrogance of my flesh, illumine thou my mind with the radiance of enlightenment, that I may hymn thy victory, O Nicetas, who, as a most eminent victor, dost entreat Christ.

Putting aside the poison which cometh from the passions, thou didst mightily endure wounds and in suffering didst clothe thyself in a precious robe, dyed with thine own blood.

Having been nailed to the Tree for us, Thou didst show the path of suffering to be new and wondrous, for Thou, O Master, wast the Source of the strength and confession of the martyrs.

Theotokion: The portal of Thy condescension towards us do we mystically call her that supernaturally shone Thee forth, the East, the Sun and Light, the Lover of mankind, Who art of two natures.

ODE III

Canon to the Cross

Irmos: 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.

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation of us all.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Canon to the Saint

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

With steadfastness of soul didst thou endure the threats of the tormentors, O glorious martyr of Christ, aided by power divine.

O all-praised martyr of Christ, enduring the scattering of thy flesh and the dismemberment of thy limbs, thou didst obtain thy soul.

The assembly of Christ's martyrs rejoice in thee, beholding thy memory celebrated today.

Theotokion: O Mary, pure and honored abode of virginity: heal thou the wounds of my heart.

The Kontakion of the feast, in Tone IV:

Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Ikos: He that was caught up to the third heaven of paradise and that heard unspeakable and divine words which the human tongue cannot utter, what writeth he unto 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.

Sedalion of the saint, in Tone IV:

Spec. Mel.: "Thou that wast lifted up ...":

Showing thyself to be an invincible warrior, thou didst overcome the cunning of the barbarians and, having suffered, O glorious one, thou didst most mightily enslave hosts of invisible foes. Wherefore, thou didst receive a crown of victory. O blessed Nicetas, cease thou never to pray for us that hymn thee with faith.

(Twice)

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

Stretching forth his hands aloft to the heavens, Moses prefigured the Cross, the divine weapon of the faithful, to which Christ nailed our sins. Wherefore, the enemy wept pathetically, his senses wracked with pain; and he said: The spear of the Tree hath pierced me in the midst of my heart! Christ hath released all from the bonds of hell!

ODE IV

Canon to the Cross

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

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions, and proceeding in this fashion to the Tabernacle of the Witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

Canon to the Saint

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

Redeemed by the Blood of the Master, the sufferer Nicetas doth offer his blood to Christ, rejoicing. Wherefore, slaughtered, he cried out: Glory to Thee, O my God!

Aflame with love for the Master, O martyr, thou didst trample down the flame of idolatry and all the might of the demons, crying unto the Creator: Glory to Thy power, O Lord!

Delighting in the sight of the Lord and reveling in the radiance thereof, the martyr knew not suffering, but, rejoicing, cried out: Glory to Thy power, O Lord!

Theotokion: The all-pure Virgin, O Christ, the animate heaven of Thee, the King of kings, which is adorned with a different radiance, is now glorified as the Theotokos.

ODE V

Canon to the Cross

Irmos: **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.

O ever-hymned Tree, whereon Christ was stretched, the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread Cherubim withdrew, when Christ was nailed to thee, He that granteth peace unto our souls.

The adverse powers of the netherworld fear when the sign of the Cross is traced in the air in which they live, wherefore the generations of the earthborn and the heavenly bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Canon to the Saint

Irmos: **T**hou hast come, a Light to the world, O my Lord, a holy Light which bringeth forth from the gloom of unbelief them that hymn Thee.

O all-praised Nicetas, who can recount the crowns of thine ordeals, which Christ gave thee who suffered for Him?

Having completed their struggles upon the earth, the martyrs have received from Thee, O Bestower of life, a heavenly reward in the highest.

Now dost thou shine forth like a beacon, O all-praised Nicetas. Thou art become a light of secondary radiance, standing gloriously before the great Light.

Theotokion: **O** Mother of God, thou didst give birth unto the timeless Light Who became subject to time for us that are in the darkness of this life, and thou hast illumined the whole world thereby.

ODE VI

Canon to the Cross

Irmos: **S**tretching 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 supra-mundane Resurrection of Christ God Who was nailed in the flesh and enlightened the world with His Rising on the third day.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his hands, showing forth the power of the life-bearing Cross; for God Who was nailed thereon in the flesh hath set aright the obsolescence of the Law of the Scripture which was written with shadows, and hath dispelled the soul-destroying disease of deception.

Diving Israel, laying his hands cross-wise upon the heads of the young, revealed that the people that hath the honor of being the elder is a slave to the Law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God shall surpass them.

Canon to the Saint

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

Desiring the beauties of the Creator, O glorious one, and receiving illumination therefrom, thou didst take wing, O martyr, and, scorning death, didst draw nigh unto Him.

O martyr Nicetas, preferring with chaste thought those things which are inexhaustible to receiving transitory things, with gladness thou didst submit thy body to tortures.

Theotokion: O Mother of God, finding thee alone to be an apple amid a grove, a lily most pure and a lily of the valley, the noetic Bridegroom dwelt within thee.

Kontakion of the Saint, in Tone II:

Spec. Mel.: "Seeking the heights ...":

Having cut down the dominion of deception by thy resistance, and received a crown of victory in thy sufferings, thou dost rejoice with the angel, O Nicetas, namesake of victory, unceasingly praying with them to Christ God in behalf of us all

Ikos: Having set the knowledge of Thee in my soul, cleanse Thou my mind and show me forth as a keeper of Thy commandments, O Savior, that I may be able to conquer the divers rebellions of my passions, receiving the honor of the victory of dispassion, through the prayers of Thy mighty martyr and passion-bearer Nicetas, O Lover of mankind: For Thou Thyself hast called us to remember on the day of his commemoration him that doth unceasingly pray for us all.

ODE VII

Canon to the Cross

Irmos: 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!

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain talent as a corruption to the whole race. But we, the earthborn, gaining utterance through the Tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the Kingdom, for it is the victorious boast of kings and a light for them that cry out with faith: O all-hymned God of our fathers, blessed art Thou!

Canon to the Saint

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

O martyr, who art now illumined with unapproachable radiance, with thy radiance enlighten them that now sing thy feast, crying: Blessed art Thou, O my Lord and God!

The angelic forces were astounded at thy courage, O blessed one, beholding thee patiently suffering and saying: Blessed art Thou, O Lord and God of all!

Theotokion: With the choir on high the incorporeal Gabriel cried out to thee in gladness: Rejoice, O pure Virgin! Blessed art thou among women, O all-immaculate Mistress!

ODE VIII

Canon to the Cross

Irmos: 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!

O hosts of Heaven, chant ye to the exalted Tree which was drenched with the Blood of God the Word incarnate, celebrating the restoration of those of earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye earthborn stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the Body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever.

O ye faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, the victorious weapon, rejoice therein, for thereby tribes of warriors seeking courage are scattered abroad forever.

Canon to the Saint

Irmos: **S**tretching forth his hands, Daniel closed the mouths of the lions in the pit; and the youthful lovers of piety, girt about with virtue, quenched the power of the fire, crying: **Bless the Lord, all ye works of the Lord!**

O invincible martyr, thou didst bring thyself as a sacrifice whole and acceptable, and wast a savory whole-burnt offering to thy Master, Who was crucified for our sake; and with gladness didst thou cry out: Bless the Lord, all ye works of the Lord!

As thou wast lawfully a divine contender, thou didst worthily receive an imperishable crown of victory from the life-bearing right hand of God, before which thou now dost stand, chanting: Bless the Lord, all ye works of the Lord!

Boundless was thy love of Christ, and pierced by many wounds and variously gored, thou didst mingle thy blood with His. And now, as an emulator of Him, thou dost reign with Him, crying: Bless the Lord, all ye works of the Lord!

Theotokion: **O** pure and all-immaculate Theotokos, who didst give birth to Christ Who alone is most pure, thou hast clearly washed away the defilement of our nature, and art more highly exalted than the cherubim and seraphim, who cry: Bless the Lord, all ye works of the Lord!

ODE IX

Canon to the Cross

Irmos: **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.

Let all the trees of the forest rejoice, for their nature hath been sanctified by Him that planted them in the beginning - Christ Who was stretched upon the Tree. Wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath arisen, the chief horn for all the divinely wise - the Cross, whereby all the horns of the sinful are noetically broken. Wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

Canon to the Saint

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

My whole self do I offer thee, O divinely blessed Nicetas, that I may find thee to be an intercessor before the Master who can save me from every evil circumstance, and a mediator of divine salvation.

Thou wast truly a witness to the truth, O passion-bearer, and now dost stand, rejoicing, before precious Truth personified, boldly accepting the reward for thy struggles.

Arriving at the calm harbor, thou didst rest from thy pains, and, a crown-bearer, thou dost rejoice in paradise with the martyrs of Christ. Wherefore, thee do we all now fittingly glorify as glorified by God.

Theotokion: In a manner beyond the laws of nature, O pure and blessed one, thou gavest birth unto the Lawgiver Who in His lovingkindness immutably became flesh and is known in two natures.

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

Defending himself with the weapon of Thy precious Cross, Thy sufferer, O Word, mightily vanquished the powers of the adversary, and put the tormentors to shame, and suffered for Thee; and with Thee, O my Christ, King of all, doth Nicetas reign. (Twice)

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

Today is the Cross raised on high, and the world is sanctified; for He that sitteth with the Father and the Holy Spirit stretched out his arms thereon. It hath brought the whole world to the knowledge of Thee, O Christ. Therefore, to them that hope in Thee do Thou vouchsafe divine glory.

At the Aposticha, these stichera in Tone II:

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

Today is exalted * the Cross of Christ, * the life-bearing Tree, * whereon He was nailed in the flesh.

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

Rejoice, divine preservation * of the faithful, * unassailable rampart, * thou Cross of the Lord, * whereby we are exalted above the earth.

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

Come ye, in gladness * let us all venerate * the life-bearing Tree * whereon was stretched * Christ our deliverance.

Glory ..., of the saint, in Tone VI:

Today the whole world rejoiceth in the suffering of the passion-bearer, and the Church of Christ, adorned with flowers, crieth out to thee, O martyr of Christ: O favorite of Christ and most fervent intercessor, cease thou never to pray for thy servants!

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

Today is put forth from the impenetrable bosom of the earth the shoot of life, and it announceth the Resurrection of Christ Who was nailed thereto; and, lifted up by priestly hands, it proclaimeth His ascension to Heaven, whereby our nature, which was bound to the earth by the fall, doth now dwell in the heavens. Wherefore, in thanksgiving we cry out: O Lord Who wast lifted up thereon and thereby raised us up with Thyself: vouchsafe us Thy heavenly joys, as Thou art the Lover of mankind.

AT LITURGY

On the Beatitudes: four troparia from Ode I of the canon to the Cross, and four troparia from Ode VI of the canon to the saint.

Having slain the arrogance of my flesh, illumine thou my mind with the radiance of enlightenment, that I may hymn thy victory, O Nicetas, who, as a most eminent victor, dost entreat Christ. (Twice)

Putting aside the poison which cometh from the passions, thou didst mightily endure wounds and in suffering didst clothe thyself in a precious robe, dyed with thine own blood.

Having been nailed to the Tree for us, Thou didst show the path of suffering to be new and wondrous, for Thou, O Master, wast the Source of the strength and confession of the martyrs.

Desiring the beauties of the Creator, O glorious one, and receiving illumination therefrom, thou didst take wing, O martyr, and, scorning death, didst draw nigh unto Him.

O martyr Nicetas, preferring with chaste thought those things which are inexhaustible to receiving transitory things, with gladness thou didst submit thy body to tortures.

Theotokion: O Mother of God, finding thee alone to be an apple amid a grove, a lily most pure and a lily of the valley, the noetic Bridegroom dwelt within thee.

At the Entrance, we end the hymn "O come let us worship ..." with the words: "O Son of God Who wast crucified in the flesh, save us that chant unto Thee: Alleluia." And we sing thus until the Leave-taking.

Troparion to 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.

Troparion of the Martyr, in Tone IV:

Taking up the Cross of Christ ardently, as it were a sword, thou didst make haste to do battle with the enemy, and, suffering for Christ, thou didst at last commit thy sacred soul to the Lord, and hence thou hast been vouchsafed to receive from Him gifts of healing, O great-martyr Nicetas. Entreat Christ God that our souls be saved.

The Kontakion of the feast, in Tone IV:

Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Kontakion of the Saint, in Tone II:

Having cut down the dominion of deception by thy resistance, and received a crown of victory in thy sufferings, thou dost rejoice with the angel, O Nicetas, namesake of victory, unceasingly praying with them to Christ God. in behalf of us all

Prokimenon of the feast in Tone VI (also until the Leave-taking): Save O Lord, Thy people, and bless Thine inheritance.

And of the saint, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO TIMOTHY, §292 [II Tim. 2:1-10]

Timothy my child: be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of [this] life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, [yet] is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, [even] unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

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

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO MATTHEW, §36 [Matt. 10:16-22]

The Lord spake unto His disciples saying: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against [their] parents, and cause them to be put to death. And ye shall be hated of all [men] for my name's sake: but he that endureth to the end shall be saved.

Communion verse of the feast, (also until the Leave-taking): The light of Thy countenance, O Lord, hath been signed upon us.,

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

NOTES CONCERNING THE ORDER OF SERVICES ON THE SUNDAY AFTER THE EXALTATION OF THE PRECIOUS CROSS

Be it known: Should the post-feast of the Exaltation of the Precious Cross fall on a Sunday and the saint of the day have four or six troparia prescribed for his canon, the service is taken thus:

On Saturday at Little Vespers: The stichera of the Resurrection and of the Theotokos, as usual. The troparion of the Resurrection; Glory ..., Now and ever ..., its Theotokion.

At Great Vespers: After the usual Kathisma, at "Lord, I have cried ...," we sing: 3 stichera of the Resurrection; 1 of Anatolius; 3 of the feast (as printed under the date in question), and 3 of the saint of the day. If the saint have 6 stichera prescribed for his feast, or Polyeleos, we sing 3 stichera of the Resurrection, 3 of the feast, and 4 of the saint. Glory ..., of the saint; Now and ever ..., the principal Theotokion (Dogmatic) of the Tone. At Litia, we sing the stichera of the feast printed for the Aposticha stichera under the date in question; Glory ..., Now and ever ..., of the feast, printed as the Glory sticheron at the end of the Matins Aposticha. If the saint have a Glory sticheron of his own, then we sing Glory ..., of the saint; Now and ever ..., of the feast. At the Aposticha, the stichera of the Resurrection. Glory , of the saint (if there be one), Now and ever , of the feast. If the saint does not have a Glory sticheron, then we sing Glory..., Now and ever ...,

of the feast. At the Blessing of the Loaves, the troparion: "Virgin Theotokos, rejoice ...," (Twice); and the troparion of the feast, once.

At Matins: **At** "God is the Lord ...," the troparion of the Resurrection, (Twice); Glory ..., of the saint, if there be one; Now and ever ..., of the feast. If the saint have no troparion, then we sing: Glory ..., Now and ever ..., of the feast. After the readings of the Psalter, the Sedalions of the Resurrection with their Theotokia. Then the reading from the Gospel Interpreted, as appointed for the Sunday after the Exaltation. Then the 17th Kathisma and its troparia, and the Hypacoi of the tone. And the reading from the Gospel Interpreted for the appropriate Sunday after Pentecost. If the saint have Polyeleos, after the two Kathismata, we sing the Polyeleos for the saint, and after the Polyeleos, the troparia: "The assembly of angels" Then, the Hypacoi of the tone, and then all the Sedalions of the saint. And a reading. The Song of Ascent and the Prokimenon of the tone. "Let every breath" The Gospel of the Resurrection, the sticheron of the Resurrection, etc. The canon of the Resurrection, with four troparia, including its Irmos; the canon of the Theotokos, with two troparia; the canon of the Cross, with four troparia; and of the saint, with four. Katavasia of the feast. If the saint's feast be of Polyeleos rank, or of doxology rank, we sing: the canon of the Resurrection, with four troparia, including the Irmos; of the feast, four troparia; and of the saint, with six troparia. After the third ode, the Kontakion of the feast, and of the saint, if there be one; and the Ikos and Sedalion of the saint. Glory ..., Now and ever ..., of the feast. And a reading. After the sixth ode, the Kontakion of the Resurrection, and its ikos, and the reading from the Prologue. At the ninth ode, we chant the Hymn of the Theotokos; and after the ninth ode, the Exapostilarion of the Resurrection; Glory ..., of the saint, if there be one; if not, Glory ..., Now and ever ..., of the feast. At the Praises, four stichera to the Resurrection; then four stichera to the saint, if there be such: three from the end of Matins, and the Glory ...verse, and we utilize the saint's verses. If the saint does not have stichera on the Praises, we sing: 4 stichera to the Resurrection, and 4 to the feast, using the Matins Aposticha stichera under the date in question, with the verses of the feast. Glory, the Evangelical sticheron; Now and ever, "Most blessed art thou" The Great Doxology, and after the Trisagion, the Resurrection troparion only. The Ektenias and dismissal. Then, the usual reading from the catecheses of St. Theodore the Studite and the departure to the vestibule.

At The Hours: **The First Hour** is read at the end of Matins. At the First Hour, the troparion of the Resurrection, Glory ..., of the feast, Now and ever ...,

the Theotokion of the tone. After Our Father, the Kontakion of the feast. Likewise, in the rest of the Hours, we alternate the Kontakia of the feast, Resurrection and the saint, if the latter be of Polyeleos rank.

At Liturgy: **O**n the Beatitudes, six verses from the tone, and the appointed ode from the canon of the feast, 4 verses. If the saint have an ode prescribed from his canon, then: 4 to the Resurrection, 4 from the appointed ode of the festal canon, and 4 to the saint, from Ode VI of his canon. After the Entrance, troparia of the Resurrection and the feast, then of the temple and the saint, if there be one; Glory ..., the Kontakion of the saint; Now and ever ..., that of the feast. If the saint does not have a troparion or a Kontakion, then: Glory ..., the Kontakion of the Resurrection; Now and ever ..., of the feast. The Prokimenon, Epistle and Gospel of the Sunday after the Exaltation, then of the saint, if there be one prescribed; if not, that of the usual cycle. The Prokimenon of the tone is omitted. Communion verses: Praise the Lord from the heavens ..., and that of the saint; if the saint does not have one prescribed, that of the feast.

THE 16th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY GREAT-MARTYR EUPHEMIA THE MOST
PRAISED

AFTERFEAST OF THE EXALTATION OF THE PRECIOUS CROSS
AT VESPERS

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

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

Today, Thy precious Cross * hath shone forth radiantly like the sun, O Savior Christ, * set up and elevated * on the all-glorious place of the skull, * on Thine all-holy mountain, * showing forth most manifestly * that it is thereby, O Omnipotent One, * that Thou hast raised our nature up to the heavens, * in that Thou lovest mankind.

Today, O Unapproachable One, * the heavens have declared Thy glory unto men; * for the image of the Cross, * shining forth in radiance * with unapproachable light, * hath denounced the savage and cruel nature * of those who slew God. * Wherefore, we glorify Thy loving dispensation, * O almighty Jesus, Savior of our souls.

By stretching forth his arms * Moses vanquished Amalek, * prefiguring the image of the Cross; * and we now, bowing down before the tree of the Cross, * trample the wiles and machinations of the enemy underfoot, * having Christ as our champion, * Who was lifted up upon it in the flesh, * slew the serpent * and saved man.

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

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

Having adorned thy soul * with the beauties of virginity * and the blood of martyrdom, O glorious martyr, * thou wast betrothed to the Creator * Who hath truly preserved thee incorrupt for ages; * and for this thou joinest chorus * with choirs of the archangels and angels, * the apostles, prophets and martyrs, * O most praised one.

Bound to wheels of torture, * rent asunder by wild beasts, * and thy mind having been sharpened * with fire and water by the divine Spirit, * thou didst manfully choke the princes of darkness * with the torrents of thy blood, * and didst hasten to the noetic bridal-chambers, * offering thy suffering * to thy Bridegroom as a dowry, O virgin.

Though thou hast died, thou livest forever, O martyr, * and hast poured forth torrents of blood * unto the praise of the Lord, * watering the faithful * and illumining them with understanding, * but drowning the unbelieving enemy therein. * Wherefore, the divine scroll of the dogmas of the Church * was entrusted to thee, * which thou preservest and holdest for ever.

Glory ..., in Tone VI:

O most glorious Euphemia, who flourished in the virtues and wast illumined in mind, pouring myrrh into the hearts of the faithful, shining forth from the East like a radiant star, and, through the coming of the Holy Spirit, assembling the council of the divine fathers: Cease thou never to pray to the Lord for us, that our souls be saved.

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

The four corners of the world are sanctified today as the four parts of Thy Cross are elevated, O Christ our God; and the horn of all Orthodox hierarchs is exalted with it. Wherefore, we crush the horns of our enemies. Great art Thou, O Lord, and wondrous art Thou in Thy works! Glory be to Thee!

At the Aposticha, these stichera, in Tone VI:

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

We bow down before the place * where the feet of Christ stood, * exalting the thrice blessed Cross * whereon was shed the blood of the Master * Who hath poured forth resurrection upon the world.

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

Having mortified the passions of flesh and spirit, * O ye divinely wise, * let us make haste to elevate ourselves above earthly things * to the resting-place of heaven, * through the exaltation of the Cross, * having crucified ourselves with Christ the Master.

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

An ever-flowing well-spring hath manifestly issued forth * from the divine side of the Savior, * watering the souls of those who with faith * worship His divine sufferings, * His Cross and resurrection.

Glory ..., of the Great-martyr, the composition of Byzantium, in Tone VIII:

Let every tongue be moved to the goodly praise of Euphemia the most lauded, and let us all - every generation, every age, youths and virgins, crown the virgin martyr of Christ with praises; for, having lawfully shown manly courage and cast aside feminine weakness, she brought low the tyrannous foe with the pangs of her suffering, and having been adorned with a divine crown, she entreateth her Bridegroom and God, that He grant us great mercy.

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

That which Moses prefigured with his body of old cast down and vanquished Amalek; and David the psalmist, crying out, hath commanded us to bow down before Thy footstool, Thy precious Cross, O Christ God. Today we sinners also do homage with our unworthy lips to Thee Whose will it was to be nailed thereto; and, chanting, we pray: O Lord, vouchsafe that with the thief we may receive Thy kingdom!

Troparion of the Great-martyr, in Tone IV:

Thy martyr Euphemia, O Jesus, crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer; I am crucified and buried in Thy baptism; I suffer for Thy sake, that I may reign with Thee; and I die for Thee, that I may live with Thee. Accept me as an unblemished sacrifice, who offer myself to Thee with love!" Through her supplications save Thou our souls, in that Thou art merciful.

Glory ..., Now & ever ..., Troparion of the feast, 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

At "God is the Lord ...", the troparion of the feast, 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 Great-martyr, in Tone IV:

Thy martyr Euphemia, O Jesus, crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer; I am crucified and buried in Thy baptism; I suffer for Thy sake, that I may reign with Thee; and I die for Thee, that I may live with Thee. Accept me as an unblemished sacrifice, who offer myself to Thee with love!" Through her supplications save Thou our souls, in that Thou art merciful.

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 ...":

Thou didst will to suffer death and the Cross, fixing it in the midst of creation; when it was Thy good pleasure that Thy body be nailed, the sun hid its rays. Beholding these things, the thief on the cross hymned thee, crying out: Remember me, O Lord! And, believing, he received paradise.

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

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

Spec. Mel.: "The hope of the world ...":

Lifted up on the tree of the Cross in thy great mercy, and pierced in the side by a spear, O Savior, Thou didst rend asunder the grievous document of men's sins, in that Thou art God Almighty. Wherefore, we piously hymn Thine ineffable dispensation, O Word.

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

Canon of the feast, with 6 troparia, including the Irmos; and that of the great-martyr, with 6 troparia.

ODE I

Canon of the feast, the acrostic whereof is, "Setting my hope on the Cross, I give utterance to hymnody", the composition of Cosmas of Maiuma, in Tone VIII:

Irmos: 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.

Of old, Moses, standing between the priests, prefigured in himself the image of Christ's most pure sufferings; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified.

Upon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister bane therein. Wherefore, let us hymn Christ God, for He hath been glorified.

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore let us hymn Christ our God, for He hath been glorified.

Canon of the great-martyr, the acrostic whereof is, "I praise the most praised maiden", the composition of John the Monk, in Tone VIII:

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

By her miracles the most praised maiden draweth the armies of heavenly beings and the choirs of mortals to her hymnody.

Having spurned heritage and the splendor which cometh from wealth, the honored Euphemia acquired Christ in their stead.

The Master of all, desiring the beauty of thy most comely heart, O most praised one, hath vouchsafed thee the mansions of heaven.

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

ODE III

Canon of the Feast

Irmos: 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.

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Canon of the Great-martyr

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

Thou didst appear before the tribunal, bearing thy soul manfully, and didst vanquish the cowardly enemy, O most praised one.

There was neither blemish in thy beauty nor wrinkle in thy soul; and Christ received thee as His bride in the bridal-chambers of incorruption.

Heal thou the wounds of my soul, O most praised martyr of Christ, and by thy supplications still thou the tempest of my life.

Theotokion: **T**hee have all of us Christians acquired as our refuge and bulwark, and thee do we glorify without ceasing, O unwedded one.

Kontakion of the feast, 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!

Sedalion of the great-martyr, in Tone VIII:

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

With the streams of thy blood thou dost ever make a deluge for the ungodly, O most praised martyr of Christ; and ever watering the noetic meadows with showers of grace, thou dost produce the grain of faith therein. Wherefore, even after thy repose thou hast most gloriously been shown to be a cloud pouring forth a witness to Life. O all-praised passion-bearer, entreat Christ God, that He grant remission of transgressions unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Sedalion of the feast, in the same tone-

In the midst of Eden a tree budded forth death, and in the midst of all the world a tree budded forth life; for they who were incorrupt became corrupt on tasting the former, but they who have received the latter have inherited incorruption. For, as God, Thou savest the human race through Thy Cross.

ODE IV

Canon of the Feast

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

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions; and preceding in this fashion the tabernacle of the witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

Canon of the Great-martyr

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

Having made thyself an undistorted reflection of divine understandings, O martyr, thou didst shine forth as an exceedingly magnificent beacon among athletes.

Thou didst not offer sacrifices to the dark demon, O invincible martyr, for thou didst long to receive life-bearing death for thy piety.

Bearing a body without pain with the passion-bearers, O immaculate one, thou didst remain insensible to thy wounds through love of divine love.

As thy countenance suffered patiently, O martyr, it was splendidly adorned with wounds and darkened the thoughts of the enemy with the lightning of the divine Spirit.

Theotokion: As Thou art sinless, O God, grant us purification from our ignorance, and grant peace to the world through the supplications of her who gave Thee birth.

ODE V

Canon of the Feast

Irmos: O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!

O ever-hymned Tree, whereon Christ was stretched: the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, Who granteth peace unto our souls.

The adverse powers of the netherworld are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Canon of the Great-martyr

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

Recognizing that which is opposed to the day and to peace, thou didst not wish to love the warlike demon.

Thinking to weaken thy divine strength, O martyr, the most evil one showed daring in his wiles.

Grant me enlightenment and peace, O most praised one, quelling my greatly vexing turmoil by thy prayers.

Theotokion: O Theotokos, we hymn thee who art a Virgin even after giving birth; for the world thou gavest birth to God the Word.

ODE VI

Canon of the Feast

Irmos: 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.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception.

Divine Israel, laying his hands cross-wise upon the heads of the young, revealed that the people who hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Canon of the Great-martyr

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

Bearing manly wisdom of soul in thy womanly flesh, O glorious one, thou didst pay no heed to the beasts in the waters.

Without sustaining harm, thou didst vanquish the pride of the tyrants in the waters, O invincible martyr, abiding with the beasts like Jonah.

Harkening to thy supplications, the Lord delivered thee from the corruption of the beasts, as He did Daniel from the pit, O most praised one.

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

Kontakion of the Great-martyr, in Tone IV:

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

Thou didst struggle well in thy contest, and after death dost sanctify us with streams of miracles, O most praised one. Wherefore, we hymn thy holy repose, having recourse to thy divine temple with faith, that we may be delivered from spiritual afflictions, and may draw forth the grace of miracles.

Ikos: The temple of the most praised one hath been shown to be paradise, having in its midst a garden of immortality, her precious body; and those who gather the right flourishing fruits thereof are quickly sanctified. For, beholding, they marvel how a dead body sheddeth blood like one that is alive, perfuming all. Wherefore, come ye with haste, with me the lowly one, and let us be purified of all defilement; and, venerating it, let us draw forth the grace of miracles.

ODE VII

Canon of the Feast

Irmos: 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!

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned God of our fathers, blessed art Thou!

Canon of the Great-martyr

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

Past understanding was the goodly courage of the divine martyr shown to be; for the Creator of all causeth creation to submit to those who cry out amid sufferings: O God of our fathers, blessed art Thou!

The frivolous and prating mouths of the tyrants did the maiden close, and the pride of the all-iniquitous ones did she put down through the divine Spirit, chanting in godly fashion: O God of our fathers, blessed art Thou!

Of old the three venerable youths, setting the furnace afire, consumed it, and now the divinely wise one, hymning the Trinity, hath pursued servants who hymn the God of our fathers, chanting: Blessed art Thou, O God!

The Bridegroom, mystically coming to His most pure bride in the furnace, with the dew of the Spirit and at the will of the Father preserved her as she sang: O God of our fathers, blessed art Thou!

Theotokion: As Thou didst desire to arrange our salvation, O Savior, thou madest Thine abode within the Virgin's womb, and hast shown her to be the intercessor for the world. O God of our fathers, blessed art Thou!

ODE VIII

Canon of the Feast

Irmos: 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!

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye mortal stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever!

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice in it, the weapon of victory, for thereby tribes of warriors seeking courage are scattered abroad forever.

Canon of the Great-martyr

Irmos: The King of heaven Whom the angelic armies hymn, praise ye and supremely exalt for all ages!

The most blessed among women, having won the grace of the Most High as her reward, hymned Christ, praising Him for all ages.

Fortified by thought of her Bridegroom and by immaterial love, thou gavest thy body over to death, and livest for all ages.

Having armed herself with the Holy Spirit against falsehood as against a wild beast, the martyr hath received her reward for all ages.

Thou didst not receive the death which corrupteth the soul, O pure and immaculate one, but by the bite of the wild beast didst right boldly exchange it for life which never groweth old.

Theotokion: Thou dost fend off the assaults of temptations and the attacks of the passions, O Virgin; wherefore, we hymn thee for all ages.

ODE IX

Canon of the Feast

Irmos: 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.

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning—Christ Who was stretched out upon the Tree. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath been lifted up, the chief horn for all the divinely wise: the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

That Thou mayest show the Cross to the world, O worshipful Lord and King, in the sight of all Thou didst form its all-glorious image in the skies, radiant with boundless light, an invincible weapon. Wherefore, all the powers of heaven magnify Thee.

Canon of the Great-martyr

Irmos: Thee, the Mother of God Most High, who knewest not wedlock, thee who in manner past understanding didst truly give birth to God at the word of the archangel, who art more exalted than the all-pure hosts, do we magnify with unceasing glorifications.

The flow of thy life's blood, O most praised martyr, is a token of the incorrupt life given thee; for thou hast been revealed as a treasury continually full of healings for those who draw forth from it with faith.

Death touched thee through the law of nature, O divinely wise one, for thou didst dispassionately array thyself in life-bearing mortality, and as thou didst lay down thy most honored and animate body, thou livest incorruptibly, and the streams of thy blood bear witness thereto.

Crowned with the laws of suffering, O martyr Euphemia who preached Christ, the scroll of the pious and precious dogmas entrusted to thee by the council thou showest forth, holding it in thy hands like a living pillar of Orthodoxy.

Theotokion: O Virgin Mother, thou Bride who knewest not wedlock, vessel of sweet fragrance, we magnify thee as the true and immaculate cloud of divine light who received the Rain of heaven in thy womb.

Exapostilarion:

Having endured death for the living God, thou remainest alive, O most praised Euphemia; and holding in thy grasp His scroll, thou wast a rampart of defense for the Orthodox who celebrate thine honored, divine and most sacred memory with faith. (Twice)

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

With splendors of bright radiance and divine desire the Cross of the Lord, which lieth before us, doth summon all to its elevation. Come ye all, and with joy, love and fear let us kiss it with faith and glorify the one Creator and Master!

On the Praises, 4 stichera, in Tone III:

Beholding the athlete's victory accomplished with divine wisdom for our God, Who is wondrous in His counsels, O ye faithful, let us chant hymnody of thanksgiving; for in her womanly nature the goodly martyr vanquished the invisible might of the power of the adversary, perfecting her godly power in weakness. Through her supplications, save Thou our souls. (Twice)

Mingling the cup of truth with the blood of her martyrdom, and offering it ever to the Church, with the voice of wisdom the most praised martyr of Christ summoneth the fosterlings of the Church therein, saying: "Draw forth the drink which beareth witness to the resurrection, which driveth away unbelievers, washeth away the passions and preserveth the souls of the pious who cry out to the Savior: O Thou Who hast given us to drink of the torrent of the Spirit's sweetness, save Thou our souls!"

O ye whose souls have been sealed with the blood of Christ for the day of deliverance, with gladness of spirit let us draw forth, as the prophet saith, the holy blood which floweth forth for us from the well-spring of the martyr, betokening the life-bearing sufferings of the Savior and everlasting glory. And let us cry out to Him: O Lord Who art glorious in Thy saints, through the supplications of Thy most praised passion-bearer, save Thou our souls!

Glory ..., in Tone VI:

At the right hand of the Savior stood the virgin, passion-bearer and martyr Euphemia, arrayed in the virtues, invincible, adorned with the oil of purity and the blood of martyrdom; and she crieth out to Him, joyfully holding a lamp in her hand: "I have hastened to the sweet fragrance of Thy myrrh, O Christ God, for I have been wounded with love of Thee! Depart not from me, O my heavenly Bridegroom!" Through her supplications send down Thy mercies upon us, O almighty Savior.

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

Today the Cross of the Lord cometh forth; and the faithful receive it with desire, and they derive healings of soul and body, and every pang. Let us venerate it with joy and fear: with fear, for we are unworthy because of our sins; and with joy, because of the salvation which is granted to the world by Christ God, Who hath great mercy, and Who was nailed to it.

At the Aposticha, these stichera, in Tone II:

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

With mystic hymnody * together let us hymn * the Cross of the Lord, whereon the Savior was crucified, * the Resurrection of all.

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

Come, ye multitudes of monastics, * and, having assembled, * in godly manner let us hymn * the life-bearing Tree * whereon Christ was stretched out.

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

O ye faithful, let us glorify * the Cross of the Lord, * whereon the blood of the Master * was poured forth * for the deliverance of all.

Glory ..., the composition of Byzantium, in Tone I:

Today, O most praised one, the choirs of the fathers, assembling for the sake of Christ, offer thee the scroll of the Orthodox Faith, and receiving it into thine honored hands, thou preservest it forever. Wherefore, we, the choirs of men, assembling, honor thy suffering, crying out in piety: Rejoice, O most praised one who transformed thy womanly nature into manly prowess! Rejoice, O most praised one who hast preserved inviolate the Orthodox Faith handed down by the fathers! Rejoice, O thou who prayest for our souls!

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

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!

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 martyr.

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation. (Twice)

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings. (Twice)

Bearing manly wisdom of soul in thy womanly flesh, O glorious one, thou didst pay no heed to the beasts in the waters.

Without sustaining harm, thou didst vanquish the pride of the tyrants in the waters, O invincible martyr, abiding with the beasts like Jonah.

Harkening to thy supplications, the Lord delivered thee from the corruption of the beasts, as He did Daniel from the pit, O most praised one.

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

Troparion of the feast, 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.

Troparion of the Great-martyr, in Tone IV:

Thy martyr Euphemia, O Jesus, crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer; I am crucified and buried in Thy baptism; I suffer for Thy sake, that I may reign with Thee; and I die for Thee, that I may live with Thee. Accept me as an unblemished sacrifice, who offer myself to Thee with love!" Through her supplications save Thou our souls, in that Thou art merciful.

Kontakion of the feast, 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.

Kontakion of the Great-martyr, in Tone IV:

Thou didst struggle well in thy contest, and after death dost sanctify us with streams of miracles, O most praised one. Wherefore, we hymn thy holy repose, having recourse to thy divine temple with faith, that we may be delivered from spiritual afflictions, and may draw forth the grace of miracles.

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

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

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

EPISTLE TO THE CORINTHIANS, §181 [II COR. 6:1-10]

Brethren: We, as workers together with Christ, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: Behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

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

Alleluia of the saint, in Tone VI: With patience I waited patiently for the Lord, and He was attentive unto me

Stichos: And He brought me up out of the pit of misery, and out of the mire of clay.

GOSPEL ACCORDING TO LUKE, §33 [LK 7:36-50]

At that time, one of the Pharisees desired Jesus that he would eat with him. And he went down into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain

creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hair of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

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

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

THE 17TH DAY OF THE MONTH OF SEPTEMBER

AFTERFEAST OF THE EXALTATION OF THE PRECIOUS CROSS OF THE LORD COMMEMORATION OF THE HOLY MARTYRS SOPHIA & HER THREE DAUGHTERS: FAITH (VERA), HOPE (NADJEZHDA) AND CHARITY (LYUBOV) AT VESPERS

At "Lord, I have cried ..., 6 stichera; three for the Feast, in Tone I:

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

The Cross is uplifted, and the demons are driven away; * the thief openeth the gates of Eden, * death is slain * and hath now been shown to be desolate; * Christ is magnified. * Wherefore, be glad, all ye earthborn, * for the curse hath been lifted!

Come, all ye who love God, * and beholding the precious Cross uplifted, * let us magnify it together * and give glory to the one Deliverer and God, crying aloud: * O Thou Who wast crucified on the wood of the Cross, * disdain not us that pray to Thee!

Moses of old, changing bitterness into sweetness, * delivered Israel, * inscribing the image of the Cross beforehand; * and all of us, the faithful, * ever mystically making the sign thereof in our hearts in godly manner, * are saved by its might.

And three stichera of the Martyrs, in Tone IV:

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

The virgin maidens, * bound by the law of nature * and manifestly strengthened by the love of the Creator, * with faith loosed * the bonds of deception; * and, becoming manly, * they broke the feeble enemy underfoot * and have been radiantly adorned with the crown of victory; * and, rejoicing, they have made their abode in the heavenly bridal chamber.

The most laudable Faith * and the glorious Charity, * and the divinely wise Hope, * showing themselves to be the namesakes * of the virtues most splendid, * as athletes cast down the evil one, * who with cunning had deceived our first mother; * and having become deified, they have received mansions in paradise, * praying for us all.

Faith, Hope and Charity, * the offspring of Sophia, * seeking with faith the beauty * of the most comely Bridegroom, * united themselves to Him, * having adorned themselves with divine wounds; * and they disdained the fire, the multifarious torments * and an ignominious death. * For their sake, O Lord, free us from evils.

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

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!

At the Aposticha, these stichera, in Tone II:

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

Like, a bride * is the Church splendidly adorned * with the water of grace * and Thy Blood, O Word, * hymning the glory of the Cross.

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

Raising aloft the spear and the Cross, * the nails and all else * wherewith the life-bearing body of Christ * was pierced, * let us worship them.

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

When Moses * conquered Amalek, * keeping his arms raised aloft, * he prefigured the all-pure suffering of Christ * in the form of the Cross.

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

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.

Troparion of St Sophia and her Three Daughters, in Tone 5:

Thou didst blossom in the courts of the Lord * as a fruitful olive tree, * O holy Martyr Sophia; * in thy contest thou didst offer to Christ * the sweet fruit of thy womb, * Love, Hope and Faith. * With them, intercede for us all.

Glory ..., Now and ever ..., Troparion of the Feast, in Tone I:

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

AT MATINS

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

Spec. Mel: "O compassionate one...":

When Thou wast crucified, O Master Christ, the might and strength of death were destroyed, and all the tyranny of the enemy was trampled underfoot. And we who of old were slain by the crime of eating of the tree, have been restored to life by the tree of the Cross. Wherefore, we glorify Thy sufferings.

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

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

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

Rejoicing in thee, O thrice blessed and life-bestowing Cross, the people celebrate together with the immaterial choirs, the ranks of hierarchs reverently hymn thee, multitudes of monastics and fasters bow down before thee in adoration, and we all glorify Christ Who was crucified on thee.

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

Canon of the Feast, with eight troparia, including its Irmos; and that of the martyrs, with four troparia.

ODE I

Canon of the Feast, in Tone VIII:

Irmos: 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!

Of old, Moses prefigured in himself the image of Christ's most pure sufferings, standing between the priests; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified!

Upon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister bane therein. Wherefore, let us hymn Christ God, for He hath been glorified!

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore, let us hymn Christ our God, for He hath been glorified!

Canon of the Martyrs, the acrostic whereof is:

"I hymn the children of Sophia, who are manifest as exceeding splendid,":

The composition of Theophanes, 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 Master Christ, grant me the effulgence of Thy transcendent and ineffable wisdom, that I may hymn Thy magnificent and right glorious martyrs, the offspring of Sophia.

Thy name was manifestly adorned by thy manner of life, O divinely wise and glorious Sophia; for, illumined with the grace of wisdom, thou didst spend thy whole life in desiring wisdom.

Thy most blessed fruit, adorned with the number of the all-divine Trinity, struggled like athletes for Him, O most wise Sophia, thou namesake of the divine Wisdom.

The three virgin maidens, Faith, Hope and glorious Charity, having cleansed body and soul with the virtues, were brought in martyrdom to Thee, O Christ, the noetic Bridegroom.

Theotokion: He Who made His abode as God in thy womb, O all-pure one, Who took upon Him my whole form and was seen before in the form of God, hath renewed all. Wherefore, all we, the faithful, glorify thee as the Theotokos.

ODE III

Canon of the Feast

Irmos: 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.

The rough stone, struck, put forth water for a disobedient and hardhearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Canon of the Martyrs

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 Lover of mankind!

Harkening to the voice of Christ calling them to a life devoid of death and suffering, the crowned virgin martyrs followed Thee, crying out to Thee, O Holy One: O Thou Who lovest mankind, holy is the animate temple of Thy pure glory!

As He promised, Christ gave you strength as ye stood before the tribunal as martyrs; and He filled you with divinely inspired wisdom and showed you forth as radiant, O victorious martyrs, resplendent in the grace of virginity.

Ye dulled the greatly arrogant mind of the enemy and cast down his pride, contending with great wisdom; and with the streams of your blood ye drowned him who of old boasted that he would destroy the sea.

Filled to abundance with the exalted wisdom of Christ, with elect and sage wisdom the three daughters of Sophia put to shame the savagery of the torturers and their unbearable cruelty, giving utterance to divine teachings.

Theotokion: In holy manner thou gavest birth to Christ, the Holy of Holies, the holy tabernacle of sanctity, Who resteth in the saints; and to Him do we cry out: Holy is the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

Kontakion of the Martyrs, in Tone I:

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

Faith, Hope and Charity, revealed as most sacred branches of the honored Sophia, through grace made foolish the wisdom of the Hellenes; and having suffered and been shown to be victorious, they were crowned with an incorruptible crown by Christ the Master of all.

Sedalion, in Tone I:

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

O reason-endowed ewe-lambs of the Lamb and Shepherd, ye were given over to cruel torments and have been shown to be equal in honor with the angels. Wherefore, in gladness of heart we all celebrate your sacred memory, O divinely wise maidens.

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

Once the weapon of the Cross was revealed to the pious Emperor Constantine in time of battle as invincible victory over the enemy, for the sake of his faith; before it the adverse powers tremble, for it hath become the salvation of the faithful and the boast of Paul.

ODE IV

Canon of the Feast

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

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions; and preceding in this fashion the Tabernacle of the Witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

Canon of the Martyrs

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee unto our salvation and restoration.

Strengthened by divine grace, the right victorious Faith, Charity and Hope manfully put to shame the threats of the tyrant; and burnt by the fire, the most wise ones were led to Christ the Bridegroom.

Protected by the armor of the Cross, the holy Faith, Charity and Hope were able to endure the wounds of their torturers with fortitude, opposing sin most mightily even to the shedding of their blood.

Faith, Charity and Hope, the three radiant lamps of the wisdom of the Trinity, illumined and manifestly shining, enlighten the Church most splendidly, for our salvation and defense.

Theotokion: O most lauded Theotokos, thou holy of holies, from thee shone forth the Deliverer, the expectation of the nations and the salvation of the faithful, the Lord and Bestower of life, unto the salvation of us that hymn thee.

ODE V

Canon of the Feast

Irmos: O thrice-blessed Tree, whereon Christ the 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.

O ever-hymned Tree, whereon Christ was stretched, the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, He that granteth peace unto our souls.

The adverse powers of the netherworld fear when the sign of the Cross is traced in the air in which they live, and the generations of the earthborn and the heavenly bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ, Who was nailed thereto, and granteth peace unto our souls.

Canon of the Martyrs

Irmos: **O** Christ, Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of them that hymn Thee in Orthodox manner.

The three God-bearing virgins, bound by faith and nature, endured tortures with patience of will, and they put to shame the audacious one, uttering mysteries of wisdom which are in God.

Our first mother rejoiceth, seeing the deceiver, who of old drove her from Eden, vanquished by Hope, Faith and Charity, the divinely wise women born of Sophia.

Wounded by Thy love and Thy divine ardor, O Christ, the honored maidens avoided the venomous flattery of the tyrant and willingly endured the wounds of tortures.

Theotokion: **B**eholding thee, the hosts of heaven rejoice, and with them the assemblies of men make merry; for they have been united by thy nativity, O Virgin Theotokos, which we glorify as is meet.

ODE VI

Canon of the Feast

Irmos: **S**tretching 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 with His Rising on the third day.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his hands, showing forth the power of the life-bearing Cross; for God Who was nailed thereon in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception.

Divine Israel, laying his hands crosswise upon the heads of the young, revealed that the people that hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image; for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Canon of the Martyrs

Irmos: **T**he uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs: for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

Rejoicing, O Master, the three honored and laudable maidens, equal in number to the Trinity, placed their hope in Thine all-pure hands.

Resplendent with the beauties of virginity, they adorned themselves with the wounds of martyrdom, and have received from on high a twofold crown from Christ, the most compassionate Bestower of life.

Into the temple of Thee, Who reignest over all, were the precious treasures of virginity brought, O Master, to share in Thy kingdom; for Thou art their light and gladness.

Theotokion: **T**he forefathers of our race rejoice in thee, O all-pure Virgin, receiving Eden through thee which they had lost through their transgression; for thou wast pure before giving birth and art pure even after thy birthgiving.

Kontakion of the Feast, in Tone IV:

O Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Ikos: **H**e that 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 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!**

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we, the earthborn, gaining utterance through the Tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably; for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief, who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for them that cry out with faith: O all-hymned God of our fathers, blessed art Thou!

Canon of the Martyrs

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three children, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

Manifestly illumined with the thrice radiant grace of unity, the virgins destroyed the utter darkness of the demons, theologizing concerning the Light in three Hypostases, and chanting: Praised and all-glorious is the God of our fathers!

Possessing mansions in the heavens, O light-bearing souls, with gladness ye now join chorus with the angels, gazing upon eternal glory and saying: Praised and all-glorious is the God of our fathers!

Showing steadfast opposition like the three youths, the maidens manfully trampled upon the fire; for, being equal in number with them, the God-bearing virgins acquired the same understanding of the praised and all-glorious God of our fathers.

Theotokion: O pure one, thou givest remission of transgressions unto them that hymn thee with faith, delivering them from temptations and every evil circumstance; for we have now acquired thee as a refuge, O Bride of God, in that thou didst bear the praised God of our fathers in thine arms.

ODE VIII

Canon of the Feast

Irmos: 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 in to dew; and the all-holy Spirit, Who giveth life to all, exalt ye supremely forever!

O hosts of heaven, chant ye to the exalted Tree which was drenched with the Blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye earthborn stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the Body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever.

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice therein, the victorious weapon, for thereby tribes of warriors seeking courage are scattered abroad forever.

Canon of the Martyrs

Irmos: **The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!**

The divinely radiant virgins Faith, Hope and Charity, were more lustrous than gold in the beauty of their piety, saying: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

The virgins who are radiant and were manifestly splendid amid their torment let us hymn, O ye faithful, saying: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

The shrines of the athletes ever pour forth a stream of healing abundantly, copiously and richly upon them that with faith cry out: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Theotokion: **Holy ground wast thou, O pure one, giving birth to the life-bearing Ear of grain: Christ, the Mediator of everlasting life, to Whom we all cry out: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!**

ODE IX

Canon of the Feast

Irmos: **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.**

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him that planted them in the beginning - Christ Who wast stretched upon the Tree. Wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath arisen, the chief horn for all the divinely wise - the Cross, whereby all the horns of the sinful are noetically broken. Wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

Canon of the Martyrs

Irmos: **The bush aflame with fire, yet unconsumed, showed forth an image of thy pure birthgiving; and now we pray thee to extinguish the furnace of temptations which rageth against us, that we may unceasingly magnify thee, O Theotokos.**

Filled with thrice-radiant light, and delighting now in the divine radiance, O ye who are equal in number to the virtues and bear their names: love, hope and faith, make us steadfast by hope, love and faith.

Let the might of heaven now subdue the tempest of heresy which besetteth us, O invincible athletes. We entreat you, O good virgins: pray ye unceasingly, that God grant oneness of mind to the faithful.

Having passed through the night of this life, O most wise ones, ye have reached the unwaning day, making merry as martyrs and boasting in grace as virgins, being counted worthy of the divine and incorruptible kingdom.

Theotokion: **O** how hath the Virgin given birth unto the eternal and hypostatic Word, the effulgence of the hypostasis of the Father, our Benefactor and Lord, Who becometh incarnate of her, whom we magnify as is meet.

Exapostilarion of the Feast:

The Cross is the preservation of the whole world; the Cross is the adornment of the Church; the Cross is the might of kings; the Cross is the confirmation of the faithful; the Cross is the glory of angels and the wounding of demons!

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

At the Aposticha, these stichera, in Tone VI:

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

We bow down before the place * where the feet of Christ stood, * exalting the thrice blessed Cross * whereon the Blood of the Master poured forth, * Who hath poured forth resurrection upon the world.

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

Having mortified the passions of the flesh and spirit, and having crucified ourselves with Christ the Master, * O ye divinely wise, let us strive to elevate ourselves, * through the elevation of the Cross, * to the rest of heaven.

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

A life-bearing wellspring hath manifestly welled forth * from the divine side of the Savior, * giving drink to the souls * of them that with faith worship * His divine Passion, Cross and Resurrection.

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

Come, all ye nations, let us worship the blessed Tree whereby everlasting righteousness hath come to be; for he who by the tree deceived our forefather Adam, is himself deceived by the Cross, and he who by tyranny heldeth fast the royal house, falleth, cast down by a strange fall. By the Blood of God the venom of the serpent is washed away, and the curse of the just condemnation was lifted by the Righteous One when He was condemned by an unjust sentence; for it was fitting that the tree be healed by a Tree, and that, by the sufferings of the Dispassionate One on the Tree, the sufferings of the condemned be loosed. Glory, O Christ our King, to Thy wise dispensation toward us; whereby Thou hast saved all, in that Thou art good and lovest mankind.

AT LITURGY

On the Beatitudes, six troparia, from Ode VI of the canon of the Feast.

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 with His Rising on the third day. (Twice)

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his hands, showing forth the power of the life-bearing Cross; for God Who was nailed thereon in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception. (Twice)

Divine Israel, laying his hands crosswise upon the heads of the young, revealed that the people that hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image; for, he said, protected by the Cross, the newly established people of Christ God surpass them. (Twice)

Troparion of the Feast, in Tone I:

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

Troparion of the Martyrs, in Tone 5:

Thou didst blossom in the courts of the Lord * as a fruitful olive tree, * O holy Martyr Sophia; * in thy contest thou didst offer to Christ * the sweet fruit of thy womb, * Charity, Hope and Faith. * With them, intercede for us all.

Kontakion of the Feast, in Tone IV:

O Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Kontakion of the Martyrs, in Tone I:

Faith, Hope and Charity, revealed as most sacred branches of the honored Sophia, through grace made foolish the wisdom of the Hellenes; and having suffered and been shown to be victorious, they were crowned with an incorruptible crown by Christ the Master of all.

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

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

The Stichos: In the Congregations bless ye God, the Lord, from the wellsprings of Israel.

THE 2ND EPISTLE OF ST. PAUL TO THE CORINTHIANS [2 COR. 6:1-10]

Brethren: We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, By honor and dishonor, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

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

Alleluia of the saints, Tone I: I waited patiently for the Lord, and He was attentive unto me, * and hearkened unto my supplication.

Stichos: And he brought me out of the pit of misery, out of the mire of clay.

THE HOLY GOSPEL ACCORDING TO ST. MARK: [MK. 5:24-34]

At that time, Jesus went: and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in [her] body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in

her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Communion Verse of the feast: 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

THE 18th DAY OF THE MONTH OF SEPTEMBER
AFTERFEAST OF THE EXALTATION OF THE CROSS
COMMEMORATION OF OUR VENERABLE FATHER EUMENIUS, BISHOP OF
GORTYNA, THE WONDERWORKER
AT VESPERS

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

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

When Thou wast lifted up upon the Cross, O Master, * Thou didst raise up with Thyself the whole fallen nature of Adam; * wherefore, lifting up Thine all-pure Cross * with the strength of Thee, the Most High, * O Thou Who lovest mankind, * we make entreaty, crying out: * As Thou art our merciful God, * O Most High, * save those who venerate the honorable, luminous and divine * exaltation of Thy Cross.

Gazing now upon Thy footstool * where Thine all-pure feet stood, * and chanting psalms, O Master, * we honor with love today Thine all-precious Cross, * and elevating it with piety * we beseech Thee, crying aloud: * Having sanctified all by Thy divine Cross, O Most High, * show us forth as partakers * of Thine ineffable compassion and grace.

We bow down before Thine all-holy Cross, O Christ, * as before. an invincible trophy, * an impregnable shield, * and a divine scepter, * for thereby hath the world been saved, * and for it doth Adam dance. * Offering praise in hymns, we, the assemblies of the earthborn, honor it, * and, performing its divine elevation, * we ask purification.

And 3 stichera of the saint, in the same tone & melody:

Cleansing thy body and soul * of the passions, * thou didst become a dwelling-place of the Holy Spirit * and didst adorn thyself * with the anointing of priests. * Thou wast an excellent intercessor, O Eumenius, * a converser with the holy angels, * an heir to the glory of the Lord, * and prayest for those who praise thee.

Thine all-glorious life, * illuminated by the virtues * and shining forth with the splendors of miracles, * made thee right glorious to the ends of the earth, O most blessed one, * a steadfast beacon, * one who shareth the abode of the saints, * a hierarch who is a citizen of the holy city, * a fellow-citizen with the angels, * O right glorious wonderworker.

Assembling, let us honor aloud * the hierarch Eumenius, * the adornment of Crete, * bishop of Gortyna, * unshakable foundation of the Church, * who is magnificent in miracles, * all-glorious in many powers, * and hath enlightened hearts which are in darkness.

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

The divine treasure which is hidden in the ground, the Cross of the Bestower of life, was shown in the heavens to the pious emperor and noetically displayeth an inscription of victory over his enemies. And rejoicing therein with faith and love, in godly manner he hastened to ascend to a visible height and with zeal drew it forth from the bosom of the earth, for the deliverance of the world and the salvation of our souls.

On the Aposticha, these stichera, in Tone II:

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

Today, the Cross of Christ, * the life-bearing Tree * on which He was crucified in the flesh, * is borne aloft, * summoning all

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

Rejoice, O divine defense of the faithful, * unassailable rampart, * Thou Cross of the Lord, * whereby we have been lifted up * from the earth.

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

Come ye all, * and with gladness let us kiss * the life-bearing Tree * whereon Christ our deliverance * was stretched out.

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

Moses, prefiguring the activity of the precious Cross, O Christ, vanquished Amalek his adversary in the wilderness of Sinai; for when he stretched out his arms, forming the image of the Cross, he strengthened the people. And now these events have found their fulfillment in us: today the Cross is elevated and the demons flee; today all creation is freed from corruption, for gifts have shone forth upon us because of the Cross. Wherefore, rejoicing, we all fall down before it, saying: Glory to Thee, O Lord, for Thy works are magnified!

Troparion of St Eumenius, in Tone IV:

We have thee as a friend and helper, * O gracious advocate Eumenius: * for thou didst flow with compassion * and dost pour healing upon the Church. * Protect those who honor thee.

Glory ..., Now & ever ..., Troparion of the feast, 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

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

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 IV:

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

Stretching forth his hands toward the heights of heaven, Moses prefigured the Cross, the divine weapon of the faithful, to which Christ nailed our sins. Wherefore, the enemy wept, suffering pain in his senses, and he said: "A wooden shaft hath pierced me through my heart: Christ releaseth all from the bonds of Hades!"

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

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

Spec. Mel.: "O hope of the world ...":

Lifted up on the tree of the Cross in thy great mercy, and pierced in the side by a spear, O Savior, Thou didst rend asunder the grievous document of men's sins, in that Thou art God Almighty. Wherefore, we piously hymn Thine ineffable dispensation, O Word.

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

ODE I

Canon of the feast, with 8 troparia, including its Irmos, in Tone VIII:

Irmos: 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.

Of old, Moses, standing between the priests, prefigured in himself the image of Christ's most pure sufferings; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified.

Upon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister bane therein: Wherefore, let us hymn Christ God, for He hath been glorified.

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore let us hymn Christ our God, for He hath been glorified.

Canon of the Saint, the acrostic whereof is:

"By thy supplications, O blessed one, render Christ well-disposed to me":

The composition of Joseph, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, in that He is glorious.

In that Christ hearkeneth to thy godly prayers, O divinely wise Eumenius, render Him kindly disposed toward those who praise thee with love, O blessed one.

Enamored from thy youth of humility, which accomplisheth lofty things, O venerable one, thou didst lay low the serpent and wast manifestly enriched with the gift of healing.

Thou wast the particular instrument of the Spirit, through much fasting causing the wisdom of the flesh to become subject to thy soul, enslaving that which is worse to that which is higher.

Theotokion: The prophecies concerning thee have now been fulfilled, O Mistress Theotokos; for they spake with clarion voice of Him Whom thou didst contain within thy womb, Who cloth exist in two perfect natures.

ODE III

Canon of the Feast

Irmos: 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.

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Canon of the Saint

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

Like a bee thou didst diligently make the rounds of the noetic flowers, O hierarch, gathering sweet honey and laying it upon the honeycombs of thy heart.

Having made thy life and discourse pure by the salt of God, O glorious Eumenius, thou showest forth thy perfect grace and splendor.

Adorned with the virtues, thou didst ascend on high and didst mount to the throne of the Most High, anointed with the myrrh of the divine Spirit; and thou art known to be the sweet fragrance of Christ.

Theotokion: O Mary, thou golden censer, drive away the fetid stench of my passions, and render me unshaken by the assaults of the deceitful adversary.

Kontakion of the saint, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Illumined with divine light, thou dost enlighten us who hymn thine honored, glorious and holy repose with love, O most blessed and holy hierarch, father Eumenius, unceasingly praying for us all.

Sedalion of the saint, in Tone V: Spec. Mel.:

"The Word Who with the Father is unoriginate ...":

Resplendent with Orthodox doctrines, O father Eumenius, thou didst set at nought all dark heresies; and having been shown to be a performer of miracles, thou didst become famous everywhere through the providence of God. Wherefore, with faith we honor thee as a hierarch and peer of the angels.

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

Enduring the Cross on the counsel of Thy will, thou hast freed men from corruption, O Savior. And we, the faithful, hymn and worship Thee, in that Thou hast enlightened us with the power of the Cross; and we all bless Thee as the Lord and Bestower of life, O Compassionate One Who lovest mankind.

ODE IV

Canon of the Feast

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

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions; and preceding in this fashion the tabernacle of the witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

Canon of the Saint

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

Thou wast a dwelling-place of the Spirit, O hierarch, sojourning in the temples of God and adorning thyself with precious doctrines.

As a hierarch pleasing to God and prelate of Gortyna, O wise father, thou didst emit beams of miracles.

The great gaping maw of the serpent who assailed thee didst thou set afire with the rays of thy prayers, O most sacred one.

Theotokion: Of old, sacred voices proclaimed the profundity of thy birthgiving, O pure one, and we have now beheld the fulfillment thereof.

ODE V

Canon of the Feast

Irmos: O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall, beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!

O ever-hymned Tree, whereon Christ was stretched: the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, Who granteth peace unto our souls.

The adverse powers of the netherworld are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Canon of the Saint

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

Thou didst possess understanding, having calmed thy mind and soul which were beset by the passions; wherefore, thou dost pacify the disputes of those who reigned piously and submitted well to thee.

Having gained the ear of kings, O faithful one, thou didst end their long-standing enmity, which engendereth destruction, and they came to love fraternal oneness of mind, O divinely wise Eumenius.

Arriving like a luminary, thou didst illumine Rome, working miracles and manifestly summoning those who were sunk in the abyss of the passions to the calm haven of healing, O blessed one.

Theotokion: **T**hou gavest birth to the pre-eternal Son as a little Babe, Who existeth in two activities of will, both man and God, O most immaculate one.

ODE VI

Canon of the Feast

Irmos: **S**tretching 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.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception.

Divine Israel, laying his hands cross-wise upon the heads of the young, revealed that the people who hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Canon of the Saint

Irmos: **W**hirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: **L**ead me up from corruption, **O** God!

Having Christ in thy heart as an active and inexhaustible treasure, O Eumenius, thou didst transform into gold the clay which the king gave to thee.

Thou hast sat upon a lofty seat, O father, sending down upon the Church words of peace from on high; and it now boasteth in thy summons.

Un-sodden by sin, thou didst sail through the greatly painful storm of life and didst attain unto the havens where the assembly of the venerable rejoiceth.

Theotokion: **T**he heavenly Rain descended upon thee, O Ever-virgin, and, watering the stony soil with the waters of the knowledge of God, He hath shown it to be greatly fertile.

Kontakion of the feast, 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 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!**

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: **O all-hymned God of our fathers, blessed art Thou!**

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: **O all-hymned God of our fathers, blessed art Thou!**

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: **O all-hymned God of our fathers, blessed art Thou!**

Canon of the Saint

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

Besting deadly thoughts by zeal of soul, O venerable Eumenius, in profound old age thou didst make a journey to benefit those who with faith accepted thee as a sower of sacred and precious doctrines.

Having enjoyed thy goodly deeds, O father Eumenius, Rome sent thee to the Thebaid as a lovely gift which it did not want. There thou didst restrain the affliction of drought by the rain of thy precious prayers, O venerable one.

Feeding at the breasts of abstinence, thou didst suck forth the milk of purity and didst reach the measure of maturity, attaining the heights of the virtues and shining forth more brightly than the sun with divine signs, upon those held fast by the night of the passions.

Theotokion: Thy womb was the habitation of the immaterial Light Who set ungodliness at nought with the splendors of divine knowledge, O all-pure Maiden Bride of God. To thee do we cry out, chanting: Blessed is the Fruit of thy womb!

ODE VIII

Canon of the Feast

Irmos: 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!

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye mortal stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever!

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice in it, the weapon of victory, for thereby, tribes of warriors seeking courage are scattered abroad forever.

Canon of the Saint

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

Having vanquished the enemy and finished the good race, in the most profound old age thou didst pass on to thy fathers, like a ripe grain of wheat, receiving thine end in a strange land.

The children of the Thebaid, in nowise mindful of thy good works, generously dispatched thy sacred relics, which they held, to thy homeland and flock; and at their return they poured forth the grace of miracles.

Before, Raxus once held the precious and much-suffering body of Cyril, O wise one, and now it likewise hideth thine, thou having joined those who lived in the same wisdom, whom the heavenly homeland holdeth forever.

Theotokion: **T**he most sacred and honorable choir of the prophets wrote of thee beforehand as the ark, the unquarried mountain, the staff, and the portal through which the Most High passed, as is known, leaving thee shut again, O Virgin.

ODE IX

Canon of the Feast

Irmos: **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.

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning - Christ Who was stretched out upon the Tree. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath been lifted up, the chief horn for all the divinely wise - the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

That Thou mayest show the Cross to the world, O worshipful Lord and King, in the sight of all Thou didst form its all-glorious image in the skies, radiant with boundless light, an invincible weapon. Wherefore, all the powers of heaven magnify Thee.

Canon of the Saint

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

As a hierarch of Christ thou didst pass wondrously from power to power, O father, where the most sacred choirs, with all the heavenly hosts, minister unto the worshipful Trinity in fear, O most blessed Eumenius.

Quell thou the present tempest which assaileth thy homeland, moving the Godhead to mercy by thy supplications, O blessed one; stem the invasion of barbarians which oppresseth us, a trial brought by the devil, which impelleth us toward the abyss of destruction, O ever-memorable Eumenius.

Thy most sacred memory summoneth venerable pastors and pious people, bearing sanctification for all; and with the splendors of the grace with abideth in thee doth it richly illumine us who celebrate it, O most lauded Eumenius.

Theotokion: **T**hou dost bear Him Who beareth all things in His divine power, and dost feed at thy breast Him Who nourisheth every creature, O most pure one. The wonder of thee, which passeth understanding, amazeth angels and men, who ever hymn and bless thee with love.

Exapostilarion:

With splendors of bright radiance and divine desire the Cross of the Lord, which lieth before us, doth summon all to its elevation. Come ye all, and with joy, love and fear let us kiss it with faith and glorify the one Creator and Master!

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

At the Aposticha, these stichera, in Tone II:

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

With mystic hymns * let us hymn together * the Cross of the Lord, * on which the Savior, the Resurrection of all, * was crucified.

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

Come, ye multitudes of monastics, * and, assembling, let us hymn * in manner divine * the life-bearing Tree, * whereon Christ was stretched out.

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

O ye faithful, let us glorify * the Cross of the Lord, * whereon the blood of the Master * was poured forth * unto the deliverance of all.

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

O Cross, thou didst show forth thine image beforehand, radiant with the light of the stars, to the great and pious emperor as a token of victory. And his mother Helena, finding thee, revealed thee to the world. Today we, the choirs of the faithful, elevating thee, cry out: Illumine us with thy splendor, O life-bearing Cross! Sanctify us with thy might, O most precious Cross! And establish us in thine elevation, O thou who art lifted up against the array of the enemy!

AT LITURGY

On the Beatitudes, 6 troparia: from Odes V and VI of the canon of the feast.

O ever-hymned Tree, whereon Christ was stretched: the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, Who granteth peace unto our souls.

The adverse powers of the netherworld are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception. *(Twice)*

Divine Israel, laying his hands cross-wise upon the heads of the young, revealed that the people who hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Troparion of St Eumenius, in Tone IV:

We have thee as a friend and helper, * O gracious advocate Eumenius: * for thou didst flow with compassion * and dost pour healing upon the Church. * Protect those who honor thee.

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

Illumined with divine light, thou dost enlighten us who hymn thine honored, glorious and holy repose with love, O most blessed and holy hierarch, father Eumenius, unceasingly praying for us all.

Kontakion of the feast, 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.

THE 19th DAY OF THE MONTH OF SEPTEMBER
AFTERFEAST OF THE EXALTATION OF THE PRECIOUS CROSS
COMMEMORATION OF THE HOLY MARTYRS TROPHIMUS, SABBATIUS &
DORYMEDON
AT VESPERS

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

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

The most holy Cross, * the invincible trophy, * cometh forth today, revealed from the earth * like a hidden treasure, * enriching the whole world * with the rays of its universal goodness. * Wherefore, we glorify the all-good economy * of Christ our God * Who deigned to be crucified thereon.

Of old, the Cross, depicted * by Moses, the faithful beholder and favorite of God, * the divine prophet, * routed the hordes of the aliens; * and now, depicted in the divine elevation * at the hands of the sacred ministers, * it dispelleth the hordes of the demons * and the assemblies of the Jews, * and is the reproof of the audacity of the ungodly.

Thy Cross, O our Savior, * is the invincible might of Christians, * whereby multitudes of alien nations * are vanquished, * and the peace of Thy Church, O Christ * is bestowed upon those who render goodly glory. * Venerating it now, * we entreat Thee, O Thou Who lovest mankind: * Count us worthy of a portion with Thy saints.

And 3 stichera of the martyrs, in Tone VIII:

Spec. Mel.: "Thy martyrs ...":

Desiring to take pleasure in inexhaustible food, O martyr Trophimus, thou didst strive with the pangs of thy body and didst pass over from corruption to incorruption, rejoicing and adorned with thy martyric witness. Wherefore, by thy supplications entreat great mercy for all.

The glorious Sabbatius, having endured many torments, hath now been vouchsafed to celebrate with great joy in the courts of heaven. Receiving honors for his struggles, he is numbered among the assemblies of the angels. By his supplications, O Christ, grant Thy people great mercy.

Setting at nought the counsel of the ungodly, thou didst make thy mind steadfast with divine counsels, O Dorymedon; and thou didst manfully enter upon the trials of tortures, receiving trophies of honor. And thou reignest ever with Christ, praying for us all.

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

Let us clap our hands today for the victory which is praised with hymns, and with radiant countenance and tongue let us openly cry: O Christ, Who for our sake didst deign to be tried, to be spat upon and scourged and arrayed in a purple robe, and Who ascended the Cross; Whom beholding, the sun and the moon hid their light, and the earth trembled with fear, and the veil of the temple was rent in twain: Do Thou now grant us Thine honored Cross as a preserver and protector, and a dispeller of the demons; that, kissing it, we may all cry out to it: Save us by thy power, O Cross! Sanctify us by Thy radiance, O precious Cross! And fortify us by thine exaltation, for thou hast been given to us as the light and salvation of our souls.

At the Aposticha, these stichera, in Tone I:

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

The Cross is raised up, and the demons are driven away; * the thief openeth the gates of Eden; * death is slain, and now is shown to be void; * and Christ is magnified. * Wherefore, all mortals are glad, * for the curse hath been annulled.

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

Come, all ye who love God, * and, beholding the precious Cross uplifted, * let us magnify together, and give glory * to the one Deliverer and God, crying aloud: * O Thou Who wast crucified on the tree of the Cross, * disdain not those who entreat Thee.

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

Moses, of old, sweetening bitterness, * delivered Israel, * prefigured the Cross in image; * and all of us, the faithful, * depicting it ever in our hearts * in godly manner and mystically, * are saved by its might.

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

The words of Thy prophets, Isaiah and David, are fulfilled, O God, which said: All nations will come, O Lord, and bow down before Thee. For, behold the people who have been filled with Thy grace in Thy courts in Jerusalem, O Good One. O Thou Who didst endure the Cross for us and hast imparted life through Thy resurrection, preserve and save us!

Troparion of the martyrs, in Tone VIII:

God Who is praised in Trinity hath glorified a trinity of martyrs: Trophimus, Sabbatius and Dorymedon. For, believing in Him, they cast down the enemy. By their supplications, O Christ our God, have mercy upon us.

Glory ..., Now & ever ..., troparion of the feast, 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

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

God Who is praised in Trinity hath glorified a trinity of martyrs: Trophimus, Sabbatius and Dorymedon. For, believing in Him, they cast down the enemy. By their supplications, O Christ our God, have mercy upon us.

Now & ever, the troparion of the feast, again.

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

Bowing down before Thee, O Christ God, in the pine, cedar and cypress, the Church crieth out to Thee: Granting victory over heresy to our hierarchs through the Theotokos, have mercy upon us.

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

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

Shining forth like a light, Thy Cross, O Lord, driveth away legions of the demons and illumineth the faithful who chant: The Cross is the boast of the world!

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

Canon of the feast, 8 troparia, including its Irmos; and that of the martyrs, with 4 troparia.

ODE I

Canon of the feast, in Tone VIII:

Irmos: 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.

Of old, Moses prefigured in himself the image of Christ's most pure sufferings, standing between the priests; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified.

Upon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister bane therein. Wherefore, let us hymn Christ God, for He hath been glorified.

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore let us hymn Christ our God, for He hath been glorified.

Canon of the Martyrs, the acrostic whereof is:

"I hymn the thrice-radiant splendor of the martyrs":

The composition of Joseph, in Tone VIII:

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot chanting a hymn unto God.

O martyrs of Christ of great renown, illumined with the all-radiant lightning-flashes of the Spirit, dispel the clouds from my soul, enlighten my mind, and open my lips for hymnody, that I may praise you.

With steadfastness of mind did ye oppose the vain-minded one who sought to force you to render alien worship to his gods, O martyrs, and ye brought yourselves to the King of all as perfect sacrifices through divers torments.

Strength was given you by almighty God to cast down all the strength of the serpent, O honored great-martyrs, warriors of the Trinity, right wondrous Sabbatius and godly Dorymedon and Trophimus.

Theotokion: Splendidly illumined with thy radiant and flowing grace, O only divinely joyous portal of the Light, the valiant martyrs passed through the uttermost darkness of unbearable sufferings, chanting hymns unto thee.

ODE III

Canon of the Feast

Irmos: 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.

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Canon of the Martyrs

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

With most beautiful resolve and a firm conscience, ye proceeded to the trial of martyrdom; and, lacerated exceedingly and afflicted with wounds, ye remained immovable in your invincible resolve.

Having dyed most sacred purple robes in the outpourings of your blood, O valiant warriors, ye now stand before the immortal King and Lord, unceasingly making supplication for us.

Subjected to tortures, lacerated bodily in divers ways, cruelly bound, and cast to the wild beasts, ye did not deny Christ, O most glorious warriors, holy great-martyrs.

Theotokion: Submitting to the laws of the Master Who became incarnate of thee, O most immaculate Maiden, the valiant athletes conquered the iniquitous ones, having as their helper thee who dost save 'our souls.

Kontakion of the martyrs, in Tone VIII:

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

As the foundation of athletes and confirmation of piety the Church doth honor and glorify thy luminous suffering, O right wise and glorious Trophimus, ever-hymned and blessed athlete. With those who suffered with thee ask cleansing for those who hymn thee, in that thou art invincible.

Sedalion, in Tone I:

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

Having manfully endured the pain of martyrdom, ye have now passed over together to a life without pain, O glorious Dorymedon, Trophimus and Sabbatius. Wherefore, the Church of Christ, celebrating your sacred memory, rejoiceth today in godly manner.

Glory ..., Now & ever ..., Sedalion of the Cross, in the same tone:

Having heaven as Thy throne on high, in that Thou art God, and bearing the earth as Thy footstool, O Christ our Savior, Thou hast shown us the Cross as the footstool of Thy feet. Before it do we all bow down like David, and, having it as a protector and helper, we faithfully glorify Thee.

ODE IV

Canon of the Feast

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

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions; and preceding in this fashion the tabernacle of the witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

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 unto Thee: Glory to Thy power, O Thou Who lovest mankind!**

Illumined by the endurance of tortures, ye were suspended upon a tree, O martyrs; and, your sides raked with iron claws, O glorious ones, in the nakedness of your bodies ye were invested with divine incorruption, and stand ever before the throne of the Trinity.

Wounded for Christ, O martyr Trophimus, thou didst take delight in intense pain, looking to the divine rewards of heaven and inexhaustible sweetness. And now, having completed thy race, thou hast been counted worthy thereof, as food for the Master.

Enduring torments in thy youth, O Sabbatius, rejoicing, thou didst surrender thy soul into the hands of God, and hast come to rest well in the mansions of heaven, having vanquished the accursed one who was expelled therefrom; and thou hast received the honors of victory.

Theotokion: The company of the three martyrs, calling upon thee as the pure palace of the King, O all-pure Virgin, destroyed the temples of the demons and have passed over to the temple of glory on high, ever honoring thee in praises.

ODE V

Canon of the Feast

Irmos: **O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall, beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!**

O ever-hymned Tree, whereon Christ was stretched: the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, He Who granteth peace unto our souls.

The adverse powers of the netherworld are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Canon of the Martyrs

Irmos: Wherefore hast Thou turned Thy face from me, O Light unwaning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Having withdrawn from bodily love, O most lauded ones, through all manner of pangs and wounds ye achieved union with the most compassionate God, Who loved you with mercy and hath slain the passions with your sufferings.

Thy steps were directed to the paths of martyrdom, O most wise martyr Trophimus; and made beautiful therein, shod with sandals pierced with nails, thou didst crush the head and sting of Belial.

Giving voice to divine speech, O much-suffering Trophimus, thou didst put the tyrant to shame; and, thy feet flowing with blood, thou didst sanctify the earth. And joyfully thou dost pass over to paradise, asking salvation for us.

Theotokion: The mighty warriors, calling for help upon the holy Virgin, the divinely joyous and most immaculate one, with steadfast wisdom passed through the oppression of tortures and the violence of wounding.

ODE VI

Canon of the Feast

Irmos: 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 with His rising on the third day.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception.

Divine Israel, laying his hands cross-wise upon the heads of the young, revealed that the people who hath the honor of being the elders a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Canon of the Martyrs

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

Sailing peacefully over the abyss of torments with the piloting of the Spirit, O right glorious athletes, in sacred manner ye reached the tranquil harbor of salvation.

Seeing thy members falling to the ground, O Trophimus, and having vinegar poured into thy nostrils, thou didst greatly receive the sweet fragrance of the love of Christ.

As a counselor of the justifications of Christ, thou didst utterly reject the counsels of the ungodly foe, O martyr Dorymedon, and, wounded, didst give thyself over to tortures.

Theotokion: Enlivened by the power which doth emanate from Thee, O Christ, Thine athletes suffered lawfully, hymning Thy pure Mother who gaveth birth to Thee ineffably.

Kontakion of the feast, 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: He 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: 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!

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned God of our fathers, blessed art Thou!

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!

Made beautiful in every way by thy gestures to God, O blessed Dorymedon, thou didst endure mightily, seared with heated goads, thy sides unjustly lacerated.

Desiring to behold the ineffable glory of God, O Trophimus, thou wast blinded in thine eyes by heated irons, and didst cry out to the Lord in thanksgiving: Blessed is the God of our fathers!

Enflamed with love for the worshipful Trinity, the three completed the greatest of struggles and now rejoice with the myriads of heaven. With them be thou mindful of us, ever asking that we be released from our transgressions.

Theotokion: As the Mistress who is more pure than all creation thou didst receive the Word Who was ineffably born of thee. And, loving Him, the valiant martyrs endured multitudes of torments.

ODE VIII

Canon of the Feast

Irmos: 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!

O hosts of heaven, chant ye to the exalted Tree which was drenched with the Blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye mortal stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever!

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice therein, the weapon of victory, for thereby tribes of warriors seeking courage are scattered abroad forever.

Canon of the Martyrs

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

Having struggled against wounds with your naked bodies, ye received the adornment of incorruption, having clad the eternal enemy in shame, O crowned ones; and having passed over to the places of God's rest, ye cry out: Ye priests, hymn; ye people, exalt Him supremely for all ages!

Driven along on foot, the witnesses to Christ's sufferings were bound to trees and endured laceration with valiant resolve; and with the streams of their blood they drowned legions' of the evil demons, chanting in godly manner: Ye priests, hymn; ye people, exalt Him supremely for all ages!

Let Trophimus be praised, let Sabbatius be glorified, and let Dorymedon be magnified today: the unshakeable pillars, the ramparts of the faithful, and the splendid beacons of the Church, which they honorably illumine with the rays of their magnificent struggles, for all ages.

Theotokion: O all-pure Virgin, thou gavest birth unto Christ our God as a little babe, Who is understood to be one in essence with the Father and the Spirit. And the valiant martyrs, confessing Him, suffered in sacred manner. With them the people, tribes and nations bless thee with faith for all ages, O most holy one.

ODE IX

Canon of the Feast

Irmos: 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.

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning - Christ Who was stretched out upon the Tree. Wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath been lifted up, the chief horn for all the divinely wise - the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

Canon of the Martyrs

Irmos: Heaven is stricken 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.

With the might of the Creator of all ye restrained the raging of the wild beasts and remained unharmed by them, O martyrs, despite their constant assaults. Wherefore, ye have been enrolled in the flock of the martyrs and ever pray in our behalf.

Most gloriously beheaded with the sword ye offered yourselves as sacrifices for the mystical altar; and ye now dwell most joyously in the habitations of the firstborn, beholding the glory of God and receiving the fruits of your pangs and honors for your suffering.

Assembling together, come, ye faithful, and let us praise Dorymedon, Sabbatius and the glorious Trophimus, the mighty witnesses to the truth, the grapes of the noetic Vine, from whence the wine of gladness poureth forth upon us through the grace of God.

The most festive memorial of the wise athletes, shining forth today, doth truly illumine all more brightly than the rays of the sun, dispelling the darkness of the passions and the clouds of despondency. Through their supplications, O Christ, grant Thy mercies unto us all.

Theotokion: He Who kept thee a virgin, truly shining forth from thy womb as the never-waning Sun, O Virgin, most manifestly illumined the athletes who struggled with endurance; and with them do thou entreat Him, that He have pity upon us who piously magnify thee.

Exapostilarion of the feast:

The Cross is the preservation of the whole world; the Cross is the adornment of the Church; the Cross is the might of kings; the Cross is the confirmation of the faithful; the Cross is the glory of angels and the wounding of demons.

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

On the Aposticha, these stichera, in Tone VI:

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

We bow down before the place * where the feet of Christ stood, * exalting the thrice-blessed Cross * whereon was shed the blood of the Master * Who hath poured forth resurrection upon the world.

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

Having mortified the passions of the flesh and spirit, * having crucified yourselves with Christ the Master, * O ye divinely wise, let us strive to elevate ourselves, * through the elevation of the Cross, * to the rest of heaven.

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

A life-bearing well-spring hath manifestly welled forth * from the divine side of the Savior, * giving drink to the souls * of those who with faith worship * His divine Passion, Cross and Resurrection.

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

The words of Thy prophets, Isaiah and David, are fulfilled, O God, which said: All nations will come, O Lord, and bow down before Thee. For, behold the people who have been filled with grace in Thy courts in Jerusalem, O Good One. O Thou Who didst endure the Cross for us and hast imparted life through Thy resurrection, preserve and save us!

AT LITURGY

On the Beatitudes, 6 troparia from Ode VII of the canon of the feast.

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou! (Twice)

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou! (Twice)

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned God of our fathers, blessed art Thou! (Twice)

Troparion of the feast, in Tone:

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.

Troparion of the martyrs, in Tone VIII:

God Who is praised in Trinity hath glorified a trinity of martyrs: Trophimus, Sabbatius and Dorymedon. For, believing in Him, they cast down the enemy. By their supplications, O Christ our God, have mercy upon us.

Kontakion of the feast, 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.

Kontakion of the martyrs, in Tone VIII:

As the foundation of athletes and confirmation of piety the Church doth honor and glorify thy luminous suffering, O right wise and glorious Trophimus, ever-hymned and blessed athlete. With those who suffered with thee ask cleansing for those who hymn thee, in that thou art invincible.

THE 19th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY PASSION-BEARER, THE PIOUS PRINCE IGOR
OF CHERNIGOV,

WHO RECEIVED THE NAME GEORGE IN THE MONASTIC TONSURE
AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 3 of the feast; in Tone VI:

Raised on high, * the Cross exhorteth all creation * to hymn the all-pure Passion * of Him that was lifted up thereon. * For thereon having slain him that slew us, * in that He is merciful, * He gave life unto the dead, * and in the exceeding greatness of His goodness * He hath made them beautiful and vouchsafed them to live in the heavens. * Wherefore, rejoicing, * we exalt His name, * and magnify His extreme condescension.

Moses prefigured Thee, * stretching forth his arms on high, * and vanquished the tyrant Amalek, * O precious Cross, boast of the faithful, * confirmation of sufferers, * savior of all the venerable. * Wherefore, creation, * beholding thee lifted up, is gladdened, * and keepeth festival, glorifying Christ, * Who through thee hath gathered the dispersed * in His extreme goodness.

O most precious Cross, * who art today exalted, * and about whom the ranks of angels stand in gladness, * by divine command thou dost uplift all * who for the stealing of the fruit were driven out and were sunk in death. * Wherefore, we, the faithful, * venerating thee with hearts and lips, * derive from thee sanctification, * crying out: Exalt ye Christ, the all-good God, * and worship His divine footstool.

And 5 of the saint, in Tone II:

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

When of thine own will thou didst forsake thine earthly kingdom, and didst desire to labor for the Lord in monasticism, then the enemy of the human race inflicted many and cruel tribulations upon thee; yet, firm as adamant, thou wast not shaken thereby, but didst manfully endure them all. And now thou standest before Christ, praying for those who honor thy memory. (Twice)

When thou didst commit thyself to the Monastery of Saint Theodore, and there gavest thyself over to monastic obedience, then the enemy of the human race incited lawless people against thee, who unjustly dragged thee forth to slaughter thee like an innocent lamb, though thou hadst done no wrong to anyone. But thou didst pray unto the Lord, emulating the first martyr of Christ, and crying out with him: "O Lord, lay not this sin to their charge!" (Twice)

When thou wast praying on thy knees before the image of the all-pure one, thy murderers, like wild beasts, fell upon thee with rage; and thou gavest thyself over into their hands without complaint, accepting great suffering and torment from them with patience, and didst commit thy righteous soul to the Lord.

Glory ..., in Tone VI:

The city of Chernigov, which preserveth thy holy and much-suffering body in the Church of the Savior, rejoiceth today and crieth out to thee with love: O passion-bearer Prince Igor, entreat Christ God, that He preserve our land in peace profound, and that He protect this city and save us all.

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

Come, all ye nations, let us worship the blessed Tree whereby everlasting righteousness hath come to be; for he who by the tree deceived our forefather Adam, is himself deceived by the Cross, and he who by tyranny held fast the royal house, falleth, cast down by a strange fall. By the Blood of God the venom of the serpent is washed away, and the curse of the just condemnation was lifted by the Righteous One when He was condemned by an unjust sentence; for it was fitting that the tree be healed by a Tree, and that, by the sufferings of the Dispassionate One on the Tree, the sufferings of the condemned be loosed. Glory, O Christ our King, to Thy wise dispensation toward us, whereby Thou hast saved all, in that Thou ad good and lovest mankind.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: All the nations are gathered together, and princes shall be gathered out of them. Who will declare these things? or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He. Before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands: I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in

peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign 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 Aposticha, these stichera, in Tone II:

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

Blessed art thou, O city of Kiev, * and holy are thy streets * which drank the precious blood * of the passion-bearing Prince Igor, * who there was unjustly slain.

Stichos: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

Rejoice, O city of Chernigov! * Be glad, O holy house of the Savior! * For ye guard a priceless treasure: * the holy relics of the passion-bearer Igor, * who prayeth unceasingly in behalf of our souls.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Suffering steadfastly * and manfully enduring tribulations, * thou didst behold the Lord face to face, * Who adorneth thee with the crown of martyrdom * and hath caused thee to dwell in the mansions of heaven.

Glory ..., in Tone VI:

Come, all ye who love the martyrs, let us glorify the glorious Igor, the passion-bearer of Christ; for he hath crushed the head of the serpent, and with his blood hath sanctified the earth. And he hath passed over from that which is on earth to the eternal habitations, and received honors for his struggles from the hand of the Almighty; and he asketh that cleansing and great mercy be granted to our souls.

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

That which Moses prefigured with his body of old cast down and vanquished Amalek; and David the psalmist, crying out, hath commanded us to bow down before Thy footstool, Thy precious Cross, O Christ God. Today we sinners also do homage with our unworthy lips to Thee Whose will it was to be nailed thereto; and, chanting, we pray: O Lord, vouchsafe that with the thief we may receive Thy kingdom!

Troparion, in Tone IV:

Illumined by divine baptism, enlightened by the splendors of the Holy Spirit, thou didst take the Gospel of Christ into thy heart, fulfilling the word of the Son of God by thy deeds, O right-believing Prince Igor. Entreat our all-good Savior, that He grant us peace and mercy, and the salvation of the souls of us who cherish thine honored memory.

Glory ..., Now & ever ..., Troparion of the feast, 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 troparion of the feast, 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.

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

Illumined by divine baptism, enlightened by the splendors of the Holy Spirit, thou didst take the Gospel of Christ into thy heart, fulfilling the word of the Son of God by thy deeds, O right-believing Prince Igor. Entreat our all-good Savior, that He grant us peace and mercy, and the salvation of the souls of us who cherish thine honored memory.

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

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

Forsaking an earthly kingdom of thine own will, O passion-bearer, thou didst desire the glory which is in heaven, and didst endure pangs and a violent death; wherefore, we celebrate thy most holy memory today, offering praise unto Christ, O all-blessed Igor.

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

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!

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

Completing the race of truth, thou didst vanquish all the might of the tyrannous, and hast received a crown from the hand of the Almighty, O most blessed Igor; and thou hast been shown to be a companion of the angels.

Glory ..., Now & ever ..., Sedalion of the feast, 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.

Polyeleos, and this magnification: We magnify thee, O holy passion-bearer Prince Igor, and we reverence thine honored sufferings, which thou didst endure for Christ.

Selected Psalm verses:

A: Our God is refuge and strength.

B: A helper in afflictions which mightily befall us.

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

After the Polyeleos, this Sedalion, in Tone IV:

With multifarious tortures the cruel tormenters subjected thy much-suffering body to wicked execution, O divinely wise Prince Igor; yet thou didst endure all these things as though it were another who was suffering, awaiting future reward and immortal life.

Glory ..., Now & ever ..., Sedalion of the feast, 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.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 36 [MT. 10: 16-22]

The Lord said to His disciples: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved."

After Psalm 50, this sticheron, in Tone VI:

The city of Chernigov, which preserveth thy holy and much-suffering body in the Church of the Savior, rejoiceth today and crieth out to thee with love: O passion-bearer Prince Igor, entreat Christ God, that He preserve our land in peace profound, that He protect this city and save us all.

Canon of the feast, with 6 troparia, including the Irmos; and that of the passion-bearer, with 8 troparia, in Tone VIII:

ODE I

Irmos: 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.

Of old, Moses, standing between the priests, prefigured in himself the image of Christ's most pure sufferings; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified.

Upon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister nuisance therein. Wherefore, let us hymn Christ God, for He hath been glorified.

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore let us hymn Christ our God, for He hath been glorified.

Canon of the passion-bearer:

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!

Forsaking the miry water of ungodliness, thou didst hasten to the water of purification, O holy Igor. Cleanse thou our hearts, that in purity we may hymn thy sufferings.

Washed with the water of baptism, thou wast delivered from the ancestral sin and didst unite thyself unto Christ, the pure Master. Unite us also unto Him by thy supplications.

Emulating Him Who drowned the wicked serpent in the waters, thou didst drown the power of the enemy in the blood of thy martyrdom, O passion-bearer. Entreat thou the Savior, that we also may be delivered therefrom.

Theotokion: Grant me the purifying water of tears, O all-pure one, and having cleansed me of the mire of iniquities, present me pure to thy Son and God, O Theotokos.

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

Irmos: **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.**

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Canon of the passion-bearer:

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.**

Giving thy whole life to the Fashioner of the vault of heaven, thou didst love Him utterly. Vouchsafe that, by thy supplications, O passion-bearer, we also may love the Lord until the end of our days.

Desiring the heavenly life, thou didst reject all things in thine earthly life. Vouchsafe, O holy one, that by thy supplications we may be counted worthy of the life of heaven.

Desiring the heavenly bridal-chamber, thou didst preserve the purity of thy virginity; and now thou joinest chorus with the virginal in the bridal-chambers of heaven.

Theotokion: In giving birth to the Creator of heaven, O most hymned Theotokos, thou wast shown to be more spacious than the heavens. Turning me away from the broad path of destruction, guide me to the heavenly way, I pray.

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 of the Cross, in Tone IV:

O Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Sedalion of the saint, in Tone II:

Enlightened by the splendors of the virtues, and adorned with the light of martyrdom, O allwise one, thou shinest forth steadily, more brightly than the sun, and truly illuminest those who celebrate thy radiant memory with faith. O all-glorious passion-bearer Igor, save us by thy supplications.

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

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

Like a cloud of light hath the Virgin Mary, the Theotokos, truly shone forth upon us today, and she cometh forth from the righteous ones for our glory. No longer is Adam condemned, and Eve is freed from her bonds. Wherefore, we exclaim, crying aloud with boldness to her who alone is pure: Thy nativity announceth joy to the whole world!

ODE IV

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

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions; and preceding in this fashion the tabernacle of the witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

Canon of the passion-bearer:

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

Hearing the heavens declare the glory of God, O Igor, thou didst desire to glorify God on earth. Vouchsafe His glory also unto us.

Hearing that thine enemies had risen up against thee, thou wast not daunted by their savagery, but didst meekly give thyself over into their vile hands, crying out to the Lord: "Lay not this sin to their charge!"

Hearing the threats of thine enemies, and enduring torments at their hands, thou didst remain unshaken. Make me unshaken in the virtues.

Theotokion: Hearken, O all-pure Mistress, to mine entreaty, and deliver me from evils; and count me worthy to hear the voice which summoneth the blessed to the kingdom.

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

ODE V

Irmos: 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!

O ever-hymned Tree, whereon Christ was stretched: the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, Who granteth peace unto our souls.

The adverse powers of the nether world are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Canon of the passion-bearer:

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

Illumining the path of thy life with the light of divine knowledge, thou didst love Christ the Lord with all thy soul, O passion-bearer. Vouchsafe that I also may be an emulator of thee therein.

The faithful were enlightened, beholding thee valiantly enduring unbearable torments. Vouchsafe that I also may have such endurance, O athlete.

Enlighten me, O splendid martyr Igor, who am benighted by the darkness of sin, and cause me to be illumined with never-waning light, I pray thee.

Theotokion: In giving birth to the true Light, O Theotokos, thou hast enlightened our darkened nature; wherefore, having enlightened me with Light, free me from the dark foe.

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

Irmos: 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.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception.

Divine Israel, laying his hands cross-wise upon the heads of the young, revealed that the people who hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Canon of the passion-bearer:

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!

Hearkening to thy suffering entreaty, O Igor, Christ gave thee the strength and power to bear thy sufferings. By thy supplications vouchsafe that I too may be steadfast amid the sufferings of life.

Having strengthened thyself with prayer before the image of the all-pure one, thou didst go forth to thine enemies who were seeking thee; and like an innocent lamb thou didst suffer at their hands, unjustly slain.

Everyone who bringeth supplication unto thee with faith, O athlete, quickly receiveth the healing of the sufferings of their souls and bodies. Grant this also richly unto us, we pray.

Theotokion: Accept thou our prayer, O all-pure one, and with thine omnipotent supplication beseech God Who was born of thee, Who loveth mankind, that He deliver us from enemies, visible and invisible, from sins and all torments.

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 VI:

Thou didst exchange the glory of an earthly principedom for the humble habit of a monk, and, ending thine earthly life in martyrdom, thou now rejoiceth in the heavens, earnestly praying for those who honor thee, O Igor, boast of athletes.

Ikos: Thou didst stain thy princely diadem with thy blood, O divinely wise passion-bearer Igor; and, taking the Cross in thy hand instead of a scepter, thou wast shown to be a victor. And didst offer thyself to the Master as an unblemished sacrifice; for like an innocent lamb thou wast slain by thine own subjects. And now, rejoicing, thou standest before the Holy Trinity. Pray thou that our souls be saved.

ODE VII

Irmos: 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!

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned God of our fathers, blessed art Thou!

Canon of the passion-bearer:

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!

The Angel Who preserved the Hebrew children unconsumed by the fire strengthened thee in thy suffering, O Igor, and thou didst chant: Blessed art Thou, O Lord God, forever!

Considering torments to be like childish games, thou didst not spare thy body, but, manfully enduring sufferings, thou didst chant: Blessed art Thou, O Lord God, forever!

Emulating the tortured children, O Igor, I also praise Christ, Who gave thee strength. Strengthening me for the contest of the virtues, vouchsafe that I may chant with thee: Blessed art Thou, O Lord God, forever!

Theotokion: **I** marvel at thine Offspring, Who hath preserved thee a virgin even after giving birth, O Theotokos. Show forth as wondrous the mercy of thy Son upon men that, treated compassionately by thee, I may chant: Blessed art Thou, O Lord God, forever!

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

Irmos: **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!

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye mortal stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever!

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice in it, the weapon of victory, for thereby tribes of warriors seeking courage are scattered abroad forever.

Canon of the passion-bearer:

Irmos: **Becoming vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!**

Thou wast shown to be a victor over the enemies who tormented thee, O glorious Igor; for, suffering long and cruel tortures, thou didst unceasingly cry aloud: Bless the Lord, all ye works of the Lord!

By thy courage thou didst vanquish all the machinations of the tyrant, O glorious passion-bearer Igor; wherefore, entreat Christ the Master, we beseech thee, that He grant victory over the enemy to all the faithful, who chant: Bless the Lord, all ye works of the Lord!

Thou wast shown to be victorious over the cruel-hearted murderers, O glorious Igor; for they have been cast down into the flames of hell by heavenly fire, while thou hast ascended into heaven, where thou chantest now with the angels: Bless the Lord, all ye works of the Lord!

Theotokion: **O** all-pure one, conquer the enemies, visible and invisible, who strive to bring us down; and deliver me from all the passions, that I may solemnly chant: Bless the Lord, all ye works of the Lord!

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

Irmos: **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.

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning—Christ Who was stretched out upon the Tree. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath been lifted up, the chief horn for all the divinely wise: the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

That Thou mayest show the Cross to the world, O worshipful Lord and King, in the sight of all Thou didst form its all-glorious image in the skies, radiant with boundless light, an invincible weapon. Wherefore, all the powers of heaven magnify Thee.

Canon of the passion-bearer:

Irmos: **S**aved by thee, O pure Virgin, we who confess thee to be in truth the Theotokos, magnify thee with the incorporeal choirs.

Truly confessing God, O passion-bearer, thou hast inherited a dwelling-place in heaven. Vouchsafe that we also may eternally magnify Christ with thee.

In thee, O blessed Igor, hath truly been fulfilled the prophecy of Christ: "He who endureth to the end shall be saved." For with all the saved thou dost now eternally magnify Christ.

No one who truly hath recourse unto thee departeth without thy grace, O passion-bearer. Fill me also therewith, that I may magnify thee.

Theotokion: **T**hou didst truly give birth to the true God in the flesh, O Theotokos. Move Him to mercy for us on the day of judgment, that we may unceasingly magnify thee with Him.

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 saint:

Like the radiant sun hath thy memorial now shone forth, O passion-bearer, filling all the faithful with gladness; and they cry out to thee in supplication: Pray thou earnestly, that we be saved.

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

Spec. Mel.: "When the disciples ...":

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 VIII:

O all-glorious wonder! * the Life-bearing Tree, * the all-holy Cross * is revealed today, lifted up on high. * All the ends of the earth glorify it, * and the hordes of the demons are affrighted. * O what a gift hath been given to mortals! * Thereby, O Christ, save Thou our souls, * in that Thou alone art compassionate.

O all-glorious wonder! * The Cross which bore the Most High * like a cluster of grapes full of life * is seen today lifted up from the earth. * Thereby have we all been drawn to God, * and death hath been utterly slain. * O the all-precious Tree * whereby we have received the food of immortality in Eden, * glorifying Christ!

O all-glorious wonder! * The length and height of the Cross * is equal to heaven! * For it sanctifieth all things with grace divine. * In it the barbarian nations are vanquished. * In it the scepters of kings are made firm. * O divine ladder, * whereby we ascend to the heavens, * exalting Christ the Lord in hymns!

And 3 of the saint, in Tone VIII:

Rejoice, O Igor, passion-bearer of Christ, for thou didst consider the glory of this world as but nought, and at the eleventh hour of thy life thou didst serve the Lord well in monasticism. And thou standest now with the martyrs and the venerable before the throne of God, earnestly praying in behalf of our souls.
(Twice)

Rejoice, O Igor, passion-bearer of Christ, boast of the city of Chernigov, and sacred adornment of the whole land of Russia, O thou who didst shed thine innocent blood! Pray thou earnestly in behalf of our souls!

Glory ..., in Tone VI:

Today the glorious city of Chernigov is enlightened with the rays of the passion-bearer, and the holy house of the Savior, adorned, crieth out to thee, O favorite of Christ: Cease thou never to pray for all who celebrate thy holy memory with love!

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

Today the Cross of the Lord cometh forth; and the faithful receive it with desire, and they derive healings of soul and body, and every pang. Let us venerate it with joy and fear: with fear, for we are unworthy because of our sins; and with joy, because of the salvation which is granted to the world by Christ God, Who hath great mercy, and Who was nailed to it.

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 saint.

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou! (Twice)

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned God of our fathers, blessed art Thou!

Harkening to thy suffering entreaty, O Igor, Christ gave thee the strength and power to bear thy sufferings. By thy supplications vouchsafe that I too may be steadfast amid the sufferings of life.

Having strengthened thyself with prayer before the image of the all-pure one, thou didst go forth to thine enemies who were seeking thee; and like an innocent lamb thou didst suffer at their hands, unjustly slain.

Everyone who bringeth supplication unto thee with faith, O athlete, quickly receiveth the healing of the sufferings of their souls and bodies. Grant this also richly unto us, we pray.

Theotokion: Accept thou our prayer, O all-pure one, and with thine omnipotent supplication beseech God Who was born of thee, Who loveth mankind, that He deliver us from enemies, visible and invisible, from sins and all torments.

Troparion of the feast, 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.

Troparion of the Saint, in Tone IV:

Illumined by divine baptism, enlightened by the splendors of the Holy Spirit, thou didst take the Gospel of Christ into thy heart, fulfilling the word of the Son of God by thy deeds, O right-believing Prince Igor. Entreat our all-good Savior, that He grant us peace and mercy, and the salvation of the souls of us who cherish thine honored memory.

Kontakion of the Cross, in Tone IV:

O Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Kontakion of the Saint, in Tone VI:

Thou didst exchange the glory of an earthly principedom for the humble habit of a monk, and, ending thine earthly life in martyrdom, thou now rejoicest in the heavens, earnestly praying for those who honor thee, O Igor, boast of athletes.

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

Prokimenon of the saint, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

THE ACTS OF THE APOSTLES, § 17 [ACTS 6: 8-15; 7: 1-5,47-60]

In those days, 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 those 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, who 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, who 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 who 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 Charran, and said unto him: 'Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.' Then came he out of the land of the Chaldeans, and dwelt in Charran: 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: 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 stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain those who 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 Spirit, 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 of the feast, in Tone VIII: Hearken, O daughter, and see, and incline thine ear.

And that of the saint, 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]

The Lord said to His disciples: "These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its 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 Who 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, Who proceedeth from the Father, he shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

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

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

THE 20th DAY OF THE MONTH OF SEPTEMBER
AFTERFEAST OF THE EXALTATION OF THE CROSS,
COMMEMORATION OF THE HOLY GREATMARTYR EUSTATHIUS & THOSE WITH
HIM
AT VESPERS

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

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

Today Thy precious Cross * hath shone forth radiantly like the sun, O Savior Christ, * set up and elevated * on the all-glorious place of the skull, * on Thine all-holy mountain, * showing forth most manifestly * that it is thereby, O Omnipotent One, * that Thou hast raised our nature up to the heavens, * in that Thou, lovest mankind.

Today, O Unapproachable One, * the heavens have declared Thy glory unto men; * for the image of the Cross, * shining forth in radiance * with unapproachable light, * hath denounced the savage and cruel nature" of those who slew God. * Wherefore, we glorify Thy loving dispensation, * O almighty Jesus, Savior of our souls.

By stretching forth his arms * Moses vanquished Amalek, * prefiguring the image of the Cross; * and we now, bowing down before the tree of the Cross, * trample the wiles and machinations of the enemy underfoot, * having Christ as our champion, * Who was lifted up upon it in the flesh, * slew the serpent * and saved man.

And 3 stichera of the Great-martyr, in the same tone & melody:

Thy calling was from on high, * and not from men, O Eustathius; * for Christ, Who loveth mankind, * Himself appeared to thee * and ensnared thee, O blessed one, * in the nets of faith, * washing away thy sins * with thy baptism and the trials of life, * and, as Master, He extendeth patience to thee * and showeth thee to be a victor renowned.

Rejoicing, O Eustathius, * in thy youth thou didst receive instruction in the virtues, * and, bereft of thy children and thy spouse, * thou didst valiantly endure captivity, * suffering ignominious slavery. * But thy courage in battle * made thee loving * and rendered thee radiant, * O ever-memorable one.

Thou didst offer thyself to God as divine incense * rendered most fragrant in the fire, * a beautiful holocaust, * a right acceptable sacrifice, * a living and most perfect offering, * fruitful with all thy household. * Wherefore, the mansions of heaven and the armies of the saints * have now received thee and thine, * O right wondrous Eustathius.

Glory ..., of the martyrs, the composition of Ephraim of Karyes, in Tone II:

Eustathius setteth himself before us as a second Job in life, sufferings and struggles, a model of the virtues and a tower of patience truly surpassing Job in that virtue with his spouse and children, faithful in life and unshaken amid trials, a victor amid sufferings. Him do we set forth in supplication before Christ, that He grant unto our souls enlightenment and cleansing of transgressions.

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

When the hands of the Patriarch Jacob were crossed at the blessing of Joseph's children, the sign of Thy Cross was revealed beforehand, and we, holding it as our steadfast protector, do mightily drive away the hordes of the demons and cast down the pride of Belial in that which vanquisheth the most pernicious power of the most malicious Amalek. With right honorable mind, O ye faithful, we bear it forth to Thy goodness, uplifted now for the cleansing of sins, and cry out with a loud voice: Have mercy, O Lord! O Good One Who wast incarnate of the Virgin, have pity on the wise creation of Thy hands!

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

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

With Thy divinely created water * and Thy blood, O Word * is the Church splendidly adorned * like a bride, * and it hymneth the glory of the Cross.

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

Lifting high the spear and the Cross, * the nails and the other things * wherewith the life-bearing body of Christ * was pierced, * let us bow down before them.

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

When, lifting up his arms * in the form of the Cross, * Moses vanquished Amalek, * he portrayed * the all-pure suffering of Christ.

Glory ..., of the martyr, the composition of Ephraim of Karyes, in Tone VI:

O thou who art as firm as adamant in soul, how can we praise thee as is meet? For, deprived of thy spouse, thou didst transcend nature, possessions and children, and didst utter the blessed and ever-memorable cry of Job: "The Lord hath given, and the Lord hath taken away! As the Lord hath willed, so hath it been!" But God whom thou didst love and Whom thou didst fervently desire again gave thee most cherished things, O thou who took thought beforehand concerning those who suffered with thee. And having reached the end of divers torments with them, receiving them as thy fellow supplicants, O blessed Eustathius, patient of soul, pray thou, that we be delivered from our iniquities.

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

O 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!

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 their torments, and crushed the feeble audacity of the demons. Through their supplications save Thou our souls.

Glory ..., Now & ever ..., Troparion of the feast, 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

At "God is the Lord ...", the troparion of the feast, 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 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 their torments, and crushed the feeble audacity of the demons. Through their 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 ...":

Stretching forth his arms toward the heights of heaven, Moses prefigured the Cross, the divine weapon of the faithful, to which Christ nailed men's sins. Wherefore, the enemy wept, suffering, and said, his senses wracked with pain: "A wooden spear hath been thrust into my heart! Christ releaseth all from the bonds of hell!"

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

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

Spec. Mel.: "He arose from the dead ...":

In the midst of Eden a tree put forth death, but in the midst of all the earth a tree caused life to bud forth; for those who tasted of the former had been incorrupt but became corrupt, but those who received the latter have inherited incorruption. For as God Thou savest the human race by the Cross.

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

Canon of the feast, with 6 troparia, including the Irmos;

And that of the martyrs, with 6 troparia.

ODE I

Canon of the Feast

Irmos: 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.

Of old, Moses, standing between the priests, prefigured in himself the image of Christ's most pure sufferings; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified.

Upon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister bane therein: Wherefore, let us hymn Christ God, for He hath been glorified.

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore let us hymn Christ our God, for He hath been glorified.

Canon of the martyrs, the acrostic whereof is:
"Praise be to the namesake of goodly estate";
The composition of Theophanes, in Tone IV:

Irmos: Israel of old, having traversed the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness, through Mosses' arms upraised in the form of the Cross.

Subduing the uprising of my passions by thine entreaties, O martyr of Christ, by thy discourse dispose me to praise well the sacred celebration of thy struggles, O most blessed one.

Thy name was not given thee by men, O most excellent one, but from the heavens, for Christ called thee as before He had called Paul, appearing like a hart and freeing thee from venomous serpents.

Full of heavenly wisdom, O martyr, crowned with all thy household thou didst most piously prefer the delight of heaven to corruptible riches and pleasures.

Theotokion: God, the Creator of all, found thee to be more pure than all creation, O most pure one, and, intending to take the form of man in the flesh through thee, He was well-pleased to become incarnate.

ODE III

Canon of the Feast

Irmos: 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.

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Canon of the Martyrs

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

Deprived of, thy children and wife, thou didst mightily endure the threefold billows of perils, O glorious Eustathius, martyr of Christ.

Thy children, saved by God from the depredations of wild beasts, O Eustathius martyr of Christ, vanquished the noetic beasts.

Passing over life as though it were a river, O glorious one, by thy trials thou didst preserve the divine aspect of thy soul unshaken.

Theotokion: Come, ye faithful, and with songs of joy let us hymn the pure and honored habitation of purity and virginity.

Kontakion of the feast, in Tone IV:

O Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Ikos: He that 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.

Sedalion of the Great-martyr, in Tone VIII:

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

Above the hart thou didst see the image of the Cross, and thereon the image of Jesus; and falling prostrate thou didst marvel at this vision and camest, with all thy household, to divine baptism; and becoming poor, thou wast shown to be like a second Job. Wherefore, deprived of spouse and sons, thou didst cry aloud: "The Lord hath given, and the Lord hath taken away!" O Eustathius, commander of warriors, entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory. *(Twice)*

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

The honored one removed the Cross of the Savior, which had been hidden in the earth, she filleth the fullness of the world with joy, and in the divine temple proclaimeth that it is to be elevated in the Spirit, and beareth it as a scepter into the royal chambers. Wherefore, Helena cried out to her son: "Reach out, O wise master, and take in thy hands dominion and victory, and teach the nations to worship the Cross and the sufferings of Christ in piety!"

ODE IV

Canon of the Feast

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

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions; and preceding in this fashion the tabernacle of the witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

Canon of the Martyrs

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!

Thou wast protected against the tyranny of the enemy by the hand of God, and thy spouse, preserving her chastity, cried out: glory to Thy power, O Lord!

Placed in peril and subjected to divers trials, O Eustathius, martyr of Christ, thou didst hasten to the arena to bear witness, crying out to thy Master: Glory to Thy power, O Lord!

Guided by the precepts of the Master, O ever-memorable and glorious Eustathius, thou and thy wife and children were shown to be adorned with the blood of martyrdom.

Theotokion: Without knowing wedlock, O Virgin, thou gavest birth, and even after birthgiving thou wast shown to be virgin still. Wherefore, with unceasing voices we cry "Rejoice!" to thee, O Mistress, with steadfast faith.

ODE V

Canon of the Feast

Irmos: 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!

O ever-hymned Tree, whereon Christ was stretched: the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, Who granteth peace unto our souls.

The adverse powers of the nether world are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Canon of the Martyrs

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

Thou didst show thyself to be like Job; for, blameless and pious, thou wast found to be sailing through life with long-suffering. (Twice)

Who can hymn the pangs which thou didst endure, O blessed martyr, deprived of spouse and children?

Theotokion: **O** Mother of God, who gavest birth to the all-good Word Who is the Benefactor of all: heal thou the affliction of my soul.

ODE VI

Canon of the Feast

Irmos: **S**tretching 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 Cud, Who was nailed in the flesh and enlightened the world by His rising on the third day.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception.

Divine Israel, laying his hands cross-wise upon the heads of the young, revealed that the people who hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Canon of the Martyrs

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

Thou didst desire Christ Who had appeared to Thee, O glorious one, and didst unite thyself to Him with love; for thou wast shown to be adorned, clad in the purple robe of thy blood. (Twice)

Thou didst make haste to follow the divine steps of Christ, and, crowned with all thy household, O martyr, wast most perfectly shown to share in His sufferings and kingdom.

Theotokion: Using now the words of Gabriel, O most immaculate Virgin, we cry out: Rejoice, O only blessed Mother! Rejoice, O thou who didst have within thee the Sun of righteousness!

Kontakion of the martyr, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Manifestly emulating the sufferings of Christ, and having drained His cup with fervor, O Eustathius, thou wast a partaker and fellow heir of glory, receiving divine remission from on high from the God of all Himself.

Ikos: Grant me the gift of hymnody, O Lord my God, that I may now hymn and speak of the struggles of Thine athlete, that in good order I may praise Eustathius, who was valiant in sufferings, who was ever the victor in battle against the enemy, who was great in piety, and hath shone forth among the choir of the martyrs. For with them he singeth unceasingly to thee with the angels, O most Wise One, receiving divine remission from on high.

ODE VII

Canon of the Feast

Irmos: 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!

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned God of our fathers, blessed art Thou!

Canon of the Martyrs

Irmos: **The children of Abraham in the Persian furnace, consumed by love of piety rather than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

Imprisoned within a brazen bull glowing red with heat, as in a furnace, O martyrs of Christ, ye cried out in thanksgiving: Blessed art Thou in the temple of Thy glory, O Lord! *(Twice)*

United by the law of love and nature, O right glorious martyrs, suffering ye showed forth a single endurance, chanting: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **Thou alone art truly more exalted than the heavens of God from all ages; for thou gavest birth ineffably to their Creator, O most pure Mistress Theotokos.**

ODE VIII

Canon of the Feast

Irmos: **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!**

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye mortal stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever!

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice in it, the weapon of victory, for thereby tribes of warriors seeking courage are scattered abroad forever.

Canon of the Martyrs

Irmos: **Stretching forth his hands, Daniel shut the mouths of the lions in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!**

The choir of true witnesses, united in splendor by the laws of nature and the word of the Faith, let us all now piously praise as lovers of piety; and with faith let us sing: Bless the Lord, all ye works of the Lord!

Ye were beautifully united, O honored one, having been separated before by providence most great; and having dyed the purple robe of betrothal in your blood, ye hasten ardently to the heavenly bridal chamber, crying: Bless the Lord, all ye works of the Lord!

O blessed Eustathius, thou didst offer to God the fruit of thy loins and thy spouse who rejoiced; for thou didst receive them as partakers of suffering by nature, chanting to Christ: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hou wast a rod of the root of Jesse, O Virgin, who didst cause the almighty Lord to blossom forth, Who perfumeth us and imparteth his sweet fragrance unto all who cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Feast

Irmos: **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.

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning - Christ Who was stretched out upon the Tree. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath been lifted up, the chief horn for all the divinely wise: the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

That Thou mayest show the Cross to the world, O worshipful Lord and King, in the sight of all Thou didst form its all-glorious image in the skies, radiant with boundless light, an invincible weapon. Wherefore, all the powers of heaven magnify Thee.

Canon of the Martyrs

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.

With gladness thou didst pass wholly over to the light of the Trinity and now rejoicest with the angelic army, O martyr Eustathius. With them pray thou unceasingly, that all who hymn thee be saved.

Thy struggles and divers tribulations on earth have now won for thee gladness in the heavens with the righteous. And enjoying it, O glorious one, vouchsafe it also unto those who hymn thee.

I offer myself wholly unto thee with fervor, O martyr Eustathius, that I may be enriched by thee, mine intercessor before the Master and mediator of divine salvation, who art able to help me out of every evil circumstance.

Theotokion: **C**onfessing thee to be the Theotokos, O Virgin Mother, we all earnestly entreat thee, who without knowing man gavest birth to the Savior, the Bestower of life, that through thy supplications we may be delivered from all sorrow.

Exapostilarion of the martyr:

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

With thy divinely wise children and thy most blessed wife thou hast received the glory of immortality and never-ending life, O blessed Eustathius, having abandoned the pleasures of the world. Wherefore, with love we celebrate thy most sacred and divine memory. **(Twice)**

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

Placing our hope on thee, O Theotokos, we win a most perfect victory of twofold foes, having the Cross of thy Son as our weapon and trophy, our shield, sword, spear and arrow against Belial.

On the Praises, 4 stichera of the martyrs, the composition of Andrew Pyrrhus:

In Tone IV: **W**ho will not bless thine all-blessed character, O Eustathius? For thou didst valiantly undergo assault by the enemy, the author of evil, yet didst not despair at the loss of thy spouse and children, but didst cry out Job's cry of thanksgiving: "Naked came I forth from my mother's womb; and naked shall I depart to the only Creator, the Savior of our souls!" **(Twice)**

In Tone VI: **A**s a habitation of the incorrupt Offspring of Mary, O martyr, abiding unceasingly in immaterial light, thou dost render the uncreated Trinity right merciful unto us.

In Tone VIII: **E**ntering into the impenetrable cloud and uniting thyself to the Sun of righteousness Who appeared noetically from on high and having come in contact with the image of God through a living creature, thou becamest an inspired image, O most blessed Eustathius. Wherefore, having been enlightened by water and the Spirit and washed by thine activity and the blood of martyrdom, thou hast been vouchsafed to join chorus with the assemblies of the angels in heaven, wherein do thou also unite us to Christ our God and Savior.

Glory ..., the composition of Germanus, in the same tone:

Having resigned thy military commission in a kingdom here below when our Savior appeared to thee in an image above a wild creature, thou, together with thy wife and children, dost now join chorus with the inhabitants of heaven, O most blessed Eustathius. Wherefore, we entreat thee: Beseech the Lord in behalf of our souls!

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

That which Moses prefigured with his body of old cast down and vanquished Amalek; and David the psalmist, crying out, hath commanded us to bow down before Thy footstool, Thy precious Cross, O Christ God. Today we sinners also do homage with our unworthy lips to Thee Whose will it was to be nailed thereto; and, chanting, we pray: O Lord, vouchsafe that with the thief we may receive Thy kingdom!

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

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

Today is exalted * the Cross of Christ, * the life-bearing Tree, * whereon He was nailed in the flesh.

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

Rejoice, divine preservation * of the faithful, * unassailable rampart, * thou Cross of the Lord, * whereby we are exalted above the earth.

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

Come ye, in gladness * let us all venerate * the life-bearing Tree * whereon was stretched * Christ our deliverance.

Glory ..., of the martyr, in Tone VIII:

Having like Paul received thy calling not from men, O martyr Eustathius, and growing in God through thy trust in the Cross, thou didst manfully put to shame the ungodliness of the tyrants and the cruelty of tortures. Wherefore, even before shedding thy blood thou didst oppose sin, fighting against the invisible foe, and thou prayest unceasingly to God the King, that He grant peace unto all the world and great mercy to our souls.

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

O God, the cry of the prophet Moses hath been fulfilled, who cried: Behold your life which is raised up before your eyes! Today the Cross is uplifted, and the world is freed from deception. Today the Resurrection of Christ is renewed, and the ends of the earth rejoice, offering a hymn to Thee, and saying like David: Thou hast wrought salvation in the midst of the earth, O God, and the Cross and Resurrection, for whose sake Thou hast saved us, Thou good Lover of Mankind. O Almighty Lord, glory to Thee!

AT LITURGY

On the Beatitudes, 8 troparia; 4 from Ode VIII of the canon of the feast, and 4 from Ode VI of the canon of the martyrs.

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever! (Twice)

O ye mortal stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever!

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice in it, the weapon of victory, for thereby tribes of warriors seeking courage are scattered abroad forever.

Thou didst desire Christ Who had appeared to Thee, O glorious one, and didst unite thyself to Him with love; for thou wast shown to be adorned, clad in the purple robe of thy blood. (Twice)

Thou didst make haste to follow the divine steps of Christ, and, crowned with all thy household, O martyr, wast most perfectly shown to share in His sufferings and kingdom.

Theotokion: Using now the words of Gabriel, O most immaculate Virgin, we cry out: Rejoice, O only blessed Mother! Rejoice, O thou who didst have within thee the Sun of righteousness!

Troparion of the feast, 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.

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 their torments, and crushed the feeble audacity of the demons. Through their supplications save Thou our souls.

Kontakion of the feast, in Tone IV:

O Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Kontakion of the martyr, in Tone II:

Manifestly emulating the sufferings of Christ, and having drained His cup with fervor, O Eustathius, thou wast a partaker and fellow heir of glory, receiving divine remission from on high from the God of all Himself.

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

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

Alleluia of the saint, 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 [LK.21:12-19]

The Lord said to His disciples: Beware of men. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

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

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

THE 21ST DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, DEMETRIUS,
METROPOLITAN OF ROSTOV, THE WONDERWORKER
THE LEAVETAKING OF THE EXALTATION OF THE HOLY CROSS
AT LITTLE VESPERS

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

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

As thou wast faithful in a little, O Demetrius, the Lord set thee over many; and thou hast entered into the joy of thy Lord, where, standing before Him, thou prayest in behalf of our souls. (Twice)

Thou didst dedicate thy childhood to learning, thy youth to the struggles of monasticism, and thy manhood to the benefit of all; wherefore we all now honor thee among the saints. (Twice)

Glory ..., in the same tone

As thou didst forsake the world and all the beautiful things of the world, so didst thou forsake thy rule over the brethren, and didst make thine abode again in Kiev, nigh unto the cave, from whence by thy labors thou didst produce for us the pearl of the lives of the saints.

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

Today is put forth from the impenetrable bosom of the earth the shoot of life, and it announceth the Resurrection of Christ Who was nailed thereto; and, lifted up by priestly hands, it proclaimeth His ascension to Heaven, whereby our nature, which was bound to the earth by the fall, doth now dwell in the heavens. Wherefore, in thanksgiving we cry out: O Lord Who wast lifted up thereon and thereby raised us up with Thyself: vouchsafe us Thy heavenly joys, as Thou art the Lover of mankind.

At the Aposticha, these stichera, in Tone VIII:

Come, ye children of the Church of Russia, let us bless our teacher, who instructed us during his lifetime and edifieth us after his death, for he is honored as the good shepherd of our souls.

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

The great hierarch Demetrius, the divinely inspired instrument of the most Holy Spirit, the denouncer of vain-minded schisms, who poureth forth a stream of the grace of God from his much-healing relics, doth unceasingly mediate and pray to God for our souls.

Stichos: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

Hearkening to the voice of the Lord calling thee to Himself, O Demetrius, thou wast prepared for thy departure from this life. Thou didst not slumber in the evening or at midnight, at daybreak or in the morning, waiting for the Lord to come to thee, until, meeting Him, thou didst enter unto Him in everlasting joy; and there, standing before Him, thou prayest that He grant us a life of holiness and a Christian end.

Glory ..., in Tone II:

Rejoice, O Demetrius, thou boast of hierarchs, glory of priests, rule of monks and confirmation of the Church.

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

Today the Tree hath appeared! Today the Jewish race hath perished! Today the Faith is made manifest by faithful hierarchs. Adam fell because of a tree, but the demons are made to tremble again by the Tree. O almighty Lord, glory to Thee!

After "Now lettest Thou Thy servant depart ...";

The troparion of the saint, in Tone VIII:

O lover of Orthodoxy and uprooter of schism, healer of Russia and new advocate before God: by thy writings thou didst heal the minds of the foolish. O blessed Demetrius, thou harp of the Spirit, entreat Christ God, that our souls may be saved.

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

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

AT GREAT VESPERS

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

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

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

Raised on high, * the Cross exhorteth all creation * to hymn the all-pure Passion * of Him that was lifted up thereon. * For thereon having slain him that slew us, * in that He is merciful, * He gave life unto the dead, * and in the exceeding greatness of His goodness * He hath made them beautiful and vouchsafed them to live in the heavens. * Wherefore, rejoicing, * we exalt His name, * and magnify His extreme condescension. (Twice)

Moses prefigured Thee, * stretching forth his arms on high, * and vanquished the tyrant Amalek, * O precious Cross, boast of the faithful, * confirmation of sufferers, * savior of all the venerable. * Wherefore, creation, * beholding thee lifted up, is gladdened, and keepeth festival, glorifying Christ, * Who through thee hath gathered the dispersed * in His extreme goodness.

O most precious Cross, * who art today exalted, lie and about whom the ranks of angels stand in gladness, * by divine command thou dost uplift all * who for the stealing of the fruit were driven out and were sunk in death. * Wherefore, we, the faithful, * venerating thee with hearts and lips, * derive from thee sanctification, and cry aloud: Exalt ye Christ, the all-good God, * and worship His divine footstool.

And 4 stichera of the saint:

In the same tone: **O**n earth, O holy Demetrius, thou didst strive to make that which is more base subject to that which is higher, and to enslave the flesh to the spirit; wherefore, thou didst receive the arch pastoral staff, wherewith thou didst shepherd well those who were right submissive, and didst drive far away the disobedient. And now thou standest in the heavens as a priest, joining chorus with the angels.

During thy lifetime, O holy hierarch Demetrius, thou didst gird thy loins with love, and, putting trust in Christ on thy feet as shoes, thou didst adorn the lamp of faith with the oil of good works; wherefore, thou hast entered into the bridal-chamber of heaven with the wise, where, standing before Christ the Master, do thou pray that, when the cry cometh at midnight, we may be ready to go forth to meet Him.

In Tone VIII:

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

Having adorned thy soul with the virtues, and finished the race of this transitory life in the fear of God, thou hast found grace before God, O holy Demetrius; and, standing now before the throne of the Lord, pray thou that our souls be saved.

O good shepherd, fervent emulator of the Good Shepherd, the Son of God: hearken to us sinners, who call thine unceasing mediation to our aid, and entreat the most merciful God in our behalf, that we may escape all evils and perils, and may receive eternal blessedness, O holy hierarch Demetrius, that with thee we may glorify and hymn the Holy Trinity.

Glory ..., in the same tone:

With praises let us bless the holy hierarch Demetrius, the great bishop, the Chrysostom of Russia, who, having been made a chosen vessel of the most Holy Spirit, hath been shown to be a member of the choir of the friends of God! And he prayeth that peace and length of days be granted to all Orthodox Christians, victory and triumph over their enemies, might to their native lands, and great mercy to the world.

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

Come, all ye nations, let us worship the blessed Tree whereby everlasting righteousness hath come to be; for he who by the tree deceived our forefather Adam, is himself deceived by the Cross, and he who by tyranny heldeth fast the royal house, falleth, cast down by a strange fall. By the Blood of God the venom of the serpent is washed away, and the curse of the just condemnation was lifted by the Righteous One when He was condemned by an unjust sentence; for it was fitting that the tree be healed by a Tree, and that, by the sufferings of the Dispassionate One on the Tree, the sufferings of the condemned be loosed. Glory, O Christ our King, to Thy wise dispensation toward us, whereby Thou hast saved all, in that Thou art good and lovest mankind.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomina-

tion before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace, but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

READING FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither

shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

At Litia, these stichera of the saint, in Tone VI:

Come, ye councils of the Orthodox, let us hymn the holy hierarch who hath guided us to the knowledge of God by his teaching, the all wondrous well-spring of wonders, the all-radiant beacon of the Church, the all-wise teacher of Rostov, the all-beauteous adornment of all Russia; for he delivereth us from all evil temptations and misfortunes, and prayeth for our souls.

Thou didst tend the flock of the reason endowed sheep of Christ well on the pasture of piety, O hierarch; wherefore, forsake not the children of thy Church after thy repose, but visit them; and, standing with the hierarchs before the Holy Trinity, pray that all be saved who with love honor the uncovering of thy precious relics, O all-praised Demetrius.

The Lord hath glorified thee with signs and wonders, O holy hierarch Demetrius! for thou drivest away evil spirits, healest the passions and enlightenest the souls of the faithful who have recourse to thy holy tomb O converser with the angels, peer of the apostles, champion of Orthodoxy, who art equally enthroned with the hierarchs.

Glory ..., in Tone VI:

The city hath been sanctified! The nations have been blessed! The Church of the firstborn joineth chorus in the spirit, O hierarch Demetrius, and the people cry out at the uncovering of thy precious relics: Thou art our confirmation, and in thee do we boast! Pray thou, that all who ever glorify the uncovering of thy holy relics with love may be saved.

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

Moses, prefiguring the activity of the precious Cross, O Christ, vanquished Amalek his adversary in the wilderness of Sinai; for when he stretched out his arms, forming the image of the Cross, he strengthened the people. And now these events have found their fulfillment in us: today the Cross is elevated and the demons flee, today all creation is freed from corruption, for gifts have shone forth upon us because of the Cross. Wherefore, rejoicing, we all fall down before it, saying: Glory to Thee, O Lord, for Thy works are magnified!

At the Aposticha, these stichera of the feast, in Tone V1:

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 ..., of the saint, in Tone IV:

Let us rejoice, ye councils of Russia, rendering praise and blessing to Demetrius, the wonderworker of Rostov; for he labored greatly for us in the writing of spiritually profitable books, whereby those who have wandered from the true path of piety are directed to the Truth, and the hearts of the Orthodox are made steadfast in the right Faith. To him let us cry aloud: O allwise teacher, entreat Christ, that instructed by thy doctrine, we may receive everlasting life.

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

That which Moses prefigured with his body of old cast down and vanquished Amalek; and David the psalmist, crying out, hath commanded us to bow down before Thy footstool, Thy precious Cross, O Christ God. Today we sinners also do homage with our unworthy lips to Thee Whose will it was to be nailed thereto; and, chanting, we pray: O Lord, vouchsafe that with the thief we may receive Thy kingdom!

At the blessing of the loaves, the troparion of the saint, in Tone VIII:

O lover of Orthodoxy and uprooter of schism, healer of Russia and new advocate before God, by thy writings thou didst heal the minds of the foolish. O blessed Demetrius, thou harp of the Spirit, entreat Christ God, that our souls may be saved. (Twice)

And the troparion of the feast, in Tone I:

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

AT MATINS

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

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

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

O lover of Orthodoxy and uprooter of schism, healer of Russia and new advocate before God, by thy writings thou didst heal the minds of the foolish. O blessed Demetrius, thou harp of the Spirit, entreat Christ God, that our souls may be saved.

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

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

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

We bow down before the tree of Thy Cross, O Thou Who lovest mankind, for Thou wast nailed thereto, O Life of all. Thou didst open paradise to the thief who approached Thee with faith, O Savior, and he was vouchsafed sweetness for confessing Thee: "Remember me, O Lord!" Accept us like him, for we cry: We have all sinned! Disdain us not, for Thou art compassionate!

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 ..., 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.

Polyeleos, and this Magnification: We magnify thee, O holy hierarch father Demetrius, and we honor thy holy memory; for thou entreatest 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 VII:

Like a palm-tree hast thou blossomed forth from the earth in incorruption, and like the cedar in Lebanon hast thou been multiplied in miracles; thou hast been exalted in revelation, standing like a city upon a mountaintop, and like a lamp hast shone forth in thy memory as from under a bushel. And all of us, beholding the things fulfilled in thee, glorify Him Who hath so magnified thee among His saints. As thou hast boldness before Christ the Lord, pray thou, O Demetrius manifest in holiness, that He save and enlighten our souls.

Glory ..., in the same tone:

Thou didst shine forth in thy virtuous life, O holy hierarch Demetrius, adorning thy ways with beauty, abstinence and lovingkindness, and adorning the Church of Christ with thy golden-worded teachings. Wherefore, standing before the throne of the Almighty, O ever-memorable one, entreat Christ God, that He grant remission of sins unto those who with love celebrate thy most honored memory.

Now & ever ..., Sedalion of the feast, 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!

Song of Ascents, the first antiphon.

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35 [JN. 10: 1-8]

The Lord said to the Jews that came to Him: "Verily, verily, I say unto you: He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a

stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again: "Verily, verily, I say unto you: I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them."

After Psalm 50, this sticheron, in Tone VI:

O holy hierarch Demetrius, thou good and faithful servant, who increased the talant entrusted to thee by thy Master: grace hath poured forth in thy lips, for with thy teachings thou hast adorned the Church, hast made plain the truth of Orthodoxy, and hast put the thoughts of the schismatics to shame. Wherefore, after thy departure, as during thy lifetime, strive thou that, convinced by thy miracles, the vain-minded may come to their senses and with us glorify God in three Hypostases.

ODE I

Canon of the feast, with 6 troparia, including the Irmos, in Tone VIII:

Irmos: 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.

Of old, Moses, standing between the priests, prefigured in himself the image of Christ's most pure sufferings; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified.

Upon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister bane therein. Wherefore, let us hymn Christ God, for He hath been glorified.

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore let us hymn Christ our God, for He hath been glorified.

Canon of the saint, with 8 troparia, 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!

Standing before the Holy Trinity with the angelic ranks, O great hierarch Demetrius, pray for us sinners, that we may receive the remission of our sins.

Having enslaved thy body to thy spirit by all manner of asceticism and abstinence, and achieved incorruption in the body, imparting a healing power to its essential clay, O holy father, teach us also not to serve mammon.

Tending the flock entrusted to thee by Christ, the Chief Shepherd, and driving the soul-destroying wolves away from the fold by thy divinely inspired teachings, O holy hierarch Demetrius, look down now and see that vain minded schisms in nowise disturb the tranquility of the Church. And entreat God Who loveth mankind, that we may all, with one mouth and one heart, praise His lovingkindness.

Theotokion: **U**nderstanding thee to be chosen and most pure, O most immaculate one, the Son of God became thy Son, and hath made children through grace those who honor thee as the Theotokos.

Katavasia: **T**racing 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

Irmos: **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.

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Canon of the Holy Hierarch

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.

Established firmly upon the rock of the Faith of Christ, thou wast firm in the confession of Orthodoxy, and didst unceasingly denounce the ungodly.

Thou didst not cease to call out for the lost sheep of the flock of Christ, reproving, entreating and counseling them, even though not all heeded thy voice.

The children of the Church who had remained unshaken within the bosom thereof didst thou encourage; and we, attending to thy teachings with sweetness, cry aloud: There is none more holy than our God!

Theotokion: **O** pure and most immaculate one, thou gavest birth unto Him Who delivereth men from disobedience and by His blood hath washed away the ancestral sin of Adam.

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 of the Cross, in Tone IV:

O Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Ikos: **H**e that 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.

Sedalion of the saint, in Tone VIII:

Emulating the holiness of the fathers of old, when thou wast eight years of age thou didst dedicate thy life to the service of God; wherefore, thou becamest a great monk, priest, teacher, and hierarch, and now a wonderworker and advocate for our souls.

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

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

Rejoicing in thee, O thrice blessed and life-bestowing Cross, the people celebrate together with the immaterial choirs, the ranks of hierarchs reverently hymn thee, multitudes of monastics and fasters bow down before thee in adoration, and we all glorify Christ Who was crucified on thee.

ODE IV

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

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions; and preceding in this fashion the tabernacle of the witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

Canon of the Holy Hierarch

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.

Nurtured from childhood in goodly learning, thou didst not turn the acuity of thy mind to vain-minded ideas, O holy hierarch Demetrius, but to the edification and confirmation of the Orthodox, and to the reproof and chastisement of the inveterate. Wherefore, thou wast shown to be a worthy successor of the throne of the apostles.

The healing shrine of thy relics poureth forth inexhaustible healing, and those who have recourse unto them with faith find deliverance from evils.

For the love which thou didst cherish for Christ and the saints thou hast been glorified with the gift of miracles and healings; wherefore, we bow down before thee and beseech thee as a favorite and friend of God, that thou remember us in thy holy prayers before Him.

Theotokion: Entreat God Who loveth mankind for us, O all-holy Mistress, that He remember not our iniquities, but that He rather deal with us according to His mercy.

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

ODE V

Irmos: 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!

O ever-hymned Tree, whereon Christ was stretched: the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, Who granteth peace unto our souls.

The adverse powers of the nether world are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Canon of the Holy Hierarch

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.

O holy hierarch of Christ, preserve thy homeland un-assailed by the enemy, and grant victory and triumph over its adversaries to our civil authorities.

O Demetrius, favorite of God, protect us from all the machinations of the wicked devil, that we may traverse the path of this life without stumbling, in fulfillment of the commandments of God.

O father Demetrius, burn away the darkness of sin from the eyes of our souls, and enlighten us with the knowledge of the will of God, that we may finish our race well in the light of His commandments.

Theotokion: O immaculate Virgin who gayest birth to the true Light, shine upon us the light of divine knowledge, for our salvation.

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

Irmos: 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.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception.

Divine Israel, laying his hands cross-wise upon the heads of the young, revealed that the people who hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Canon of the Holy Hierarch

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!

With the eye of thy compassion look upon the billows of sin which assail us, O holy hierarch of Christ, and guide our voyage to the calm haven of the lovingkindness of God.

O father Demetrius, be thou for us a good helmsman, and leave us not to perish in our sins, but as thou thyself wast tempted therein as a man, help us who are tempted, O holy Demetrius, and be thou a helper and mediator for us before the greatly merciful God, that He lead our life up from corruption.

Theotokion: **W**ith mouth and heart we magnify thee, the Mother of God. Do thou, who hast reconciled the whole human race with God, deprive us not of thine aid.

Katavasia: **S**tretching 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 saint, in Tone VIII:

Let us bless Demetrius, the golden-worded teacher, the star of Russia, who shone forth from Kiev, and through Novgorod and Seversky reached Rostov, and hath illumined the whole land with his teachings and miracles; for he wrote down for all those things which are for our edification, that, like Paul, he might win all for Christ, and save our souls through the right Faith.

Ikos: **I**t becometh the righteous in heaven who rejoice over the repentant, and us sinners on earth, to rejoice over thee, O righteous Demetrius; for we have acquired thee as a new advocate before God for us. And blessing Him with fitting praises, in joy we cry out thus: Rejoice, O boast of Rostov and praise of all Russia!

ODE VII

Irmos: **T**he 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!**

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned God of our fathers, blessed art Thou!

Canon of the Holy Hierarch

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!

For the sake of the humility of Christ, thou wast shown to be a model of humility, O holy Demetrius. Grant that I may cry out, not in pride, hut in humility: Blessed art Thou, O God of our fathers!

Through abstinence thou didst make thy body subject to thy spirit, O holy hierarch Demetrius. Grant that I may live in abstinence, that I may cry aloud with undefiled lips: Blessed art Thou, O God of our fathers!

By thy teachings, O father Demetrius, thou directest our thoughts; and, emulating thee, we chant unto God: Blessed art Thou, O God of our fathers!

Theotokion: O all-pure Virgin, Thou didst conceive the unoriginate God in thy womb, Whom we hymn, saying: Blessed is the God of our fathers!

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

Irmos: 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!

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye mortal stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever!

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice in it, the weapon of victory, for thereby tribes of warriors seeking courage are scattered abroad forever.

Canon of the Holy Hierarch

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

Thou art our good teacher, O father Demetrius, crying out to all who heed thy teaching: Exalt Christ supremely forever!

O divinely wise hierarch, most blessed Demetrius, by thy supplication and thy philanthropic love for us entreat God Who loveth mankind in our behalf, for we exalt Him supremely for all ages.

Thou didst overturn the wickedly harmful reasoning of the vain-minded, O holy Demetrius, and didst instruct the faithful to remain steadfast in the true Faith, crying out: Exalt Christ supremely forever!

Theotokion: O Virgin, we piously hymn thy supernatural and wondrous birthgiving, exalting Christ supremely forever.

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 sing the Magnificat before ODE IX, but chant instead the refrain of the feast:

Refrain: Magnify, O my soul, the all-honored Cross of the Lord!

Then we chant the Irmos of Canon I: "O Theotokos, thou art a mystical paradise ..."

The second choir likewise chanteth the refrain and the Irmos. The refrain is chanted before each of the 6 troparia of Canon I.

ODE IX

Irmos: 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.

Refrain: Magnify, O my soul, the all-honored Cross of the Lord!

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning-Christ Who was stretched out upon the Tree. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

Refrain: Magnify, O my soul, the all-honored Cross of the Lord!

A sacred horn hath been lifted up, the chief horn for all the divinely wise: the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

Refrain: Magnify, O my soul, the all-honored Cross of the Lord!

That Thou mayest show the Cross to the world, O worshipful Lord and King, in the sight of all Thou didst form its all-glorious image in the skies, radiant with boundless light, an invincible weapon. Wherefore, all the powers of heaven magnify Thee.

Then the refrain of Canon II:

Refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

And the Irmos of Canon II: "Death, which came upon our race ..." The second choir likewise chanteth the refrain and the Irmos.

The refrain is chanted before each of the 6 troparia of Canon II.

Canon II

Irmos: Death, which came upon our race through the eating of the tree, hath been abolished by the Cross today; for the curse of our first mother, which fell upon us all, hath been annulled through the Offspring of the pure Mother of God, whom all the hosts of heaven magnify.

Refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

Thou didst not permit the murderous bitterness of the tree still to remain, O Lord, for thou didst utterly destroy it by the Cross. Wherefore, by a tree Thou didst once sweeten the bitterness of the waters of Marah, prefiguring the activity of the Cross, which all the hosts of heaven magnify.

Refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

Those who are continually sunk in the darkness of our forefather, Thou hast raised up by the Cross today, O Lord; for though our nature was brought low through deceit and great lack of restraint, the light of Thy Cross hath again guided all of us aright, which we, the faithful, magnify.

Refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

That Thou mightest show forth to the world the image of the Cross venerated among all, O Lord, Thou didst trace its outline in the heavens, in that it is all-glorious, radiant with boundless light: the invincible weapon for the emperor. Wherefore, all the hosts of heaven magnify Thee.

Canon of the Holy Hierarch

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.

Enjoying the everlasting life for which thou didst diligently struggle, O father, pray thou that we also may attain unto it.

Even though thou hast passed from us to the heavens, O holy hierarch Demetrius, yet dost thou abide in spirit with those who call upon thee, teaching and strengthening them, that they may tread the path of the saving commandments of God.

Thou hast been shown to be a most radiant beacon of piety, a most excellent rhetor, and the adornment of Orthodox hierarchs. Wherefore, as is meet, we magnify thee with heartfelt love.

Theotokion: O Virgin Theotokos, with the holy hierarch Demetrius beseech God, the Lover of mankind, Whom thou didst bear, that He save our souls.

Refrain: Magnify, O my soul, the all-honored Cross of the Lord!

Katavasia I: 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.

Refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

Katavasia II: Death, which came upon our race through the eating of the tree, hath been abolished by the Cross today; for the curse of our first mother, which fell upon us all, hath been annulled through the Offspring of the pure Mother of God, whom all the hosts of heaven magnify.

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

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!
(Twice)

Glory ...Exapostilarion of the saint:

O our God, Who settest the bounds of the nations according to the number of Thine angels, and assemblest Thy Church from the scattered children of Adam, Thou dost therein multiply Thy saints like the stars in heaven, among which the memory of Thy holy hierarch Demetrius hath shone forth. For his sake enlighten souls darkened by schismatic vain-mindedness, that together we may cry out to Thee the threefold hymn: **Alleluia!**

Now & ever ...another Exapostilarion of the feast:

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

Today is the Cross raised on high, and the world is sanctified; for He that sitteth with the Father and the Holy Spirit stretched out his arms thereon. It hath brought the whole world to the knowledge of Thee, O Christ. Therefore, to them that hope in Thee do Thou vouchsafe divine glory.

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

O all-glorious wonder! * the Life-bearing Tree, * the all-holy Cross * is revealed today lifted up on high. * All the ends of the earth glorify it, * and the hordes of the demons are affrighted. * O what a gift hath been given to mortals! * Thereby, O Christ, save Thou our souls, * in that Thou alone art compassionate.

O All-glorious wonder! * The Cross which bore the Most High * like a cluster of grapes full of life * is seen today lifted up from the earth. * Thereby have we all been drawn to God, * and death hath been utterly slain. * O the all-precious Tree * whereby we have received the food of immortality in Eden, * glorifying Christ!

O all-glorious wonder! * The length and height of the Cross * is equal to heaven! * For it sanctifieth all things with grace divine. * In it are the barbarian nations vanquished. * In it are the scepters of kings made firm. * O divine ladder, * whereby we ascend to the heavens, * exalting Christ the Lord in hymns!

And 3 of the saint, in Tone VI:

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

From thy youth thou didst wholly take upon thyself the search for wisdom and the fear of God, which having found thou didst not hide in the earth, like the slothful servant; but teaching and laboring for Him Who gave thee the talant, thou didst increase it an hundredfold, and becomest a great merchant, elucidating the Old and New Testaments, and disclosing the depths of the meaning of the divinely written books: and thou hast taught us also to conduct such goodly trade. Wherefore, O Demetrius, thou good and faithful servant of God, for such treasures which thou hast revealed unto us thou hast entered into the joy of thy Lord. (Twice)

Thou didst bind thy holy mind to the obedience of faith, that thou mightest adorn it with good works; hence thou hast been shown to be a skillful husbandman of the vineyard of Christ. For every branch which produced not fruit thou didst cut off by the fear of the Lord, and therein thou didst preserve piety alone, which thou didst hedge round about with the dogmas of the Church, and which thou didst strengthen within by the tower of Orthodoxy, wholly filling the wine-vats thereof with thy teachings. Wherefore, O holy Demetrius who loved the works of faith, visit now the vineyard which the right hand of the Most High hath planted, that it may produce the grapes of salvation.

Glory ..., of the saint, in the same tone:

Sing unto the Lord a new song, O Russia! Praise thy God, O city of Rostov! For the Most High hath been well-pleased to give us the new wonderworker Demetrius, to whom witness is borne by all and by the truth itself. And honoring his memory among the saints, let us, elders and the young, praise and magnify our God, Who hath granted His favored one to shine forth upon us in holy incorruption and the working of miracles.

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

Today the Cross of the Lord cometh forth; and the faithful receive it with desire, and they derive healings of soul and body, and every pang. Let us venerate it with joy and fear: with fear, for we are unworthy because of our sins; and with joy, because of the salvation which is granted to the world by Christ God, Who hath great mercy, and Who was nailed to it.

Great Doxology, Troparion of the saint, in Tone VIII:

O lover of Orthodoxy and uprooter of schism, healer of Russia and new advocate before God, by thy writings thou didst heal the minds of the foolish. O blessed Demetrius, thou harp of the Spirit, entreat Christ God, that our souls may be saved.

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

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

Litanies. Dismissal. First Hour.

AT LITURGY

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

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning—Christ Who was stretched out upon the Tree. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath been lifted up, the chief horn for all the divinely wise: the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

That Thou mayest show the Cross to the world, O worshipful Lord and King, in the sight of all Thou didst form its all-glorious image in the skies, radiant with boundless light, an invincible weapon. Wherefore, all the powers of heaven magnify Thee.

Thou didst not permit the murderous bitterness of the tree still to remain, O Lord, for thou didst utterly destroy it by the Cross. Wherefore, by a tree Thou didst once sweeten the bitterness of the waters of Marah, prefiguring the activity of the Cross, which all the hosts of heaven magnify.

With the eye of thy compassion look upon the billows of sin which assail us, O holy hierarch of Christ, and guide our voyage to the calm haven of the lovingkindness of God.

O father Demetrius, be thou for us a good helmsman, and leave us not to perish in our sins, but as thou thyself wast tempted therein as a man, help us who are tempted, O holy Demetrius, and be thou a helper and mediator for us before the greatly merciful God, that He lead our life up from corruption.

Theotokion: **W**ith mouth and heart we magnify thee, the Mother of God. Do thou, who hast reconciled the whole human race with God, deprive us not of thine aid.

Troparion of the feast, in Tone I:

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

Troparion of the saint, in Tone VIII:

O lover of Orthodoxy and uprooter of schism, healer of Russia and new advocate before God, by thy writings thou didst heal the minds of the foolish. O blessed Demetrius, thou harp of the Spirit, entreat Christ God, that our souls may be saved.

Kontakion of the Cross, in Tone IV:

O Thou Who wast lifted up willingly on 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, Thy weapon of peace.

Kontakion of the saint, in Tone VIII::

Let us bless Demetrius, the golden-worded teacher, the star of Russia, who shone forth from Kiev, and through Novgorod and Seversky reached Rostov, and hath illumined the whole land with his teachings and miracles; for he wrote down for all those things which are for our edification, that, like Paul, he might win all for Christ, and save our souls through the right Faith.

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

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

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

EPISTLE TO THE HEBREWS, § 318 [HEB. 7: 27-8: 2]

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

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

Alleluia of the saint, in Tone II: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Stichos: The law of his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO JOHN, § 36 (JN. 10: 9-16)

The Lord said to the Jews who came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life,

and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

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

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

THE 22nd DAY OF THE MONTH OF SEPTEMBER

COMMEMORATION OF THE HOLY HIEROMARTYR PHOCAS, BISHOP OF SINOPE
COMMEMORATION OF THE HOLY APOSTLE CODRATUS,

Whose Feast is transferred to this Day from the 21st of September because of the
Apodosis of the Exaltation of the Precious Cross.

AT VESPERS

At "Lord, I have cried ...," six stichera; three to the Apostle, in Tone IV:

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

O glorious Codratus, as a sacred hierarch, as a divine preacher, as a divinely chosen witness of the sufferings of Christ, and a co-heir of the ineffable glory which is to be revealed, thou didst most wisely preach the sacred Gospel, O most sacred one, and with light hast guided them that are in the darkness of ignorance. Wherefore, joyously keeping festival, we honor thy most sacred and holy memory, O blessed God-bearer.

Having most gloriously been taught divine things, like the sun didst thou traverse the earth in the lightning flashes of thy preaching, O initiate of the sacred mysteries, and didst enlighten the souls of them that were in darkness, and thus didst drive away the prince of darkness and his terrible demons, who could not endure the radiance, or the divine grace, or the all-accomplishing activity of the Spirit which dwelt within thee, O sacred hierarch Codratus, blessed intercessor for them that praise thee.

Strengthened by thy confession of God, adorned with the beauties of wounds, driven from thine Athenian flock by wicked men, O most blessed one, like a saving spring didst thou water the earth and didst show forth as fertile hearts that before were frozen by the darkness of vanity, in that thou art an apostle and a disciple of Christ, O sacred hierarch Codratus most true, thou supplicant in behalf of them that praise thee.

And three stichera to the Hieromartyr, in Tone I:

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

Having cast down the vanity of idols by thy sacred discourse, thou didst make steadfast unstable hearts by faith and didst guide them to life, O hierarch, and having suffered under the law, thou didst become a martyr of the Lord, O Phocas.

Having dyed thy sacred vesture in the blood of thy sacred body, O most sacred father, thou didst truly receive from Christ a twofold crown, most blessed one, and with the angels dost thou hold chorus in the heavens, praying that we be saved.

Thou dost illumine the whole world with the rays of thy miracles, O father; thou dost ever help them that are at sea, and dost dispel the carnal weakness of every soul, having received grace from the Lord, O divinely blessed martyr Phocas.

Glory ..., in Tone IV, the composition of Cyprian the Studite:

From thy childhood thou didst love the Lord, O most blessed Phocas, wise hieromartyr, for, taking the weapon of the Cross upon thy shoulders, thou didst unwaveringly travel the path of salvation, and by Him wast thou shown to be one that dwelleth with the angels, an opponent of the demons, and a most radiant intercessor for the world.

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

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

O Mother, beholding Me hanging upon the Tree, thy Son and God, Who fixed the earth immovably upon the waters and fashioned all creation, do not lament Me, for I shall arise and be glorified, and with might shall I lay waste to the kingdom of hell; I shall destroy its power, and its prisoners shall I deliver from the wickedness thereof, in that I am compassionate; and I shall lead them to My Father, for I am the Lover of mankind.

The Aposticha stichera from the Oktoechos.

Troparion of the Apostle, in Tone III:

O holy apostle Codratus, entreat thou the merciful God, that He grant to our souls remission of sins.

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

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

AT MATINS

One canon from the Oktoechos, and two for the saints.

ODE I

Canon to the Apostle, in Tone II, the acrostic whereof is: "For thee do I weave praise, O great Codratus ":

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

Bearing thy crown and standing before the King of hosts, entreat Him to enlighten them that radiantly celebrate this thy memorial, O blessed apostle.

Building on the foundation of the faith, O thou fullness of the pious, with thy teachings most mighty thou didst overthrow all the falsehood of idolatry.

Ministering the sacred Gospel with thy most sacred words, thou didst consecrate souls to thy Creator through faith and the strength of the Spirit, O ever-memorable Codratus.

Theotokion: The Fashioner of creation, born in the flesh of a Maiden that hath not known wedlock, after her birth-giving preserved her a Virgin as she was before giving birth, as He was well-pleased so to do.

Canon to the Hieromartyr, in Tone IV, the acrostic whereof is:

"May God grant me the gift of hymning thee, O Phocas," the composition of Joseph:

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

Enlighten thou with the luminous rays of the Spirit the soul of me who today propose to hymn thy divine memory, O glorious one, who art shown to be a pastor and a beholder of the Ruler of all.

Thou didst splendidly enrich the godly glory of the martyrs, adorning thyself with pastoral beauty and dyeing thy vesture in the blood of thy sacred suffering, O divinely blessed one.

Making thy thought firm with hopes of that which is better, a most wise one, thou didst utterly paralyze him that is mighty in wickedness, and, a victor most renowned, thou didst ascend with haste to the heavens, O Phocas.

Theotokion: O pure one, the proscription of our ancestors hath been rescinded, for thou givest birth unto the pre-eternal God, Who revealeth Himself as a little Babe and truly fashioneth all the essence of humanity anew.

ODE III

Canon to the Apostle

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

Working awesome wonders, O Codratus, thou didst lead unbelievers to the divine faith, as a God-pleasing apostle, an honored hierarch, O most sacred one.

With divine teachings didst thou enlighten many, for thou didst show thyself to be a servant of the Light, illumining the ends of the earth with divine radiance, O sacred hierarch Codratus.

For thy flock wast thou a mediator of the greatest of blessings, rescuing it from the darkness of unbelief and enlightening it with displays of most glorious miracles.

Theotokion: Unbearable Fire dwelt within thee without consuming thy womb, O Theotokos, and hath burned up our passions and reduced the filth of deception to ashes.

Canon to the Hieromartyr

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

Accomplishing healings through the evocation of Christ, O venerable one, thou didst save a city and people from the deceit of the enemy by the grace of God.

Being a temple of God, thou didst cast down temples of idols, O martyr, possessed of the all accomplishing power of a helper and fellow worker.

O Phocas, an army of angels and the infinite light of God became visible when the Lord glorified thee before the judges' seats.

Theotokion: Taking flesh of thee, God united Himself to men in His loving-kindness, and annulled the curse, O thou that alone art the all-blessed Mistress.

Kontakion of the Hieromartyr, in Tone VI:

As a hierarch that offered sacrifice, O father, thou didst ultimately offer thyself as a living sacrifice, bearing witness under the law concerning Christ God, strengthened by angels, assenting to death, O thou that art with them that cry to thee: Come thou with us, O Phocas, and no one shall be against us!

Ikos: O ye that desire to live in the heavens, treading pleasure underfoot on earth, let us cleanse our lips and purify our tongues for hymnody and praise, that we may fittingly fashion such for the hierarch Phocas; for, having arrived at the gates of heaven, he obtained entrance without hindrance to that which is beyond, and doth behold the Desired One, Who is glorified by the angels. Hence, he is able to move to compassion Him that alone is compassionate, that

He grant us healing of spiritual infirmities, in that he bore witness concerning Him. Therefore, let us sing to him and cry out: Come thou with us, O Phocas, and no one shall be against us!

Sedalion of the Apostle, in Tone III:

Spec. Mel.: "The beauty of thy virginity ...":

O Codratus, thou didst preach the all-unoriginate Word, Who was incarnate in manner surpassing understanding, Him that is more comely in beauty than the children of men. Thus, as a godly hierarch, thou didst enlighten them that are in darkness, becoming light to the gentiles. Wherefore, keeping thy luminous festival in faith, we hymn thee.

Glory ..., to the Hieromartyr, in Tone I:

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

Thou hast been sacredly glorified as a martyr and pastor, and, having empurpled thy priestly vesture with blood, thou now dost stand before the Lord. Wherefore, today the Church of God doth celebrate thy most glorious memory, O most blessed Phocas.

Now and ever ..., Theotokion:

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

Or this Stavrotheotokion: **O** Christ, the all-immaculate Mother, beholding Thee stretched out dead upon the Cross, cried out: O my Son, Who art co-unoriginate with the Father and the Holy Spirit, what is this unutterable dispensation, whereby Thou hast saved the work of Thine all-pure hands, O Compassionate One?

ODE IV

Canon to the Apostle

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

Working in the field of the heart with the sickle of thy words, thou hast cut down all the thorns of malice.

Thy tomb gusheth forth gifts of healing upon all of us that praise thee, O sacred Codratus.

Mercifully inclining thine ear, O sacred Codratus, thou dost rescue from odious misfortunes them that entreat thee.

Illumining with the lamps of thy words them that were benighted in deception, thou didst consume all the underbrush of deceit.

Theotokion: **O** Theotokos, the Creator was incarnate of thy pure blood and hath renewed all that had been subject to corruption.

Canon to the Hieromartyr

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

On the summit of the Church hath the Master set thee, O Phocas, as a most radiant star which enlighteneth all hearts with the rays of thy sufferings and wonders, O most sacred one.

Confessing the Master's incarnation before the tyrant's tribunal, O martyred passion-bearer, thou didst splendidly put to shame the idols of the Hellenes and the godlessness of polytheism.

The sea of deception harrowed by the storm of polytheism didst thou traverse with divine guidance, O glorious one; and thou hast become a haven most calm for all that sail.

Theotokion: **O** blessed Virgin, who knewest not wedlock, boast of hierarchs and crown of all passion-bearers: from misfortunes and sorrows do thou deliver them that hymn thee.

ODE V

Canon to the Apostle

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.**

The most pure God, finding thy pure soul and abode of His glory, through thee cleanseth souls which have been defiled by grievous falls into sins.

The wise Hellenes, compelled by thy wise dogmas, were prevailed upon, O blessed one, to confess Christ the Creator, the Wisdom and Power of the unoriginate Father.

Sacredly proclaiming the Radiance which cometh down from the Father of lights upon men, O Codratus, thou didst enlighten the people to honor and glorify the indivisible Trinity.

Theotokion: **T**hou didst give birth without seed to a Son Who was incarnate for us in two natures and Who was born timelessly of the Father before all ages, O pure one, for He alone is supreme.

Canon to the Hieromartyr

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

Thou didst manifestly trip the steps of the enemy, directing thine own feet to the paths of divine desire, O most sacred one.

Thy much suffering body, pierced with wounds, tore off the members of godlessness with divine strength, O divinely blessed Phocas.

As a wholeburnt offering didst thou bring thyself to God Who offered Himself up for our sake and hath put an end to the bloody sacrifices of idolatry, O all-praised one.

Theotokion: O Mistress, the Wisdom of God fashioned a temple for Himself of thy pure blood, for so He was well-pleased to do.

ODE VI

Canon to the Apostle

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

Thou wast a lofty heaven proclaiming the saving glory of God, in that thou wast a divine hierarch and a glorious apostle, O Codratus.

Preaching the one unoriginate Being and the one dominion of the Godhead, O Codratus most wise, thou didst destroy the dark madness of polytheism.

O blessed and most sacred one, thy body which now, under the law of nature, lieth in the tomb, worketh most glorious things in manner transcending nature, O ever-memorable Codratus.

Theotokion: He that stretched out heaven according to His will hath shown thee to be another heaven, one on earth, O Mistress Theotokos, and through thee He hath enlightened them that are in darkness.

Canon to the Hieromartyr

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

Thou didst dry up the sea of godlessness, O most wise one, gushing forth venerable teaching as a wellspring of life; and now thou dost wash away all the stench of the passions with showers of miracles.

Despitefully used, thou wast broken and dismembered upon a tree, O sacred hierarch, but a voice strengthening thee from on high didst thou hear, O much-suffering martyr.

Having emulated the sufferings of the Passionless One, O Phocas, thou dost heal divers sufferings and dost deliver them that sail through storm and wave by thy divine prayers unto God.

Theotokion: Like a shower was the saving Word poured forth in thine incorrupt womb, O most holy Maiden, and with power divine He hath dried up the streams of wickedness.

Kontakion of the Apostle, in Tone VIII:

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

As an honored and sacred hierarch and a most steadfast sufferer doth the world offer to Thee the Apostle Codratus, O Lord, and with hymns it doth honor his precious memory, ever entreating that remission of transgressions thus be given unto them that hymn him, O Compassionate One.

Ikos: Let us honor the wise hierarch as a faithful pastor and teacher, for in the meadow of suffering he hath put forth a most sacred rose and perfumed us, the faithful, having filled the whole world with the radiance of healing and enlightenment, with rays of miracles and virtuous works, for God hath made him wondrous for all that honor his precious memory with hymns, in that He is compassionate.

ODE VII

Canon to the Apostle

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

Having elevated thy mind to the First Good, thou didst become a temple of the Trinity most divine in appearance, and by thy most exalted teachings thou hast raised up them that are in the abyss of misery and that cry: Blessed art Thou, O God of our fathers!

Having demolished the temples of idols with the levers of thy prayers, thou didst raise up temples of God through the divine Spirit, O most sacred father, and didst lead in multitudes of the saved who cried: Blessed art Thou, O God of our fathers!

Being fiery, as thou didst ever have within thy heart the divine fire of the Spirit, O most wise one, thou hast been seen to be a torch consuming all the underbrush of deception and enlightening them that cry out: Blessed art Thou, O God of our fathers!

Theotokion: Delivered by thee from the curse of our first parents, O divinely joyous one, we know thee to be the cause of good, in that thou didst give birth to the Word, the Cause of all, in manner surpassing all understanding and wonder; and we cry out to thee, O most pure and blessed one, who bore God in the flesh.

Canon to the Hieromartyr

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

Thou didst not fear the fury of the tormentors, O glorious one, but, presiding over thy reason-endowed flock, thou didst offer thyself as a lamb to Christ, the Chief Shepherd, O Phocas, who art glorified in martyrdom.

Thou wast tried like gold in a crucible, O martyr, cast into the midst of fiery lime, yet in no wise consumed, crying out: Blessed art Thou, O Lord my God, in the temple of Thy glory!

With a divine dew, divine love, which consumed thy heart, preserved unconsumed in the fire thee that burnest up the filth of godlessness, O glorious hierarch.

Theotokion: O all-pure Maiden, who by thy birth-giving hast renewed all humanity, in that thou art good, renew the putrid house of my soul with examples of repentance.

ODE VIII

Canon to the Apostle

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

Having the pillars of thy soul founded upon the noetic Stone, thou didst cause the enemies of the Lord to stumble, O blessed Codratus, and thou didst make steadfast all that hymn and supremely exalt Christ for all ages.

Having a heart and soul adorned with the virtues, thou hast adorned souls with the word of thy teaching, delivering all from the chaos of all idolatrous madness, O divinely eloquent Codratus.

As a disciple of Jesus, as a radiant apostle, as a brilliant lightning flash of the Bun of righteousness, O Codratus, sanctify them that keep thy holy memory.

Theotokion: With most sacred voices the most sacred prophets of God clearly foretold thee as the future Mother of Him that ruleth all things, O most pure one. Him do we bless for all ages.

Canon to the Hieromartyr

Irmos: Stretching forth his hands, Daniel shut the mouths of the lions in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Grace was poured forth into thy mouth, O Phocas; wherefore thou didst convert peoples led astray by the counsel of the serpent, and, as a true shepherd, thou didst lead to Christ them that cried out: Bless the Lord, all ye works of the Lord!

The assembly of the faithful hath thee, O wise one, as an ever-vigilant intercessor that calmed the raging waves of the sea, that subdued temptations and deliverest from every grievous circumstance us that cry out: Bless the Lord, O ye works of the Lord!

Thy temple doth ever pour forth streams of healing upon them that are in need thereof, revealing itself as a haven undisturbed by waves, which driveth away the passions from them that honor thee, O martyr, and cry out to Christ: Bless the Lord, all ye works of the Lord!

That we may honor thy precious memory by keeping festival, O Phocas, do thou most earnestly entreat the all-good Lord, that He grant deliverance from vexations to us that cry out: Bless the Lord, all ye works of the Lord!

Theotokion: **O**bjects of the Law prefigured thee, O all-pure one, the ark of the covenant and the jar which contained the manna, the divine table, and, furthermore, the candlestick of shining gold, which bore the Light of revelation for the gentiles, Who illumineth the ends of the earth with the knowledge of God.

ODE IX

Canon to the Apostle

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.**

Adorned in mind, thou dost stand before the comely Master as a hierarch ever most splendid and pleasing to God, as a divine apostle, truly begging peace for the world with all the apostles, O Codratus.

Magnesia, possessing the shrine of thy relics as a divine tabernacle, O Codratus, lovingly draweth forth there from every benefit; and the heavenly mansions, possessing thy soul, rejoice with all the saints.

Thy radiant day, thy light-bearing memorial, thy truly illustrious feast, hath dawned like the sun upon all, and we faithfully celebrate it, O Codratus" asking that through thy prayers we find remission of sins and great mercy.

Theotokion: **T**ake pity on me, O Lord, take pity on me, when Thou wilt judge me, and condemn me not to the fire, neither reprove me in Thy wrath, thus art Thou entreated, O Christ, by the Virgin that bore Thee, and the multitude of the apostles, martyrs and prophets.

Canon to the Hieromartyr

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

Come ye all, and with divine and sacred utterances let us celebrate most sacredly the most sacred memory of the sacred pastor who prayeth to God, the Benefactor, for us.

Thou didst show thyself to be consumed with zeal for the Master, O martyr, when thou wast put into the fiery bath, wherein, in gladness, thou didst surrender thy soul into the hands of God, O martyr.

The choirs of hierarchs, the assemblies of martyrs, the company of sacred apostles and the souls of all the righteous, having thee in their midst, O martyr Phocas, rejoice.

Thy memory hath spread throughout the world, illumining the souls of them that with faith praise thy feats and struggles, and thy manifold sufferings, O right wondrous pastor and martyr.

Theotokion: O pure one, enlighten thou my soul which hath been darkened by sin, and by thy mediation deliver me from the everlasting flame of darkness, that, rejoicing, I may praise thy magnificence.

Exapostilarion of the Apostle:

Spec. Mel.: "In spirit in the holy place ...":

Turning the course of thy beauteous feet, O Apostle Codratus, thou didst ascend, rejoicing, to the heavenly path; and standing before the Trinity, thou dost behold the Son and the Holy Spirit in the Father. Wherefore, with faith we celebrate thy most sacred and divine memory.

Glory ..., of the Hieromartyr:

Spec. Mel.: "Heaven with stars ...":

O divinely wise father, thou didst show thyself to be the glory of hierarchs, a defender of the poor and a pillar of the virtues. Wherefore, remember us that hymn thee, O Phocas.

Now and ever ..., Theotokion:

Thee do all we sinners have as an intercessor, O most holy Virgin. By thy maternal supplications hast thou rendered thy Son easily reconciled unto us.

AT LITURGY

Troparion of the Apostle, in Tone III:

O holy apostle Codratus, entreat thou the merciful God, that He grant to our souls remission of sins.

Troparion of the Hieromartyr, in Tone IV:

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

Kontakion of the Hieromartyr, in Tone VI:

As a hierarch that offered sacrifice, O father, thou didst ultimately offer thyself as a living sacrifice, bearing witness under the law concerning Christ God, strengthened by angels, assenting to death, O thou that art with them that cry to thee: Come thou with us, O Phocas, and no one shall be against us!

Kontakion of the Apostle, in Tone VIII:

As an honored and sacred hierarch and a most steadfast sufferer doth the world offer to Thee the Apostle Codratus, O Lord, and with hymns it doth honor his precious memory, ever entreating that remission of transgressions thus be given unto them that hymn him, O Compassionate One.

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 OF ST. PAUL TO THE HEBREWS [4:14-5:3]

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

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

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

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

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

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

THE 1ST SATURDAY FOLLOWING THE APODOSIS OF THE EXALTATION
OF THE CROSS, IN THE MONTH OF SEPTEMBER
(SATURDAY ON OR AFTER 22 SEPTEMBER)
COMMEMORATION OF OUR VENERABLE FATHERS WHOSE
INCORRUPT RELICS LIE IN THE NEAR CAVES OF KIEV
AT VESPERS

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

On "Lord, I have cried ...", 6 stichera, in Tone VI:

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

Joining chorus to a harp playing spiritual hymns, we summon all the assemblies of those who love the feasts of the Church to praise the company of the industrious and God-bearing fathers; and we set as its foundation His great and wondrous Anthony and the divinely wise Theodosius, through whose prayers and those of all the fathers of the Caves we entreat Thy love for mankind, O Christ, Thou King of all: Grant grace to Thy people, and in memory of them save the souls of those who praise Thee with faith. (Twice)

With songs let us all reverently hymn Anthony of the Caves, the chief among the fathers, the head of their whole assembly, and the God-bearing Barlaam, the diligent emulator of his virtues, the radiant beam; and let us honor them together with praises, and cry out with a voice of joy, saying: O our most blessed and venerable fathers, beseech Christ God, that those who celebrate your memory with love may receive mercy. (Twice)

Rejoice, O right fertile land of Rus', who hast nurtured citizens of the Jerusalem on high! Sing forth with a voice of gladsome celebration! And thou, O rich mountain of the Caves, who hast gathered warriors for the King of heaven and shown them to be mighty men of spiritual desires: speak now unto them, saying: O God-bearing fathers, with the light of your grace enkindle the noetic lamps, the souls of those who honor your assembly with love. (Twice)

Glory ..., in Tone VIII:

Who can describe the powers of the Lord? What tongue of mortal men can recount your wondrous life, O our God-bearing fathers of the Caves: how ye endured sufferings, and what struggles ye undertook, laying waste to your flesh by vigils, fasting and tears, crushing the pride of the enemy by prayers and humility? And having shone forth like angels in your mortal bodies, ye have made your abode in the mansions of heaven; wherefore, visit today those who with praises hymn you, the honorable company of fasters in God, and entreat Christ God, that we may receive great mercy.

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

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that 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 IV:

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

Come, ye people, and with hymns let us go forth to greet as valiant warriors of Christ the foremost choir of the God-bearing fathers who were the first to shine forth in the Caves. For, lo! they come to us with all speed from the noetic Sion, bearing abundant grace from their full treasury, and they bestow it upon those who venerate their council with honor.

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

Gathering today in this holy temple, O ye people, bearing lamps, greet ye the assembly of monks, which hath illumined the honored heaven like noetic stars in a reasonable firmament; and lift up your voices with cries of entreaty, saying: O God-bearing and all-blessed ones, pray ye for those who hymn your company with love.

Stichos: Be glad in the Lord and rejoice, O ye righteous.

In gladness come together with us today, O ye choirs of Christ-loving people, and, weaving wreaths of praise and calling each by name, greet the assembly of God-bearing fathers who in the Cave shone forth in fasting; for they illumine with the beams of their grace the souls of those who magnify them with love and celebrate their memorial with faith.

Glory ..., in Tone VI:

When the King of everlasting glory planted His Cross like a spear, the legion of ascetics assembled, and the regiment of venerable fathers of godly fame stood on the Mount of the Caves, wielding their weapons invincibly against the foe, whereby they utterly defeated the hordes of the demons; and having arrived in the mansions of heaven, they have received crowns of victory from Christ God our Savior, and pray unceasingly in behalf of our souls.

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

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

Troparion, in Tone IV:

The great Anthony, the pillar of fire and radiant sun who shone forth on the Mount of the Caves, do we bring before Thee, O Christ, with the whole council of God-bearing fathers, to make supplication. For their sake we pray: Grant grace to their monastery and great mercy to our souls.

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

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

AT MATINS

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

The great Anthony, the pillar of fire and radiant sun who shone forth on the Mount of the Caves, do we bring before Thee, O Christ, with the whole council of God-bearing fathers, to make supplication. For their sake we pray: Grant grace to their monastery and great mercy to our souls. (Twice)

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

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

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

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

With many tribulations ye traversed the path of this life, and, having reached the goal of your 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 also may share in your gladness who honor your company, O most blessed fathers.

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

By thy supplications, O joyous one, mediate and ask for our souls a multitude of compassions and cleansing of transgressions for all who hymn thee, the pure Mother and Virgin.

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

Having heard of the wedding of the Lamb in the bridal-chamber of heaven, when the summons of the King Most High went out to all, ye forsook all earthly attachments, O God-bearing fathers; and having purified your garments with streams of tears, ye entered, clean, into the banquet of Christ God. Before the doors are closed and entry thereto is denied, pray ye, that we also, entering in with repentance, may partake of it with you.

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

Ever beholding the wedding-chamber adorned with everlasting glory, we desire to enter therein; yet lacking wedding garments, we are ashamed. Let us not be bound by the angels and cast out, O Virgin Mary, but as thou 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: 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 ...":

Following the call of your Lord, and taking the Cross in your hands like a staff, ye were undaunted by the fear which lay in wait in the darkness, but passed through it with trust to the calm haven; and having found the reward of your struggles, ye rejoice in unapproachable light. Wherefore, we honor you, O most blessed fathers, as ones who ever entreat 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, who alone among women art blessed, as the boast and adornment of virgins, an invincible ally in battle, the confirmation of the afflicted and speedy visitation of the grieving, we fall down today in thy temple and offer thee our entreaties, that thou beseech Christ God to grant remission of offenses unto those who piously worship thine all-holy birthgiving.

Song of Ascents, the first antiphon of Tone IV

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

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

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. MATTHEW [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 their~ 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.

After Psalm 50, this sticheron, in Tone VIII:

Who can describe the powers of the Lord? What tongue of mortal men can recount your wondrous life, O our God-bearing fathers of the Caves: how ye endured sufferings, and what struggles ye undertook, laying waste to your flesh by vigils, fasting and tears, crushing the pride of the enemy by prayers and humility? And having shone forth like angels in your mortal bodies, ye have made your abode in the mansions of heaven; wherefore, visit today those who with praises hymn you, the honorable company of fasters in God, and entreat Christ God, that we may receive great mercy.

Canon of Supplication to the Theotokos [the Paraclisis], with 6 troparia, including the Irmos; and of the venerable fathers, with 8 troparia, in Tone VIII:

ODE I

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

In memory of Thy venerable ones, O my Christ, grant me help "from on high and teach me, making me wise by Thy holy Paraclete, that I may offer laudation in hymnody to Thee, the only Master.

The council of the God-bearing fathers hath assembled in God. O ye people, come venerate them, bearing with you animate sacrifices. For, lo! they summon us to offer glory to the King of all, the only Master.

The East and the land of Russia brought them forth, and the Mount of the Caves caused them to grow like divinely planted trees. Embracing them, O ye people, make ye haste to venerate them, and let us offer hymnody to the, Master.

Thou art a noetic Garden of Paradise, O holy Mount of the Caves, who hast produced many spiritual trees, the blessed fathers whom no one is able to honor fittingly. For all of them together we offer praise and hymnody to the one Master.

The great Anthony, the right fruitful tree, the olive branch brought to the Mount of the Caves from Athos, whose fruits make glad our souls, offereth hymnody to Thee, O Christ, the Master of all.

Full of faith and piety, the gilder of the church founded by God, and Nikon who adorned it with icons, shone forth as great luminaries, and, honoring them, we offer hymnody to Thee, O Christ, the Master of all.

Glory ..., Rendering glory to Thee, O all-holy Trinity, we bring before thee as our advocate the wondrous Barlaam, Who spurned the glory of his noble birth, who said: "For Thy sake I consider my glory in this world to be but dust, that in the next I may find glory with Thee, the Master of all."

Now & ever ..., O thou who by thy birthgiving hast led the human race back to its primal nobility, lead me, who have been disgraced by the treachery of the demons, to noetic glory, that I may sing to thee continually: Rejoice, O pure Mother of God, thou glory of the Orthodox!

ODE III

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

Even though there is no beauteous hymnody on my lips, yet do I offer such as I have to thee, O God-bearing Ephraim; for, having withdrawn from service to an earthly prince, thou didst serve the King of heaven, and hast received thy reward from the hand of the Lord.

I honor Isaiah who is excellent in the gift of miracles, and I hymn him as the recipient of the diocese of Rostov, praying that he might join me, the lost sheep, to the flock of the Most High Shepherd, and lead me into His fold by his supplications.

I praise the blessed Damian, the adornment of priests and healers; for, burning with love for all, he healed many with oil and prayer. By his treatment heal me also, O Master Who lovest mankind.

Meat it is to honor thee with praises, O Jeremiah, for thou wast honored from on high with the gift of clairvoyance and didst penetrate the secrets of men through the revelation of God. Remember me, who am in the oblivion of countless sins, O blessed one, and be thou my guide to repentance.

O Matthew, who clearly beheld the entry of the demons, and corrects those who give cause for the assaults of the passions, as one who perceiveth my error by noetic eyes, guide me aright, that I may magnify thee continually, O venerable one.

O Simon, good shepherd and lamp of Suzdal, and thou, O Nicetas the Recluse, as lovers of the Great Lavra and zealots of monastic correction, by your instruction set me aright who have fallen, O fathers.

Glory ..., In this life the venerable ones preserved Thy glory in their souls, O Holy Trinity; wherefore, they have been vouchsafed everlasting glory by Thee. May we also not be deprived thereof, for we set the council thereof before Thee today to make supplication.

Now & ever ..., As thou art the ineffable gladness of the venerable, make me a partaker of their joy, and deprive me not of the glory of the saints, for through God all things are possible for thee, and thou doest whatsoever thou desirest, O Mary Bride of God.

Sedalion, in Tone VIII:

I make bold to honor the council of the God-bearing fathers, the noetic stars illumining the land of Rus'; but as I have a soul benighted by the passions, my mind is at a loss. Dispel the darkness of inconstant thought, that with honor I may chant a hymn to you, O all-blessed fathers.

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

Rejoice, O Mother of the never-setting star, O ray of the mystical Dawn! For through thee have we come to behold the Light, the true Sun of righteousness, and illumined by His rays, we hymn thee continually, O divinely blessed Maiden.

ODE IV

Irmos: O Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

According to Thy divine foreknowledge, the God-bearing fathers shone forth from the mountain like beacons upon the earth and illumined the land of Russia with the splendor of their life; and we, marveling at it, glorify Thy power, O Christ.

We are astonished that, though in the flesh, they emulated the angels, undertaking a feat beyond their nature; for giving wings to their souls in love for God, they preferred nothing in the world to it: wherefore, they received Thy power in the weakness of their flesh, O Christ.

Stephen was mighty in fasting, and Anastasius had boldness before God; for in their entreaty they received all things. And honoring their industry, I glorify Thy power, O my Christ.

Thy venerable Isaacius, who was deceived by darkness disguised as light, yet himself deceived the darkness by the light of correction, so that the children of darkness are now afraid of his name, prayeth that we be delivered from such temptation, that we may ever glorify Thy power.

I make bold to honor the struggles of Elijah of Murom, the invincible warrior, who had on his hand the wound of a sword; yet the love for Thee which he had in his heart, O Christ, inflicted a much deeper wound upon him, for which he was crowned, glorifying Thy power.

We glorify the might of Nicon amid temptation for he endured much at the hands of the infidels; yet far greater humility and salvation did he acquire through endurance. Through his supplications may we also be saved and glorify Thine omnipotent power, O Christ.

Glory ..., We glorify the Godhead of three Hypostases in one Essence-the Father, the Son and the all-holy Spirit; and we hymn Thee, the one God, and, falling down in worship at the memorial of our venerable fathers, we glorify Thy power.

Now & ever ..., Setting my hope on thee, I am in nowise affrighted by the assaults of the demons; and having acquired boldness through thee, I stand against the horrors of Satan, knowing that thou art the thunder which terrifies the enemy, O Mistress.

ODE V

Irmos: Delivering me from the darkness of the passions, O Christ, vouchsafe that out of the deep night my spirit may rise at dawn in the light of the day of Thy precepts, I pray.

Putting aside the gloom of the passions and harmful lust, through patience Thy venerable ones hastened to the contest, O Lord; wherefore, they have been illumined with grace by Thee, walking in the light of Thy precepts, O Savior.

Let us glorify the memory of Titus the priest, who by humility trampled the wrathful demon underfoot, and Laurence the Recluse, who had boldness against evil spirits; for they kept Thy commandments and are glorified in Thy light, O Savior.

Even though I make bold to praise Sisoës who shone forth in asceticism, yet am I unable to bless him as is meet; wherefore, I flee to Thee alone. O Savior, by Thy gifts grant me the power to praise Thy favored one.

Theophilus, excellent in wonders, is hymned, for yet in this life he astonished many by his working of miracles; and he hath now received the yet greater gift to aid others, in that he kept Thy commandments, O Savior.

We honor Basil and Theodore with the martyrs, for accused by a demon, they were put to torture by the prince though they were innocent; and the one met his end by being shot with arrows, while the other reposed amid fire and smoke. Yet they are glorified together in Thy kingdom, O Savior.

Prochorus is praised in his wonder-working and labors; for feeding like a bird on unsown weeds, and to others he gave splendid bread made from pig-weed, transforming ashes into salt; and marveling at this working of miracles, we glorify Thee, O Savior.

Glory ..., Led by the Spirit, John, who shone forth in fasting, was called the child of the most High; for he found nourishment in the word of God more than in food. Wherefore, he passed through this life easily, as though on wings, receiving Thy power from Thee, O Savior.

Now & ever ..., **H**aving all thy glory within thee, O daughter of the King, thou standest, arrayed and all-adorned, before the throne of the Trinity; and receiving therefrom radiance which surpasseth that of the sun, thou lookest upon us with beams of thy goodness, that we may continually hymn thy power, O Virgin Mother.

ODE VI

Irmos: O Thou Who lovest mankind, accept me, who am held fast by many sins, and who fall down before Thy compassion; and save me, as Thou didst the prophet, O Lord.

Constrained am I by love to praise your council, O God-bearing fathers; for ye have been praised by God and man, in that ye spurned the glory of this world in this life, that ye might fulfill the commandments of Christ.

What tongue can describe the glory which ye acquired by your manifold labors and perfected by grace, O venerable ones, and the signs which reveal your wondrous benefactions and healings? Thereby disdain us not who are weak, that we may fulfill the commandments of Christ.

O most wondrous Agapitos, who bestowest abundant miracles, and ye, O venerable Helladius and Abramius: as ye have great boldness before the Master of all, disdain not your servants, but pray ye, that we be delivered from the assaults of the enemy and ever do the will of God.

O John of great love, who showed forth love for thy brother even after death by the movement of thy body, and thou, O Theophilus, who washed away defilement with tears of glorification: inseparable now as ye were then, pray ye together to God, that we might have true love for Him and unfeigned love for our neighbor.

O Damian, who with the wonder-worker Sabbas didst heal bodily sufferings by prayers and oil, disdain us not who are afflicted with sufferings Of soul, but with the curative gift of your supplications heal the wounds of our hearts, that we may offer up prayers pleasing to God.

O obedient Nectarius, with Sergius who shared your character: as ye placed your souls beneath the yoke of obedience to Christ, through your supplication bend our stubbornness beneath the yoke of Jesus Who was obedient, that we may diligently fulfill His commandments.

Glory ..., **M**ercurius the pastor, the glory of the city of Smolensk, who tended well the sheep of the Shepherd of shepherds, burned in spirit to be inseparable from the choir of the venerable fathers of the Caves; wherefore, after his death he arrived miraculously on a raft: he resteth bodily in the holy cave, but in soul he rejoiceth with the venerable ones in everlasting glory.

Now & ever ..., Having gained no access to the habitation of the venerable by my works, I flee to thee, O Mistress Theotokos, for thou art the portal of heaven and the ladder which the prophet beheld. Wherefore, by thy grace grant me ascent in my heart, and open unto me the gates of thy mercy.

Kontakion, in Tone II:

Come, ye people, and spiritually beholding with noetic eyes the choir of ascetics assembled, let us honor them with praises, and bowing down before their relics let us offer them gifts of love; for they are our mediators before God, the intercessors for our souls.

Ikos: Who alone can praise Thy saints, O Good One? I reckon that they have multiplied more than the sands of the shore. But do Thou, O Master Christ, Who counteth the multitude of the stars, and callest them all by their names, accept the supplications of all of them in our behalf, and show forth Thy compassions upon Thy people. For we know that they have great boldness before Thy majesty, and they mediate before Thee, for they ever pray for our souls.

ODE VII

Irmos: Blessed art Thou, O God of our fathers, Who bedewed the children in the furnace and preserved her who gave Thee birth a Virgin after birthgiving!

O divinely beauteous choir of the fathers of the Caves, help me to offer up the hymn of the youths, that by your guidance I may chant dispassionately with the Christ-loving people: Blessed is the God of our fathers!

O much-suffering Pimen, thou didst not only pass this life in pain with thanksgiving, but by thy supplication gavest relief to others amid their pangs. As thou art now in repose devoid of pain, release me from pain that I may chant: Blessed is the God of our fathers!

O righteous Eustathius, thou wast rightly a worker of pure gold and silver, seven times purified, and from thence thou didst pass to the working of noetic virtues. And having adorned thy soul therewith, thou didst set it forth as pure as gold, and chantest: Blessed is the God of our fathers!

O glorious Nestor, who by thy writing hast set forth for us the most wondrous times and eras of the Church and the virtues of the fathers of ancient times, and wast an earnest lover of their works, blessing thee now with them, we chant: Blessed is the God of our fathers!

O Eustratius, adornment of martyrs, thou wast shown to be another charioteer like Elijah; for as he was taken up into heaven, so didst thou also enter the same celestial gates on a chariot of fire when a voice summoned thee from majestic glory, where thou chantest with a cry of joy: Blessed is the God of our fathers!

O blessed fathers Helladius and Luke the steward, glorious in well-bestowed miracles, as good doers of the commandments of the Master ye have now received your reward from the Torrent of sweetness, and ye joyfully chant: Blessed is the God of our fathers!

Glory ..., The all-holy Spirit hearkeneth to our spirit, O God-bearing fathers, for ye are the children of God and fellow heirs with Christ: ye labor for Him and with Him are glorified, chanting: Blessed is the God of our fathers!

Now & ever ..., The Holy Spirit carne upon thee, and the power of the Most High, overshadowing thee, showed thee to be a Mother pure even after birthgiving; and delivered thereby from slavery to the alien one, all generations call thee blessed, for the blessed God of our fathers hath blessed thee.

ODE VIII

Irmos: The Lord Who was glorified on the holy mountain, and by the fire in the bush revealed to Moses the mystery of the Ever-virgin, hymn ye and exalt Him supremely for all ages!

O God-bearing fathers, ye have spread forth rays of grace and illumined the whole land of Russia with miracles; wherefore, we hymn the Lord Who revealed you as great luminaries on the holy mount of the Caves, and we exalt Him supremely forever.

It is not the great and stormy sea, but the holy cave which revealeth your relics like precious pearls, O favored ones of God; and with outpourings of miracles ye enrich all who have recourse to you with faith and with praises exalt the Lord supremely forever.

Matthew, the foreseer of things to come, and John who shineth more brightly than all others in great suffering, with Moses, the mirror of purity, by miracles are revealed, like precious stones hidden in the cave, to those who approach them with faith and with praises exalt the Lord supremely forever.

Let Ephraim the eunuch, the wise turtledove who brought the olive-branch of the Studite Typicon to the holy monastery, and Arethas who is adorned with the ways of the elders, be glorified with the clairvoyant Jeremiah: for they have taught all to glorify the Lord forever.

Mark the grave-digger hath been shown to be a model for the industrious, a guide for the penitent, and a resurrector of the dead; for they listened to his words with fear, as they were the roaring of a lion; and his voice now terrifieth the demons, for he liveth with the Lord forever.

Gregory, not of Caesarea, but from the Lavra of the Caves, hath been shown to be a wonderworker, who by his prayers held fast and immovable the thieves whom he caught stealing his vegetables, and who was slain by being drowned in the river, now rejoiceth with the venerable Sergius in the water of peace, hymning the Lord forever.

We bless the Father, the Son and the Holy Spirit, the Lord: Glory to Erasmus, who adorned the church of the Caves with icons, and to Onesimus, the namesake of goodly profit, to whose company we add the wondrous Matthew, who possessed the gift of prophecy. In these three is the name of the Trinity glorified for all ages.

Now & ever ..., Whoso desireth not to glorify thee forever, O pure Virgin, is the enemy of his own salvation; for thy glory is spread forth upon all who glorify thee, unto their salvation! O Mary Bride of God.

ODE IX

Irmos: Thy birthgiving, O 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.

In a dark cave on the holy mountain did ye establish your abode, O all-blessed fathers; and ye made of it a divine garden of paradise, and adorned it with virtues and miracles, as with right fertile trees, from which those who approach with faith receive the fruits of healing and magnify you with praises.

Spyridon, the lily of innocence, and Nicodemus the namesake of victory, the two bakers of bread for the Eucharist, who made pure loaves as a gift for God, also made of themselves a sacrifice of sweet savor; and with them we number also Anatolius, glorifying them all.

O Alypius of angelic wisdom, and Gregory of Byzantium, ye most skillful iconographers, with the pigments of your good deeds correct our untutored work, that, standing in splendor before Christ, we may magnify you with glory.

Pimen, the fragrant blossom of ascetics, and Ephraim the priest, are goodly olive-trees; and the faithful, having been anointed by the gift of their grace, give thanks and continually magnify with glorifications the Creator of all.

Onuphrius, the lover of silence, and Isaiah, the turtle-dove who loveth the wilderness, with the blessed Sylvester, are a three-stranded sling against the demons, who are driven away by them; for, having utterly set at nought the assaults of the passions, they have received the gift to help others. Wherefore, they are magnified by all.

Four princes of Russia are hymned: Vladimir the equal of the apostles, with the divinely wise Boris and Gleb, and with them also Nicholas Svyatosha - on whom, as on a noetic chariot, God rested. Wherefore, they are magnified by all.

Glory ..., Glory to the radiant martyr Barbara, to Euphrosynia of Polotsk, the splendor of virgins, and to Juliana, who bestoweth healing, the oil of grace, upon the infirm! O Holy Trinity, for the sake of these three virgins save all who magnify Thee with worship.

Now & ever ..., Rejoice, O all-holy Virgin, thou glory of the saints! Rejoice, O ark for those who desire to find salvation amid this most tempestuous life! Rejoice, O rock giving drink to those who thirst for everlasting good things! This salutation do we all offer thee, magnifying thee with hymns.

Exapostilarion:

With songs we hymn the hierarchs of the Russian land: Michael, the first of them, with Hilarion, Peter, Alexis and Jonah, Photius and Cyprian, Ephraim, Nicholas and Nicetas, the hieromartyr Macarius, Leontius and Symeon; and we appoint the whole company of pastors to make supplication. For their sake, O Christ, save Thou our souls.

Theotokion: O true Mother of the unblemished and most high Lamb, I am a sheep of thy holy fold, yet have wandered away through vain works into vile iniquities. Guide me, I pray, and save my soul from the noetic wolves.

On the Praises, 4 stichera, in Tone II:

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

With single-minded soul and hearts reasoning as one did ye agree, O all-blessed fathers, and, rejecting all passionate attachments to the world, and taking up your cross, in obedience to the words of the Lord, by voluntary poverty ye followed after Christ God, Who impoverished Himself for our sake. By Him have ye now been enriched in heaven with treasures of incorruption, which do ye send down also upon us, that we may be enriched, and through your mediation may receive great mercy from the Master of all. (**Twice**)

Rejoice, O choir of divinely assembled fathers, for, living the angelic life with oneness of soul in this world, ye established your abode in a dark cave, and having attached yourselves to God through many labors, ye received adoption from him. Falling down before you, we pray: as ye stand before the Merciful One, mercifully regard us, and by your mediation move Christ, Who loveth mankind, to mercy, that we may find the forgiveness of sins and may receive mercy on the day of judgment.

A day hath dawned more radiantly than the sun: the most festive memorial of the God-bearing fathers; and it illumineth the assembly of those who love the feasts of the Church with rays of the grace of multifarious miracles. Wherefore, O most blessed ones, we hasten to you with faith and fall down before your relics, entreating your speedy visitation amid our needs. Disdain not our plea, but as ye have boldness before the Master, ask for us great mercy.

Glory ..., in Tone VIII:

With love do we bring you gifts of hymnody and great honors, O our all-blessed fathers of the Caves, saying: Rejoice, adornment of the Russian land! Rejoice, mighty warriors of the heavenly King! Rejoice, radiant stars of the noetic firmament! Rejoice, citizens of Sion on high! Rejoice, flowers of paradise laden with perfume! Rejoice, our allies amid tribulations, mediators of salvation! As ye have boldness before the Master, earnestly pray in behalf of our souls.

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

Mistress, accept the entreaties 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 fathers.

Even though there is no beauteous hymnody on my lips, yet do I offer such as I have to thee, O God-bearing Ephraim; for, having withdrawn from service to an earthly prince, thou didst serve the King of heaven, and hast received thy reward from the hand of the Lord.

I honor Isaiah who is excellent in the gift of miracles, and I hymn him as the recipient of the diocese of Rostov, praying that he might join me, the lost sheep, to the flock of the Most High Shepherd, and lead me into His fold by his supplications.

I praise the blessed Damian, the adornment of priests and healers; for, burning with love for all, he healed many with oil and prayer. By his treatment heal me also, O Master Who lovest mankind.

Meat it is to honor thee with praises, O Jeremiah, for thou wast honored from on high with the gift of clairvoyance and didst penetrate the secrets of men through the revelation of God. Remember me, who am in the oblivion of countless sins, O blessed one, and be thou my guide to repentance.

Constrained am I by love to praise your council, O God-bearing fathers; for ye have been praised by God and man, in that ye spurned the glory of this world in this life, that ye might fulfill the commandments of Christ.

What tongue can describe the glory which ye acquired by your manifold labors and perfected by grace, O venerable ones, and the signs which reveal your wondrous benefactions and healings? Thereby disdain us not who are weak, that we may fulfill the commandments of Christ.

Glory ..., **M**ercurius the pastor, the glory of the city of Smolensk, who tended well the sheep of the Shepherd of shepherds, burned in spirit to be inseparable from the choir of the venerable fathers of the Caves; wherefore, after his death he arrived miraculously on a raft: he resteth bodily in the holy cave, but in soul he rejoiceth with the venerable ones in everlasting glory.

Now & ever ..., **H**aving gained no access to the habitation of the venerable by my works, I flee to thee, O Mistress Theotokos, for thou art the portal of heaven and the ladder which the prophet beheld. Wherefore, by thy grace grant me ascent in my heart, and open unto me the gates of thy mercy.

Troparion, in Tone IV:

The great Anthony, the pillar of fire and radiant sun who shone forth on the Mount of the Caves, do we bring before Thee, O Christ, with the whole council of God-bearing fathers, to make supplication. For their sake we pray: Grant grace to their monastery and great mercy to our souls.

Theotokion, in Tone IV:

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

Kontakion, in Tone II:

Come, ye people, and spiritually beholding with noetic eyes the choir of ascetics assembled, let us honor them with praises, and bowing down before their relics let us offer them gifts of love; for they are our mediators before God, the intercessors for our souls.

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

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

EPISTLE TO THE CORINTHIANS, §176 [II COR. 4: 6-15]

Brethren: God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of Us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

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

Stichos: His seed shall be mighty upon the earth.

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

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

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

THE 22nd DAY OF SEPTEMBER AND THE 10th DAY OF OCTOBER
SERVICE TO THE TWENTY-SIX MARTYRED MONKS OF ZOGRAPHOU
AT LITTLE VESPERS

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

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

Illumined heart and soul by grace divine, O blessed fathers, having accepted in mind that transitory things are vanity, with goodly courage ye forsook the world and came lovingly to the Monastery of Zographou; and having exercised yourselves in the struggles of asceticism, ye received the crown of confession, steadfastly denouncing the Latin-minded transgressors from the tower, and being burned alive by them, O venerable martyrs. Twice

Established firmly upon the rock of the Faith like towers, O most venerable ones, denouncing from the tower the enemies of the Faith as heretical, ye endured cruel and painful death by fire, and offered yourselves to Jesus as wholeburnt sacrifices, filling the celestial beings with sweet savor. Wherefore, we celebrate your memory with love, O saints who, praying, offer entreaty in behalf of those who ever honor you.

Let Thomas the abbot and Parthenius, the glorious Barsanuphius and Cyril, Simon, Micah and Sabbas, Job, Cosmas and Hilarion, Cyprian and Menas, Joseph and James, Paul and Sergius now be honored with divine hymns as is meet, together with Anthony, the godly Joannicius and the glorious Euthymius, Martinian and Dometian, with the four others whose memory we now venerate.

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

Your life hath been truly shown to be blessed, and your death honorable; for having for piety's sake treated your lives as of no account, like the three youths ye were surrounded by material fire. And now your lot is with the saints, where ye have made your abode in the eternal mansions. Pray ye for our souls.

Now & ever ..., Theotokion:

Thee have we obtained as a rampart, O all-pure Theotokos, a right calm harbor and confirmation. Wherefore, I who am tempest-tossed in this life beseech thee: Pilot me and save me!

At the Aposticha, these stichera, in Tone VI:

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

Together let us praise the divinely elect twenty and six, the protectors of the Monastery of Zographou, the steadfast venerable athletes, the demolishers of falsehood and champions of Orthodoxy.

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

Wielding divine discourse like a spiritual sword, O thrice-blessed ones, ye severed the heads of the Latin-minded enemies; and, utterly consumed, ye offered up sweet savor unto the Lord.

Stichos: We went through fire and water, and Thou didst bring us out into refreshment.

Abiding with the angelic choirs, and standing before the throne of the Master, O God-bearers, with them do ye earnestly make entreaty, that those who honor your memory may be saved from misfortunes.

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

O Trinity infinite in power, Unity in three Hypostases: through the supplications of Thy steadfast athletes and of the only Ever-virgin Theotokos, save us who hymn Thee.

Troparion, in Tone I:

Having honorably passed your life in asceticism at the Monastery of Zographou, O venerable regiment, ye twenty-six valiant fathers, ye offered yourselves as sacrifices to God in the fire with the steadfast resolve of piety. Wherefore, ye have received a twofold wreath from the Lord God, sending up glory unto Him Who hath crowned you.

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

Rendering honor today as is meet, O venerable martyrs, we offer up praise at your annual feast, for it is the cause of good things for us; and celebrating the all-night vigil we chant: O proclaimers of the Spirit, faithful servants of the Trinity, pray ye fervently to the Lord in our behalf!

Now & ever ..., Theotokion:

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

AT GREAT VESPERS

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

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

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

O ye assemblies of those who love the feasts of the Church, and ye company of monastics, rejoicing, let us celebrate the feast of the venerable passion-bearers, and let us send up hymnody to Christ Who strengthened them to denounce the mindlessness of the cruel Emperor Michael and Beccus the Patriarch, who raged insanely in heresy against the flock of the Mother of God.

With divine hymns let us honor the most honored favorites of the all-pure Mother of God, twenty-six in number, the light-bearing trees of the Monastery of Zographou, its most fragrant roses and honored guardians, who denounced the deception of the heretics and, tried by fire, were shown to be most pure.

As is meet, let the all-glorious Thomas and the godly Parthenius, Simon, Barsanuphius and Job, Cyril, Micah and Sabbas, James, Cosmas, Hilarion and Dometian, Menas, Paul, Sergius and Anthony, Martinian and Joannicius, with the other eight, be praised with hymns.

O ye twenty-six steadfast venerable athletes, divine regiment of the King of all: undaunted by the fire, and crowned by God most gloriously, ye join chorus in the bridal-chambers of heaven, and protect from all misfortunes the all-glorious Monastery of Zographou, which doth celebrate your holy memory, having acquired you as its foremost guardians.

And 4 stichera in Tone II: Spec. Mel.: "With what crowns of praise ...":

With what hymns of laudation shall we praise today the venerable martyrs, the twenty-six confessors, as champions of piety? For some were leaders of the Monastery of Zographou, and others, having labored with the others, suffered with them. The Lord hath crowned them, Who hath great mercy.

With what spiritual words shall we praise the twenty-six venerable and God-bearing martyrs, dying martyrs' deaths, consumed by fire in the tower: Thomas, who was the abbot of the Monastery of Zographou, Job, Barsanuphius, James, Sabbas, Parthenius, Cosmas [and the rest, who denounced the falsehood of the minions of the pope and have received heavenly crowns, as is meet, from the hand of God?

With what gladsome songs shall we hymn the choir of the venerable ones who were gathered together by grace into a single company of faith: the steadfast ramparts of the Faith, the champions and servants of the Trinity, the luminaries enlightening the whole world, the pillars of the Church, whom the Trinity hath crowned with wreaths of glory, as proclaimers of the Spirit and denouncers of those who waged war against the Spirit?

Setting at nought every threat of the heretics, ye denounced their rank falsehood, taking your stand upon the tower, O ye twenty-six steadfast fathers, confessing that the Spirit proceedeth from the Father, as the Savior saith, O wise ones; and receiving a blessed end through fire, O glorious crown-bearers, ye have gone up into the heavens, where ye now pray for all.

Glory ..., in Tone VI:

Come ye today, and, forming a spiritual choir with the Monastery of Zographou, let us piously hold festival, and gloriously honor the venerable triumph of the twenty-six, saying: Rejoice, divinely assembled regiment who feared not the roaring fire and consumed the tinder of the heretics! Rejoice, ye who in the midst of the fire, like the youths in Babylon, reduced the error of the pope to ashes and proclaimed the equality of honor of the Persons of the Trinity! Rejoice, ye who clearly explained the divine Spirit, O teachers of pure Orthodoxy! Angels arrayed in white crowned your heads, and the faithful have been gladdened, established firmly upon the foundation of the Truth. O valiant warriors of Christ, intercessors for the Monastery of Zographou and its vigilant guardians: pray ye for us who celebrate your memory.

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

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment

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

READING FROM THE WISDOM OF SOLOMON

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

At Litia, these stichera:

In Tone I: **T**oday the Church of Christ is glad, resplendent in grace, and the famed Monastery of Zographou faithfully holdeth festival in glorious memory of the twenty-six venerable fathers who suffered: for, patient of soul, they laid down their lives for piety, their bodies utterly consumed by fire, that they might preserve the Faith committed to them by the fathers of the Church. Wherefore, having denounced the most wicked falsehood of the minions of the pope, they became most worthy comforters of their monastery, confirming the faithful to abide in piety; and illumining their monastery, they pray for our souls.

O venerable fathers, having yearned for the angelic life, ye shone forth in asceticism on Mount Athos, and, dwelling in the sacred Monastery of Zographou in a manner transcending the ways of men, ye unceasingly offered up hymns to the Master. But the enemy who hateth the good, the emperor of ill repute and the eunuch of the Latin-minded opponents of the Spirit, rose up against you, striving to weaken your might; yet, manfully opposing them, ye did not submit to deception, accepting death by fire. And Christ, accepting your pangs, hath given you rest in the mansions of heaven. Wherefore, in that ye possess boldness before Him, be ye mindful of us who with faith and love celebrate your memory.

In Tone II: Who doth not glorify, who doth not fittingly praise the opposition of the valiant venerable athletes to innovation? And who doth not bless the emulators of the martyrs, the single-minded fathers, who cut off heresy at the root and planted piety, the guides of the lost, our leaders and protectors, who, as is meet, have received in the heavens the reward for their struggles, in that they suffered together for Christ, and who render glory in gladness, joining chorus before God in endless jubilation, asking remission of sins for those who with love celebrate their sacred suffering?

In Tone III: Having lived an angelic life on earth, O thrice-blessed fathers, ye have shone forth like the sun upon the ends of the earth; for having elevated your minds above earthly attachments, ye soared aloft with divine love; and having first offered to Christ the sweat of your ascetic endeavors like myrrh, afterwards, when ye were tortured by the innovators, ye were shown to be higher in purity than any gold, in that ye were lovers of piety and ones who opposed the heretics. Be ye mindful also of us who with love celebrate your honored festival.

Glory ..., in Tone IV:

Come, all ye choirs of monastics, and let us hasten to the memorial of the wondrous fathers; for their splendid virtues and martyric death have shone forth like the sun in heaven and on earth, where the ever-memorable shine forth as ones who have confirmed the dogmas of the fathers by their fearless opposition, and, having put off corruption through the fire, have soared aloft to God, receiving rewards for their sufferings. And now, standing with the incorporeal beings before the unapproachable throne, they send up endless hymnody to the Trinity, unceasingly praying for our souls.

Now & ever ..., Theotokion:

Preserve thy servants from all misfortunes, O blessed Theotokos, that we may all glorify thee, the hope of our souls.

At the Aposticha, these stichera, in Tone V: Spec. Mel.: "Rejoice ...":

Rejoice, O divine regiment of the Monastery of Zographou, victorious company, pillars of piety, and steadfast, unyielding and undaunted contenders against the enemy; who, taking your stand upon the tower, did most boldly condemn the falsehood of the Latins, of Michael, the vainglorious emperor of Byzantium, and with him the mindless Beccus, denouncing them all exceedingly, in that they had cast the flock of Christ to the lions. Wherefore, entreat ye the Savior, that He grant us great mercy.

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

Rejoice, ye victorious multitude who prevailed in the sacred battle and have joyfully received a crown from the Lord! And now, gazing upon the ineffable glory of the blessed, deified by communion with God, emulating the singing of the immaterial seraphim, and offering up spontaneous entreaty for the world, in that ye made yourselves temples of the Holy Spirit, ye behold the mysteries of the exalted wisdom of God. Beseech Christ, that He send down great mercy upon our souls.

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

Rejoice, O Thomas, pastor of the honored Monastery of Zographou, O Barsanuphius, Cyril, Micah, Simon and Sabbas, Hilarion and Job, Martinian and James, Cosmas and Anthony, Joseph and Euthymius, Menas and Paul, Joannicius and Sergius, Dometian, Parthenius and Cyprian, and the other James, with four others: ye twenty-six valiant and glorious venerable martyrs! Praising you as is meet, we pray that ye will offer supplication in our behalf.

Glory ..., in Tone V:

Today the Church of Christ is glad, adorned by the goodly valor of the venerable martyrs, and it summoneth all who struggle in stillness and the common life, saying: Come, rejoice ye all with me, O chosen Israel, for the Lord hath made my glory resplendent, exposing the blasphemy of the heretics against the all-holy Spirit, for these venerable athletes, standing upon the summit of the tower, boldly denounced it. Wherefore let us cry to them in thanksgiving: As ye have boldness before Christ Who hath glorified you, O saints, cease ye never to pray for your monastery, wherein ye took up your ascetic struggles and finished the course of martyrdom, that He grant it peace and save our souls.

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

We bless thee, O Virgin Theotokos, and we, the faithful, glorify thee as is meet, thou unassailable city, impregnable rampart, steadfast intercession and refuge of our souls.

At the blessing of the loaves, the troparion of the martyrs, in Tone I:

Having honorably passed through life by asceticism in the Monastery of Zographou, O venerable regiment, ye twenty-six valiant fathers, ye offered yourselves as sacrifices to God in the fire, with the steadfast resolve of piety. Wherefore, ye have received a twofold wreath from the Lord God, sending up glory unto Him Who hath crowned you.

Then the other troparion, in Tone IV:

Rendering honor today as is meet, O venerable martyrs, we offer up praise at your annual feast, for us it is the cause of good things; and celebrating the all-night vigil we chant: O proclaimers of the Spirit, faithful servants of the Trinity, pray ye fervently to the Lord in our behalf!

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

AT MATINS

On "God is the Lord ...", the first Troparion, in Tone I:

Having honorably passed your life in asceticism at the Monastery of Zographou, O venerable regiment, ye twenty-six valiant fathers, ye offered yourselves as sacrifices to God in the fire with the steadfast resolve of piety. Wherefore, ye have received a twofold wreath from the Lord God, sending up glory unto Him Who hath crowned you. (Twice)

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

Rendering honor today as is meet, O venerable martyrs, we offer up praise at your annual feast, for it is the cause of good things for us; and celebrating the all-night vigil we chant: O proclaimers of the Spirit, faithful servants of the Trinity, pray ye fervently to the Lord in our behalf!

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, these Sedalia, in Tone I:

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

With veneration let us honor the martyrs of Christ, the venerable fathers, as our tireless intercessors and preservers; for having courageously denounced the falsehood of the Latin-minded, they were accounted well worthy of a godly end.

Glory ..., **O** wise ones, ye have been shown to be radiant stars of the Church of Christ, illumining it with the beams of your teachings and the splendors of your sufferings; for ye made plain the doctrines of the fathers. Wherefore, with faith we celebrate your sacred memory today.

Now & ever ..., **T**heotokion: **T**hou wast a true virgin before giving birth, O Virgin; thou wast a true virgin in giving birth, O Virgin; and after giving birth thou didst remain a virgin, O Ever-virgin. Wherefore, I beseech thee, in that thou art the Virgin Mother: Strengthen me, O Virgin Maiden, that I may be virginal in soul and body.

After the second chanting of the Psalter, these Sedalia, in Tone IV:

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

The army of the angels truly marveled at the courage of the wise fathers who suffered venerably: how, standing upon the tower, they denounced the iniquitous emperor, the cruel Beccus and the cardinals, and valiantly endured being reduced to ashes, as though it were someone else who was suffering. Wherefore, Christ hath crowned them with never-fading wreaths.

Glory ..., **T**he steadfastness of your courage doth amaze every mind, O venerable athletes of Christ, ye adornment of the Monastery of Zographou, who with valor of mind vanquished the minions of the pope, who reviled the arrogance and vain counsels, and in goodly fashion formed a divine regiment; wherefore, celebrating your sacred memory, we have you as fervent intercessors, O most lauded ones.

Now & ever ..., **Theotokion: O** Theotokos, thou alone art the joy of the angels, the adornment of the incorporeal ones, the salvation of men and the effulgence of the faithful. Wherefore, we bless thee with faith, honoring thee as the divine Maiden, O pure one. From all need deliver thou thy servants, O blessed Bride of God, vouchsafing them the eternal good things of heaven.

Polyeleos, and this magnification: We magnify you, O holy and venerable martyrs of Zographou, and we reverence your honored sufferings, which ye endured for Christ.

Selected Psalm verses:

A: Our God is refuge and strength.

B: A helper in afflictions which mightily befall us.

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

After the · Polyeleos, these Sedalia, in Tone IV:

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

Let the brilliant diamonds of Orthodoxy, who were patiently tried in the temporal fire, be praised today, for they were proclaimers of the Trinity.

Glory ..., **T**oday the Monastery of Zographou doth celebrate the honored solemnity of its venerable martyrs; for they proclaimed the divine dogmas of Orthodoxy.

Now & ever ..., **Theotokion: O** invincible intercessor for the oppressed and fervent aid of those who trust in thee: Deliver me from misfortunes, for thou art the helper of all.

Song of ascents, the first antiphon of Tone IV.

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all 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 who hunger now: for ye shall be filled. Blessed are ye who weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

After Psalm 50, this sticheron, in Tone II:

Loving that which is incorrupt and abiding, instead of that which is corrupt and transitory, and honoring the things of heaven over those of earth, O venerable fathers who suffered: From barbarian invasions, and from the assaults and incursions of brigands deliver those who honor you, we pray, that we may ever honor your most honorable memory.

Canon of supplication to the all-holy Theotokos [the Paraclysis], with 6 troparia, including the Irmos, and two canons of the venerable martyrs, with 8 troparia.

ODE I

Canon I of the venerable martyrs, the acrostic whereof is "I praise the beauteous regiment of the venerable ones", the composition of James, in Tone I:

Irmos: Christ is born, give ye glory! Christ cometh from heaven, meet ye Him! Christ is on earth, be ye exalted! O all the earth, sing ye unto the Lord, and chant with gladness, ye people, for He hath been glorified!

Rejoicing, the monks of the Monastery of Zographou celebrate the festival of the honored venerable martyrs today, and earnestly entreat the Lord, that, through their supplications, we all may be vouchsafed the joy of heaven.

Through communion ye became sons of God, O steadfast venerable athletes, and having denounced the vile falsehood of the heresy of the Latins and been reduced to ashes by the fire, ye have been crowned by Christ with a twofold wreath.

Confessing with steadfastness of mind the Spirit Who proceedeth from the Father, as the Savior said, ye denounced and put the papists W shame as innovators, O wise ones.

Theotokion: We honor as the cause of our correction the true Mother of God, the mountain of God from whence was cut the Chief Cornerstone Who bringeth into ineffable unity those who before were separated.

Canon II of the venerable martyrs, in Tone IV:

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

Intending to praise the godly company of the venerable athletes of Christ, even though my lips are defiled, I beseech Thee, O Savior: Grant me discourse and grace, that I may fashion laudation for them.

Let us praise today the assembly of the twenty-six venerable athletes, the steadfast diamonds who denounced the ungodliness of the Latins and endured an unjust death.

Let Thomas, the most excellent shepherd, be honored today as is meet, and let the godly James and Barsanuphius, Simon, Cyril, Menas and Cyprian be praised, with all the others.

Theotokion: Knowing thee to be the wellspring of the never-waning Light, O most hymned Mistress, we pray: With thy beams dispel the darkness from our souls and bodies, and vouchsafe that we may behold Him.

ODE III

Canon I

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

With divine hymns let the godly company of the sacred and venerable martyrs of the Monastery of Zographou be praised; for with a twofold wreath have they been crowned, as fasters and thrice-blessed and steadfast athletes.

With the firmest intent did Micah and Simon bravely contend, together with Hilarion and Cyril, Euthymius and the rest of the twenty-six; and praising their memory today in hymns of joy, we glorify the Lord.

Showing forth a single patient endurance amid a multiplicity of bodies, the venerable fathers who suffered in the Monastery of Zographou put the cruel Latins to shame, and their heads were crowned with wreaths of victory.

Theotokion: Ineffable is the manner of thy conceiving and giving birth, O Virgin Theotokos; for thou didst conceive the Son of God Whom all things cannot contain; and having given birth to Him without seed, thou remainest Ever-virgin.

Canon II

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

The divine choir of the venerable ones amazed the angels, enduring fiery conflagration in the tower; and they put the demons to shame. And the faithful have joyously praised their mighty deeds.

Christ hath glorified you greatly in heaven and on earth, O most honored fathers, as ones who first exercised yourselves in asceticism, and later suffered. Wherefore, we honor your right-renowned memory.

Let the steadfast Paul and Sabbas be hymned, with Sergius, Simon and Dometian, and all the rest, for they denounced the mindlessness of the Latins.

Theotokion: Dispelling the most profound gloom of the passions, O pure Mistress, vouchsafe that those who fall down before thee with love, abstinence and earnest supplication may behold the beams of thy light.

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

Taking the Cross of Christ upon your shoulders, O ye twenty-six blessed fathers, ye cleaved unto Him through ascetic endeavor; wherefore the enemy, hating your virtuous life, raised up against you the savage Latins, striving to weaken the steadfastness of your asceticism. Yet his machinations were set at nought when ye suffered most excellently. Pray ye to Christ God, that remission of transgressions be granted unto those who with love celebrate your holy memory. (Twice)

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

Thou wast the chariot which David beheld shining like the sun, the couch of Solomon spread overall with royal purple, the divinely inscribed scroll of Isaiah, the animate tabernacle of Moses, the adamantine rampart of Amos, the golden lampstand of Zachariah, the mountain of Daniel, the golden tablet of Habbakuk, and the transcendent object of the prophets' speech. Pray thou to thy Son and God, that He grant remission of transgressions unto those who reverently bow down before thy divine image.

ODE IV

Canon I

Irmos: A rod from the root of Jesse and blossom therefrom, O Christ, Thou didst spring forth from the Virgin; from the mountain overshadowed and densely wooded hast Thou come, incarnate of her who knew not man, O Thou praised and immaterial God. Glory to Thy power, O Lord!

Having by asceticism trod the path which leadeth to life, the twenty-six fathers of the Monastery of Zographou have received goodly renown for their suffering, having manfully denounced the deception of the mindless Michael.

Forsaking corrupt glory and food, O fathers, ye struggled in the Monastery of Zographou, and steadfastly opposed the papists who strove to force you to embrace false Latin concepts of God; and ye offered yourselves unto God as sacrifices consumed by fire.

Be thou hymned with sacred words, O most sacred Thomas, abbot of the Monastery of Zographou, and all with thee, who on the summit of the tower put to shame the Latin-minded foe and the ungodly Beccus, as ones who introduced the evil traditions of innovation.

Theotokion: **W**e know thee to be the portal which is more spacious than the heavens and the throne more exalted than the seraphim, O most pure one; for thou didst contain Him Whom nought can contain, in that He is God, and thou bearest in thine arms as a babe Him Who hath placed our nature upon the throne of the Father.

Canon II

Irmos: **P**erceiving the inscrutable counsel of God,-the Incarnation of Thee, the Most High, from the Virgin-the Prophet Habbakuk cried aloud: **G**lory to Thy power, O Lord!

Let us be glad in spirit, celebrating the right notable memorial of the venerable athletes, the honored instructors of the Monastery of Zographou, for by thy supplications are we delivered from evils.

O divine Monastery of Zographou, adorn thyself now with thy twenty-six sacred offspring, the venerable athletes, who from the heights of the tower put to shame the ungodliness of the minions of the pope.

Strengthened by courage and grace, the regiment of the venerable set at nought the wiles of the incorporeal foe and cast down the blasphemy of the papists which is full of impiety.

Theotokion: **O** pure and unwedded Mother of God, preserve thy flock unharmed by all evil and the wicked intent of the cruel ones; for thee do we, thy servants, have as our deliverance amid evil circumstances.

ODE V

Canon I

Irmos: **A**s God of peace and Father of compassion, 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, Who lovest mankind.

With the power of the dogmas ye first cut down the heresy of the Latins, O wise ones; and were then immolated by them with fire. And having offered yourselves up fervently as sacrifices to the Lord, ye now join chorus with the angelic choirs, O ever-memorable ones.

Thou didst tend thy flock in holiness, O blessed Thomas, most excellent pastor of the Monastery of Zographou, and didst suffer with thy godly disciples at the hands of the Latin-minded, tried by fire like gold in the crucible; and ye now join chorus with the angels.

Showing yourselves to be zealots for the Lord, O all-wise and most venerable ones, on the pinnacle of the tower ye denounced those who spake falsehoods, shutting their mouths most wisely with your explanation of the Scriptures. Wherefore, we all celebrate your memory today.

Theotokion: O Virgin, the Word of God, Who is with the Father in manner transcending understanding, was well pleased to become immutably incarnate of thy pure blood. Him do we, in Orthodox manner, understand to be of a single hypostasis, in two natures, actions and wills.

Canon II

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.

Recognizing that the beauty of life is corrupt and quickly fading, O venerable fathers, ye were wounded with the love of Christ; and now, O blessed ones, ye delight in ineffable joy in the divine habitations.

Truly, the light of divine grace hath now shone forth! Truly, the incorrupt food of the Manna which poureth forth life is set before us today: the splendid memorial of our godly intercessors. Ye who desire it, eat ye your fill!

By your death amid transitory fire ye purchased immortal renown, O glorious and all-wise merchants, trading that which is of lesser worth for that which is greater. Wherefore, ye now rejoice with the venerable and the martyrs.

Theotokion: O radiant lamp of the primal Light, illumine my darkened soul with thy light, that I may again behold the foremost Light Who issued forth from thee, and hath illumined us and thee, mine enlightener: for such is the nature of light.

ODE VI

Canon I

Irmos: The sea monster thrust 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, issued forth, preserving her incorrupt. He kept her who gave Him birth unharmed, for He Himself was not subject to corruption.

Today hath dawned for us as a day of joy, radiantly illumining the right renowned feast of the twenty-six venerable ones; and it noetically gladdeneth the souls and hearts of all with the grace of the Spirit, Whom we praise in right fitting hymns.

That ye might receive everlasting life in the heavens, O all-wise ones, ye gave your bodies over to temporal fire, denouncing the heresy of the Latins. Wherefore, rejoicing today, we celebrate your festival.

O ever-memorable choir of the honored and venerable ones, we honor you with faith, and with faith do we chant, crying: Deliver now from all sorrow, tribulation and affliction those who honor you, that we may reverently celebrate your festival in hymns.

Theotokion: **T**he choirs of celestial intelligences and the assembly of all the saints honor thee, O Mistress; for thou gavest flesh to the incorporeal Word of God, of Whom the angels stand in awe, and thou becamest the Mother of God, who by thy birthgiving hast alone broken down the middle-wall of ancient enmity.

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.**

Having suffered, O ye twenty-six most venerable fathers, ye have received honors for your labors, and Christ, the Bestower of crowns, hath adorned you with gifts of grace.

Those things which eye cannot see nor ear hear, and which the mind of man cannot comprehend, as is written, have ye been vouchsafed in your portion in the heavens, O most glorious ones.

Celebrating a solemn festival, let us praise today the guardians, intercessors and protectors of the Monastery of Zographou, the twenty-six venerable martyrs.

Celebrating your right notable memorial, O venerable martyrs, we beseech you today: Preserve your monastery and those who struggle in it as monks, and deliver it from tribulations.

Theotokion: **A**s ye possess divers gifts, O fathers, deliver us from divers perils, and joining Cosmas and the heavenly Mistress as our advocates, preserve your flock.

Kontakion, in Tone VIII:

Let us praise the twenty-six sacred and venerable athletes, the intercessors and protectors of Zographou, who cast down the pride of the Latins, endured fiery immolation and were crowned as is meet; and let us cry: Rejoice, O venerable sufferers!

Ikos: **T**he angels · were amazed, looking down from heaven upon the ungodly assault of the Latins, how they burned in the fire the venerable ones who, for piety's sake, chose to die in piety. And having cast down the pride of the tyrants, they hear from us such things as these: Rejoice, O choir of venerable athletes; rejoice, steadfast regiment of those who suffered greatly. Rejoice, ye venerable ones, twenty-six in number; rejoice, O Thomas and the other martyrs! Rejoice, godly Barsanuphius and steadfast Micah; rejoice, Dometian, Menas and the radiant Paul! Rejoice with Anthony, O Euthymius and Hilarion; rejoice with

Parthenius, O Simon and Joseph! Rejoice, ye two James's, together with Joannicius; rejoice, O Martinian, with Cosmas and Sergius! Rejoice, O glorious Cyprian, Cyril, Job and Sabbas; rejoice, O four glorious and radiant passion-bearers! Rejoice, O venerable sufferers!

ODE VII

Canon I

Irmos: The children raised together in piety, disdaining the ungodly command, feared not the threat of the fire, but, standing in the midst of the flame, they chanted: O God of our fathers, blessed art Thou!

Your divine and joyous memorial hath dawned today, O venerable sufferers, gladdening and sanctifying all who honor your struggles and sufferings, and who chant: O God of our fathers, blessed art Thou!

Consumed by the fire, ye burned up falsehood opposed to God, O venerable martyrs of Christ, denouncing the abominable addition of the Latins concerning the Spirit, and chanting: O God of our fathers, blessed art Thou!

The valiant venerable athletes spurned all things in the world, their bodies and all riches, for the sake of the life which is to come; and having died with Christ, they now reign in unapproachable and never-waning light.

Theotokion: Harken now unto the hymnody of supplication which all of us chant, O Theotokos and Ever-virgin, rescuing from cruel circumstances those who with love cry aloud unto the Lord: O 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 rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

Let the venerable ones be fittingly praised who loved God as much as, they were able, who studied His divine law and fulfilled it by their suffering, showing forth their love for the Lord.

Let those in heaven now clap their hands with those on earth! Let the angels be glad with humanity! For the heavenly men and earthly angels, the fathers of heavenly wisdom who suffered valiantly, are celebrated!

Blessed are your struggles and battles, O fathers, whereby ye showed yourselves to be receptacles of the Spirit like the angels, and having suffered for right-mindedness, ye are honored forever.

Theotokion: O Lady and Mistress, we pray thee: Quickly free from the grievous darkness of sin those who piously hymn thee as the Theotokos, and vouchsafe that those who have been enlightened by thee may have a share of joy.

ODE VIII

Canon I

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 which it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Now doth the sacred Monastery of Zographou boast, O God-bearers, and, adorning itself, it delighteth in your miracles and is crowned by your sufferings and struggles; for ye put the minions of the pope to shame, opposing them with Orthodox dogmas, hymning Christ forever.

With songs let the sacred Thomas, the abbot of the Monastery of Zographou, be hymned, together with Barsanuphius and Hilarion, Cosmas and Sergius, Euthymius and Menas, James, Job and Joannicius, and with them the rest of their honored company, twenty-six in number, who hymn the Lord and exalt Him supremely forever.

Save Thy servants, O King great in might, O only compassionate God, moved now by the manifold entreaties of Thy venerable athletes, twenty-six in number. With them do Thou also accept us who cry: Let all creation bless the Lord and exalt Him supremely for all ages!

Theotokion: Like a table thou didst hold the Bread of life Who nourisheth all beneath His all-accomplishing overshadowing, O Maiden, and thou dost feed Him at thy breast as a babe. And hymning Him as God, and thee as the Theotokos, we declare: Let all creation bless the Lord and exalt Him supremely for all ages!

Canon II

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace-then in figure, but now in deed-and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Having been shown to be chosen and precious vessels, with splendor ye received effulgence from on high, and truly hastened with joy to the mansions of heaven, illumined by the grace of the divine Trinity, Whom ye hymn in songs for all ages.

Having each completed the same course, O venerable fathers who suffered, in the heavens ye have received from Christ the very crowns prepared for the righteous. And rejoicing with the angelic choirs, O blessed Thomas and his companions, be ye mindful of those who praise you.

Triadicon: Hymning the Father, the Son and the Holy Spirit, the thrice-radiant, indivisible and uncreated Godhead, the only sovereign Ruler and King, with unfailing love we cry out with all the armies of heaven: Holy! Holy! Holy!

Theotokion: With thee, O Theotokos, may the twenty-six fathers be honored with hymns, for with dogmas and discourses they proclaimed thee to be the pure Theotokos, O Virgin, who didst ineffably give birth in the flesh unto God, Who deified human nature in thy womb.

ODE IX

Canon I

Irmos: The radiant cloud upon which the unoriginate Master of all descended from heaven; like rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

Reverently following the fathers, and having lived in holiness upon the earth, ye steadfastly vanquished the evil one by ascetic struggle in the Monastery of Zographou, and suffered for piety; wherefore, we now praise you.

Receiving now this meager hymnody from our impure mouths, earnestly remember us to the one Master, O steadfast and venerable athletes, that we may obtain remission of transgressions and may honor your memory with splendor.

Shining forth clearly, like the great sun, your memory illumineth the world; and celebrating it with reverence, we honor you as the guardians and wardens of the Monastery of Zographou, O venerable fathers who suffered.

Theotokion: The bush prefigured thine all-glorious wonder, O Virgin; for thou didst receive in thy womb the truly unbearable Fire, bearing Christ, the Sun of righteousness, yet remaining unconsumed. Wherefore, we ever bless thee.

Canon II

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!

Dwelling in noetic light, O wise ones, accept the hymnody which we offer you, for the sake of the great debt we owe you. And we ask that remission of the penalty for our transgressions be given, through your supplications, unto us who honor you as is meet.

In latter days, O venerable sufferers, God set you as unshakable towers of your monastery, against the implacable foe; and He hath made your most precious bones to be a stumbling-block for those opposed to Him, ever strengthening the Orthodox Faith, O glorious ones.

Still ye the tempest of the cruel barbarians which assaileth us, O most venerable ones; cause schisms within the Holy Church to cease; grant remission of transgressions unto those who hymn you; and preserve your monastery unharmed by every grievous circumstance.

O Most High God-Father, Son and Spirit - O Trinity equal in honor: through the supplications of Thy venerable ones, preserve the sacred Monastery of Zographou from all opposition, and grant unto Thy flock a peaceful state, unshakable and unbroken.

Theotokion: **T**hou hast truly been shown to be the receptacle of the Spirit, O Mistress; for in thy womb thou didst contain God, Whom neither heaven nor earth can in anywise contain. By thy supplications and those of the venerable ones, do thou move Him to take pity upon all of us who hymn thee.

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

With splendor let us praise today the intercessors for the Monastery of Zographou, the venerable fathers who suffered, casting down the falsehood of the Latins, the preachers of the Orthodox Faith who, consumed by the fire, offered themselves to the Trinity as divine wholeburnt sacrifices.

Glory ..., **T**he sacred Monastery of Zographou hath acquired you as intercessors and guardians, O most wise ones; wherefore, with splendor we celebrate your right renowned memory, honoring you with hymns: for, having glorified the Lord, ye are now honored with the angels, as is meet.

Now & ever ..., **O** Queen of all, Bride of God, divine Mistress, Mother of the King, flower of virginity, splendor of the angels, adornment of the celestial beings, great refuge of sinners: we hymn thee, O all-holy one, as the savior of the world.

On the Praises, 4 stichera, in Tone I:

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

Come, ye faithful, and assembling with the choirs of the unwedded, with hymns let us praise the valiant warriors of Christ, the beacons of Orthodoxy, the steadfast twenty-six venerable athletes, crying out to them with faith: Entreat the Savior in our behalf!

Having shaken off earthly cares, a fathers, struggling in the Monastery of Zographou, ye suffered valiantly at the hands of the cruel and perverse; and as preservers of the Traditions of the fathers ye have received twofold crowns.

Standing upon the tower with joyful hearts and steadfast resolve, ye denounced the falsehood of the cruel Latin-minded ones; and consumed by the fire, O venerable ones, ye offered yourselves up to the Master as acceptable wholeburnt sacrifices, and are magnified.

O twenty-six valiant warriors of Christ, from all harm, and from enemies visible and invisible, preserve those who with faith celebrate your memory; and vouchsafe unto them the kingdom of heaven, O venerable ones.

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

With what words shall we offer hymnody unto you, O venerable fathers who suffered? With what hymns of laudation shall we praise you? For even a multitude of mouths will not suffice for this, let alone one which is lacking in skill. And even though they are not worthy of you, yet hearken unto these things which we sing: Rejoice, champions of Orthodoxy, vessels of virtue, confirmation of monastics and foundation of your monastery! Rejoice, expellers of demons, opponents of heretics, famed guides for the lost, most honored habitations of the Trinity! Rejoice, bowls overflowing with sweet-smelling myrrh, ever-flowing rivers of fragrance, bulwark of the Holy Mountain, heirs of eternal good things! Pray ye for us who with love celebrate your most honored memory!

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

Deliver us from our needs, O Mother of Christ God, who gavest birth unto the Creator of all, that we all may cry out to thee: Rejoice, O thou that alone art the intercession for our souls!

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

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III & 4 from Ode VI of the martyrs' canon.

With divine hymns let the godly company of the sacred and venerable martyrs of the Monastery of Zographou be praised; for with a twofold wreath have they been crowned, as fasters and thrice-blessed and steadfast athletes. (Twice)

With the firmest intent did Micah and Simon bravely contend, together with Hilarion and Cyril, Euthymius and the rest of the twenty-six; and praising their memory today in hymns of joy, we glorify the Lord.

Showing forth a single patient endurance amid a multiplicity of bodies, the venerable fathers who suffered in the Monastery of Zographou put the cruel Latins to shame, and their heads were crowned with wreaths of victory.

Having suffered, O ye twenty-six most venerable fathers, ye have received honors for your labors, and Christ, the Bestower of crowns, hath adorned you with gifts of grace.

Those things which eye cannot see nor ear hear, and which the mind of man cannot comprehend, as is written, have ye been vouchsafed in your portion in the heavens, O most glorious ones.

Celebrating a solemn festival, let us praise today the guardians, intercessors and protectors of the Monastery of Zographou, the twenty-six venerable martyrs.

Theotokion: As ye possess divers gifts, O fathers, deliver us from divers perils, and joining Cosmas and the heavenly Mistress as our advocates, preserve your flock.

Troparion, in Tone I:

Having honorably passed your life in asceticism at the Monastery of Zographou, O venerable regiment, ye twenty-six valiant fathers, ye offered yourselves as sacrifices to God in the fire with the steadfast resolve of piety. Wherefore, ye have received a twofold wreath from the Lord God, sending up glory unto Him Who hath crowned you.

Another troparion, in Tone IV:

Rendering honor today as is meet, O venerable martyrs, we offer up praise at your annual feast, for it is the cause of good things for us; and celebrating the all-night vigil we chant: O proclaimers of the Spirit, faithful servants of the Trinity, pray ye fervently to the Lord in our behalf!

Theotokion, in Tone IV:

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

Kontakion, in Tone VIII:

Let us praise the twenty-six sacred and venerable athletes, the intercessors and protectors of Zographou, who cast down the pride of the Latins, endured fiery immolation and were crowned as is meet; and let us cry: Rejoice, O venerable sufferers!

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, 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 MATTHEW §36 [10:16-22]

The Lord said to His disciples: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

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

A PRAYER TO THE VENERABLE MARTYRS OF ZOGRAPHOU

O our holy and blessed fathers, ye who in your great love for us, your unworthy children, were consumed in the flames: Forget us not, but send up fervent prayers to God for us and for them that have mercy on us, and for the sanctification" glorification, and well-being of your holy monastery of Zographou, of this monastery (city, etc.) and for every city. Ye that stand even now before the throne of our Lord and God Jesus Christ, the Fashioner of all creation, and partake of the glory, the beauty, and the very sight of Him: Remember us, your children who keep your memory, and entreat His ineffable goodness to take pity on our weakness and wretchedness; to overlook all our sins, voluntary and involuntary; to implant in us godly fear of Him; to strengthen us with His grace in the fulfillment of our monastic (baptismal) vows, and in the performance of His holy and life-creating commandments and precepts; to quench His righteous anger which hath fallen upon us; to disperse the dark and gloomy cloud of sorrows which casteth its shadow upon our monastery (city); to protect, aid and deliver us who dwell therein, and all Orthodox Christians in every place from all enemies visible and invisible, from every evil, misfortune and danger that cometh upon us, expected or unforeseen; to preserve us in peace, tranquility and serenity; to grant us every prosperity and abundance; that protected by your fervent prayers and mighty intercession and assistance, and deliverest from every misfortune and temptation, overflowing with every good work, amid peace, tranquility and plenty, we may radiantly celebrate your annual commemoration, glorifying the Lord Who hath glorified you with crowns of glory, which we, your lowly children, also request of you, O our right-blessed fathers; that passing the boundaries of this life in good repentance and God-pleasing endeavor, we may be vouchsafed to be with you. And even though our forgiveness is a great thing, yet do we trust in the goodness and the ineffable love for mankind of our Lord, God and Savior Jesus Christ Himself: to Whom be honor, glory and worship, with His unoriginate Father and His all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

THE 23rd DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE CONCEPTION
OF THE HONORABLE GLORIOUS PROPHET,
FORERUNNER AND BAPTIST JOHN
AT VESPERS

At "Lord, I have cried ...," six stichera, in Tone IV:
Spec. Mel: "Called from on high ...":

While the godly Zechariah was officiating as priest * within the most divine temple, * offering up the petitions of the people * to the most compassionate Benefactor, * he beheld O most divine angel, who cried out to him: * "Thy supplication and entreaty hath been heard! * Be of good cheer, O elder, and disbelieve not; * for thou shalt have a child, * the Forerunner of God, * the greatest of all born of women, * who, with the power of Elijah, * will go before Christ!" (Twice)

"Strange dost thou appear to me * in aspect and discourse; * strange also in thy words and proclamations," * Zechariah objected. * "For I have come to ask for the salvation of the people, * not for the reception of a child, * as thou dost state. * I find thee contrary to my requests * and am minded to place no credence in thee. * For how can such a thing as that of which thou speakest come to pass? * For Elisabeth is barren, * and I, as thou knowest, am an elderly man." (Twice)

"Why believest thou not my words, O Zechariah? * Why sayest thou that I offer thee false tidings? * I am the archangel of God; * and those things which I am commanded, * these do I relate to thee, standing here before thee. * But inasmuch as thou hast not believed, * and hast not faith, * thou shalt be deaf and mute * until thou shalt see the divine fulfillment of my words. * And when Elisabeth will give birth for thee * unto the voice of the Word, the great Forerunner, who will illumine the nation, * thou shalt bless the God of Israel!" (Twice)

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

Today hath John the Forerunner, the fruit of prayer, sprung forth in a barren womb. Make merry, O desert, and join chorus with mankind; for, lo! the preacher of repentance cometh forth to be incarnate in his mother's womb. Come, O ye who love the feasts of the Church, and, rejoicing in his glorious conception, let us form a choir, crying out: O thou who art the greatest born of woman, cease not to make supplication in behalf of them that celebrate thy divine conception, that we may find cleansing of our sins and great mercy.

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy child-birth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

At the Aposticha, these stichera, in Tone VI:

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

When the sacred prophet * reverently entered the Holy of Holies, * a holy angel, standing before the saint, * as it is written, announced, saying; * "Thy supplication hath been heard, * and the barrenness of Elisabeth is now loosed; * and she will bear thee a son, O elder: * John the Forerunner, * the beacon of the Sun, * the greatest of the prophets, * the voice of the Word * Who will shine forth from the divine Virgin Maiden!"

Stichos: And thou, O child, shalt be called the prophet of the Most High.

"Tell me more plainly * why I should believe this," * the most blessed elder said again to the angel; * "As thou seest, I am full of days, * and Elisabeth is barren. * How, then, dost thou declare unto me * words which are beyond nature? * I am amazed, and now think that thou in no wise speakest the truth. * Depart from me, O man! * For I am asking deliverance for the people, * and not to receive a child, * a thing hard to accept!"

Stichos: That we might serve Him in holiness and righteousness before Him all the days of our life.

"I am the archangel of the Almighty! * Gabriel is my name, the incorporeal one said to the elder. * "And now be thou mute, * and learn silence, * for not believing what I have said; but when thy spouse will give birth for thee * unto the clarion of the Word, * thou shalt cry out most plainly, * the Spirit enlightening thy tongue * O child Thou shalt be called the prophet of the Most High, * who by grace shalt make ready His path, * as is His good pleasure!"

Glory ..., in Tone VI:

Thou didst come forth from a barren womb as an angel, O Baptist; from thine earliest childhood thou didst make thine abode in the wilderness, and hast shown thyself to be the seal of all the prophets; for Him Whom they foresaw many times and proclaimed in indistinct images, wast thou counted worthy to baptize in the Jordan; and thou didst hear the voice of the Father from heaven, bearing witness to His Sonship; and thou didst see the Spirit in the form of a dove, drawing down the voice upon the One Who was being baptized. O thou who art the greatest of all the prophets: cease not to pray in behalf of us who faithfully celebrate thy memory.

Now and ever ..., Theotokion:

No one who hath recourse unto thee departeth from thee ashamed, O Virgin Theotokos; but he asketh grace and receiveth a gift in answer to his profitable petition.

Troparion, in Tone IV:

Make merry, O barren woman, who before wast unable to bear a child! For, lo! thou hast manifestly conceived the lamp of the Sun, who will enlighten all the world, which suffereth from blindness. Dance thou, O Zechariah, crying out with boldness: He who will be born is the prophet of the Most High!

AT COMPLINE

After the Trisagion, the Kontakion of the Forerunner.

AT MATINS

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

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

Elisabeth hath been freed from barrenness; and the Virgin hath remained a virgin, even when she conceived in her womb at the cry of Gabriel. Yet John the Forerunner leapeth up in his mother's womb, foreknowing his God and Master, Who had become incarnate for our salvation within the Virgin's womb. (Twice)

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

Rejoice, O holy and divinely trodden mountain! Rejoice, animate and unburnt bush! Rejoice, thou only bridge from the world to God, leading mortals to life eternal! Rejoice, unblemished maiden who, without man, gavest birth unto the Salvation of our souls!

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

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

The dove that loveth the wilderness, the sacred Forerunner, who preached repentance and showed Christ to have become man, the intercessor for all sinners, hath been born, ever helping all who are tempest-tossed. By his supplications, O Christ, save Thou Thy world.

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

O thou who alone gavest birth to the Creator of all, who alone hast adorned mankind: by thy birth-giving, O all-pure one, deliver me from the snares of false Belial; set me upon the rock of Christ's will, earnestly entreating Him to Whom thou hast given flesh.

Both canons from the Oktoechos, without the martyria; and the canon of the Forerunner, with six troparia, the composition of John of Damascus, in Tone VI:

ODE I

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

O offspring of the barren woman: uproot thou the barren thoughts of my barren soul, as I begin to praise thy holy conception in thy mother's womb.

The sacred Zechariah, entering the temple, beheld the divine angel, who manifestly proclaimed to him: O priest, in thine old age thou shalt receive a son, the Forerunner.

The great Forerunner, the radiant beacon of the Sun of glory, is conceived to shine forth in his mother's womb, by whom the darkness of the passions is rent asunder and the bonds of barrenness are loosed.

Theotokion: Perceiving the Master borne in thy womb, O all-pure Theotokos, John, as His Forerunner, manifestly leapt for joy in his mother's womb.

ODE III

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

Today the barren one conceiveth the sacred fruit, who in later times will cut down all the barrenness of souls with grace, the noetic axe.

Having been struck dumb within the temple, the great Zechariah receiveth the yoke of the Word by an awesome announcement, and radiantly doth magnify the compassionate Lord.

The glorious Forerunner, who hath shown the faithful the firm path of repentance, by divine counsel surpassing hope hath at the angel's command sprung forth in his mother's womb.

Theotokion: **A**s he who was born of the barren woman perceived Christ borne in the Virgin's womb, he leapt up, heralding the Joy which had come into the world to deliver all from grief.

Sedalion, in Tone IV:

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

From heaven Gabriel came down and stood before the sacred Zechariah as he was censing in the temple; and he said unto him: "In thine old age thou shalt bear a right glorious fruit, and the former sterility of Elisabeth shall now straightway be loosed, and the barren one shall give birth. And having conceived, she shall bear the Forerunner and herald of Jesus." By their entreaties, O Savior of the world, save Thou our souls. *(Twice)*

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

O pure and all-immaculate one who knewest not wedlock, thou who alone hast given birth in time to the timeless Son and Word of God: with the holy and honorable apostles, martyrs and prophets, and the venerable, do thou beseech Him to grant us cleansing and great mercy.

ODE IV

Irmos: **C**hrist 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.

O blessed Forerunner, the voice of the angel proclaimed thee in sacred manner to the priest as the herald of the coming of Christ, who wast to spring forth from a barren womb.

O barren one, who before wast childless and hadst not given birth, be thou now glad, for most gloriously art thou bringing forth as fruit the Baptist and Forerunner, O right wondrous Elisabeth.

O Forerunner, with the axe of thy prayer cut down the thorns of my passions and remove the stumbling block of mine evil thoughts; and by thy virtues render my mind fertile, O most blessed one.

Theotokion: **T**he womb of the Virgin held Thee Who holdest all things, O Christ; and when the Baptist, borne in his mother's womb, worshipped Thee, he rejoiced, leaping up.

ODE V

Irmos: **W**ith Thy divine light illumine the souls of them that 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.

To the prophet who entered the sanctuary and was offering up to the Creator the services of the Law, the holy angel appeared, announcing the divine conception of the Forerunner.

"How can this happen to me, for I am an old man, as thou seest, and I have a barren wife?" Zechariah said to the archangel. "Thou dost utter to me words which are contrary to nature!"

"Look at Sarah, the wife of Abraham, and behold how she brought forth Isaac in her old age, O man; and believe thou those things which have been justly spoken," the great angel exhorted the elder.

Theotokion: **"B**lessed art thou among women, O thou who art full of the joy of God," Elisabeth manifestly cried to thee when she knew thee to be her who would give birth without having known man, her who alone would remain incorrupt after giving birth.

ODE VI

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!

"My thoughts are filled with doubt, and I shall not believe thy words," the priest said to the archangel, "for I am asking for the salvation of the people, not for the fruit of my loins."

"The Creator of nature, the King of angels, hath been well pleased that thou give birth unto the herald of His own coming," the ministering angel replied; "Do not disbelieve my words, O man!"

"Fiery is thine aspect, awesome thy visage, and wondrous thy discourse," said Zechariah to the servant of God; "yet will I not believe thee who utterest strange words to me which surpass nature!"

Theotokion: **I**n the dark abode of the womb, the lamp of the Sun offered worship and leapt up, rejoicing, recognizing the One concealed in the cloud of His Mother's womb.

Kontakion, in Tone I:

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

Rejoice with splendor, O great Zechariah and most glorious Elisabeth, his spouse, in conceiving John the Forerunner as is meet, whom the archangel announced, rejoicing. O ye men, let us right worthily honor him as the initiate of the mystery of grace.

Ikos: **L**et us open the hallowed Gospel which the sacred and wondrous Luke hath recorded for us, and let us behold the radiant and honorable conception of the Forerunner. For he saith that, as the righteous elder Zechariah entered into the Holy of Holies to cense when it was his turn so to do, Gabriel stood before him, proclaiming and saying: "O priest, in thine old age thou shalt have a son, the prophet and Forerunner, the voice and herald, the ever-radiant beacon and initiate of the mysteries of grace!"

ODE VII

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

"Since thou dost not believe my words, receive thou most manifest muteness; and when thou shalt see the voice of the Word born, receive again thy voice, crying out: 'Blessed art Thou, O God of Israel!'"

As radiant as the sun, Zechariah, cleaving unto Elisabeth, the moon, begat the light-bearing beacon of the Light, which shineth upon us who are cruelly held fast in the darkness of the passions.

Using leaps instead of words, the great Forerunner worshipped Thee in the Virgin's womb, O Christ Jesus, while he himself was borne in the womb of Elisabeth. O God of our fathers, blessed art Thou!

Theotokion: **E**lisabeth, the moon, bearing within herself a star, the divine Forerunner, bowed down before Mary, the radiant cloud, was bearing Christ, the Sun, Who had taken flesh of her for our salvation.

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 desirest. Thee do we exalt supremely for all ages!

The friend of the Bridegroom is prepared; the voice of the Word receiveth his beginning; the great warrior of the King of all is now nourished in the womb of the barren one.

A husbandman hath come forth to tend barren hearts; an axe is already forged to fell the passions; an honorable bullock is nurtured on abstinence: the great Forerunner. Be glad, O ye people!

Break thou the stoniness of my mind, O Forerunner, as of old thou didst loose the bonds of the barren; and cause me to increase the fruits of repentance and to live forever.

Theotokion: **A**s Elisabeth beheld thee pregnant, O Maiden, she rejoiced in godly manner, while within her babe leapt as he recognized his Master.

ODE IX

Irmos: **I**t 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.

Now having thrown wide the gate of the barren one, the great and divine Forerunner of Christ taketh up his abode within his mother's womb, as within royal chambers, that he may issue forth as a warrior, preparing the way for the King of all.

Dance thou, O prophet of God and elder, for thou shalt bring forth a son, than whom none greater shall arise among men: John, the Forerunner of the Lord! Leap up, O Elisabeth! Rejoice, all the earth, offering praise to God, the Creator of all!

O prophet and Forerunner of the Lord, remember us now who praise thee in faith, delivering us from spiritual passions. Save us from misfortunes, guiding us in godly manner along the path to heaven, O ever-blessed one.

Theotokion: **S**ensing herself loosed of the bonds of barrenness and bearing the Forerunner of Him Who dwelt within thy womb, Elisabeth manifestly acknowledged thee to be the pure Mother, O pure Virgin Mary, full of the joy of God.

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

The glorious conception of the Forerunner heralds the King Who is to be born of the Virgin; for he is born of Elisabeth, barren and childless, and the great Zechariah, elder and priest. Through their prayers and those of the Theotokos and of John, Thy Baptist, O Lord, save and take pity on all. **(Twice)**

Theotokion: **B**y the counsel of the Father hath the pre-eternal Son in truth wrought great things through thee; for without pain thou gavest birth to immortal Life and hast remained as thou wast before giving birth, escaping the pangs of motherhood; and thou hast remained a virgin even after childbirth, O Virgin.

**On the Praises, four stichera, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":**

Creation rejoiceth in thy conception, * O prophet and Forerunner, * John the Baptist, * for thy divine birth * doth foretold the nativity of the Master for us. * Wherefore, together, * we on earth do praise thee as is meet.

The angel, finding the conception of the barren * to be a wondrous witness, * citeth it to Mary, * offering it to her as confirmation. * Wherefore, we praise the barren Elisabeth, * Zechariah, her spouse, and John.

The divinely wrought lamp of the everlasting Light, * the friend of the Bridegroom, * the great luminary of the glory of the Sun, * the living voice of the Word of God, * the Forerunner of the coming of the Lord, * is now conceived at the angel's announcement.

O Forerunner, thou art manifestly known * to be the divine altar of the sweet-smelling incense of Christ, * stationed at His right hand, * pouring forth the fragrance of the knowledge of Him * prefigured by the angels and saints standing * at His right hand.

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

Elisabeth conceived the Forerunner of grace, and the Virgin conceived the Lord of glory. When both mothers embraced in greeting, the babe of the one leapt up, for the servant within her was praising his Master. Marveling, the mother of the Forerunner began to cry out: "Why is this granted to me, that the Mother of my Lord should come to me?" May He that hath great mercy save His despairing people.

Great Doxology. Troparion of the saint:

Make merry, O barren woman, who before wast unable to bear a child! For, lo! thou hast manifestly conceived the lamp of the Sun, who will enlighten all the world, which suffereth from blindness. Dance thou, O Zechariah, crying out with boldness: He who will be born is the prophet of the Most High!

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

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

The Ektenias, and the rest.

AT LITURGY

On the Beatitudes, eight troparia, from Odes III and VI of the canon of the Forerunner.

Today the barren one conceiveth the sacred fruit, who in later times will cut down all the barrenness of souls with grace, the noetic axe. (Twice)

Having been struck dumb within the temple, the great Zechariah receiveth the yoke of the Word by an awesome announcement, and radiantly doth magnify the compassionate Lord.

The glorious Forerunner, who hath shown the faithful the firm path of repentance, by divine counsel surpassing hope hath at the angel's command sprung forth in his mother's womb.

"**M**y thoughts are filled with doubt, and I shall not believe thy words," the priest said to the archangel, "for I am asking for the salvation of the people, not for the fruit of my loins."

"**T**he Creator of nature, the King of angels, hath been well pleased that thou give birth unto the herald of His own coming," the ministering angel replied; "Do not disbelieve my words, O man!"

"**F**iery is thine aspect, awesome thy visage, and wondrous thy discourse," said Zechariah to the servant of God; "yet will I not believe thee who utterest strange words to me which surpass nature!"

Theotokion: In the dark abode of the womb, the lamp of the Sun offered worship and leapt up, rejoicing, recognizing the One concealed in the cloud of His Mother's womb.

Troparion, in Tone IV:

Make merry, O barren woman, who before wast unable to bear a child! For, lo! thou hast manifestly conceived the lamp of the Sun, who will enlighten all the world, which suffereth from blindness. Dance thou, O Zechariah, crying out with boldness: He who will be born is the prophet of the Most High!

Kontakion, in Tone I:

Rejoice with splendor, O great Zechariah and most glorious Elisabeth, his spouse, in conceiving John the Forerunner as is meet, whom the archangel announced, rejoicing. O ye men, let us right worthily honor him as the initiate of the mystery of grace.

Prokimenon: 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 EPISTLE OF ST. PAUL TO THE GALATIANS [4:22-2].

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

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 shall they blossom forth.

THE GOSPEL ACCORDING TO ST. LUKE [1:5-25]

There was in the days of Herod, the king of Judea, a certain priest named Zechariah, of the course of Abijah: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren; and they both were now well stricken in years. And it came to pass, that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zechariah saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zechariah: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall, be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zechariah said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be

performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zechariah, and marveled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

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

THE 24th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY PROTOMARTYR AND EQUAL OF THE
APOSTLES THECLA
AT VESPERS

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

Spec. Mel.: "O Lord, even though at the tribunal ...":

O Lord, * though Thecla was added to the windows of Thy love, * yet, standing noetically in the highest before Thy throne, * she marveled at Thine incomparable majesty * which hath been manifested in Thy love for mankind, * that Thou mayest save our souls. (**Twice**)

O Lord, * though Thecla was involuntarily separated from her teacher Paul, * yet during her suffering, stripped of her garments, * she had Thee abiding with her, * and was covered with Thy glory; * and crowned by Thy hand, she defendeth our souls. (**Twice**)

O Lord, * though Thecla made haste to the bound Apostle Paul, * yet she rejected the bond of attachment to earthly things, * and with the chain of the might of Thy love * she bound herself fast to Thee, * the Savior of our souls.

O Lord, * though Thy pure protomartyr * was committed to the fire, * yet she was not consumed therein, having Thee as a cooler of the flames; * and, preserved by the hand of Thee, * the Savior of our souls, * she remained unconsumed amid many wild beasts.

Glory ..., in Tone VI:

In thine athletic struggles thou didst trample the enemy underfoot, O most blessed Thecla, and having set at naught his wiles as a struggler, thou didst flee from Thamyris and betroth thyself to Christ thy true Lover. O converser with Paul and fellow sufferer with Stephen, as thou among women hast boldness, O protomartyr of Christ, by thy supplications deliver from misfortunes them that keep thine all-festive memory.

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

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

As Symeon said, O most holy Mistress, * a sword pierced thy heart, * when thou beheldest * the ineffable Word Who shone forth from thee * as one condemned among malefactors, * lifted up on the Cross, * partaking of vinegar and gall, * His side pierced with a spear, His hands and feet nailed; * and thou didst cry out with lamentation, * exclaiming maternally: * "What is this new mystery, * O my sweet Child?"

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

The assault of the lions didst thou trample down, and thou didst put Thamyris to shame, O much suffering protomartyr; and thou didst follow after thy Bridegroom, crying out: I have fled to the fragrance of Thy myrrh, O Christ! Wherefore, seeking out Paul, thou didst receive a gift from heaven and wast given a crown by God, the Judge of the contest; and thou prayest unceasingly, that forgiveness of sins be given to them that with faith keep thy sacred memory.

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

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

"What is this sight which I see, * which mine eyes behold, O Master? * Thou Who upholdest all creation * hast been suspended on a tree; * and, slain, Thou givest life unto all!" * the Theotokos said, weeping, when she saw the God and man * Who had shone forth from her ineffably, hanging upon the Cross.

Troparion, in Tone IV:

Taught by the words of Paul, O Thecla, bride of God, and confirmed through faith by Peter, O divinely called one, thou wast shown to be the protomartyr and first sufferer among women. Thou didst enter the flame as it were a place abloom with flowers, and the wild beasts and bulls stood in awe of thee, for thou didst arm thyself with the Cross. Wherefore, O most lauded one, entreat Christ, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without their martyrica; and the canon of the protomartyr, with six troparia, the acrostic whereof is:

"Let the protomartyr be divinely glorified":

The composition of John the Monk, in Tone VIII:

ODE I

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

The sound of the tongue is unable to recount the most glorious sufferings of the protomartyr, for it falleth short of fitting praise.

The all-prideful superstition of the tyrant ceased, for in Christ women have piously prevailed like men against him.

Instructed in the Gospel by thine ineffable words, O most blessed Paul, the virgin betrothed herself to Christ.

Theotokion: The Virgin gaveth birth unto Thee, O Christ, the life-bearing Cluster of grapes, Who pourest forth the sweetness of universal salvation.

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.

O thy love which passeth understanding, O most honored one, whereby, having united thyself in the Spirit, thou didst bind thyself to Paul in Christ!

The mind was unable to wound thee who wast wounded with the desire of the Spirit, O delight of mortals.

Having rejected all fleshly attachments, thou wast not softened by the conversations of thy mother, O most laudable athlete.

Theotokion: Thou wast the correction of our first mother Eve, O Theotokos, having given birth unto the Author of life for the world.

Kontakion, in Tone VIII:

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

In the beauty of thy virginity thou didst shine forth, and thou wast adorned with the crown of martyrdom; as one all-glorious, O virgin, thou didst entrust thyself to the Apostle Paul, and didst transform the flame of the fire into dew; and by thy supplication, O thou who wast the first among women to suffer, thou didst quell the raging of the bull.

Sedalion, in Tone VIII:

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

Transforming thy womanhood into manliness through the virtues and the love of Christ, by both thou becamest a dwelling place of God; for, having diminished the gloom of the passions by fasting, by martyrdom, thou wast shown to be the boast of suffering. Wherefore, thou shinest forth with twofold radiance upon the world like a beacon, illumining all with rays of the Spirit, O most lauded protomartyr, entreat Christ God, that He grant remission of transgressions unto them that with love honor thy holy memory. (Twice)

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

All we, the generations of men, bless thee as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead made its abode within thee, and thou gavest suck unto the Creator and Lord as a babe. Wherefore, as is meet, we, the race of angels and men, glorify thy most holy birthgiving; and together we cry out to thee: Entreat Christ God, that He grant remission of transgressions to them that hymn thy glory as is meet.

Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and, bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb is in pain, beholding the crucifixion which Thou endurest in the loving-kindness of Thy mercy! O longsuffering Lord, abyss and inexhaustible wellspring of mercy: have mercy, and grant remission of transgressions unto them that hymn Thy divine sufferings!"

ODE IV

Irmos: **I** have heard the mystery of Thy dispensation, O Lord; I have considered Thy works, and have glorified Thy divinity.

Paul, as the arranger of marriage, joined thee, O most honored Thecla, who hadst been betrothed to Thamyris, to the heavenly Bridegroom, as one undefiled.

Thou wast brought to the love of piety by the words of Paul, O martyr, and didst spurn the words of Thamyris as foolishness.

By the sprinkling of the divine Blood hath the race of Adam been blessed; and Eve rejoiceth, seeing the deceitful serpent brought down by women.

Loving piety, the protomartyr cast away all the beautiful things of life: riches, family, beauty, and the pleasures of a betrothed.

Theotokion: **A**ll we, the enlightened, know thee to be the Theotokos, O most pure one; for thou, O Ever-virgin, gavest birth to the Sun of righteousness.

ODE V

Irmos: **W**aking at dawn we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

With most grievous suffering thou didst struggle in the arena, O most blessed Thecla, and wast counted worthy of honors.

The wicked serpent hath been laid waste, for the virgin learned obedience by divine sufferings.

By divine boldness hath thy shame been overcome, for the fire at the heart of the Trinity set thee aflame.

Theotokion: **O** Mary, unwedded Theotokos, make vain the hopes of our enemies and gladden them that hymn thee.

ODE VI

Irmos: **I** pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Having fortified the weakness of her nature with the might of the Cross, and repudiated youthful adornment by divine love, at night the maiden took courage and ran forth, seeking the fragrant teachings of Him Who was her Desired One.

With love, of her own will, the right glorious protomartyr Thecla supernaturally left her bridal chambers to dwell in a dungeon with malefactors; for her desire for the Creator overcame her desire for habitations.

Drinking in the words of Paul in prison as in a divine meadow, the martyr kissed the chains of her divine teacher; and she grew and truly brought forth most comely fruit for the Master.

Theotokion: **C**hoosing thee from among the beautiful valleys of the world as a rose, a most comely lily, a sweet-scented fragrance, O Maiden, the Creator made His abode within thy womb; and, having been born, He hath filled all things with a sweet savor.

Kontakion, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Having wounded thy heart with the love of Christ, O good virgin, thou didst spurn a transient betrothed as of no account; and didst brave the fire and shut the mouths of the wild beasts. And, saved from them, O Thecla, first among women to suffer, thou didst take care to seek out Paul.

Ikos: **H**aving learned the path of truth from Paul, thou didst follow after him without wavering, O all-glorious one, and having abandoned thine own people as strangers, with manly mind and in manly guise thou didst follow a stranger. Wherefore, the Master hath shown thee forth as the first to suffer among women contenders in the world, wherein thou didst remain, O Thecla, first among women to suffer, going about the ends thereof in search of Paul.

ODE VII

Irmos: **The children that went down from Judea in Babylon once trod down the flame of the furnace by their faith in the Trinity, saying: O God of our fathers, blessed art Thou!**

Like a prisoner thou wast bound to Paul with unbreakable bonds by love, O most blessed one, piously crying out with faith and chanting with him: O God of our fathers, blessed art Thou!

Thou didst stand with Paul before the unjust tribunal, O good virgin, and moved by love of the Master, thou didst cry out in awe, rejecting what was unseemly: O God of our fathers, blessed art Thou!

Thou gavest thy body over to the furnace for divine love, O martyr, and by the power of Him Whom thou didst desire thou didst remain unconsumed, crying out: O God of our fathers, blessed art Thou!

The storm cloud, dousing the flame with rain and hail, rightly consumed the mindless ones and saved the martyr, who chanted thy hymn: O God of our fathers, blessed art Thou!

Theotokion: **A** rod sprung forth from the root of Jesse wast thou, O all-blessed one, putting forth the Fruit of salvation for them that with faith cry out to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: **The King of heaven Who all the hosts of angels hymn, praise ye and exalt supremely for all ages.**

Strange was thy thought; for thou, O virgin martyr, madest thine abode in a grave as in Eden, hymning Christ forever.

Unable to endure that the magnificence and splendor of the beauty of thy virginity be dimmed, thou didst will to die and to live forever.

Having united thyself to Christ the life-creating and supernatural Bridegroom, O protomartyr, thou wast pleased that wild beasts be the preservers of thy virginity.

Having shed thy garment of corruption, O beautifully clad runner of Christ, thou didst pass onto the life which ageth not, forever.

Theotokion: **I**n manner transcending nature thou gavest birth unto God the Word, the Creator and Savior, O Virgin; wherefore, we honor thee, O pure one, forever.

ODE IX

Irmos: **With unceasing glorification we magnify thee, the Mother of the Most High, who knewest not wedlock, who didst truly give birth unto God the Word in manner which passeth understanding, and art more highly exalted than the powers more pure.**

Who doth not marvel at thine invincibility, O protomartyr? For, having subdued the passions, the noetic beasts, to thy soul, thou wast not afraid of the unrestrained assaults of wild beasts, but remained incorrupt in their midst.

At the command of God, the hard and impassible rock split apart for thee, O God-bearing martyr who wast sealed by the laver of regeneration as a blessed bride, and it received thee like a chamber as thou fleddest.

Heal thou the wounds of my soul, O protomartyr; grant peace to the world, bestowing victories over heresies and schisms to all true Orthodox hierarchs, and bring peace to the Churches by thy prayers.

Theotokion: **W**ith unceasing hymns all we, the faithful, glorify thee, the all-glorious and most holy Theotokos, and we hymn thee as her who gaveth birth unto the Lord of all, unto the salvation of them that praise thee.

Exapostilarion:

Let us praise Thecla, the equal of the apostles and first woman to suffer, the glory of women, the instructor of athletes, who opened for all the way of martyrdom.

Theotokion: **W**ith thy mighty protection preserve all of us, thy servants, unharmed by the assaults of the enemies, O pure one; for thee alone have we acquired as a refuge in our needs.

On the Praises, four stichera, the composition of Anatolius, two in Tone II:

Having Christ God as thy Bridegroom in the heavens, O Thecla first to suffer, thou didst reject a transitory betrothed and bridegroom; for, wisely paying no heed to the blandishments of thy mother, thou didst follow Paul, taking the sign of the Cross upon thy shoulders, and didst not fear the fire. The savagery of the wild beasts thou didst transform into meekness. Thou didst slay Phocas by the immersion of holy baptism in Christ. Yet, O thou who didst valiantly shine forth divinely in sufferings, cease not to entreat Christ unceasingly in behalf of them that with faith keep thy most precious memory.

Having offered thyself for the bidding of the Almighty, and forsaken earthly love, strengthened as the protomartyr of Christ, thou didst array thyself in the light of everlasting life, discovering the entrance to the blessed bridal chamber of eternal life wherein the flock of women rest. With them pray thou for our souls, O Thecla, equal of the apostles.

And two in Tone IV: **F**orm a choir, O ye who love the martyrs, for the time of struggles is come, the annual commemoration of the protomartyr, which exhorteth all to the glorification of God. For Thecla, first martyr among women, having finished the course of suffering, hath been shown to be the first crown-bearer, who prayeth with boldness in behalf of our souls.

Thy superhuman suffering, O protomartyr of Christ, not only astonished the nations of men, but also amazed the savage beasts. Flames were not considered flames by thee, O good virgin Thecla, for the sake of Christ thy Bridegroom; and, suffering for His sake, thou didst rejoice. And, cut off from the world, mayest thou receive the blessedness of heaven, praying with boldness in behalf of our souls.

Glory ..., the composition of Anatolius, in Tone I:

The struggle of the contest lieth before us, let us join chorus, O people, and look upon the most glorious things accomplished therein: for the good virgin Thecla, the bride of God, the unblemished ewe-lamb, presenteth herself for sacrifice, following Christ God Who sacrificed Himself for our sake. Wherefore, with faith in the Trinity she destroyed ungodliness, and, dancing with the angels, she beseecheth the Savior to save our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most lauded martyrs ...":

As she beheld Christ hanging on the Tree, * the Virgin said: * "A sword hath pierced my heart * and rendeth it, O my Son and Master, * as of old Symeon foretold to me. * Yet arise Thou, O Immortal One, * and with Thyself glorify Thy Mother and handmaid, I pray!"

At the Aposticha, the stichera from the Oktoechos, and Glory ..., the composition of Anatolius, in Tone II:

Come, ye who love the martyrs, and in hymns let us honor the protomartyr Thecla, the boast of women; for with the power of the Cross she trampled down the adverse foe, and, receiving the victory, hath been crowned as is meet. Wherefore, the much suffering one prayeth that they that keep her memory with faith and love be delivered from misfortunes and the judgment to come.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

Many pangs didst thou endure at the crucifixion of thy Son and God, O all-pure one, groaning, weeping and crying aloud: "Woe is me, O my Child most sweet! How is it that Thou didst suffer unjustly, desiring to deliver those born on earth of Adam?" Wherefore, O most pure Virgin, we entreat thee with faith: render Him merciful unto us.

AT LITURGY

On the Beatitudes, eight troparia: four from the Oktoechos, and four: from Ode III of the canon of the protomartyr.

O thy love which passeth understanding, O most honored one, whereby, having united thyself in the Spirit, thou didst bind thyself to Paul in Christ!

The mind was unable to wound thee who wast wounded with the desire of the Spirit, O delight of mortals.

Having rejected all fleshly attachments, thou wast not softened by the conversations of thy mother, O most laudable athlete.

Theotokion: **T**hou wast the correction of our first mother Eve, O Theotokos, having given birth unto the Author of life for the world.

Troparion, in Tone IV:

Taught by the words of Paul, O Thecla, bride of God, and confirmed through faith by Peter, O divinely called one, thou wast shown to be the protomartyr and first sufferer among women. Thou didst enter the flame as it were a place abloom with flowers, and the wild beasts and bulls stood in awe of thee, for thou didst arm thyself with the Cross. Wherefore, O most lauded one, entreat Christ, that our souls be saved.

Kontakion, in Tone VIII:

In the beauty of thy virginity thou didst shine forth, and thou wast adorned with the crown of martyrdom; as one all-glorious, O virgin, thou didst entrust thyself to the Apostle Paul, and didst transform the flame of the fire into dew; and by thy supplication, O thou who wast the first among women to suffer, thou didst quell the raging of the bull.

Kontakion, in Tone II:

Having wounded thy heart with the love of Christ, O good virgin, thou didst spurn a transient betrothed as of no account; and didst brave the fire and shut the mouths of the wild beasts. And, saved from them, O Thecla, first among women to suffer, thou didst take care to seek out Paul.

Prokimenon: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the wellsprings of Israel.

THE SECOND EPISTLE OF PAUL TO TIMOTHY [3:10-15]

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all

the Lord delivered me: Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Alleluia, in Tone I: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Stichos: And He brought me out of the pit of misery, and from the mire of clay.

THE GOSPEL ACCORDING TO ST. MATTHEW [25:1-13].

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 25th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR FATHER AMONGST THE SAINTS, SERGIUS THE
WONDERWORKER OF RADONEZH
AT GREAT VESPERS:

At “O Lord, I have cried”, the Stichera, in Tone VI:

Forsaking the tumult of the world O Saint, * and taking up thy Cross, * thou didst follow Christ, leaving the world to dwell in the wilderness * without any thought of looking back. * Uprooting the passions of the soul by frequent vigils and prayers, * and mortifying the subtleties of the flesh, * thou wast found worthy of the grace to heal all manner of infirmities. * O thou fellow converser with the angels, * thou who dwellest with the saints, * do thou, O Saint Sergius, beseech the Lord * that our souls be granted great mercy.

O holy Father, who can tell of thy labors and thy pains? * or what tongue can rightly speak of thy eremitic life, * thy vigils and thy strict abstinence from food, * thy sleeping upon the cold earth, * the purity of thy soul and body, * the complete silence of thy lips and mind, * thy true humility and unceasing prayers * thy discerning Judgment, * the poverty of thine apparel * and thy never failing remembrance of death? * O Sergius, our Father, * pray that our souls be saved.

O holy Father Sergius, * thou hast been shown forth as a physician of both our souls and bodies, * gushing forth streams of healing to the ailing; * and adorned with the gift of prophecy, * thou didst speak of future things as though they were in the present, * by thy prayer thou didst arm the Prince such that he conquered the barbarians * those who boasted that they would destroy thy Fatherland, * but their own bodies fell dead near hell, as was meet, * through a plague from God that struck them down, * as narrated of old in the psalms, O Saint Sergius. (Ps. 105:29:50)

O Divinely-wise Sergius, * having forsaken temporal glory thou didst appear living in the wilderness and the hills, * and thou, O blessed one, wast made a pure dwelling-place of the Holy Trinity, * by whose strength thou didst raise up holy Churches, * and created an enclosure for the salvation of those living the monastic life; * and Christ our God Whom thou hast longed for from thy youth, * found a dwelling within thee. * O Saint Sergius entreat Him * that our souls be saved.

Other stichera to the Saint, in Tone II:

Enduring with fortitude the things of the present, * and rejoicing over those of the future, * thou, O Saint Sergius, didst instruct all saying: * 'If we now strive as if unrewarded * we remain with the hope of eternal life; * our afflictions here are grievous but paradise is sweet; * our labors here are painful but the undertaking is everlasting. * Be not slothful then, O ye that fast! * Let us bear a little here, that we may be crowned there with wreaths of incorruption * by Christ our God and the Savior of our souls.

Looking upon afflictions as pleasure, * walking along the straight and narrow path, * thou, O most blessed Sergius, spake unto thy disciples saying: * 'Be not afraid of the contest of abstinence, * that we may escape the fearful torments of Gehenna; * let our hands be folded, that they may be stretched out towards God, * and let our feet be established to stand before Him in prayer. * Let us not spare the corruptible nature, * let us give ourselves up willingly to the fight, * that we may be crowned with wreaths of triumph by Christ our God.

Setting aside corruptible clothes, * thou didst go about in winter as in summer * without warm clothing, O patient Sergius, saying: * 'For the paradise that we have lost we shall now put away soft raiment; * as we once clothed ourselves in sin through transgression, * let us now for the sake of incorruptible garments strip ourselves, * let us pay no heed, O brethren, to the passing winter, * let us mortify the flesh * that we may be clothed with crowns of triumph by Christ our God.'

Glory..., Tone VI:

O thou who Preserved within thee the original image untainted, * and who, by fasting, set thy mind as master over the pernicious passions, * thou didst ascend as far as man is able unto heights of the divine likeness; * for having manfully restrained thy human nature, * taking care to subdue the weaker unto the higher * thou didst subject the flesh to the spirit. * Wherefore thou appearest as the summit of those living the monastic life, * O thou inhabitant of the wilderness, * teacher of those who have recourse to thee for spiritual profit, * thou far-famed example of virtue; * And now, in the heavens, no longer 'seeing through a glass, darkly' * thou, O Father Sergius clearly beholdeth the Holy Trinity, * do thou ever entreat God, on behalf of those who in faith and love honor thee.

Now & ever..., Theotokion:

If the Celebration is not a Resurrection Service, sing the following Dogmatic of Tone VI, (If the service is a Resurrection service sing the Dogmatic of the Tone for that service):

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy child-birth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

Entrance, The Prokimenon of the day, the three Readings:

THE READING FROM THE BOOK OF PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious sTones: no precious thing is equal to her in value. For

length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

THE READING FROM THE BOOK OF PROVERBS:

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

THE READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hands 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 visitation for His elect.

At the Litiya, the Stichera, in Tone VI:

Come, O ye who love to celebrate the feasts * and ye also, O company of monks, * gathered together by faith let us honor today Sergius, * the true Pastor, who followed with gladness in the footsteps of his Master, * whose way was narrow and whose life was free from passion, * and let us cry aloud with faith: * O all-blessed one who lived with the saints, * thou boast of them that fast, * pray to the Lord for us that our souls be saved.

O Sergius, saint and bearer of God, * for the sake of the love of Christ thou didst forsake all, * and left the world for the wilderness, * and in no way wast thou afraid of the cunning of the invisible enemies. * For although they often descended upon thee showing their wrath with gnashing of teeth, * by thy prayers thou didst make them, like smoke, vanish without a trace. * O thou undefiled soul and Icon of steadfast patience! * Pray Christ without ceasing that our souls be saved.

The all-holy and great Church of Russia, * with Orthodox princes, monks and simple people, * watered by the streams flowing from the Gospel Sources, * spiritually rejoices on the occasion of this great feast; * and standing round the healing relics of the good pastor and teacher * we kiss them with love and we weave as with flowers songs and praises saying: * Rejoice! O blessed Sergius, heavenly man, and earthly angel, dwelling place of the Holy Spirit! Rejoice! for thou hast led many on the path of salvation: Rejoice! thou boast and confirmation of the truly believing people, Saint Sergius most acceptable to God, bright light of thy Fatherland and pleader for our souls

Glory..., in Tone VI:

O thou who Preserved within thee the original image untainted, * and who by fasting set thy mind as master over the pernicious passions, * thou didst ascend as far as man is able unto heights of the divine likeness; * for having manfully restrained thy human nature, * taking care to subdue the weaker unto the higher * thou didst subject the flesh to the spirit. * Wherefore thou appearest as the summit of those living the monastic life, * O thou inhabitant of the wilderness, * teacher of those who have recourse to thee for spiritual profit, * thou far-famed example of virtue; * And now, in the heavens, no longer 'seeing through a glass, darkly' * thou, O Father Sergius clearly beholdeth the Holy Trinity, * do thou ever entreat God, on behalf of those who in faith and love honor thee.

Now & ever..., in the same Tone:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O all-pure one, * and clothed Himself in my nature, * hath freed Adam from the former curse. * Wherefore, like the angel we unceasingly cry out to thee, O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, * the intercession, protection and salvation for our souls!

At the Aposticha, the Stichera, in Tone I:

Spec. Mel.: “O Purest Virgin, Thou Joy of the Heavenly Hosts”:

O God-bearing Father, * the bright sun of thy feast is upon us, * lighting up those coming to thee with faith * and immortality sheds its fragrance around us. * And incorruption gushes forth for our souls from thy holy body, * O Saint Sergius, intercessor for our souls.

Stichos: Precious in the sight of the Lord is the death of His saints.

With the bridles of abstinence * thou hast conquered the sensual passions of the body, * O Wonderworking Sergius, * and on earth thou hast shown zeal for things outside the flesh, * and hast subjected to the spirit all fleshly desire. * Therefore now dwelling in the courts of heaven do thou pray for our souls.

Stichos: Blessed is the man that feareth the Lord, that delighteth greatly in His commandments.

Having laid the foundation of virtue, * O blessed Sergius, * thou hast put off the old Adam with his lusts and passions*and put on Christ Who is the Truth. * Therefore hast thou, O Saint, disposed of many armies of the enemy * and shown thyself a guide of monks, * do thou pray that our souls be saved.

Glory..., Tone VIII:

We honor thee as a teacher of monastics, * O Sergius our Father, * for from thee we have truly learned to walk the upon the straight and narrow path. * Blessed art thou who labored for Christ and laid to waste the might of the enemy; * O friend of the Angels and companion of the holy and just ones, * do thou, with them, ever intercede before the Lord that our souls may be saved.

Now & ever..., in the same Tone:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, * pray thou that we all be saved.

Troparion to the saint, in Tone IV:

As a virtuous ascetic athlete, and true warrior of Christ our God * fighting fiercely the good fight against the passions during this earthly life, * laboring in song, vigil and fasting thou wast an example to thy disciples. * Wherefore, the Holy Spirit made His abode in thee * Whose activity adorned thee with radiant beauty: * Since thou hast great boldness towards the Holy Trinity * remember thy flock wisely gathered by thee * and forget not as thou didst promise to visit thy children, O holy Father Sergius

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.

AT MATINS

At God is the Lord, the same Troparion & Theotokion.

After the 1st Kathisma, the Sedalion, Tone VI:

Revealed as wholly sanctified and a true God-bearer, * who, having despised the glitter of the world with its wealth, * and all visible good things in so far as they are but fleeting, * followed Christ in humility and poverty. * Gathering a multitude of monks, thou didst enlighten them with the doctrines of pure Orthodoxy. * Wherefore, before thine end thou didst receive eternal grace, * and lying in the tomb, thou, O divinely blessed Sergius * hast remained without corruption. * Do thou pray Christ our God * to grant remission of sins unto those who honor thy holy memory. (Twice).

Glory..., Now & ever..., Theotokion :

As the all-immaculate Bride of the Creator, * and Mother of the Redeemer, and as one who knew not wedlock, * all men sing of thee, * who hath received the Comforter, * make haste to deliver me the abode of evil, * who hath become the plaything of evil-spirits, * deliver me that I may become a bright abode of virtues. * O Thou who incorruptibly givest light, * vanquish the cloud of passions * and by Thy prayers make me worthy to partake of heavenly things * and of the Light that knows no evening.

After the 2nd Kathisma, the Sedalion, in Tone III:

Possessed of a wisdom rising towards God on high, * thou, O Father, didst forsake all earthly things, * and through many pains made thy life radiant yet simple, * wherefore thou hast been shown forth as a dwelling-place of the divine virtues, * drawing near to the Lord in prayers and supplications. * Do thou ever pray to God that our souls be saved. (Twice).

Glory..., Now & ever..., Theotokion :

As a vineyard never husbanded, * O Virgin, thou hast brought forth Christ, * the fairest vine which pours forth unto us redeeming wine, * making both soul and body glad. * Wherefore as thou art the cause of good things we ever bless Thee * and with the angel cry to Thee: * Rejoice! Thou who hast found favor..

After Praise ye the name of the Lord.

The Megalynarion : We bless thee, O Venerable Father Sergius, and we honor thy holy memory, Instructor of monks, and converser with the angels.

The selected Psalm: Precious in the sight of the Lord is the death of His Saints.

After the Polyeleos, the Sedalion, in Tone VIII:

O most blessed Saint, * when thy mind had winged its way unto its divine Desire, * thou didst forsake all the wisdom that draws one downwards, * and leaving all to dwell in the wilderness * thou didst issue forth like fragrant lilies the fair flowers of thy virtues, * and uprooting the thorns of the passions thou didst plant therein the fruitful seedlings of thy labors. * Wherefore thou didst reap a boundless wealth in heaven. * O Saint Sergius pray to Christ our God * that those who honor with love thy holy memory * be granted the remission of their sins. **(Twice).**

Glory..., Now & ever..., Theotokion:

In Thee, O Full of grace, * doth all creation rejoice, * the ranks of Angels and the race of mankind; * O all-hallowed Temple and spiritual Paradise, * boast of Virgins. * For from thee God became incarnate * and He who is our God before the ages became a child. * He hath made thy womb a throne and rendered it wider than the heavens. * In thee, O Full of grace, doth all creation rejoice; * glory be to thee.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the IV Tone :

From my youth * do many passions war against me; * but do Thou Thyself defend * and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire * shall ye be withered.

Glory to the Father, and to the Son, and to the Holy Spirit, * Now & ever and ever, and unto the ages of ages. Amen.

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted * and made radiant by the Triple Unity in a hidden sacred manner.

Prokimenon in Tone 6: 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.

THE GOSPEL ACCORDING TO ST. MATHEW [MT. 11, 27-30]

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and [he] to whomsoever the Son will reveal [him]. Come unto me, all [ye] that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke [is] easy, and my burden is light.

After the 50th Psalm, the Sticheron, in Tone VI:

We honor Sergius the Great, * an Angel on earth, and man of God in heaven, * comely adornment of the world, * food for good men and virtuous boast of them that fast. * For planted in the house of the Lord, he rightly flowered as a cedar in the wilderness, * making the flock of Christ's reasonable sheep increase in sanctity and truth.

A Canon to the Theotokos with 6 Troparia including the Irmos; and two Canons to the Saint with 8 Troparia:

ODE I

The Canon to the Theotokos. Tone VI:

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Refrain: Most holy Theotokos save us.

Eve who partook in the garden of the forbidden food brought about the curse: but thou who art pure hast done away with it by giving birth to Christ, the firstborn of the blessing.

As a pearl coming forth from a divine lightning, thou dost give birth to Christ. Do thou who art pure drive out by the light of thy radiance the darkness of my passions and the confusion of my sins.

Jacob foresaw with the secret eyes of the mind the expectation of the nations, God incarnate of thee who has delivered us by thine intercessions.

O Thou who art all-pure, since the rulers of the tribe of Judah have failed, thy Son and God passed through thy womb and as a Divine Leader now truly reigns over the ends of the earth,

The 1st Canon to St. Sergius. Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a Cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they marched on foot, * singing a song unto God.

Refrain: O holy Father Sergius pray to God for us.

Emulating Christ who humbled Himself for our sakes, even taking the form of a servant, thou didst love humility and, mortifying the soul, destroyed the passions. By copious vigil and prayer, thou hast ascended the mountain of freedom from passion, O Sergius full of riches.

Adorning thy soul with streams of tears as a lamp is adorned with light, thou hast offered up thyself as another Isaac, O Saint, and hast sacrificed thine heart unto God.

O most blessed Sergius, who from thy mother's womb hast shown thyself by thy

threefold cry to be a servant of the Trinity and who, illuminated by the light of the threefold Sun, dashed the armies of devils like unto one destroying a spider's web!

Theotokion: Thou hast given birth outside the laws of nature to the Giver of the law. He Who was both God and man. As He is good, do thou who art all undefiled entreat Him to look away from our iniquities as we for ever cry aloud: 'Let us sing to the Lord for He hath greatly been glorified'

The 2nd Canon to St. Sergius. Tone I:

Irmos: Thy triumphant right hand, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it broke into pieces the enemy, * and hath made a strange new way for the Israelites through the deep.

Refrain: O holy Father Sergius pray to God for us.

Thou, O Saint, hast by thy love of Christ been established, and hast appeared as a stream abundantly watering the whole earth with the word of thy teachings, O Sergius, divinely blessed. Therefore we with love bless thy memory.

At a divine command, a blessing came forth from thine hand; for by thy prayer, O Saint Sergius, thou didst make water gush forth from the dry earth, and we who now draw thereof receive unfailing healing.

From thy youth up thou wast entirely dedicated to God, drawing near Him by thy virtues, for leaving behind the corruptible things that are of this earth, thou hast acquired heavenly riches.

Theotokion: Rejoice O Fount of grace. Rejoice! O Ladder and heavenly Gate, Rejoice! Candlestick and vessel of gold, the unhewn mountain, O thou who hast borne for the world Christ the Giver of Life.

Katavasia: I shall open my mouth * and the Spirit will inspire it, * and I shall utter the words of my song unto the Queen and Mother: * I shall be seen radiantly keeping feast * and joyfully praising her wonders.

ODE III

The Canon to the Theotokos:

Irmos: There is none holy as Thou, * O Lord my God, * who hast exalted the horn of the faithful O good One, * and strengthened us upon the rock * of Thy confession..

Refrain: Most Holy Theotokos save us

O all-pure Theotokos, He who alone is good, past all telling, took my corruptible mortal flesh from thy womb and making it incorruptible He united it eternally to Himself.

O Virgin, beholding God incarnate of thee, the choirs of angels were struck with

fear and they honor thee with unceasing hymns as Mother of God.

Daniel, the Prophet, was struck with fear as he saw thee, O living Mountain from whom the Stone was cut without the hand of man and He destroyed with force the temples of devils.

Neither speech nor the tongue of man can give thee worthy praise: for Christ the Giver of life was pleased without seed to take flesh of thee, who art all-pure.

The 1st Canon to the Saint:

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning established the heavens with understanding * and established the earth upon the waters, * for there is none holy but Thou, O only lover of mankind.

In thyself, as an example of good things to thy disciples, thou hast drawn to salvation many souls who, separated from worldly passions, found their comfort in the joy of paradise.

O blessed Saint, thou hast flowered like a fruitful olive-tree in the house of God, anointing with oil the souls of those who sing thy praises with love, O Sergius, and who cry aloud to Christ with faith: 'There is none holy save Thee, Who lovest mankind.'

O blessed Saint, by watchful vigils thou didst put to sleep the soul-corrupting passions: and therefore, O Divinely-wise Sergius, hast thou ascended to dwell in the heavenly chambers, having received the grace of healing.

Theotokion: O Theotokos, thou appearest higher the cherubim and seraphim, for Thou art undefiled, and thou alone hast received in thy womb the uncontainable God. Wherefore we the faithful bless thee, who art pure, in song.

The 2nd Canon to the Saint:

Irmos: Thou alone knowest the weakness of mortals * and in compassion took their form; * gird me with power from on high, * that I may cry unto Thee: * Holy is the living temple of Thy ineffable glory, O lover of mankind!

O blessed one, despising corruptible fame thou hast been deemed worthy of inheriting incorruptible and divine glory; for trampling underfoot all the beauty of this world thou rejoicest, with the angels on high, in the glory of God.

Renewing the earth of thine heart, O Saint, with the plough of prayer, thou hast shown thyself to be the comely corn of the Word and thou hast reached the dwelling-place of the Light that never sets.

Honored with the rays of the Holy Spirit, thou hast been adorned with a life that bears light unfailing in thy gifts to those that ask, receiving with love those in the monastic state, O Saint and Father.

Theotokion: A flower that never fades sprang forth from thee, O Pure one,

making all mankind fragrant with the divine myrrh of His own nature. He who is like the Father without beginning, became subject to time from thee, O Virgin all-undefiled.

Katavasia: O Mother of God, * Thou living and plentiful fount, * give strength to those united in spiritual fellowship, * who sing hymns of praise to thee: * and in thy divine glory, vouchsafe unto them crowns of glory.

Sedalion, in Tone IV:

O most blessed Sergius, * truly forsaking corruptible things that pass, * thou hast followed Christ with all thy soul, * and hast thou lived in pain and toil and great abstinence * as if having no flesh. * Pray to Christ our God that our souls be saved.

Glory..., Now & ever...,

O Theotokos thou art far higher than the cherubim and the seraphim, * for thou wast shown to be more spacious than the heavens and the earth, * more than visible and invisible creation * excelling them all by the admixture no vessel can contain; * for He Whom the spans of heaven cannot contain, * O Pure one, was encompassed within Thy womb. * Pray Him that Thy servants may be saved.

ODE IV

The Canon to the Theotokos:

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.

O all-pure Lady, we who are saved by thee sing Thy praises and reverently extolling thee we cry aloud: Blessed art thou, O ever-Virgin, who hast given birth to God.

Thou, O Virgin, hast borne the Light that never sets, He who shines in the flesh for those who lie in the darkness of this life; and thou also, O ever-Virgin, pourest forth Joy for those who sing thy praises.

Through thee, O all-holy one, grace flowered and the law ceased, for thou who art pure, hast borne the Lord Who hath granted us remission of sins, O ever-Virgin.

The eating of the tree showed me as one dead, however, when the Tree of life appeared from thee, O all-pure one, He raised me and made me an heir of the sweetness of paradise.

The 1st Canon to the Saint:

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou who, while never leaving the bosom of Thy Father, visited our poverty. * Therefore with the Prophet Abakum I cry to Thee, * 'Glory to Thy power, O Lover of mankind!'

O Father, thou art a temple of the all-holy Spirit, a river full of living waters, an unshaken foundation of the Church, the confirmation of those living the monastic life, wherefore O Father Sergius, thou art rightly called a wonderment.

O glorious Sergius thou, as also did the Prophet David, anointed thy bed each day

with streams of tears, until thou didst dry up completely the depth of passion; wherefore we reverence thine ever honored and holy memory.

O Saint Sergius, it was vouchsafed unto thee to see Christ face to face, not 'through a glass darkly', but with the glass truly abolished; and this also parted thee from this world sending thee aloft to thy beloved Desire.

Theotokion: By the prayers of her that bore Thee, grant us O God, as Thou alone art without sin, the cleansing of our transgressions committed in ignorance and grant unto Thy world peace.

The 2nd Canon to the Saint:

Irmos: **Abbakum with foreseeing eyes * perceived thee as a mountain overshadowed by the grace of God, * from which, he foretold, * the Holy one of Israel would come, * for our salvation and refashioning.**

O wise and most blessed Sergius, enlightened by bright beams of divine light, thou didst receive with rejoicing the Joy of heaven, since thou hast truly been bread most pure for thy Creator, thou dost cry aloud unto Him: Glory to Thy strength, O Thou Who lovest mankind.

Passing through the mire of soul-destroying passions thou didst Cross into the depths of silence, wherefore thou wast granted to raise up a dying boy before the ending of the union of his body and soul, making his mother glad beyond all hope. Therefore, struck with wonder thou didst cry aloud to the Creator: Glory to Thy strength, O Thou Who lovest mankind.

O wise and glorious Saint, having raised on high the understanding of the soul and kept thy feelings under guidance, thou didst announce to those on earth the holy tidings of godliness that point the way to heaven.

Theotokion: **T**he Archangel came from heaven bringing great Joy to thee, who art pure, speaking good tidings and saying: O all-pure Virgin, God made flesh shall come forth from thee for the salvation of those who sing thy praises with love. Glory to Thy strength, O Savior of mankind.

Katavasia: **He Who sitteth in glory * upon the throne of the Godhead, * Jesus the true God is come in a swift cloud. * And with His sinless hands He hath saved those who cry: * Glory to Thy power, O Christ.**

ODE V

The Canon to the Theotokos:

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 recalls us from the darkness of sin.**

Shining brightly with purity. Thou, O Lady, hast been a divine Dwelling for the

Master, for thou alone hast been shown forth as the Theotokos , bearing Him as a Babe in thine arms.

Thy most fair soul clothed in spiritual beauty. Thou, O Pure one, hast been shown forth as the Bride of God sealed with virginity and illumining the world with the light of thy purity.

Let the company of the devout who do not plainly proclaim thee as the pure Theotokos, weep. For thou hast appeared to us as the Gateway of the divine Light that chases away the darkness of transgressions.

The 1st Canon to the Saint:

Irmos: O Light that never sets, * why hast Thou rejected me from Thy presence, * and why has the alien darkness surrounded me, the coward that I am? * But do Thou I implore Thee direct my ways * and turn me back towards the light of Thy commandments.

O wise Saint, thou didst dwell without wavering in acts of asceticism and up unto thine own departure these practices thou didst thus firmly adhere to, whereby incorruptible bliss hath plainly been vouchsafed unto thee.

Possessed of a mind sharpened to listen to God, thou didst subdue the soul-destroying passions and reaped fruitful sheaves, feeding those who praise thee, O Sergius, Saint and Father.

Bright has been thy life, O Saint Sergius, and known unto all the ends of the earth, filled with divine beauty, with prayer and fasting and love towards Christ Who loveth mankind.

Theotokion: Having thee as wall, and watched over by thy protection, we bless thee exulting in thy divine glory: For thou, O all-pure one, pourest forth gladness and rejoicing upon our souls.

The 2nd Canon to the Saint:

Irmos: As Thou art the God of peace * and the Father of mercies, * Who hast sent unto us Thine Angel of great counsel * granting us peace, * so are we guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Only Lover of mankind.

Thou didst plainly put off the old man, O Father, and didst turn away from him with his sinful passions as from a garment defiled, rather thou didst put on the new man who is in the likeness of Christ, O Saint full of honor.

By thine exalted way of life, equaling that of the angels, thou hast torn the bonds of passion and having received from on high the gift of working wonders, do thou, O Sergius, ask for the cleansing of our sins.

Theotokion: By thy childbirth, O Virgin, thou hast done away with the curse of

Eve, mother of us all, by making the blessing of Christ shine upon the world. Therefore, praising thee with both tongue and heart, and acknowledging thee to be in truth the Theotokos, we magnify thee.

Katavasia: The whole world was amazed at thy divine glory: * for thou, O Virgin who hast not known wedlock, * hast held in thy womb the God of all, * and hast given birth to an eternal Son, * who rewards with salvation all who sing thy praises.

ODE VI

The Canon to the Theotokos:

Irmos: Beholding the sea of life surging the flood of temptations, * I run to calm haven, and cry to Thee: * Raise up my life from corruption, * O Most Merciful One.

Moses, great among the Prophets, wrote beforehand concerning thee calling thee the Ark and Table, the Candlestick and Jar, thus indicating in prefigurings the Incarnation of the Most High that was to take place from thee, O Mother and Virgin.

Death is put to death, and the corruption of Adam's condemnation is abolished by the Fruit of Thy womb, O Lady, for thou hast given birth to life, delivering from corruption those that sing thy praises.

The law failed and the shadow passed for, past mind and thought, O Virgin, whom all men sing, grace appeared coming from thee, by the birth of our God and Savior.

The 1st Canon to the Saint:

Irmos: Cleanse me O Savior, * for my iniquities are many; * and bring me up, I beg Thee, from the depths of evils * for unto Thee have I cried * harken unto me, O God of my salvation.

Pray the Redeemer without ceasing to grant the remission of sins unto those who celebrate thy holy memorial, O blessed Father, that they may receive the heavenly Kingdom, where the voices of those that keep festival make all men glad.

Made strong in Christ, thou, O Sergius, hast torn to pieces with thy steadfast mind all the craftiness of the evil one as though it were a web and thou hast shown thyself, O Sergius, to the world as a most radiant light.

Shining with the divine light, and now living with the angels in heaven, do thou ever remember those who honor thy memorial with faith, O Saint Sergius of memory eternal.

Theotokion: In truth thou hast raised on high the fallen nature of man, for thou hast borne in thy womb without seed, O Mother of God, Him Who unchanged is the visible Son, the divine image of the Father and His equal.

The 2nd Canon to the Saint:

Irmos: **T**he sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.

O Father, thou dost mercifully shine from on high upon us, thy flock, giving our Fatherland victory by thy prayers and raising up the horn of the Orthodox; although it be small, receive from us this prayer offered to thee.

To thee has been given the gift of healing diverse diseases and from Christ hast thou power over unclean spirits, and thou hast received from Him Who reigns over all, crowns of victory.

Theotokion: **T**aught by God the whole choir of Prophets proclaimed beforehand the untold mystery of the divine conceiving of the Word that was to take place from thee, O Mother and Virgin: for thou hast verily borne the true and Original Light.

Katavasia: **A**s we celebrate this sacred and solemn feast of the Theotokos , * let us come, clapping our hands, * O people of the Lord, * and give glory to God who was born of her.

Kontakion, in Tone VIII:

Smitted with the love of Christ thou, O Saint, * hast followed Him without looking back, * hating all the pleasures of the flesh * and shining like the sun upon the land of thy birth: * wherefore Christ hath enriched thee with the gift of working miracles. * Remember us who honor thy radiant memory that we may call to thee: * Rejoice! O Sergius thou Divinely-wise one.

Ikos: **H**aving heard the sound of the Gospel, thou didst set aside, O Father, all the wisdom of the flesh, and counted as dust wealth and glory, fighting against the passions as one without flesh, thou hast been vouchsafed the honor of standing with the choir of bodiless angels. Receiving the gift of understanding which thou dost grant to those who sing unto thee thusly: Rejoice! O Sergius, saint and bearer of God; thou heavenly man and earthly angel: Rejoice! thou dwelling-place of the Holy Spirit; Rejoice! thou who by prayer hast received a gift bestowed by God; Rejoice! For before thy birth, thou didst cry out glorifying the Holy Trinity Who glorified thee in this life and after death. Rejoice! Pillar of chastity by whom every passion hath been vanquished. Rejoice! For from thine early childhood thou didst follow Christ. Rejoice! Intercessor for the salvation of those that run to thee; Rejoice! pride of the land of thy birth. Rejoice! thou who adorned with prophecy foretold the future as though it were today. Rejoice! for by thy prayers the adversaries are conquered. Rejoice! pride and confirmation of truly believing people. Through thy prayers keep us unharmed by the enemy that we may cry to thee: Rejoice! O Sergius, Divinely-wise one.

ODE VII

The Canon to the Theotokos:

Irmos: An Angel made the furnace throw dew on the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * Blessed art Thou, O God of our Fathers.

The furnace burnt not the three children, who prefigured thy birth-giving: for the Fire of the Godhead descended and dwelt in thee without burning thee, and taught all to cry aloud: blessed art Thou, O God of our Fathers.

As was foretold, the ends of the earth call thee blessed, O Mother all-undefiled, and enlightened by thy radiant brightness and by grace, they singing cry aloud: blessed art Thou, O God of our Fathers.

The all-evil serpent dug his pernicious teeth into me but thy Son, O Theotokos, broke them and gave me strength to cry aloud: blessed art Thou, O God of our Fathers.

O Only woman to be so divinely blessed, thou art the cleansing place of human nature; for bearing in thine arms God Who sits upon the shoulders of the cherubim, thou dost cry aloud: blessed art Thou, O God of our Fathers.

The 1st Canon to the Saint:

Irmos: The fire in Babylon once stood in awe of God's descent. * And so the Youths in the furnace, * dancing with joyful steps as in a meadow, * sang, 'Blessed art Thou the God of our Fathers!'

In the furnace of flaming temptations divine grace bedewed thee, O Saint, and it showed thee to be full of light in thy desire for the Trinity, and crying aloud: Blessed art Thou, O God of our Fathers.

O glorious Sergius, despising the world, thou didst live as an Angel on earth and thereby vouchsafed a place in the angelic choir. Wherefore we venerate thee with faith, O thou who art worthy to be called a wonderment.

O Saint, wise in God, traveling unto the calm haven, thou didst shun the sea-wanderings of this world, being a saving pilot for those sailing the rough seas of this life and who cry aloud: blessed art Thou, O God of our Fathers.

Theotokion: O Virgin, a rod has sprung forth from the root of Jesse, an all-blessed Fruit, that bears a Flower of salvation for those who cry aloud with faith to thy Son: blessed art Thou, O God of our Fathers.

The 2nd Canon to the Saint:

Irmos: We the faithful recognize thee, * O Theotokos, * as a spiritual furnace; for as He, * the highly exalted One, * saved the three Youths, * so He hath wholly refashioned me, fallen humanity, in thy womb, * O God of our Fathers, who art praised and glorified above all.

O most blessed Saint, wise in God, by divine command thou hast shown thyself

on earth to be a second heaven, and living in the flesh like an angel, thou hast raised up thy rational flock.

Having thee who art blessed, as a mighty supplicant before God, a comforter for those in affliction, a defender and advocate and mediator of Godliness, we thy children, O Saint Sergius, are saved from all distress.

Theotokion: Rejoice! O pure Daughter of Adam; for the Shepherd verily clothing Himself in the full man that I am, proceeded from thee. He, the God of our Fathers Who is blessed and exalted above all for His boundless mercy.

Katavasia: The Holy Children bravely trampled upon the threatening fire, * refusing to worship created things in place of the Creator, * and they sang in Joy: * 'Blessed art Thou and praised above all, O Lord God of our Fathers.'

ODE VIII

The Canon to the Theotokos .

Irmos: An Angel made the furnace throw dew on the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * Blessed art Thou, O God of our Fathers

Thy Son, having illumined Thee with the light of the Spirit, clothed Thee like a Queen in a gold vestment and set Thee, O all Pure, at His right hand. And we exalt Him above all for ever.

He who by His desire alone set up the world, took flesh from Thine all-pure womb, wishing to edify this same on high And we exalt Him above all for ever,

O All-pure Virgin, plainly shining with the radiance of virginity. Thou wast the divine habitation of the Word for His union with myself as man. Therefore we praise Thee for ever.

Thou wast prefigured as a golden candlestick, receiving past telling the Light no man can approach and Who enlightens everything by the knowledge of Himself. Therefore we praise thee who art pure, for ever.

The 1st Canon to the Saint:

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer, * 'O ye Youths bless, O ye priests praise, * O ye people, highly exalt Him unto all the ages'.

O most blessed Sergius, thy light bearing feast hath filled with joy and spiritual gladness, with fragrance and enlightenment, those who have thee as their defender and as their rule of monastics.

Thou didst ascend upwards to God with unceasing prayer and from there enlightened by the radiance of the threefold sun, established a stronghold of struggle

against the enemy. Thou didst lead companies of monks towards a new life, crying aloud to Christ: bless Him, O ye children, praise Him, O ye priests, O ye people exalt Him above all for ever.

O Sergius, strong in fasting, never slothful in prayer, on earth thou didst shown patience in temptation, crying: bless Him, O ye children, praise Him O ye priests, O ye people exalt Him above all for ever.

Theotokion: **O** all-pure Mother of our God, cleanse the sinful sores and temptations of my soul steeping them in the waters that flow in copious streams from the side of thine Offspring: for I cry unto thee and take refuge in thee, and call upon thee, who art full of the grace of God.

The 2nd Canon to the Saint:

Irmos: **The furnace moist with dew * was an image and prefiguring of a wonder past nature, * for burning not the Children whom it had received, * so the fire of the Godhead consumed not the Virgin's womb into which it had descended. * Therefore in song let us sing: * Let the whole creation bless the Lord and exalt Him above all for ever.**

Earnestly singing, we entreat thee: pray, O Saint, for the truly believing people, that they be granted victory over adversaries, that the Church be granted majesty and that the world be granted peace.

The grace of the Holy Spirit, descended and dwelt within thee making thee an exorcist of evil spirits and showing thee to be a guide of monks, who cry aloud: let all creation bless the Lord and exalt Him above all for ever.

Shining from afar with the light of the threefold Sun, do thou, O holy Father, grant unto those who sing thy praises in memory of thee, light and salvation, and unto the world peace, as they sing: let all creation bless the Lord and exalt Him above all for ever.

Theotokion: **T**he Word Who was rich and Who is glorified by the songs of angels, made Himself poor; choosing thee, for His Mother, thou blessed excellence of Jacob. Therefore as we praise Him, we sing: let all the creation praise the Lord and exalt Him above all for ever.

Katavasia: **The offspring of the Theotokos * saved the Holy Children in the furnace. * He who was then prefigured hath since been born on earth, * and He gathers together all the creation to sing: * O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.**

ODE IX

The Canon to the Theotokos .

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O pure one, * did the Word Incarnate become man * and with Heavenly Hosts * Him we magnify and thee we call blessed.

A star, bright with the light of the Godhead shone forth from Jacob for those held in darkness; for Christ, the Word of God, was made flesh from thee, O all-Pure one. And enlightened by Him we join with the angelic host blessing thee.

Made strong by thy strength and grace, I have devised with my whole heart a song for thee, do thou accept it, O pure Virgin, giving in exchange from thine incorruptible treasures thy grace full of manifold light, O thou who art divinely blessed.

Thou hast clearly shown thyself O Virgin as a loom of the Godhead with which the Word wove a bodily garment making my form godlike, and having put it on, He saved all those who magnify thee in purity of heart.

O all-pure Theotokos , resurrection has now been granted unto the dead by thy Childbirth past all telling and past all speech. For Life putting on the outward covering of the flesh from thee hath shone forth for all and clearly destroyed the rejection of death.

The 1st Canon to the Saint:

Irmos: Heaven stood amazed and the ends of the earth astounded: * for God hath appeared to mankind in bodily form, * and thy womb hath become far wider than the heavens. * Wherefore, O Theotokos , * the ranks of Angels and of humans magnify thee.

Thou, filled with the manifestation of spiritual radiance, hast appeared as a lamp lighting front afar, and shining the light of reason upon us, thou hast shown thyself to be the habitation of the most divine Trinity.

Christ gave thee, wise Sergius, to the land of Russia, a great teacher indeed who directed the land of his birth in the right direction, pouring forth teachings sweeter than honey from which as from a vessel we faithful draw.

Having conquered the soul-destroying passions, thou, as a true shepherd, hast tended the reasonable flock of Christ, ever reading it with the grace of the Spirit as with flowers from paradise.

Theotokion: O thou who hast found favor, we sing thy praises in psalms and with voices that are never still we cry aloud: Thou hast poured forth joy for all.

The 2nd Canon to the Saint:

Irmos: The Bush, burning but not consumed, prefigured Thy pure

conception, O Theotokos. Therefore we now entreat Thee: quench the raging furnace of the temptations that beset us, that we may unceasingly magnify Thee.

Enlightened by the love of Christ and shining with virtues, thou didst not defile the beauty of thy soul and thus departed to the Father at a ripe old age, where thou now standest with the angels before God.

Cleanse our transgressions, O Word, and enlighten the eyes of our heart, enabling us to see in purity from the outpouring of Thy divine light Thy brightness, by the prayers of Saint Sergius, that we may all magnify Thee.

Theotokion: **O** strange is thy wonder, for thou, O Virgin Theotokos, hast appeared ineffably giving birth to God the Word, mystery before all ages and generation hidden in God Who made all things

Katavasia: **Let every mortal born on earth, * radiant with light, in spirit leap for joy, * and let the order of the angelic powers celebrate and honor the holy feast of the Theotokos, * and let them cry aloud: * Rejoice! Pure and blessed Ever-Virgin, who gavest birth to God.**

Expostilation.

Thou hast flourished, O Father, as the fig tree of David, * and hast appeared as the dwelling-place of the All-Holy Spirit, * Who showed thee forth to the inhabited earth as glorious. * Do thou O Saint Sergius, pray Christ without ceasing * for us who venerate with faith thine all-honored memory.

Glory..., Now & ever..., Theotokion :

We ever bless thee in song, O Virgin, * for thou O Theotokos hast, * given birth to One of the Trinity, * and didst bear in thy divine arms the most plenteous Word, * unchangeable and immutable.

With Lauds, the Stichera, Tone VI:

When the call of God descended upon thee, * O thou full of riches, * then didst thou subject to the spirit all the wisdom of the flesh, * having strengthened thyself with the pains of fasting, * and like gold purified in the forge, * thou appearest a most radiant receptacle of the Holy Spirit. * Gathering together a multitude of monastics, * thou, with thine instructions, didst elevate them unto the pinnacle of virtues, * as with a ladder leading into heaven. * Remember us, who honor thy sacred memory, * and ever supplicate that our souls may be saved. **(Twice)**

Today shines forth thy most illustrious and all-festive memory, * O most glorious Sergius * which calleth together a multitude of the assemblies of fasters * and the choirs of monastics, * both truly Angels and men, * unto the praise of Christ, our God adored in the Trinity. * Wherefore, approaching the sacred shrine of thy relics, * we abundantly receive the gifts of healing * and glorify Christ, the Savior of our souls, * Who hath crowned thee.

O most blessed God-bearer, Father Sergius * As did the Prophet of old, * thou hast covered the earth with thy tears * and never gave sleep unto thine eyes * nor

even allowed thine eyelids to close in slumber * thus manifesting the yearning of thy heart after Christ, * Whom thou didst exceedingly love; * wherefore, thou wast an example unto all monastics * elevating the understanding of every virtue; * wherefore, we also bless thee, * magnifying Him Who hath glorified thee.

Glory..., in Tone II:

O holy Father! * Having from thy childhood fervently studied virtue, * thou wast revealed as an organ of the Holy Spirit, * and having obtained from Him the gift of working miracles, * thou didst admonish thy people to shun the sweet things of life. * Being now most clearly illumined with the divine light, * enlighten also our thoughts, O our Father Sergius.

Now & ever..., Theotokion:

All my trust I place in thee, * O Mother of God, * do thou preserve me * under thy shelter.

The Doxology :

If the service be with the Great Doxology, but not a Resurrection service, the Troparion is sung after the Doxology :

Troparion, in Tone IV:

As a virtuous ascetic athlete, and true warrior of Christ our God * fighting fiercely the good fight against the passions during this earthly life, * laboring in song, vigil and fasting thou wast an example to thy disciples.* Wherefore, the Holy Spirit made His abode in thee * Whose activity adorned thee with radiant beauty: * Since thou hast great boldness towards the Holy Trinity* remember thy flock wisely gathered by thee * and forget not as thou didst promise to visit thy children, O holy Father Sergius.

The Dismissal :

AT THE LITURGY

Typika and Beatitudes.

In thyself, as an example of good things to thy disciples, thou hast drawn many

souls to salvation who, separated from worldly passions, found their comfort in the joy of paradise.

O blessed Saint, thou hast flowered like a fruitful olive-tree in the house of God, anointing with oil the souls of those who sing thy praises with love, O Sergius, and who cry aloud to Christ with faith: 'There is none holy save Thee, Who lovest mankind.'

O blessed Saint, by watchful vigils thou didst put to sleep the soul-corrupting passions: and therefore, O Divinely-wise Sergius, hast thou ascended to dwell in the heavenly chambers, having received the grace of healing.

O blessed one, despising corruptible fame thou hast been deemed worthy of inheriting incorruptible and divine glory; for trampling underfoot all the beauty of this world thou rejoicest, with the angels on high, in the glory of God.

O Venerable Sergius, pray the Redeemer without ceasing to grant the remission of sins unto those who celebrate thy holy memorial, O blessed Father, that they may receive the heavenly Kingdom, where the voices of those that keep festival make all men glad.

Made strong in Christ, thou, O Sergius, hast torn to pieces with thy steadfast mind all the craftiness of the evil one as though it were a web and thou hast shown thyself, O Sergius, to the world as a most radiant light.

Shining with the divine light, and now living with the angels in heaven, do thou ever remember those who honor thy memorial with faith, O Saint Sergius of memory eternal.

O Father, thou dost mercifully shine from on high upon us, thy flock, giving our Fatherland victory by thy prayers and raising up the horn of the Orthodox; although it be small, receive from us this prayer offered to thee.

Troparion, Tone 4:

As a virtuous ascetic athlete, and true warrior of Christ our God * fighting fiercely the good fight against the passions during this earthly life, * laboring in song, vigil and fasting thou wast an example to thy disciples.* Wherefore, the Holy Spirit made His abode in thee * Whose activity adorned thee with radiant beauty: * Since thou hast great boldness towards the Holy Trinity* remember thy flock wisely gathered by thee * and forget not as thou didst promise to visit thy children, O holy Father Sergius.

Kontakion, Tone 8:

Smitted with the love of Christ thou, O Saint, * hast followed Him without looking back, * hating all the pleasures of the flesh * and shining like the sun upon

the land of thy birth: * wherefore Christ hath enriched thee with the gift of working miracles. * Remember us who honor thy radiant memory that we may call to thee: * Rejoice! O Sergius thou Divinely-wise one.

The Prokeimenon Tone VI: Precious in the sight of the Lord * is the death of His saints.

Stichos: What shall I render unto the Lord for all that he hath rendered unto me?

THE EPISTLE OF PAUL UNTO THE GALATIANS [GAL. 5: 22-26, 6:1-2]

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 which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

Alleluia, Tone VI: Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

Stichos : His seed shall be mighty upon the earth; the generation of the upright shall be blessed.

THE GOSPEL ACCORDING TO ST. LUKE [LK. 6: 17-23]

At that time, Jesus came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in the heavens.

Communion Verse: In everlasting remembrance shall the righteous be, he shall not be afraid of evil tidings.

THE 25th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR VENERABLE MOTHER EUPHROSYNE
AT VESPERS

On "Lord I have cried ..., 3 stichera from the Oktoechos, and 3 for the venerable one,
in Tone V:

Spec. Mel.: "O venerable father ...":

O right wondrous and venerable mother Euphrosyne, desiring gladness, thou didst tread the path which bringeth it; for thou didst trade riches for great poverty, a betrothed in the flesh for One Who liveth eternally, corruptible food for abstinence, rest for the pangs of ascetic endeavor, that which is in the world for the life of heaven, which thou hast received with the wise virgins, keeping thy lamp continually alight, and vouchsafed the bridal-chamber as a virgin, in that thou art the bride of Christ, O most lauded one.

Quenching the thirst of thy mind with the streams of thy tears, through fasting thou didst produce the fruits of virtue, and as a most comely vine thou hast given rise to beautiful grapes, O honored one. Manifestly delighting our spiritual senses with the divine juice thereof, we take true delight in thy likeness and rejoice with divine gladness, putting aside the drunkenness of sin, and crying out to thee, O most honored one: Ever entreat Christ, that He grant unity of mind, peace and great mercy to the whole world.

O strange vision difficult for nature to accept! How didst thou hide from the ancient seducer of Eve and his cruel machinations, dwelling in the midst of men with perfect mind? How didst thou pass through the fire without being consumed? How didst thou conceal thy womanly weakness, strengthened by the divine power of Him Who took our weakness upon Himself and shone forth from the Maiden who kneweth not wedlock? Him do thou beseech, joining chorus with the angels, that He grant unity of mind, peace and great mercy to the whole world.

Glory ..., the composition of the Studite, in Tone II:

As the bride of Christ, thou didst preserve the pure treasure of thy purity unsullied by men, O most blessed Euphrosyne; for having caused the beat1ty of thy body to wither away through feats of fasting, thou didst adorn thy soul with the goodly countenance of grace; for, having manifestly concealed thy womanhood under the guise of a man, thou didst hide from the pursuit of Belial, living an angelic life. Ask peace for those who praise thee with love, in that thou art the namesake of gladness, O divinely blessed one.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

When thou didst behold hanging upon the Tree the most ripe Cluster, Whom thou didst bear as a babe in thy womb without being cultivated, thou didst exclaim, lamenting and crying aloud: "O my Child and Benefactor, through Thy divine consolations pour forth the sweetness whereby all the drunkenness of the passions is made sober, for the sake of me who gave Thee birth, in that Thou art compassionate".

At the Aposticha, the stichera from the Oktoechos; and, Glory ..., in Tone V:

Come, all ye who love virginity and are zealots of purity! Come, ye phalanx of monks and choir of venerable women, and together let us all chant to the all-blessed Euphrosyne with faith: Rejoice, thou who in a woman's body didst contend manfully! Rejoice, thou who didst put the enemy to shame by chastity and didst love Christ! Rejoice, precious stone, namesake of gladness! O venerable mother, cease thou never to pray for those who honor thy memory.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

When of old she beheld her Lamb * lifted up upon the Cross, * the unblemished ewe-lamb, the immaculate Mistress, * exclaimed maternally * and, marveling, cried out: * "What is this new sight most strange, * O my sweet Child? * How is it that the people, bereft of grace, * are betraying Thee to the tribunal of Pilate * and condemning Thee, the Life of all, to death? * Yet I hymn Thine ineffable Condescension, O Word!"

Troparion, in Tone VIII:

In thee, O Mother, that which was created according to the image of God was manifestly saved; for, accepting thy cross, thou didst follow after Christ; and, praying, thou didst learn to disdain the flesh, for thou didst transcend it, and to care for thy soul as a thing immortal. Wherefore, thy soul rejoiceth with the angels, O venerable Euphrosyne.

AT MATINS

Both canons from the Oktoechos, and that of the venerable one, with 4 troparia, the acrostic whereof is: "With fitting hymns of gladness do I sing of thee", the composition of Joseph, in Tone V:

ODE I

Irmos: **C**rushing battles with His upraised arm, Christ hath shaken horse and rider into the Red Sea and saved Israel, who chanteth a hymn of victory.

With the light of thy prayers, O most honored one, thou namesake of divine gladness, illumine me who hymn thy holy and truly right laudable memory today with hymns of beauty divine.

Loving the divine beauty of Christ alone, and set afire by His immaterial comeliness, thou didst disdain the beauty of thy body, O glorious one, passing thy time in divine visions.

As a bride adorned with the beauties of the virtues, thou didst betroth thyself truly to Christ Who is comely in beauty, forsaking thy transitory betrothed and all thy beauty of life, O Euphrosyne.

Theotokion: **A**ll desire, sweetness and life shone forth from thee in His exceeding great goodness, O most immaculate Virgin. Him do thou entreat, that He save those who unceasingly call thee blessed.

ODE III

Irmos: **O** Christ Who founded the weighty earth upon nothingness by Thy command and suspended it unsupported, establish Thy Church upon the immovable rock of Thy commandments, O Good One Who alone lovest mankind.

Having undertaken great struggles, thou didst cast down the machinations of the enemy and vanquish the hordes of the demons; and thou didst emulate the angels, learning immortality in thy mortal body, O mother.

Thy life maketh the hearts of monastics glad, O Euphrosyne, who art our confirmation and guide to the saving commandments, the ways of incorruption and the uttermost bounds of the love of the Creator.

Thy radiant and right glorious memory illumineth the divine assemblies of the faithful, delighteth the choirs of the venerable and maketh glad the angels. And thou makest thine abode with them, O Euphrosyne, emulating their angelic life.

Theotokion: **T**he cruel waves of the passions beset me, the abyss of the evil demons encompasseth me, and the maelstrom of sin whirleth my heart about. O Theotokos, make me steadfast who praise thee in a pure manner.

Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Having fortified thy womanly weakness with celestial hopes, with unwavering intent thou didst make thine abode in the midst of men, O divinely inspired Euphrosyne, subjecting the deceiver of Eve to thy piety in thy vigils and instructions. Wherefore, we bless thee with faith.

Glory ..., Now & ever ..., Theotokion:

Having acquired thee as our haven and rampart, our refuge, hope and protection, and our fervent intercessor, we, the faithful, have recourse to thee and cry out earnestly, exclaiming with faith: Have mercy, O Theotokos, upon those who place their trust in thee, and deliver us from transgressions.

Stavrotheotokion: Thy Mother, O Christ, beholding Thee suspended willingly upon the Cross between two thieves, said, her maternal womb rent asunder: "O my sinless Son, how is it that thou hast been unjustly suspended upon the Cross as a malefactor, Who desirest to revive the human race, in that Thou art all-good?"

ODE IV

Irmos: Prophetically perceiving thy divine abasement, O Christ, Habbakuk cried out to Thee in trembling: Thou hast come to save Thine anointed ones, unto the salvation of Thy people!

Neither the love of thy father nor that of thy transitory bridegroom hindered thee, the bridal attendant of souls, from hearkening to the heavenly Father and treading the path of salvation.

Like a date-palm thou didst blossom forth with divine wisdom in the sweetness of righteousness, and like a cedar planted by the streams of abstinence, O divinely wise one, thou didst increase the fruits of the virtues.

With the fire of abstinence thou didst reduce to ashes the fuel of the passions, and, set aflame by the burning ember of the love of the Lord, thou didst emit rays of miracles.

Through the power and grace of Him Who was born of the Virgin, O Euphrosyne, the ancient foe of Eve is seen to lie, broken, before thy beautiful feet.

Theotokion: O most immaculate Theotokos, who art compassionate, have pity on mine all-wretched soul which hath been cruelly benighted by the passions of sin and groaneth.

ODE V

Irmos: O Thou Who clothest Thyself with light as with a garment, I rise early and cry out to Thee: Illumine my darkened soul, O Christ, in that Thou alone art compassionate.

Thou wast seen among men, glowing with the splendor of thy divine acts like an emerald, showing forth manly feats and gladdening the Lord.

Pouring forth tears, thou wast made fragrant as with perfumes, wast magnified like myrrh of great price, and didst offer thyself to God as an incorrupt virgin.

Thou didst offer all thy desire unto God, desiring Him, seeking after Him, and following His saving laws, O virgin.

Theotokion: **T**hou gavest birth to Him Who shone forth timelessly from the unoriginate Father before time began, and He became a little Child, O pure Bride of God. Entreat Him in behalf of the world.

ODE VI

Irmos: **Still Thou the sea of the passions, which rageth with a soul-destroying tempest, O Master Christ, and lead me up from corruption, in that Thou art compassionate.**

As one pure and blameless, as one beautiful and all-comely, thou didst betroth thyself to the Word and Bridegroom, Who keepeth thee incorrupt forever.

Seeking after the Creator with groaning and tears, O right wondrous one, thou wast vouchsafed a vision of Him, as one chosen with the elect.

Thou hast been shown to be an image of abstinence and an animate model of chastity for the faithful who praise thy sacred memory, O Euphrosyne.

Theotokion: **O** most pure one, in manner past understanding thou gavest birth to the Timeless One, and in manner past recounting didst bear the Creator Who delivereth from corruption all who hymn thee as the Theotokos.

Kontakion, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Desiring to receive a higher life, thou didst zealously forsake the pleasure of life here below, and didst mingle with men, O most comely one. For, for the sake of Christ thy Bridegroom, thou didst spurn a transitory betrothed.

Ikos: **M**aking our souls glad with gladness and joy, let us straightway rise up to hear a most strange tale: for this account surpasseth and amazeth every mind. For a woman, sojourning in the midst of men, hath vanquished Belial and trampled the fire of the passions underfoot, being in nowise burned thereby. For, desiring Christ, the undefiled one spurned a transitory betrothed.

ODE VII

Irmos: **The supremely exalted Lord of our father quenched the flame and bedewed the youths, who chant together: Blessed art Thou, O God!**

The Light shone upon thee, His spouse, O glorious Euphrosyne, for thou didst possess an upright mind, chanting: Blessed art Thou, O God!

Possessing the Cross as a staff of strength for thee, thou didst pass unharmed through the gaping maws of the demons, O venerable one, chanting: Blessed art Thou, O God!

O venerable one, thou didst make thy heart a dwelling-place of the Holy Spirit Who strengthened thee and showed thee to be more powerful than the evil spirits.

Theotokion: **O** most immaculate one, thou gavest birth to the incorporeal God Who was clad in flesh and delivereth us who chant with fear: Blessed art Thou, O God!

ODE VIII

Irmos: **The youths in the furnace, forming a universal choir for Thee, our Benefactor, chanted: Hymn the Lord, all ye works, and exalt Him supremely for all ages!**

Thou didst rid thyself of the mire of the passions, O maiden, emulating the immaterial life of the angels; and with them thou dost chant: Hymn the Lord and exalt Him supremely for all ages!

The Preserver of life giveth thee life, for thou didst follow in His footsteps, desiring His divine beauty. And thou dost abide with Him for all ages.

Thou hast truly been lifted up to the mansions of everlasting life, receiving thy desire: Him Whom thou didst love, O virgin, delighting in the tree of life and exalting Christ supremely forever.

Theotokion: **T**hou, O ever all-glorious Virgin, whom God loved and chose, wast shown to be wholly elect, wholly adorned. Wherefore, we ever hymn thee as the Theotokos.

ODE IX

Irmos: **Dance, O Isaiah! The Virgin is with Child, and hath given birth to a Son: Emmanuel! Orient is His name; and, magnifying Him, we call the Virgin blessed.**

The assembly of monastics praiseth thy sacred solemnity, celebrating thy divinely splendid memory; and the choir of nuns rejoiceth, for thou, O right wondrous Euphrosyne, wast shown to be the splendor of all.

Thou wast like an honorable dedication of the heavenly Church. Like a lily thou didst blossom forth in the vales of God. Like a sweet-smelling rose, like precious myrrh, thou didst offer thyself to the King of all, O most blessed Euphrosyne.

Thou wast adorned with the splendid ornaments of thy virtues and wast led to the noetic bridle-chamber, O pure one, and now dost gaze upon the incomprehensible beauty of Christ and dost receive most perfect deification.

Thy holy memory sanctifieth the faithful today, pouring forth enlightenment and holiness. Thereon we beseech thee as the chosen bride of Christ: By thy supplications ever save us, O Euphrosyne.

Theotokion: With the light of thy countenance, O noetic portal of the Light, illumine me who lie in the darkness of the passions, that the night of death may not overtake me, cutting me down in despair of salvation, O pure Mistress.

Exapostilarion:

Spec. Mel.: "By the Spirit in the holy place ...":

Hiding from the dishonor of the prince, as a virgin in body and soul thou didst wisely show him to be mindless; and thou wast manly in understanding and faith, O venerable Euphrosyne, adornment of virgins and ornament of nuns.

Theotokion: Shine forth upon me the daylight of gladness, for thou, O pure one, art the light and life of those in darkness; for, as the Mistress of all, who art able to accomplish what thou desirest, deliver us all from misfortunes, sorrows and the snares of the alien.

THE 26th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE REPOSE OF THE HOLY APOSTLE & EVANGELIST
JOHN THE THEOLOGIAN
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

Come, ye faithful, and with divine hymns let us crown today the glorious John the beloved, the abyss of wisdom and recorder of Orthodox dogmas; for he hath thundered forth: In the beginning was the Word. Hence, the ever-memorable one hath been shown forth as having a voice of thunder, shining forth glad tidings for the world with great wisdom. (Twice)

Truly thou hast been shown to be a true friend and great intimate of Christ the Teacher; for, reclining against His breast, thou didst draw forth from thence the dogmas of wisdom, wherewith as a divine herald of God thou dost enrich all the world round about. Wherefore, the comely Church of Christ, cherishing these things, rejoiceth in gladness.

Rejoice truly, O theologian! Rejoice, beloved son of the Mother of the Lord! For, standing before the Cross of Christ, thou didst hear the voice of the Master, Who cried out to thee: "Behold now thy Mother!" Hence, as is meet, we all bless thee as the great and beloved apostle of Christ.

Glory ..., in Tone II:

Come, O ye faithful, and let us bless the ever-memorable John, the foremost of the apostles, the clarion of theology, the spiritual general who hath subdued all the world under God, and who hath now passed from the earth, yet doth continue to remain with the earth, who liveth and awaiteth the awesome second coming of the Master. O beloved intimate of Christ and initiate of His mysteries, beg thou that we who celebrate thy memory with love may greet it uncondemned.

Now & ever ..., Theotokion:

At the Aposticha, these stichera, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

O glorious theologian, * with thy divine teachings * and the manifestations of thy miracles * thou hast driven away all the darkness of falsehood * and hast enlightened the people, * that they might know the true Faith. * Pray thou now, * that peace and great mercy * be granted to our souls.

Stichos. Their sound hath gone forth into all the earth, and their words unto the ends of the world

O most wise John, * faithful beloved friend of Christ, * delivering me from love for the flesh, * by thy divine entreaties * and works of piety * cause me to cleave unto the Master of all * And pray thou, that He grant me * remission of transgressions * and great mercy.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

O most sacred beholder of God, * from sufferings and tribulations, * from afflictions and sorrows * deliver those who praise thee, * who honor thee with love, * who ever hasten to thee * and have recourse to thy divine protection; * and make thou supplication, * that peace and great mercy * be granted to our souls.

Glory ..., in Tone II:

O virgin theologian, beloved disciple of the Savior, by thy supplications save us from all harm, we pray, for we are thy flock.

Now & ever ..., Theotokion:

All my hope do I place in thee, O Mother of God. Keep me beneath the shelter of thy wings.

Troparion, in Tone II:

O beloved apostle of Christ God, haste thou to deliver a defenseless people. He Who permitted thee to recline against His breast receiveth thee, prostrate in supplication. Him do thou beseech, O theologian, that He dispel the gloom of the nations which doth beset us, asking for us peace and great mercy.

Glory ..., Now & ever ..., The Resurrectional Theotokion:

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, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

The beholder of ineffable revelations * and recounter of the highest mysteries of God, * the son of Zebedee, * who set down in writing the Gospel of Christ, * hath taught us to theologize * concerning the Father, the Son and the Holy Spirit. (Thrice)

The harp of heavenly songs played by God, * the recorder of mysteries, * the divinely eloquent mouth, * doth beautifully chant the hymn of hymns; * for, moving his lips as though they were strings, * and using his tongue as a plectrum, * he prayeth that we be saved. (Thrice)

Proclaiming with thy thunderous tongue * the hidden word of divine wisdom, * O beloved of God, * thou ever criest out, continually moving thy lips: * In the beginning was the Word! * And thou instructest every man in the knowledge of God. (Twice)

Glory ..., in Tone II:

O ye of the race of man, let us offer goodly praise as is meet to the beloved and virginal John, the sun of thunder, the foundation of the words of God, the author of theology, the first preacher of the truth of the dogmas of the wisdom of God; for having the divine continually within him, he said: In the beginning was the Word, Who is inseparable from the Father and of the same essence with the Father, revealing to us through himself the Orthodoxy of the Holy Trinity. And he hath likewise shown us that He createth with the Father and beareth life and the light of truth. O awesome wonder! O uttermost wisdom! For, full of love, he was also filled with theology through glory, honor and faith, as a founder of our pure Faith. Wherefore, we shall receive everlasting blessings on the day of judgment.

Now & ever ..., Dogmatic Theotokion, in the same tone:

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gaveth birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the Salvation of our souls.

Entrance, Prokimenon of the day, 3 Readings:

A READING FROM THE GENERAL EPISTLE OF JOHN [I JN. 3: 21-4: 6]

Beloved: if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one

another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

A READING FROM THE GENERAL EPISTLE OF JOHN [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.

A READING FROM THE GENERAL EPISTLE OF JOHN [I JN. 4: 20-5: 5]

Beloved: If a man saith: "I Love God," and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

At Litia, the sticheron of the temple, and these stichera of the apostle, in Tone I:

The composition of Germanus: Rivers of theology poured forth from thine honored mouth, O apostle, and the Church of God, watered thereby, doth worship the consubstantial Trinity in Orthodoxy. Pray now to the Trinity, O theologian John, that our souls be made steadfast and saved.

The composition of Andrew Pyrrhus: The garden of purity hath emitted for us the myrrh of sweet fragrance on this present feast, that we may cry out to him: O Apostle John, who reclined against the Master's breast, who hast rained down discourse upon the world and preserved the Virgin as the apple of thine eye, beseech Christ, that He grant us great mercy.

O disciple of the Savior, virgin and theologian, when Christ God was crucified He committed the Virgin Theotokos to thy care, in that thou art virginal; and thou didst preserve her as the apple of thine eye. Wherefore, pray thou, that our souls be saved.

As an eyewitness to ineffable mysteries, thou didst cry out, exclaiming: "In the beginning the pre-eternal Word was with God, and He was God!", O Apostle John, intimate and faithful friend of Christ, sweetness of the Trinity, unshakable confirmation of Ephesus and Patmos, our help. Pray thou, O most blessed theologian, that the people who ever celebrate thy memory with faith be delivered from wicked enemies, material and noetic.

Glory ..., in Tone IV:

Reclining against the breast of Christ the Teacher at the Lord's supper, O beloved disciple, thou didst thereby come to know ineffable things, and hast thundered forth thy heavenly voice unto all, saying; "In the beginning was the Word and the Word was with God, and the Word was God" - Christ God, the Savior of our souls the Light of truth Who enlighteneth every man who cometh into the world.

Now & ever ..., Theotokion:

The Son Who with the Father and the Spirit is glorified by the cherubim in the highest. Desiring to restore the first-created man, He ineffably emptied Himself into thy womb, O most hymned Theotokos; and, shining forth from thee, He hath illumined the whole world with His divinity, delivering it from the madness of idolatry. And, deifying mankind in Himself, Christ God, the Savior of our souls, hath led it up to the heavens.

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

Theologizing concerning the Son of the Most High * Who with the Father is equally everlasting * and of the same essence, * immutable Light from Light, * the impress of the hypostasis of the Father, * Who shone forth timelessly and dispassionately from Him, * the Creator and Lord of all the ages, * Christ our God, * thou didst preach to the world, O beloved, * as the One Who brought light forth out of darkness. * Him do thou entreat, * that He save and enlighten our souls.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Receiving the light of the Comforter, * and, illumined therewith, thou didst theologize * and didst proclaim unto all, O beloved, * that He proceedeth from the Father * and through the Son is revealed to mankind, * equal in honor, equally enthroned and of the same essence * with the unoriginate Father and God the Word. * Wherefore, we honor thee in hymns * as the foundation of the divine Faith, * which do thou preserve unshaken * through thy supplications to the Lord.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Having ascended to the summit of theology, * thou didst learn the ineffable mysteries of God: * the single essence of the Godhead, * His single glory, * kingdom and dominion, * ever distinct in three Hypostases, * yet essentially indivisible and united in unconfused divine unity. * And, rendering glory, O theologian, * thou didst preach the indivisible Trinity. * Him do thou entreat, * that He save and enlighten our souls.

Glory ..., the composition of John the monk, in Tone VI:

O apostle of Christ, evangelist and theologian, as an initiate of ineffable mysteries thou hast thundered forth upon us the ineffable doctrines of wisdom, explaining to the faithful that He was in the beginning, and discounting that there was a time when He did not exist, thus rejecting the words of the heretics. And as thou wast shown to be the beloved intimate and friend of Christ, like the eloquent Isaiah and Moses the God-seer, pray thou earnestly for our souls, in that thou hast boldness before God.

Now & ever ..., Theotokion:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

After the Blessing of the Loaves, the Troparion of the apostle, in Tone II:

O beloved apostle of Christ God, haste thou to deliver a defenseless people. He Who permitted thee to recline against His breast receiveth thee, prostrate in supplication. Him do thou beseech, O theologian, that He dispel the gloom of the nations which doth beset us, asking for us peace and great mercy. (Twice)

And "Virgin Theotokos, rejoice! ...", (Once)

AT MATINS

At "God is the Lord ... ", the troparion of the apostle, in Tone II:

O beloved apostle of Christ God, haste thou to deliver a defenseless people. He Who permitted thee to recline against His breast receiveth thee, prostrate in supplication. Him do thou beseech, O theologian, that He dispel the gloom of the nations which doth beset us, asking for us peace and great mercy. (Twice)

Glory ..., Now & ever ..., Theotokion:

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 VIII:

Spec. Mel.: "Of the Wisdom ... ":

Thou wast called the son of the thunder of God, to deafen the ears of the ungodly, O most wise one, while most sweetly trumpeting forth the incarnation of the Word into upright hearts; and as a true friend thou didst recline against the breast of Christ, from whence thou didst draw forth the revelation of understanding; and thou didst preach unto all Him Who is equally unoriginate with the Father. O Apostle John, entreat Christ God, that He grant remission of transgressions unto those who celebrate thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

Having conceived the Wisdom and Word in thy womb without being consumed, O Mother of God, thou gavest birth for the world unto Him Who sustaineth the world, and didst hold in thine embrace Him Who holdeth all things, the Nurturer of all, the Fashioner of creation. Wherefore, I entreat thee, O most holy Virgin, and glorify thee with faith, that I be delivered from transgressions; and on the day of judgment, when I shall stand before the face of my Creator, grant me thine aid, O pure Virgin Mistress, for all things whatsoever thou desirest thou canst do, O most hymned one.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ... ":

Abandoning thy fishing of the deep, with the rod of the Cross thou didst manifestly draw all the nations to the Faith like fish, for as Christ said to thee, thou wast shown to be a fisher of men, bringing them to piety; wherefore, thou didst sow the understanding of the Word throughout Patmos, and didst win Ephesus over with thy discourses, O theologian and apostle. Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

O all-pure Virgin Mother of God, heal thou the cruel sufferings of my soul, I pray, and grant me the forgiveness of the transgressions which I have mindlessly committed, defiling my soul and body, wretch that I am. Woe is me! What shall I do at that hour when the angels shall separate my soul from my passion-ridden body? Be thou then my helper and most fervent intercessor, for thee do I, thy servant, have as my hope.

Polyeleos, and this magnification: We magnify thee, O holy apostle and evangelist John the theologian, and we honor the pangs and labors whereby thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verses:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

B: The heavens shall confess Thy wonders, O Lord.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Reclining against the breast of Jesus, thou received boldness, asking, as a disciple: "Who is Thy betrayer, Lord?" And since thou wast exceedingly beloved, O most praised one, He manifestly indicated the traitor to thee with a sop of bread. Wherefore, as an initiate of ineffable mysteries, thou teachest the incarnation of the Word to the ends of the earth. O apostle and theologian, entreat Christ God, that He grant remission of offenses unto those who celebrate thy holy memory with love. Twice

Glory ..., Now & ever ..., Theotokion

Let us hymn the portal of heaven, the ark, the most holy mountain, the radiant cloud, the bush unburnt, the noetic garden of paradise, the restoration of Eve, the great treasure of the whole world, for in her hath salvation and the remission of the ancient offenses been wrought for the world. Wherefore, we cry out to her: Pray thou to thy Son, that He grant remission of offenses unto those who piously worship thy most holy birthgiving.

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.

THE GOSPEL ACCORDING TO ST. JOHN §67 [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 everyone, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone II:

O virgin theologian, beloved disciple of the Savior, by thy supplications save us from all harm, we pray, for we are thy flock.

Canon of the Theotokos, with 6 troparia, including the Irmos; and two canons of the evangelist, with 8 troparia.

ODE I

Canon of the Theotokos

Irmos: Once, almighty power overthrew the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified!

Choosing thee as one beautiful, all-comely and immaculate among women, God made His abode within thine immaculate womb. Him do thou beseech, O most immaculate one, that He deliver all who hymn thee from the reproach of sins.

As saith the psalm, thou didst stand as Queen at the right hand of the King Who shone forth from thy womb. Him do thou beseech, O most immaculate Bride of God, that He show me as standing on His right side on the day of retribution.

O thou who gavest birth to the Rain of heaven, thou hast renewed all of human nature which hath withered utterly away through all manner of unseemly deeds, but pray thou, O Bride of God, and show forth as fertile the dry furrow of my soul.

Slain by the tree of knowledge, O pure one, we have been restored to everlasting life by the Tree of life, Christ God, Who, through thee, O Theotokos, blossomed forth in manner past understanding. Him do thou entreat with bodiless powers, that our souls be saved.

Canon I of the apostle, the acrostic whereof is:

"With Christian beauty I hymn the son of thunder", the composition of Theophanes, in Tone II:

Irmos: Once, almighty power overthrew the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified!

Having received the kingdom of heaven which thou didst preach, O blessed one, and as a converser with the Word of heaven, by thy supplications preserve those who believe in thine honored preaching and theology.

Exhibiting a mighty mind, thou didst spurn all things on earth and the bonds of nature, O most wise one, and abiding noetically and spiritually with the Word thou hast freed from irrationality those who live senselessly.

Receiving most theologically an understanding of heavenly things, thou didst preach God the Word; and, proclaiming the glad tidings, thou didst teach: In the beginning was the Word, and the Word was with His Father, and the Word was God!

Theotokion: The choir of divine maidens hymn thee most divinely, O Mistress Theotokos, who art comely among women and art adorned with the beauties of divinity; for in manner past recounting thou gavest birth to the Word and Benefactor.

Canon II of the apostle, the acrostic whereof is: "I bear entreaties to the divine initiate of the mysteries", the composition of Joseph, in Tone VI:

Irmos: Traversing the deep on foot as though it were dry land, and seeing the tyrant Pharaoh engulfed, Israel cried aloud: Let us chant a hymn of victory unto God!

Illumined in mind, thou didst penetrate the depths of the Spirit, O theologian, and hast manifestly told us of the awesome begetting, crying out: In the beginning was the Word of God!

Crushed beneath a multitude of temptations and sufferings, tribulations and grievous assaults, we flee with faith to thee. O theologian, be thou a helper to thy servants!

Healing the cruel sufferings of our souls thou art unto us an excellent physician, O wise one, deliver us from everlasting condemnation and fire through thy mediation.

Theotokion: **O** pure one who didst conceive God Who became man for our sake, entreat Him, that on the day of judgment He take pity upon us who have committed many sins against Him.

Katavasia: **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.

ODE III

Canon of the Theotokos

Irmos: **T**he desert, the barren Church of the nations, blossomed like a lily at Thy coming, O Lord, and therein hath my heart been established.

Issuing forth from thy womb, O most immaculate one, the Creator clothed Himself in me, a man, granting the vesture of incorruption unto one stripped naked by many unseemly deeds.

O Mistress, thou gavest birth to God, the all-honored Word, Him do thou earnestly beseech, that He have pity on my lowly soul, which is downcast because of the indignities of pleasures.

O all-pure one, heal thou the wounds of my soul and my lowly heart, which hath been poisoned by the venom of the serpent, cure thou with the medicine of thine activity.

As thou hast boldness before thy Son, in that thou art His Mother, O Mistress, ask thou help for the oppressed people, and cast down the arrogance of the iniquitous.

Canon I of the Apostle

Irmos: **T**he desert, the barren Church of the nations, blossomed like a lily at Thy coming, O Lord, and therein hath my heart been established.

With the tongue of thy theology thou didst reveal the mystery of the Trinity which passeth understanding, O divinely blessed John; and therein hath my heart been established.

Thy tongue became the scribe's pen of the most Holy Spirit, recording thy precious and divine Gospel with godly script.

Reclining against the Well-spring of wisdom with divinely wise boldness, O most wise one, thou didst draw forth an abyss of wisdom; and thou becamest His godly herald.

Theotokion: We honor thee as the only Virgin Mother who hast been for us the mediatrix of salvation, delivering the world by thy supplications.

Canon II of the Apostle

Irmos: There is none as holy as Thee, O Lord my God, Who hath exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Conversing with the Word with radiant and pure mind, O thrice-blessed theologian, thou wast taught mysteries by Him which manifestly transcend human speech; and thou hast enlightened all creation.

Deliver me from the cruel bonds of sin, O thrice-blessed one, binding me with love to God the Master, Whom thou didst fervently love, for thou hast been called His theologian.

Thou hast been given to us as a defender, a mediator and deliverer, an intercessor before the Lord, a worker of miracles and a source of healings, O theologian. Wherefore, we honor thee.

Theotokion: When the Word Who was ineffably incarnate of thee was lifted up upon the tree of the Cross, O Theotokos, He entrusted thee, as a Virgin Maiden, to the virginal disciple.

Katavasia: 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.

Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having reclined against the breast of Wisdom and learned an understanding of things, thou didst thunder forth divinely: "In the beginning was the Word!", being the first to record the unoriginate begetting; and thou hast proclaimed to all the incarnation of the Word. Wherefore, fishing for the nations, using thy tongue as a net, thou teachest the ends of the earth by the grace of the Spirit, and dost enlighten them with miracles. O theologian and apostle, entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

Having fallen in to perils of great complexity through enemies visible and invisible, beset by the tempest of my countless offenses, I flee to the haven of thy goodness as to my fervent help and protection, O pure one. Wherefore, pray thou earnestly to Him Who became incarnate of thee without seed, in behalf of thy servants, O all-pure one, ever beseeching Him to grant remission of offenses unto those who hymn thy glory as is meet.

ODE IV

Canon of the Theotokos

Irmos: Thou didst come forth from the Virgin, not as a mediator or an angel, but the Lord Himself, incarnate, and hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

Rain down drops of compunction upon me, O Mistress, removing the burning heat from my heart, and driving away my grief and the assaults of vexation.

Disdain me not, O all-pure one, who have been pierced with the sword of sweetness and lie in my wounds, but heal me with the spear and blood of thy crucified Son, our God.

O thou who hast been enriched by dominion over every created thing, count me worthy of divine grace who have been reduced to grievous beggary, that I may magnify thee as my good intercessor, O most immaculate one.

Christ, the effulgence of the Father, shone forth from thy womb, O Maiden who tasted not of wedlock, and, crucified, hath illumined the world and destroyed the darkness of the demons.

Canon I of the Apostle

Irmos: Thou didst come forth from the Virgin, not as a mediator or an angel, but the Lord Himself, incarnate, and hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

Having taught thee most excellently the mysteries of His divinity and instructed thee in His ineffable dispensation for man, as is meet the Word showed thee forth as His theologian.

Thou didst acquire a godly mind and a virginal body, O glorious one, and becamest the living and animate temple and most sacred dwelling-place of the most hymned Trinity.

O blessed virgin apostle, thou wast honored in being appointed the son of the all-pure Virgin, and wast shown to be the brother of Him Who chose thee and made of thee His disciple and theologian.

Theotokion: **H**ealing the ancient crime of Eve, the All-divine One made His abode in thee, the most immaculate and all-pure one, to restore me, a fallen man.

Canon II of the Apostle

Irmos: **C**hrist is my power, my God and Lord, the honored Church chanted in godly manner, crying aloud with a pure mind, keeping festival in the Lord.

With the Word, as with drops of rain, thou didst water the whole earth, O glorious one, and didst piously dry up the turbid waters of impiety; wherefore, we honor thee.

With strength and might, O most wise one, gird thou my soul, which hath been paralyzed by many assaults by unclean enemies, and hath recourse to thy protection, I pray.

As thou art the temple of the divine Spirit, O theologian, by thy mediation show forth as temples of God those who present themselves with faith in thy divine temple.

Theotokion: **L**et us hymn the divine temple of God, and, deified and delivered from evils, let us all manifestly bless the holy Virgin.

Katavasia: **S**eated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved them that cry out: Glory to Thy power, O Christ!

ODE V

Canon of the Theotokos

Irmos: **T**hou wast the Mediator between God and men, O Christ God; for through Thee, O Master, have we been brought forth from the night of ignorance unto Thy Father, the Author of light.

O all-pure one who gavest birth to the Path of light, guide me now to the straight path, who have irrationally fallen among trackless wastes and defiles.

Mindlessly estranging myself from the understanding of God, I have prodigally squandered my substance in a far land, straying through the passions; but return and save me through thy consolations, O pure Virgin.

With thy life-giving waters drench me, thy servant, who am burning with the flame of sins and am set afire by the assaults of the demons, O all-pure Virgin Mother.

Behold! in manner past recounting, O all-pure Theotokos, thou didst contain Christ God in thy womb, as Isaiah proclaimed beforehand, and thou gavest birth to Him supernaturally, O Theotokos.

Canon I of the Apostle

Irmos: **T**hou wast the Mediator between God and men, O Christ God; for through Thee, O Master, have we been brought forth from the night of ignorance unto Thy Father, the Author of light.

Through grace thou wast shown to be a heavenly mind, O theologian, becoming wholly light through drawing nigh unto the Origin of light, deified by the pure sight of Him.

Thou didst preach thy Gospel with pure mind, holy lips and an all-pure mouth, O divinely inspired one, and thou hast set forth universal salvation before all the faithful

Living with Christ from thy childhood, instructed in theology and having learned the glory of the Trinity which transcendeth nature, thou becomest an instrument of grace set forth by Him.

Theotokion: **M**indful of thy words, we now call thee blessed; for through thee, O most immaculate one, we have truly received ineffable blessedness and life which groweth not old.

Canon II of the Apostle

Irmos: **W**ith Thy divine light, O Good One, illumine the souls of those who rise at dawn unto Thee, I pray, that they may know Thee, O Word of God, to be the true God Who taketh away the darkness of sin.

Thou didst shine forth like the dawn upon those on earth, manifestly proclaiming to the world the noetic Orient Who hath come in the flesh and destroyed the darkness of polytheism.

With thy sacred theology thou hast given drink to every soul, O sacred herald and apostle; wherefore, I cry to thee: Water my whole heart, which hath been withered by sins.

I have been wounded by the darts of the enemy. By thine intercession, O wise one, heal me wholly, I pray, and guide to the path of God me who have ever gone astray in iniquities.

Theotokion: **W**hen thou didst stand with the beloved disciple at the Cross of thy Son, O most immaculate one, thou didst sigh, weeping, and didst marvel at His surpassing sympathy for men.

Katavasia: **A**ll things are filled with awe of 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, bestowing peace upon all who hymn thee.

ODE VI

Canon of the Theotokos

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: lead me up from corruption, O God!

O Mistress, show me not to be a joy to the demons at the coming judgment, but lifting thy gaze kindly upon me, entreat the Judge, thy Son.

By my wicked and iniquitous thoughts and acts I have angered Thee, O Lord. Yet do I bring Thy Mother before Thee to intercede. Taking pity, save me!

In that thou gavest birth to the Judge, the God of all, O most hymned Mistress, from condemnation deliver me, who have condemned myself through my transgressions.

Entreat Jesus the Savior, to Whom thou didst supernaturally give birth in the flesh, O all-pure Virgin Mother, that thy servants be delivered from tribulations.

Canon I of the Apostle

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: lead me up from corruption, O God!

Jesus, my God and Lord, accepting thy purity and most perfect holiness, received thee as His brother, O theologian.

Having crowned thy life with holiness, and trusting therein, O glorious one, thou didst recline against the breast of Wisdom, and didst draw forth grace therefrom.

The great and divine radiance of thy theology hath enlightened the whole world, O glorious one, and hath illumined it with the light of the threefold Sun.

Theotokion: He Who stretched forth heaven, O pure Mother of God, hath stretched thee forth as another, earthly heaven, and, shining forth from thee, hath revealed Himself.

Canon II of the Apostle

Irmos: Beholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Thy tongue of theology was truly like a writer's pen, inscribing on the tablets of our hearts true understanding and the law which is truly new, O theologian.

O glorious one who, like a most excellent husbandman, hast caused the offshoots of impiety to wither at the root, plant thou the fear of God in my soul, the blossoming fruitfulness of the virtues.

He Who had most manifestly issued forth from the Virgin called thee her son. With her make thou entreaty, that those who do that which is well-pleasing unto Him become children of God by adoption, O ever all-memorable one.

Theotokion: Through thee, O most immaculate one, God appeared to men in the likeness of the flesh. Him do thou ever entreat, that He slay the pernicious wisdom of our flesh, O most pure one.

Katavasia: 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.

Kontakion, in Tone II:

Who can recount thy mighty works, O virgin apostle? For thou pourest out miracles and dost cause healings to flow forth; and thou prayest for our souls, in that thou art a theologian and the friend of Christ.

Ikos: It is a bold and unattainable thing to study the heights of heaven and to plumb the depths of the sea; for as it is impossible to calculate the number of the stars and the sands of the shore, so is it impossible to speak sufficiently of the theologian, whom Christ loved and hath crowned with so many crowns. For, reclining against His breast, he ate with Him at the mystical supper, in that he is a theologian and friend of Christ.

ODE VII

Canon of the Theotokos

Irmos: The God-opposing command of the iniquitous tyrant raised up a lofty flame, but Christ, Who is blessed and all-glorious, spread a spiritual dew over the pious youths.

As thou art my strength and song, my salvation and steadfast aid, and an invincible rampart, O Mistress, do battle with the demons who make war upon me and ever seek to slay me.

Having given flesh to God, O Virgin, thou hast deified mankind by thy virginal blood. Wherefore, I beseech thee: By thy supplications deliver me, who have been defiled by the passions and ruined by the wiles of the enemy.

The furnace prefigured thy birthgiving, O most immaculate one; for it did not consume the youths, just as the unbearable Fire did not consume thy womb. Wherefore, we beseech thee: Deliver thy servants from everlasting fire.

Thou alone didst show forth thy conceiving as all-pure and thy birth-giving as incorrupt, remaining a virgin; for thou didst conceive God Who is over all and Who became man, O pure one, thou salvation and deliverance of the faithful.

Canon I of the Apostle

Irmos: The God-opposing command of the iniquitous tyrant raised up a lofty flame, but Christ, Who is blessed and all-glorious, spread a spiritual dew over the pious youths.

Shining with divine effulgence, thou didst manifestly theologize concerning the Holy Spirit Who proceedeth from the unoriginate Father and resteth inseparably in the Son, in that He is consubstantial with them.

In thee, O blessed one, Christ, the all-glorious Sun of righteousness appointed His dwelling, Who hath made thee an ever-moving heaven, and is proclaimed by the tongue of thy theology.

The power of thy words hath sent forth a divine sound, O most blessed and right wondrous one, and thy universal Gospel hath embraced the whole earth with the magnificence of thy dogmas.

Theotokion: Thou alone didst show forth thy conceiving as all-pure and thy birthgiving as incorrupt, remaining a virgin; for thou didst conceive God Who is over all and Who became man, O pure one, thou salvation and deliverance of the faithful.

Canon II of the Apostle

Irmos: The Angel made the furnace to put forth dew for the pious youths, and the command of God, consuming the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Let us hymn the theologian, the thunder which hath resounded to all the ends of the earth, whereby every ear is truly caught up from the earth, and Christ, the Creator of all, is magnified.

The manifest splendor of thy house illumineth every mind; and, ever assembling therein, we hymn the Creator of all in godly manner, and praise thee with faith, who art our intercessor.

We know thee to be a star of radiant light, O disciple of Christ, and we pray that we will be enlightened by thy luminous radiance, and delivered from the darkness of the passions and all manner of perils by thy mediation.

Theotokion: O most immaculate one, we bless thee who gavest birth to the blessed Lord, Who with divine blessings hath annulled the curse on human nature, and hath renewed us, who have grown old through corruption.

Katavasia: The divinely wise youths did not worship a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, O all-hymned Lord God of our fathers, worthy!

ODE VIII

Canon of the Theotokos

Irmos: Once, in Babylon, the furnace divided its activity at the command of God, for it consumed the Chaldeans, but bedewed the faithful, who chant: Bless the Lord, all ye works of the Lord!

Be zealous for the good, avoiding what is evil, by care for godly works, O my soul, having the Mother of God praying for thee, the unashamed intercessor for all, who is merciful and loveth mankind.

Thou hast released mankind from the bonds of the ancient condemnation, O Theotokos. Wherefore, I pray to thee: Loose every evil bond of my heart, O all-pure one, binding me with the divine love of the Creator.

Having given birth to the Effulgence of the Father's glory, O Theotokos, illumine my heart, which is weighed down by the disgrace of transgressions; and show me forth as a partaker of everlasting glory, that I may glorify thee with love.

The Most High, the true Sun of righteousness, hath appeared to us incarnate of thee, O Theotokos, illumining all things with the rays of His divinity. To Him do we chant hymns.

Canon I of the Apostle

Irmos: Once, in Babylon, the furnace divided its activity at the command of God, for it consumed the Chaldeans, but bedewed the faithful, who chant: Bless the Lord, all ye works of the Lord!

Issuing forth like dazzling lightning, thou wast revealed to the whole world in the radiance of purity and the brilliance of virginity, O beloved of Christ God, illumining the world with the dogmas of piety.

Having purified body, soul and mind, thou didst proclaim the glad tidings of the heavenly Gospel of Christ; and, dwelling with the angels in the heavens, thou now criest out: Bless the Lord, all ye works of the Lord!

Thou wast a pillar of light, a divine oblation of the heavenly temple, a throne of perception, a receptacle of wisdom and an instrument of theology, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: That Thou mightest annul the primal curse and the ancient condemnation of our first mother to death, O Word of God, thou wast born of the Virgin Mother of God, granting indestructible immortality unto all.

Canon II of the Apostle

Irmos: From the flame Thou didst pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, doest all things whatsoever Thou desirest. Thee do we exalt supremely for all ages.

Thou didst bring forth goodly abundance through the speech of thy tongue, O blessed one, and thou didst bring to life those dead through evil, who accepted thy sacred preaching. Wherefore, we honor thee as an initiate of ineffable mysteries.

Thy house, O apostle, hath been shown to be another divine garden of paradise, gladdening the souls of all with miracles, as with flowers, and dispelling the fetor of the passions.

O God, my God, hearken unto me and deliver me from the enemies who assail me every day and crush my lowly heart, for I have Thy divine disciple praying to Thee.

Theotokion: O divinely joyous one, beseech Jesus the Savior, Who was incarnate of thy pure blood, that He take pity on us, thy servants, and rescue us from everlasting torment.

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace-then in figure, but now in deed-and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Canon of the Theotokos

Irmos: God the Lord, the Son of the unoriginate Father, hath appeared to us, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the most hymned Theotokos.

Tasting of the forbidden fruit of the tree, Adam bitterly found death through the tree; but thy Son, Who was nailed to the Tree, O all-pure one, hath poured forth the sweetness of immortality. Wherefore, we honor thee.

Thou art a Queen, having in manner past recounting given birth to Christ the King and Lord Who hath destroyed the kingdom of Hades Him do thou earnestly entreat, O Maiden, that He count those who honor thee worthy of the heavenly on high.

O Mistress, in that thou gavest birth to the Good One, and art thyself good, make my lowly heart good, which hath been vexed by inundations of pleasures, and open unto me the doors of goodness, that I may repent.

He Who was lifted up, dead, upon the Cross hath slain the serpent thereby; wherefore, I cry out to Thee: Have mercy on my soul, which hath been slain by wicked deeds, O Word, and bring it to life through the supplications of her who gave Thee birth.

Canon I of the Apostle

Irmos: God the Lord, the Son of the unoriginate Father, hath appeared to us, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the most hymned Theotokos.

Thou hast now been counted worthy to behold the Torrent of sweetness, the River of peace and the Well-spring of immortality, not in indistinct images, but face to face; and, watered thereby, thou dost now enjoy deification.

Thou didst ask Christ for a throne on earth, but He gave thee His breast instead; and, reclining against it, thou wast enriched with a steadfast, abiding and goodly seat, O theologian, thou adornment of the apostles.

Thou didst burn up the ungodliness of pagan wisdom, O wise one, proclaiming: "In the beginning was the Word, and the Word was with God, and the Word was truly God, through Whom all things came into being, visible and invisible!"

Theotokion: Amid the night of life thou wast found to be like the break of dawn, O most pure Mother of God, shining forth with rays of virginity and revealing to us the Orient of the noetic Sun of righteousness.

Canon II of the Apostle

Irmos: It is not possible for men to see God, upon Whom the ranks of the angels dare not gaze; yet through thee, O most pure one, the Word appeared, incarnate, to men; and, magnifying Him with the armies of heaven, we call thee blessed.

As the Lord of times and seasons, the Deliverer hung upon the Cross at noontime, He entrusted the Ever-virgin to thee, O blessed one, in that thou art virginal, granting immutable glory to those who magnify thee.

Dwelling with the hosts of God on high, and giving utterance with them to divine hymnody, O apostle of Christ, by thine honored mediations save those who chant and hymn the All-good One in thy holy house.

From all misfortunes save us who entreat thee with faith, O blessed theologian, directing our steps to the Lord through the Spirit and guiding us to the path of peace by the commandments of the Almighty.

Theotokion: **W**ith splendor we offer a cry of thanksgiving to thee, the Mother of God, and we cry aloud: Rejoice, O most exalted throne of God! Rejoice, cloud of the Light! Rejoice garden of paradise, whereby we have been vouchsafed the sweetness of paradise!

Katavasia: **L**et everyone born of earth leap up, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred solemnity of the Mother of God; and let it cry out: Rejoice, O most blessed Theotokos, pure Ever-virgin.

Exapostilarion:

Spec. Mel.: "By the Spirit ...":

O blessed virgin theologian, the Word chose thee as one virginal in soul and body, and showed thee to be a wondrous recorder and servant of His divinity; and when thou didst pass away from the earth, thou didst not die but livest in God, remaining immortal.

Glory ..., another Exapostilarion:

Spec. Mel.: "Hearken, ye women ...":

As a son of thunder thou didst proclaim theology to men, saying: "In the beginning was the Word", O Apostle John; for, reclining against the breast of thy Master with faith and drawing forth there-from streams of theology, thou waterest all creation.

Now & ever ..., Theotokion:

Standing before the Cross of thy Son and God with the virginal disciple, the most pure one heard the Creator say: "Behold thy son!" And He said to the disciple: "Behold thy Mother!" With him we all hymn thee, O Virgin Theotokos.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

Illumined with the beauties * of purity and virginity, * O blessed John most wise, * of all the disciples * thou wast the one most loved * with the abundant ardor of the love of Christ * by the Word Who seeth all things * and judgeth the whole world * with the scales of justice, * O divinely blessed one.

With spiritual songs let us now praise * the most honored John * as the servant of Christ, * the flowering of virginity, * the pleasing habitation of precious virtues, * the instrument of wisdom, * the temple of the Spirit, * the light-bearing mouth of grace, * the most radiant eye of the Church.

Reclining against the breast of Christ, * thou didst draw forth wisdom, * O most excellent John, * and hast irrigated the world * with the waters of theology, * and dried up the sea of ungodliness * with knowledge of the Trinity, * guiding us to our heavenly inheritance * like an animate pillar and cloud.

O blessed evangelist, * son of thunder, * proclaiming the glad tidings, thou hast revealed to the world * the well-spring of blessings, * the unshakable kingdom, * life everlasting and indescribable joy, * the delight of divine vision, * the plentiful gifts of Christ, * and understanding which transcendeth the mind of man.

Glory ..., in Tone VIII:

O evangelist John, peer of the angels, virgin theologian instructed by God, in Orthodox manner thou didst preach to the world the all-pure side which poured forth blood and water, whereby we obtain life everlasting for our souls.

Now & ever ..., Theotokion, in the same tone

○ Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. After the Trisagion prayers,
The Troparion of the apostle; in Tone II:

○ beloved apostle of Christ God, haste thou to deliver a defenseless people. He Who permitted thee to recline against His breast receiveth thee, prostrate in supplication. Him do thou beseech, O theologian, that He dispel the gloom of the nations which doth beset us, asking for us peace and great mercy.

Glory ..., Now & ever ..., The Resurrectional Theotokion:

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 he saved.

Theotokion. Litanies. Dismissal.

The following anointing, at the discretion of the Presbyter, may take place whenever there are feasts of major saints whose services merit the holding of vigil.

We chant whichever Idiomelon sticheron of the saint the ecclesiarch desireth. And the priest goeth forth with the censer, preceded by a candle-bearer, and censeth the icon of the saint on the analogion; and when he hath set aside the censer, he standeth to the right of the analogion. Then the superior approacheth the analogion and maketh two prostrations, and kisseth the icon; and after he has venerated it, he maketh another prostration and, taking the wand reserved for such use, he anointeth himself with holy oil from the lamp, making the sign of the Cross therewith on his forehead. And the faithful likewise venerate the icon of the saint. The superior anointeth the priest and the faithful with the oil. After the anointing with holy oil, the First Hour is chanted. At the First Hour, the Troparion and Kontakion of the saint are read. Then cometh the final dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the first canon of the apostle, and 4 from Ode VI of the second canon of the apostle.

With the tongue of thy theology thou didst reveal the mystery of the Trinity which passeth understanding, O divinely blessed John; and therein hath my heart been established. (Twice)

Thy tongue became the scribe's pen of the most Holy Spirit, recording thy precious and divine Gospel with godly script.

Reclining against the Well-spring of wisdom with divinely wise boldness, O most wise one, thou didst draw forth an abyss of wisdom; and thou becomest His godly herald.

Thy tongue of theology was truly like a writer's pen, inscribing on the tablets of our hearts true understanding and the law which is truly new, O theologian.

O glorious one who, like a most excellent husbandman, hast caused the offshoots of impiety to wither at the root, plant thou the fear of God in my soul, the blossoming fruitfulness of the virtues.

He Who had most manifestly issued forth from the Virgin called thee her son. With her make thou entreaty, that those who do that which is well-pleasing unto Him become children of God by adoption, O ever all-memorable one.

Theotokion: **T**hrough thee, O most immaculate one, God appeared to men in the likeness of the flesh. Him do thou ever entreat, that He slay the pernicious wisdom of our flesh, O most pure one.

After the entrance, the troparion of the temple, if such be dedicated to either the Lord or the Theotokos, then that of the apostle. (The troparion and Kontakion of the temple, if it be dedicated to a saint, are not chanted.) Then, Glory, the Kontakion of the apostle; Now & ever, the Kontakion of the temple, if dedicated to the Theotokos. But if the temple be not dedicated to the Theotokos, then Now & ever ...: the Kontakion of the temple, if it be dedicated to Christ. But if the temple is dedicated neither to Christ nor to the Theotokos, the hymns are chanted as follows: Troparion of the apostle, Glory ..., Kontakion of the apostle; Now & ever ...: O intercession for Christians unashamed ...

Troparion, in Tone II:

O beloved apostle of Christ God, haste thou to deliver a defenseless people. He Who permitted thee to recline against His breast receiveth thee, prostrate in supplication. Him do thou beseech, O theologian, that He dispel the gloom of the nations which doth beset us, asking for us peace and great mercy.

The Theotokion, in Tone II:

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 II:

Who can recount thy mighty works, O virgin apostle? For thou pourest out miracles and dost cause healings to flow forth; and thou prayest for our souls, in that thou art a theologian and the friend of Christ.

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.

A READING FROM THE GENERAL EPISTLE OF JOHN, §73, [1 IN. 4: 12-19]

Beloved: 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. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO JOHN, §61 [IN. 19: 25-27, 21: 24-25]

At that time, 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 saith to His Mother: "Woman, behold thy son!" Then saith He to the disciple: "Behold thy Mother!" And from that hour that disciple took her unto his own home. This is the disciple who 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

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 27th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY MARTYR CALLISTRATUS & HIS COMPANIONS
AT VESPERS

On "Lord, I have cried ...": these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O martyred athlete Callistratus, * thy mind illumined * by the light of piety, * thou didst unwaveringly tread the path * which leadeth to heavenly blessedness, * having vanquished all the wiles of the adversary. * Wherefore, we praise thee, * honoring thy sacred memory, * O most blessed one.

O divinely wise martyr Callistratus, * enriched by the word of life, * thou didst guide unto life * those who before were dead in accursedness through ignorance; * and, dying with zeal, O glorious one, * for the resurrection of us all, * they are most truly believed to dwell in Christ. * With them remember us * to the all-good Lord.

O sacred martyr Gymnasius, * beheaded by the sword, * thou didst truly drown the Pharaoh of falsehood * in the torrent of thy blood; * and now thou pourest forth healings upon all * who have recourse to thy temple with faith, * and therein praise thy struggles, * and celebrate thine honored memory, * O blessed one.

Glory ..., the composition of Byzantium, in Tone IV:

Before Thy precious Cross, death was terrifying to men; but after Thy glorious Passion, man was terrifying to death. Thus was the athlete able to abolish all the power of the enemy: Through his supplications save our souls, O Christ.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "As one valiant among the martyrs ...":

As she beheld Thee, the Lamb and Shepherd, * upon the Tree, * the ewe-lamb who gave Thee birth lamented * and exclaimed to Thee maternally: * "O my Son most desired, * how is it that Thou art suspended upon the Tree of the Cross, O Long-suffering One? * How is it that Thy hands and feet, O Word, * have been pierced with nails by the iniquitous, * and Thou hast shed Thy blood, O Master?"

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 tyrants and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

AT MATINS

Both canons from the Oktoechos, with 8 troparia; and that of the martyrs, with 4 troparia, the composition of Joseph, in Tone VIII:

ODE I

Irmos: O ye people, let us send up a hymn to our wondrous God Who freed Israel from slavery, chanting a song of victory and crying aloud: We sing to Thee, our only Master!

Walking the path of suffering without faltering, for the lost thou becamest a path leading to places of divine repose, O blessed one; wherefore, having assembled, we praise thee with faith, O Callistratus.

Shining forth like a most radiant star, thou hast illumined the Church of Christ with the light of divine knowledge; and driving away the darkness of ignorance, O martyr, thou didst topple the ruined houses of falsehood.

Patiently enduring every trial, O Callistratus, thou didst not refuse to die for the Life of all; wherefore, rejoicing, thou hast passed over to immortal rest, and thou dwellest with the angelic choirs.

The sacred Gymnasius was shown to be an ember burning with the fire of the divine Spirit; and he hath utterly consumed the dross of falsehood, and bedeweth with miracles those burning with the heat of the passions.

Theotokion: Alone among women, thou didst supernaturally give birth to One of the Trinity, O most immaculate one, not having known man; wherefore, we glorify thee and Him Who was born of thee in manner transcending all cause and recounting.

ODE III

Irmos: O Lord Who established the heavens by Thy word and founded the earth upon many waters: make me steadfast to sing Thy glorification.

Refusing to offer any sacrifice unto graven deities, thou didst offer thyself as a pure sacrifice to the God of all Who was sacrificed for us, O martyred athlete Callistratus.

Arrayed in a purple robe dyed with thy truly sacred blood, O blessed martyr, thou standest, crowned, before the King of ages.

The enemy was shown to be stripped naked by the divine glory of thee and the athletes who with thee were clothed from on high, O valiant minded martyr Gymnasius.

Theotokion: Earnestly make supplication to thy Son, O Virgin, that He save us from the coming tribulations and from everlasting torment.

Kontakion, in Tone IV:

Spec. Mel.: "Thou hast appeared ...":

The Church, making every effort today, doth offer up mystic praise for those who suffered for her, O holy and divine martyrs, right victorious and most wise.

Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

O ye faithful, let us praise the sufferings of Callistratus, let us hymn the pangs of Gymnasius, and with love let us bless those who suffered patiently with them; and let us cry out to them: O warriors of piety, ask that we be given peace and great mercy.

Glory ..., Now & ever ..., Theotokion, or this Stavrotheotokion:

O all-immaculate one, quickly heal the greatly painful sufferings of my soul and the afflictions of my flesh, and set the wanderings of my mind and my thoughts at peace. Vouchsafe O Theotokos, that I may offer pure supplications to the King of all, and ask remission of transgressions.

Stavrotheotokion: Beholding Thee hanging of Thine own will upon the Cross between the thieves, O Christ, Thy Mother said, her womb rent with pain: "O my sinless Son, how is it that Thou hast been unjustly crucified on the Cross as a malefactor, desiring to bring life to the human race, in that Thou art all-good?"

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Arming thyself against the persecutor like a most excellent commander, O martyr, thou didst lure to divine life those made captive of old, and didst capture them.

With the showers of thy words thou hast watered men's hearts, and thou didst guide them to the water of everlasting life, O right wondrous athlete of the Lord.

The ever-memorable Callistratus is slaughtered like a lamb, his most zealous soldiers having been slain like lambs before him.

Like a vine, O martyr Gymnasius, through the account of thy suffering thou didst produce ripe grapes, pouring forth the wine of piety.

Theotokion: O Maiden, cleanse thou my heart which hath been defiled by the passions, and make it a receptacle of pure and divine radiance.

ODE V

Irmos: O Lord Who through divine knowledge 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.

Loving Christ our God most ardently, O martyr, thou didst suffer, and hast destroyed the feeble strength of the enemy.

Thou wast shown to be the leader of divine recruits, O martyr Callistratus, and, rejoicing, hast enlisted in the armies of the angels.

Adorned with the glory of the splendor of martyrdom, O Gymnasium, rejoicing, thou hast now passed over to the splendors of the angels.

Theotokion: Thou wast shown to be the east of the Sun of righteousness, O most immaculate one. Him do thou entreat, that He save those who glorify thee in purity.

ODE VI

Irmos: Cleanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Thou didst break the jaws of invisible lions, O wise one, and didst show those who were devoured by the enemy to be partakers of immaterial sweetness, O martyr Callistratus.

Delivering a beautiful and divine discourse concerning God, O all-glorious Callistratus, thou didst show as divine those who before had wretchedly worshiped inanimate gods, and didst suffer with them.

Bowing your necks before Christ, O martyrs, ye accepted slaughter and offered yourselves to God as perfect sacrifices; and ye have adorned the Church of the firstborn.

Theotokion: Sanctify my mind and illumine my heart, O pure Mother of God, and deliver me from the evils which beset me, that I may glorify thee, O Ever-virgin Theotokos.

Kontakion, in Tone IV:

Spec. Mel.: "Having been lifted up on the Cross ... ":

Having endured multifarious wounds and manifestly received crowns from God, pray to Christ for us who celebrate your most festive memorial, O great Callistratus and ye blessed ones who suffered with him, that He may grant peace to His flock and people; for He is the confirmation of the faithful.

Ikos: Gazing upon the shrine of thy relics, O Callistratus, I hymn and magnify the pangs and sufferings which thou didst suffer. Wherefore, I beseech thee: Render Christ, the Judge of thy contest, merciful to me, that by grace He grant

me utterance with divine words, that I may be able to praise thy struggles; for no man is able to recount thy mighty deeds: how thou didst manfully enter the tribunal, denouncing the creeping thoughts of the tyrants. Christ is the confirmation of the faithful!

ODE VII

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!**

Made lustrous as gold by the fire of torments, thou wast shown to be a symbol of the sufferings of Christ, O glorious one, and hast now been laid up in the treasury of God, crying: O God of our fathers, blessed art Thou!

Strengthened by sufferings, thou didst show thyself to be a heaven-forged sword, O Callistratus, cutting down hordes of invisible demons and crying out: O God of our fathers, blessed art Thou!

Thou wast revealed as strong against impiety with the might of the Trinity, O Callistratus; and, illumined with the effulgence thereof, thou now criest out: O God of our fathers, blessed art Thou!

Loving Christ with steadfast mind, O divinely inspired martyr Gymnasius, thou wast slain with all thy fellow zealots, chanting in thanksgiving: O God of our fathers, blessed art Thou!

Theotokion: **O** divinely joyous one, entreat Him Who was incarnate of thee in manner past understanding and recounting, that we be saved who honor thee with love and cry out together: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: **T**he divinely eloquent youths in the furnace, trampling the flame and the fire underfoot, chanted: **Bless the Lord, O ye works of the Lord!**

Uprooting the thorns of falsehood, thou didst show thyself to be a most comely garden of paradise, O martyr, producing fruits of piety through divine grace.

Looking to the expectations to come in perfect hope, thou didst set thyself apart for struggles, and, emerging triumphant, thou wast lawfully crowned, O Callistratus.

Acquiring the healing of thy temple, O glorious Gymnasius, those who piously have recourse to it are delivered from evils, praising thee with faith.

Theotokion: **I**n that thou art more exalted than all creatures, O divinely joyous and most immaculate Maiden, make my mind exalted above the temptations of the deceiver.

ODE IX

Irmos: Every ear was in awe to hear of the ineffable condescension of God: how, of His own will, the Most High abased Himself, even to assume the flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, we magnify the all-pure Theotokos.

The shrine of thy relics poureth forth healing upon all in need, O martyr Callistratus: it truly halteth illnesses difficult to cure, and dispelleth the darkness of evil spirits through the activity, power and grace of the Spirit.

Bound one to another by grace, O martyrs of Christ, ye were shown to be like a divinely fashioned chain leading up on high and sanctifying the earth with the shedding of your blood. Wherefore, we faithfully celebrate your memory in gladness.

With those who suffered with thee thou hast manifestly received an imperishable crown, everlasting glory and gladness, never-ending joy and the heavenly kingdom, O divinely wise Callistratus. With them remember us to the Lord.

Shining forth today more brightly than the sun, the divine memory of the wise Callistratus, Gymnasius and those who suffered with them illumineth the ends of the earth with radiant brilliance. Through their supplications, O Christ, free us from condemnation.

Theotokion: With gladsome mind we cry out to thee with the voice of Gabriel: Rejoice, O joy of the faithful! Rejoice, O golden lampstand, table, mountain and noetic gate! Rejoice, O divine chariot of Christ the King! Rejoice, O most blessed one, thou loosing of the curse!

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

O the wonder! How have those who are clay by nature been shown to be golden? For neither fire, nor the sword, nor the teeth of wild beasts, nor tortures, nor wounds destroyed them; and, having cast down the incorporeal one with their flesh, they pray for us to the Lord.

Theotokion: Rejoice, O palace of God! Rejoice, O mountain densely wooded! Rejoice, O divine table! Rejoice, bush unburnt! Rejoice, throne of glory! Rejoice, golden jar! Rejoice, most radiant lamp! Rejoice, O Mary, Virgin Mother, thou light cloud!

THE 28th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR VENERABLE FATHER CHARITON THE CONFESSOR
AT VESPERS

We chant "Blessed is the man ...": the first antiphon.

At "Lord, I have cried ...", 6 stichera, in Tone IV:

Spec. Mel.: "Thou hast granted a sign ...":

By abstinence and through fervent prayer * thou didst cause the passions of thy body to wither up, * and with torrents of tears * thou didst drown the deceitful serpent, O blessed one; * and thou wast well-pleasing in great measure unto God, * O venerable Chariton. * Wherefore, Jesus, Who loveth mankind, the Savior of our souls, * hath adorned thee with heavenly gifts. (Twice)

With the sweat of thy struggle * thou didst quench the burning ember of the passions, O right wondrous one, * thyself partaking of fire through thy wounds and pangs; * and thou didst confess the condescension of the incarnate Word * before the iniquitous tyrants, * and wast a witness for Him, * bedight with the wounds * of thy many and varied torments, * O God-bearing Chariton who art most rich. (Twice)

Fleeing, thou didst withdraw * into the desert places and the mountains, * preserving thy soul undefiled, * and wast shown to be a habitation of the Trinity, O most sacred and blessed Chariton; * by the power thereof * thou didst found sacred houses, O blessed one, * and monasteries for the edification in salvation of monastics * who honor thy holy memory, * O ever-memorable one. (Twice)

Glory ..., in Tone IV, the composition of John the Monk:

O God-bearing Chariton, even after death thou livest in Christ in the heavens, for Whose sake thou didst crucify thyself to the world; for, being above the flesh and the world, thou didst truly live, transcending visible things. Yet thou didst not live for thyself alone, but Christ our God dwelt within thee. Him do thou entreat, that our souls be saved.

Now & ever ..., the Dogmaticon in the same tone:

The Prophet David, the forefather of God, for thy sake gaveth voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: the Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediatrix of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance. Prokimenon of the day. 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, thou 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.

On the Aposticha, these stichera of the venerable one, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

O all-praised Chariton, * thou didst layout thy life * with care for the virtues; * for they who submit to thy teachings * praise Christ * in hymnody and the Orthodox Faith. * Standing before them, * pray thou that they be made firm * in the peace of the divine Spirit.

Stichos: Precious in the sight of the Lord is the death of His saints.

O divinely inspired Chariton, * thy life doth appear to men * as equal to that of the angels; * and thy confession was offered up * as a sacrifice of sweet savor * and goodly incense, to the heavens. * And now, pray thou, * that peace and great mercy * be granted to our souls.

Stichos: Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

O Chariton who art most rich, * thou wast a conqueror of the passions * and didst vanquish the robbers. * And while joining chorus with the crowned ones, O blessed one, * be thou mindful of us * who celebrate thy memory. * Pray thou now unto Christ, * that He grant our souls * peace and great mercy.

Glory ..., in Tone VIII:

We honor thee, O Chariton our father, the instructor of a multitude of monks; for we have truly learned to walk aright in thy steps. Blessed art thou who, having labored for Christ, didst denounce the power of the enemy. O converser with angels, companion of the venerable and of the righteous: with them entreat the Lord, that our souls find mercy.

Now & ever ..., Theotokion:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High, accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Troparion, in Tone VIII:

With the streams of thy tears thou didst cultivate the barrenness of the desert, and with sighs from the depths of thy soul thou didst bring forth the fruit of thy labors a hundredfold; and thou wast a beacon for the whole world, shining with miracles. O Chariton our father, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion, in Tone VIII:

○ Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

AT MATINS

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst cultivate the barrenness of the desert, and with sighs from the depths of thy soul thou didst bring forth the fruit of thy labors a hundredfold; and thou wast a beacon for the whole world, shining with miracles. O Chariton our father, entreat Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Having disdained the enjoyment of things earthly and corruptible, thou didst follow after Christ, and didst come to love the inhabitants of the desert more than the beauty of the world and passing delight. Hence, thou wast vouchsafed to bear witness and hast joined the choirs of fasters. With them pray that thy servants be saved. (Twice)

Glory ..., Now & ever ..., Theotokion:

He Who sitteth upon the throne of the cherubim and abideth in the bosom of the Father, sitteth in thy womb as upon His own throne, O Mistress; for, incarnate, God truly reigneth over all nations; and we chant to Him now with understanding. Him do thou entreat, that thy servants be saved.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Emulating the ways of John the Baptist and the virtues and fasting of Elijah the Tishbite, thou didst live incorporeally, glorifying the unoriginate Trinity with the angels and vanquishing the assaults of the brigands with thy valor. Wherefore, thou didst struggle mightily in thy contest, worshiping the divine incarnation of Christ and His divinity, O blessed Chariton. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, call thee blessed who, alone among women, didst as Virgin give birth unto God in the flesh without seed; for the fire of the Godhead made Its abode within thee, and thou dost nourish the Creator and Lord as a babe. Wherefore, we, the race of angels and men, glorify thy most holy nativity as is meet, and together cry out to thee: Entreat Christ God, that He grant remission of transgressions unto those who hymn thy glory as is meet.

Polyeleos, and this Magnification: We bless thee, O venerable father Chariton, and we honor thy holy memory, thou instructor of monastics and converser with the angels.

Selected Psalm Verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone IV:

Spec. Mel.: "Having been lifted up ... ":

Having disdained the enjoyment of things earthly and corruptible, thou didst follow after Christ, and didst come to love the inhabitants of the desert more than the beauty of this world and passing delights. Hence, thou wast vouchsafed to bear witness and hast joined the choirs of fasters. With them pray that thy servants be saved.

Glory ..., Now & ever ..., Theotokion:

After God it is to thy divine protection that I, the lowly, flee, O Theotokos; and, falling down, I pray: Have mercy, O all-pure one, for my sins have gone over my head, and I fear and tremble before the torments. O pure Mistress, make supplication to thy Son, that He deliver me therefrom!

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, § 10 [MT. 4: 25 - 5: 13]

At that time: there followed Jesus great multitudes of people from Galilee, and [from] Decapolis, and [from] Jerusalem, and [from] Judaea, 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 exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

After Psalm 50, this sticheron, in Tone VI:

O venerable father, the report of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed: legions of the demons and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou dost possess boldness before Christ God, beg peace for our souls.

ODE I

Canon of the Theotokos, with 6 troparia, including its Irmos, the acrostic whereof is

"I chant praise unto the Life-bearing Maiden", in Tone II:

Irmos: Traversing the impassible, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!

The immaterial ladder of old, and the path of the sea made strangely firm, revealed thy birthgiving, O pure one. Her do we all hymn, for she hath been glorified.

The power of the Most High, the perfect Hypostasis, the Wisdom of God incarnate of thee, O all-pure one, hath conversed with men, for He hath been glorified.

The Sun of thy righteousness hath passed through the impassible door of thy locked womb, O pure one, and hath shone forth upon the world, for He hath been glorified.

And the canon of the venerable one;

The composition of John the Monk, in Tone IV:

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old conquered the might of Amalek in the wilderness through Moses' hands stretched forth in the form of the Cross.

Having navigated the deep of the sea of the passions, O blessed one, with the life-bearing halyards of the Cross thou didst cause the wicked noetic pharaoh to drown by the power of God.

Disposed toward the Lord from thine infancy, with divine wisdom thou didst proclaim Christ before the tyrants; and like Moses thou didst cast down the arrogance of those who contended against thee.

Having forsaken the deception of Egypt and become an inhabitant of the desert, O venerable Chariton, in purity thou didst converse with the Pure One, and hast received a heavenly inheritance.

Theotokion: By the will of the Father, thou didst conceive the Son of God without seed, through the divine Spirit; and thou gavest birth to Him in the flesh Who was begotten of the Father without mother and cameth forth from thee for our sake without father.

ODE III

Canon of the Theotokos

Irmos: The bow of the mighty hath been broken by Thy might, O Christ, and the strengthless have girded themselves with power.

He Who, as the Creator of time, is outside of all time, O Virgin, willingly made Himself a child through thee.

Let us hymn the womb which is far more spacious than the heavens, through which Adam hath come to abide in the heavens, rejoicing.

Canon of the Venerable One

Irmos: The Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

The reason-endowed flock of thy disciples rejoiceth in thee, O venerable one, spiritually partaking of thy splendor.

O venerable Chariton, to the Spirit of life thou didst subject carnal knowledge, as the cause of enmity towards God.

Like David thou didst lay low the power of the noetic alien Goliath, O venerable one, with the weaponry of the Spirit.

Theotokion: Thou alone, O Mother of God, hast, in manner past nature, become the mediatress of blessings for those on earth; wherefore, we cry out to thee: Rejoice!

Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Tested by the pangs of suffering and made firm though feats of asceticism, thou didst shine with greater luster than gold in thy piety and becamest a pure receptacle of the Spirit. Thou didst dispel the darkness of the evil spirits, and, assembling against them multitudes of monastics, thou didst become a shepherd and a most radiant beacon for them, O blessed Chariton. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

Having fallen into subtle dangers laid for me by enemies visible and invisible, and caught in the storm of my countless offenses, I flee to the haven of thy goodness, O pure one, as to my fervent help and protection. Wherefore, O all-pure one, earnestly entreat Him Who becometh incarnate of thee, in behalf of all thy servants who beseech thee unceasingly, O all-pure Theotokos; and ever pray to Him, that He grant remission of offenses unto those who hymn thy glory as is meet.

ODE IV

Canon of the Theotokos

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

Behold! the most manifest Mother of God, the divine mountain of the house of the Lord, is exalted far above the heavenly hosts.

O Virgin who alone, outside the laws of nature, gavest birth to the Ruler of creation: thou hast been vouchsafed a divine calling.

Canon of the Venerable One

Irmos: Out of love for Thine image Thou didst stand affixed to the Cross, O Compassionate One, and the nations melted away; for Thou art my strength and boast, O Thou Who lovest mankind.

Rejoicing in the Lord as a victor, O venerable one, thou didst challenge the incorporeal foe, crying: God is my strength and Lord!

Grace crowned thee with the athlete's wreath of the kingdom of Christ, O Chariton; for thou didst uproot the drunkenness of deception, O blessed one.

Having mortified with the pangs of abstinence the pleasures which tormented thee before thy repose, O Chariton, thou wast invested with a life-bearing death.

Theotokion: Thy birthgiving wast shown to be ineffable, O Theotokos who alone art pure and blessed; wherefore, falling down before thee, we cry out: Rejoice!

ODE V

Canon of the Theotokos

Irmos: The burning Ember was revealed to Isaiah, and the Sun hath shone forth from the Virgin's womb, granting the enlightenment of the knowledge of God to those who have gone astray in darkness.

Clouds of gladness rain down delight upon those on earth; for unto us hath a Child been given Who hath existed from before the ages: our God incarnate of the Virgin.

Light hath shone forth upon my life and my flesh, and hath destroyed the gloom of sin: the most Exalted One Who, in the latter days, was incarnate without seed of the Virgin.

Canon of the Venerable One

Irmos: **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, O venerable and most blessed Chariton, hast been splendidly manifest as a bright mirror of the light of the effulgence of the Most High.

Thou, O venerable one, dost shine with twofold grace; for thou wast piously adorned with the wounds of suffering and with the pangs of asceticism.

Thou, O venerable and most blessed one, hast been shown to be a physician of souls, having sought out divine wisdom from earliest infancy.

Theotokion: **We wield thee as an invincible weapon against the enemy, O Bride of God, and have acquired thee as our might and the hope of our salvation.**

ODE VI

Canon of the Theotokos

Irmos: **Hearkening unto the sound of the cries of entreaty which issue from a soul in pain, O Master, deliver me from my grievous sins, for Thou alone art the Cause of our salvation.**

Human nature, enslaved to sin, hath obtained freedom through thee, O pure Mistress; for thy Son hath been sacrificed like a lamb.

We all cry out to thee, the true Mother of God: Save thou thy wrath-filled servants, for thou alone hast boldness before thy Son.

Canon of the Venerable One

Irmos: **I shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.**

Laying thy foundation on Christ, not on sand, thou didst build up virtue more pure than gold, O father, and becamest the dwelling-place of the All-holy Trinity.

The serpent is known to be the instrument of evil; yet, vanquished by thine excellence, O Chariton, it wrought vengeance upon the wicked through the providence of the Righteous One.

Nought was able to separate thee from the love of Christ: neither a body covered with wounds, nor the threat of a sentence of death; for thou didst delight in divine solitude, O blessed one.

Theotokion: **O** wonder newer than all wonders! For, conceiving in her womb Him Who sustaineth all things by His word, without knowing man, the Virgin did not confine Him.

Kontakion, in Tone II:

Spec. Mel.: "In supplications ...":

Having delighted in abstinence and bridled the desires of thy flesh, O divinely wise one, thou wast shown to increase in faith, and didst flourish like the tree of life in the midst of paradise, O most blessed and sacred Chariton.

Ikos: **S**tanding before God, open thou my mouth by thy right acceptable supplications, O all blessed and most glorious venerable martyr, that I may hymn thy divine life and speak worthily of thy virtues which thou didst perfect on earth through thy fervent love. For thou wast a most mighty confessor, and, loving vigil and purity, didst practice abstinence with faith, O exceeding blessed and most sacred Chariton.

ODE VII

Canon of the Theotokos

Irmos: **The youths of old showed them: selves to be rhetors with the greatest love of wisdom; for, theologizing with their lips, they chanted from the depths of their God-pleasing souls: O most divine God of our fathers, blessed art Thou!**

At night, Jacob beheld God as in a dream, and He Who was incarnate of thee hath manifested Himself in splendor unto those who chant: Most divine and supremely glorified is the God of our fathers!

He Who wrestled with Jacob, prefiguring the ineffable union in thee, O pure one, whereby He willingly united Himself to mankind, is the most divine and supremely glorified God of our fathers.

The vile one who did not proclaim Thee, the Son of the Virgin, to be One of the All-hymned Trinity, cried out with steadfast thought with his tongue: Most divine and supremely glorified is the God of our fathers!

Canon of the Venerable One

Irmos: **The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

Emulating in the zeal of thy piety the children of Abraham who were cast into the furnace, O God-bearer, thou didst trample the command of the tyrant underfoot, crying out: Blessed art Thou, O Lord my God!

When thou wast as in a furnace of burning temptation, O venerable one, from heaven the cooling grace of God visited thee who cried: Blessed art Thou, O Lord my God!

As one wounded with love for God in Trinity, thou didst offer Him an equal number of monasteries, which chant in spirit: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Rejoice, O sanctified and divine habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O most immaculate Mistress!

ODE VIII

Canon of the Theotokos

Irmos: The thrice-blessed youths, disdain the golden image and beholding the immutable and living image of God, chanted in the midst of the fire: Let all existing creation hymn the Lord and supremely exalt Him unto all ages!

Unto Him Who is incomparable in grace, and through thee became visible on earth and dwelt amongst mankind, do we the faithful cry aloud, chanting: Let all existing creation hymn the Lord and supremely exalt Him unto all ages!

Truly proclaiming thee the pure one, we glorify thee, O Theotokos, for thou didst give birth to the One of the Trinity Who became incarnate. And with the Father and the Spirit we chant unto Him: Let all existing creation hymn the Lord and supremely exalt Him unto all ages!

Canon of the Venerable One

Irmos: Stretching forth his hands, Daniel shut the mouths of the lions in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, O ye works of the Lord!

The deception of the Persians who kindle fire in their unrighteousness, thou didst utterly consume, O venerable one, while thou thyself didst remain untouched through the activity of the Holy Spirit; and thou hast elevated men to piety, that they may chant: Bless the Lord, all ye works of the Lord!

Having cast off the old man, thou didst truly clothe thyself in Christ, denouncing the hordes of the ruler of this world with the wounds of thy suffering, and crying out in gladness: Bless the Lord, all ye works of the Lord!

As a true disciple of Paul, O venerable Chariton, thou didst follow in his steps; and thou wast shown to be a guide for monks and a standard of virtue for all who cry: Bless the Lord, all ye works of the Lord!

Theotokion: Alone among all generations, thou hast been revealed as the Mother of God, O pure Virgin. Thou wast the abode of the Godhead, O most immaculate one, who wast not consumed by the fire of the unapproachable Light. Wherefore, we all call thee blessed, O Mary, thou Bride of God.

ODE IX

Canon of the Theotokos

Irmos: Thou art all desire, all sweetness, O Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints. Wherefore, we magnify Thee and her who gaveth Thee birth.

In thy womb, O pure one, the Word of God was given to corruptible nature as a staff of strength. And he restored what had been dragged down to Hades. Wherefore, we magnify thee, O all-pure one, as the Theotokos.

O Master, mercifully accept Thy mother as an intercessor in our behalf, as Thou hast willed, and all things shall be filled with Thy goodness, that we all may magnify Thee as our Benefactor.

Canon of the Venerable One

Irmos: 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.

Not even the grave, the conduit of oblivion, was able to conceal thy virtues, O venerable Chariton; for thine everlasting memory hath shone forth like the sun, and we magnify it as is meet.

Come, brethren, and, spiritually celebrating the annual commemoration of the God-bearer and emulating his virtues, let us give rein to our zeal and cry out with him: We magnify thee, O Thrice-holy Lord!

As thou hast boldness before Christ, O confessor, ever preserve those who piously magnify thee, and who are whirled about by the passions and are drowning amid the tempest of sin.

Theotokion: Rejoice and be glad, O Bride of the great King, radiantly contemplating the beauty of thy Bridegroom, which in luster is brighter than gold and outshineth the sun!

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Having first been well tested by suffering and then completed a second divine race by fasting, thou didst ascend to the heavens, O venerable father Chariton, and standest before Christ, praying for us who fervently hymn thee.
(Twice)

Glory ..., Now & ever ..., Theotokion:

O thou who gavest birth to ineffable Joy, make us partakers of the joy of heaven who all truly honor thee, O all-pure one, and cry out to thee from the depths of our souls: Forget not thy servants, O blessed Mary!

On the Praises, 4 stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

The grace of the Spirit, * shining upon thee, O Chariton our father, * illumined thee with splendor; * hence thou didst roll back the night of the passions * and attain unto the daylight of dispassion, * having united thyself in pure fashion unto the most pure Light. * Abiding therein, * forget not, O divinely eloquent one, * those who with faith hymn thy sacred memory. (Twice)

Bearing the grace of heaven * which thou didst desire, O Chariton, * thou didst spurn the things of this earth; * wherefore, like one incorporeal, thou didst choose a life of misery, * desiring to quench thy thirst with piety, * as at a torrent of ever-existing sweetness; * and with thy tears thou didst dry up * the turbid spring of the passions, O venerable one, * and hast watered the grain of men's souls.

From divine grace, O Chariton, * thou didst worthily receive the grace of healings; * hence, the deception of the evil spirits falleth down before thee, * and thou didst pass through unpleasant afflictions, * escaping corruption, O venerable one. * For thou pourest forth like water * the streams of thy grace; * and drinking thereof, * we hymn thy memory.

Glory ..., in Tone V:

O venerable father, on hearing the voice of the Gospel of the Lord, thou didst forsake the world, holding wealth and glory to be as nought. Wherefore, thou didst cry out to all: Love God, and ye will receive everlasting grace; prefer nothing above His love, that, when He cometh in His glory, ye may find rest with all the saints! Through his supplications, O Christ, preserve Thou and save our souls.

Now & ever ..., Theotokion:

We, the faithful, call thee blessed, O Virgin Theotokos, and we glorify thee as is due: the unshaken city, the impregnable rampart, the steadfast intercessor and refuge of our souls.

Great Doxology, litanies and dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the venerable one.

The reason-endowed flock of thy disciples rejoice in thee, O venerable one, spiritually partaking of thy splendor. (Twice)

O venerable Chariton, to the Spirit of life thou didst subject carnal knowledge, as the cause of enmity towards God.

Like David thou didst lay low the power of the noetic alien Goliath, O venerable one, with the weaponry of the Spirit.

Laying thy foundation on Christ, not on sand, thou didst build up virtue more pure than gold, O father, and becamest the dwelling-place of the All-holy Trinity.

The serpent is known to be the instrument of evil; yet, vanquished by thine excellence, O Chariton, it wrought vengeance upon the wicked through the providence of the Righteous One.

Nought was able to separate thee from the love of Christ: neither a body covered with wounds, nor the threat of a sentence of death; for thou didst delight in divine solitude, O blessed one.

Theotokion: O wonder newer than all wonders! For, conceiving in her womb Him Who sustaineth all things by His word, without knowing man, the Virgin did not confine Him.

Troparion, in Tone VIII:

With the streams of thy tears thou didst cultivate the barrenness of the desert, and with sighs from the depths of thy soul thou didst bring forth the fruit of thy labors a hundredfold; and thou wast a beacon for the whole world, shining with miracles. O Chariton our father, entreat Christ God, that our souls be saved.

Kontakion, in Tone II:

Having delighted in abstinence and bridled the desires of thy flesh, O divinely wise one, thou wast shown to increase in faith, and didst flourish like the tree of life in the midst of paradise, O most blessed and sacred Chariton.

Prokimenon, in Tone VII: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: Sing unto the Lord a new song; His praise is in the church of His saints.

EPISTLE TO THE CORINTHIANS, § 176 [I COR. 4:6-15]

Brethren: these things, I have in a figure transferred to myself and [to] Apollos for your sakes; that ye might learn in us not to think [of men] above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ [from another]? and what hast thou that thou

didst not receive? now if thou didst receive [it], why dost thou glory, as if thou hadst not received [it]? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We [are] fools for Christ's sake, but ye [are] wise in Christ; we [are] weak, but ye [are] strong; ye [are] honorable, but we [are] despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we entreat: we are made as the filth of the world, [and are] the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn [you]. For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: for in Christ Jesus I have begotten you through the gospel.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth; the generation of the upright shall be blessed.

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 28th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY PASSION-BEARER, THE RIGHT-BELIEVING
PRINCE WENCESLAUS OF BOHEMIA
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

All-splendidly adorned more than the sun with thrice radiant beams, thou hast shone forth upon those in tribulations, O all-wondrous Wenceslaus, releasing those unjustly bound and dispelling every illness from those who with faith cry out for thine aid and with love hymn thy most honored dormition. **(Twice)**

Come, all ye faithful, and let us spiritually celebrate today the all-wondrous memory of Wenceslaus, the servant of Christ; for, forsaking his corruptible earthly governance, he received the kingdom of heaven, and this day surrendered his all-holy soul into the hands of the Master, glorifying the Lord Who hath made his memory wondrous.

And 3 stichera, in the same tone:

Spec. Mel.: "The paradise in Eden ...":

Led by love of the calling of the Most High, thou didst come to the Church of Christ, O all-blessed one, from which thou didst receive a royal crown which is incorrupt and passeth not away; and thou wast illumined thereby like the setting of the sun, emitting rays of miracles upon the northern lands, which hymn thine all-praised memory, O invincible and holy Wenceslaus. **(Twice)**

With the shedding of thine all-pure blood, O all-praised Wenceslaus, thou hast adorned the Church of Christ as with a robe of royal purple; and resplendent therein, it gathereth all lands into a choir to celebrate with splendor thine all-holy memory, and to cry out with faith unto the Creator of all: Glory to Thee, O Christ, Who hath made wondrous the memory of Thy saint!

Glory ..., in Tone VI:

Assembling today, with joyful voices let us glorify the martyred Prince Wenceslaus, wondrous in piety, the tower of strength and foundation of the Church of Bohemia, who was treacherously slain for his love of the all-holy Trinity; and, crowning him with hymns of praise, let us join chorus together, celebrating his sacred memory, and saying: O holy athlete of Christ, intercede before Him for thy much-suffering people, and for every nation that honoreth thee, that we all may be saved!

Now & ever ..., The dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Assembling, let us praise the great helper of those in misfortune, for he hath received from Christ the Savior the gift of grace: to deliver the oppressed, to console the grieving, and to heal every infirmity for those who with faith cry out for aid and with love celebrate his all-wondrous feast.

Stichos: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Unto God, Who is wondrous in His saints, let us render glory and thanks for bestowing upon His holy martyr Wenceslaus the gift of healings and divers miracles; for, though reigning over an earthly kingdom, he ever fixed the gaze of his soul upon the eternal kingdom of heaven. Wherefore, we honor his sacred memory with faith and venerate his precious relics.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Raised in piety from infancy by thy grandmother, the holy martyr Lyudmila, thou didst grow in both wisdom and stature, and didst dedicate thyself to the Holy Church of the Lord; and when thou didst come to thy throne, thou didst multiply and increase the temples and monasteries of thy realm, and didst encourage thy subjects to forsake their heathen beliefs and ways, and to embrace the Holy Orthodox Faith, the path which leadeth to salvation.

Glory ..., in Tone III:

Striving to please God Who is wondrous in His saints, thou didst love the saints of God more than earthly riches and power. For when the emperor of Germany offered to grant thee whatsoever thou mightest desire, thou didst not ask for lands or castles, or for gold or jewels, O holy Wenceslaus, but didst humbly request a portion of the relics of the martyr Vitus, to serve as an ornament for the Church of Bohemia more precious than any gem. And unto God and His martyr thou didst erect in Prague a magnificent cathedral, where thine own holy remains have also found rest. Pray thou, O God-pleasing Wenceslaus, that all who venerate them and flee to thine intercession may find mercy from the Lord.

Now & ever ..., Theotokion, in the same tone:

Through the divine Spirit, by the will of the Father, without seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou gavest birth in the flesh unto Him Who cameth forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray, that our souls be delivered from tribulations.

Troparion, in Tone IV:

Today angels and men share a common joy. Heaven and earth join together in splendid chorus for thy memorial, O holy one. And we sinners earnestly cry aloud unto thee: Pray thou to the Master in our behalf, that from dangers and from visible and invisible foes, He may deliver us who honor thine all-honored memory.

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 saint, in Tone IV:

Today angels and men share a common joy. Heaven and earth join together in splendid chorus for thy memorial, O holy one. And we sinners earnestly cry aloud unto thee: Pray thou to the Master in our behalf, that from dangers and from visible and invisible foes, He may deliver us who honor thine all-honored memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Grounded firmly in Orthodox piety, thou didst reign with mercy and love for thy people, uprooting from among them crimes of murder, and moving them to forsake the madness of idolatry. Wherefore, thou hast received recompense in the heavens for thy works of love and devotion on earth.

Glory ..., Now & ever ..., Theotokion:

O all-holy Virgin, thou hope of Christians, with the heavenly hosts unceasingly entreat God, to Whom thou gavest birth in manner past understanding and recounting, that He grant the remission of all sins and amendment of life unto those who ever glorify thee with faith and love.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word, Who is co-unoriginate with the Father ...":

The malice of the enemy of the human race inspired thy jealous and ambitious brother to slay thee, O Wenceslaus. And, proffering a feigned hospitality, he invited thee to his home, and had his accursed minions fall upon thee with knives. But Christ God hath glorified thee with miracles, O wondrous martyr.

Glory ..., Now & ever ..., Theotokion:

O pure Ever-virgin, thou fervent and invincible intercessor, excellent and unashamed hope, rampart, protection and refuge of those who have recourse unto thee: with the angels entreat thy Son and God, that He grant peace, salvation and great mercy to the world.

Both canons from the Oktoechos, without the martyria; and this canon of the saint, with 6 troparia, in Tone VI:

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

O ye faithful, with joy let us join chorus, hymning the Savior with radiant souls, on the all-wondrous memorial of Wenceslaus, the servant of Christ!

Slain unjustly like an innocent lamb, thou didst emulate the sufferings of the Master, O glorious one; wherefore, thou dost now rejoice with the choirs of the martyrs, O thou who art blessed of God.

Receiving a death which won thee life, thou standest now in glory before the Master of all. Pray thou that we who keep thine all-wondrous memory may also obtain it, O holy one.

Who can tell of the countless wonders which thou workest in the world, O glorious one? For thou dost continually grant healing in abundance unto all the faithful.

Theotokion: O Lady, raise me up who have fallen among thieves through my soul-destroying deeds and am drowning in death. I pray thee: Entreat thy Son and God for me.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Thou didst ever burn with Christian love for the Holy Church, O all-blessed one, where, like an innocent lamb, thou didst look forward to thine unjust slaughter.

Adorned with thine all-splendid blood, thy Church emitteth the radiant beams of miracles, hymning thy memory, O right glorious one.

Enlightened from childhood by the rays of the Trinity, O venerable one, thou becamest an heir of Christ. Him do thou entreat, that He send peace unto our souls.

Theotokion: Thy divine birthgiving transcendeth every other miracle, O pure one; for, having conceived in thy womb and given birth unto the transcendent God, thou remainest Ever-virgin.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Seeking to prevent thee from ascending thy throne, the enemies of the Orthodox Faith murdered thy pious grandmother, the saintly Lyudmila, that she might no longer guide thee with Christian counsel; yet so well grounded wast thou by her in reverence for things divine and in love for Christ, that her martyrdom in nowise moved thee from thy sacred purpose, and the wiles of thine enemies served only to strengthen thee in thy resolve, and to gain for the Holy Church another martyr in heaven.

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, bless thee as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead made His abode within thee, and thou didst nurture the Creator and Lord with milk as a babe. Wherefore, we, the race of angels and men, cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birth giving.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Lovingly raised in the pure Faith from childhood, by thy pure works thou didst lovingly follow the Master and didst put His false enemy to shame by thy hope.

Shining with radiance, O holy Wenceslaus, by thy supplications enlighten those who are benighted by sins, for with the choirs of the martyrs thou hast boldness to pray for us.

Cut down by the sword, O invincible saint, thou didst cut down the wicked foe with the sword of patience; wherefore, thou hast received a crown from the hand of the Almighty.

Theotokion: Truly the mysteries of thy divine birthgiving are ineffable and unattainable for those on earth and those in heaven, O Ever-virgin Theotokos.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Having received through thy sufferings the life which is devoid of pain, O all-praised and holy Wenceslaus, thou hast been shown to be a help for all who suffer and with faith call upon thee for aid.

With the all-radiant beams of thy miracles thou hast enlightened the north, the south and the west more than the sun, O blessed one; wherefore, illumine us who celebrate thy memory, O saint.

Thou wast a helper of those amid misfortunes, the sustainer of the poor, and the comfort of the grieving; wherefore, even after thy death, O holy one, thou deliverest all who with faith call upon thee for help.

Theotokion: O good Mistress of the world, save those who with all their soul confess thee to be the Theotokos; for we have thee, who art truly the Theotokos, as our help, O immaculate one.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Having acquired a pure life through fasting, O all-wondrous Wenceslaus, thou hast been shown to be a fellow citizen with the angels. With them pray thou for the salvation of our souls.

Forsaking a transitory earthly principedom, and receiving a royal adornment from the right hand of the Master, through corruptible things thou didst acquire what is eternal, in that thou art wise.

O holy one, accept praise from the accursed lips of one who is unable to fashion worthy praises for thee, and entreat the merciful God, that He grant us great mercy.

Theotokion: O all-pure Mistress who for mortals gavest birth to the Helmsman and Lord, confound my wicked lusts, and grant serenity unto my heart.

Kontakion, in Tone I: Spec. Mel.: "The choir of the angels ...":

Standing with the choirs of the angels, O blessed Prince Wenceslaus, thou delightest in divine and ineffable goodness; and drawing thence the goodly gifts of miracles, thou pourest forth the boon of cures upon all who with faith flee to thy holiness.

Ikos: Great is the consternation of the enemy of men's salvation! For, seeking to destroy the Christian Faith which was planted in Bohemia by the pious Borivoy and the holy Lyudmila, he instilled within the accursed Prince Boleslaus the perfidious intention to murder his godly brother, the holy Prince Wenceslaus, and thus unjustly to seize his throne. Yet the Savior bestowed upon His martyr so great an abundance of the grace of miracles that the people of Bohemia were amazed and hastened to be enlightened. Thus were the machinations of the devil utterly foiled, and the Holy Orthodox Church grew and throve. And even to this day the precious relics of the martyr pour forth the boon of cures upon all who with faith flee to his holiness.

ODE VII

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!

The ancient malefactor envied thy sacred life and incited the mindless band to slay thee; but with a pure conscience thou didst unceasingly cry out to thy Creator: Blessed is the God of our fathers!

Prague, thine all-glorious city, danceth with gladness today, honoring thy memory, and, radiantly emitting thy miracles, it calleth the whole land to cry aloud: Blessed is the God of our fathers!

Through the deception of the all-wicked one, of old the ground was stained by the hand of Cain, who slew his own brother; but sprinkled now with blood, it offereth sacrifices of sweet savor unto Christ, crying: Blessed is the God of our fathers!

Theotokion: Through thee, O Virgin, hath Light shone forth upon those in darkness, for thou hast given birth to the Creator and God of all. Him do thou beseech, O all-pure one, that He ever send down great mercy upon us, the faithful.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou desirest. Thee do we exalt supremely for all ages!

Sanctified from on high by rays of grace, O all-glorious one, thou didst shine forth more brightly than the sun in the land of Bohemia with the beauties of gladness, exalting Christ supremely forever.

Receiving thy holy body today, O blessed one, Prague, thine all-praised city, proclaimeth thine all-wondrous miracles unto the world, exalting Christ supremely forever.

Adorned with meekness and illumined with the understanding of Orthodoxy, O all-wondrous one, thou wast truly shown to be a herald of the all-holy Trinity, exalting Christ supremely forever.

Theotokion: Thou didst ineffably conceive and give birth unto the Transcendent One, the Word, the Bestower of light, Who is begotten of Light, O Virgin, for the Spirit of God made His abode within thee. Wherefore, we hymn thee, O pure one, for all ages.

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Thou wast accounted worthy of great grace, O glorious one, and hast illumined the whole world, granting healings in abundance unto all.

Accept the joy of the angels, O holy one, and, standing before thy Creator, pray for us who magnify thee.

Thou hast now received blessed repose, O all-glorious one. Cease thou never to pray that those who magnify thee may continually share in holy blessedness.

Theotokion: O Virgin Theotokos, who after the word of the archangel gavest birth to thy Creator in manner past recounting, entreat Him, that our souls be saved.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

From the earth thou hast approached the Master, O all-blessed Wenceslaus. Come thou now in spirit, and with thy mercy visit those who today chant thine honored celebration.

Glory ..., Now & ever ..., Theotokion:

O Virgin who gavest birth to the hypostatic Wisdom, the transcendent Word, the Physician of souls and bodies, heal thou the cruel and long-standing infection and wounds of my soul, and ease the pangs of my heart.

On the Praises, 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Rejoicing, thou dwellest on high, having lived on earth for thy Lord alone, and thou joinest chorus with the incorporeal hosts before His awesome throne, praising Him as the almighty King of all, and interceding for us who honor thy memory and venerate thy precious relics with faith.

Having loved the Lord thy God above all else, and thy neighbor as thyself, thou wast slaughtered by thine own brother, and hast joined thy pious grandmother in heaven, where with her thou prayest for thy native land, that all its people may find salvation in the Orthodox Faith.

Emulating our merciful Savior, Who for men's salvation deigned to be nailed to the Cross, with thy dying breath thou didst recall the words He uttered on the Tree, saying: "Brother, may God forgive thee!" Wherefore, reigning now with Christ in His kingdom on high, thou dost ever delight in the vision of the ineffable light of His countenance.

Wondrous is God in His saints, the God of Israel! Yea, precious is their death in His sight! For, slaughtered unjustly by the swords of thy brother's ungodly minions, thou hast won eternal life; and, well-pleased by thy virtuous life and undeserved death for His sake, the Lord hath bestowed upon thee the grace of miracles.

Glory ..., in Tone VIII:

O marvelous wonder! The machinations of the evil one are set at nought! For when the father of lies inspired the impious Boleslaus to murder his own brother, the godly Wenceslaus, he caused him to reign on high with the King of all, and provided for the faithful of the Church of Bohemia a heavenly intercessor and mediator, who with the holy martyr Vitus ever entreateth the Lord of hosts, that He take pity upon his people, and preserve them unshaken in the Orthodox Faith, and grant them His great mercy.

Now & ever ..., Theotokion, in the same tone:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. 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 saint.

Thou didst ever burn with Christian love for the Holy Church, O all-blessed one, where, like an innocent lamb, thou didst look forward to thine unjust slaughter. (Twice)

Adorned with thine all-splendid blood, thy Church emitteth the radiant beams of miracles, hymning thy memory, O right glorious one.

Enlightened from childhood by the rays of the Trinity, O venerable one, thou becamest an heir of Christ. Him do thou entreat, that He send peace unto our souls.

Having acquired a pure life through fasting, O all-wondrous Wenceslaus, thou hast been shown to be a fellow citizen with the angels. With them pray thou for the salvation of our souls.

Forsaking a transitory earthly principedom, and receiving a royal adornment from the right hand of the Master, through corruptible things thou didst acquire what is eternal, in that thou art wise.

O holy one, accept praise from the accursed lips of one who is unable to fashion worthy praises for thee, and entreat the merciful God, that He grant us great mercy.

Theotokion: **O** all-pure Mistress who for mortals gavest birth to the Helmsman and Lord, confound my wicked lusts, and grant serenity unto my heart.

Troparion, in Tone IV:

Today angels and men share a common joy. Heaven and earth join together in splendid chorus for thy memorial, O holy one. And we sinners earnestly cry aloud unto thee: Pray thou to the Master in our behalf, that from dangers and from visible and invisible foes, He may deliver us who honor thine all-honored memory.

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 I: Spec. Mel.: "The choir of the angels ...":

Standing with the choirs of the angels, O blessed Prince Wenceslaus, thou delightest in divine and ineffable goodness; and drawing thence the goodly gifts of miracles, thou pourest forth the boon of cures upon all who with faith flee to thy holiness.

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, § 17 [ACTS 6: 8-15; 7: 1-5,47-60]

In those days, 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 those 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, who 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, who 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 who 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 Charran, and said unto him: 'Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.' Then came he out of the land of the Chaldeans, and dwelt in Charran: 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: 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 Spirit: as your fathers did, so do ye. Which of the prophets have; not your fathers persecuted? and they have slain those who 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 Spirit, 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 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]

The Lord said to His disciples: "These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its 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 Who 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, Who proceedeth from the Father, he shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye-should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 29th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR VENERABLE FATHER CYRIACUS THE ANCHORITE
AT VESPERS

At "Lord, I have cried ...," six stichera, in Tone VIII:

Spec. Mel.: "What shall we call you, O holy ones? ...":

Having curbed the passions with the bridle of abstinence, O wonderworker Cyriacus, thou didst robe thyself in the radiant garment of dispassion, and didst lay bare all the malice of him that of old stripped our first parents naked; and now thou makest thine abode in paradise, ever rejoicing. Pray thou that our souls be saved. (Twice)

Bearing the Cross upon thy shoulders, thou didst follow after Christ, scorning the pleasures of life with unrelenting thought, and having slain the passions of the flesh with intense vigils and prayers, thou didst receive the grace to heal infirmities, O venerable one. Pray thou that our souls be saved. (Twice)

Thou didst abide in the desert, O venerable Cyriacus, making bitter herbs thy food, and, embittering thy senses, thou didst uproot the passions of thy soul, O blessed one. Wherefore, having lived angelically, thou hast received heavenly delight after thy repose. Pray thou that our souls be saved. (Twice)

Glory ..., in Tone VIII:

We honor thee, O our father Cyriacus, instructor of a multitude of monks, for we have truly come to know the straight way by following thy steps. Blessed art thou; for, having labored for Christ, thou didst triumph over the power of the enemy, O thou that conversest with angels, companion of the venerable and the righteous. With them entreat thou the Lord to have mercy upon our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most glorious wonder ...":

The ewe-lamb beheld the Lamb * stretched out of His own will upon the Tree of the Cross, * and cried out maternally, * weeping and in pain: * O my Son, what is this strange sight? * How canst thou die, O Longsuffering One * Who, as Lord, givest life unto all, * and bestowest resurrection upon them that are of earth? * I glorify Thy great condescension, O my God!

At the Aposticha, Glory ..., in Tone VI:

O venerable father, report of thy corrections hath gone forth throughout all the earth. Wherefore, in the heavens hast thou found the reward of thy labors; thou didst destroy hordes of demons and didst attain unto the ranks of the angels, whose life thou didst emulate blamelessly. As thou hast boldness before the Lord, beg thou peace for our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Seeing Thee crucified, O Christ, she that gaveth Thee birth cried out to Thee: What strange mystery is this that I see, O my Son? How is it that Thou diest, hung upon the Tree in the flesh, O Bestower of life?

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 Cyriacus; having received heavenly gifts through fasting, vigil and prayer, thou dost heal the infirmities and souls of them that in faith have recourse unto thee! Glory to Him that gave thee strength! Glory to Him that crowned thee! Glory to Him that through thee worketh healings for all!

AT MATINS

Both canons from the Oktoechos, without the troparia to the martyrs; and the canon to the saint, in Tone VIII, with six troparia, the composition of Stephen the Sabbaite, the acrostic whereof is: "O Cyriacus, be thou an intercessor before God!"

ODE I

Irmos: O ye people, let us send up a hymn unto our wondrous God, Who freed Israel from bondage, singing and crying out a hymn of victory to Thee Who alone art Master.

Grant me grace and the glory of divine knowledge, O Christ, that by the prayers of the venerable Cyriacus I may fittingly hymn him, for Thou art the ineffable Treasury of wise teachings.

O blessed Cyriacus, compassionately accepting me that now offer thee a hymn, entreat Christ, that I may partake of divine radiance and illumination and may verily receive salvation.

Firmly established by the power of the Master, and following in His footsteps, O father, thou didst vanquish the princes of darkness and didst attain unto the resting place on high, O most blessed Cyriacus:

Having subjected all the wisdom of thy flesh to the life-bearing Spirit, on earth thou didst show forth strife like unto that of the bodiless ones. Wherefore, with them thou dost now hold chorus in the courts of heaven, O God-bearer.

Theotokion: With hymns, O ye faithful, let us praise the all-pure Mary, the grace-endowed Mother of God, the divine shelter, the calm haven, the salvation of all the faithful

ODE III

Irmos: None is holy as the Lord, and none is righteous as our God, Whom all creation doth hymn, singing: None is righteous save Thee, O Lord!

Unceasingly traveling the path of life, from childhood thou didst love thy Creator, O venerable one, and, thirsting for Him, thou didst find Him, running like a hart unto streams of water.

O divinely eloquent one, having received, like an animate book, thy text on the tablet of thy heart, inscribed by the finder of the Spirit, thou didst verily preserve the living commandments of Christ.

O venerable one, having restrained thy stomach in fasting, thou didst slay carnal pleasure and gluttonous desires, living all thy life in purity, O father.

In gladness didst thou make thyself a rational temple for the Trinity, cleansing thy mind, body and soul, O thrice-blessed one; and thou didst become a receptacle of the light of the threefold Sun.

Theotokion: **O** Mary Theotokos, O Virgin that knewest not wedlock, thou didst give birth, and, unwedded, didst remain Virgin, O Mother. Entreat thou Christ our God that we be saved.

Kontakion, in Tone VIII:

Spec. Mel.: "To thee, the champion leader ...":

The sacred Lavra, ever honoring thee as a mighty champion and defender, doth yearly celebrate thy commemoration. But, as thou hast boldness before the Lord, preserve us from assailing enemies, that we may cry out: Rejoice, O thrice-blessed one!

Sedalion, in Tone V:

Spec. Mel.: "The Word co-unoriginate ...":

Thou didst adorn thy life with abstinence and, having slain thy members, didst vanquish the assaults of the enemy, O venerable father, and wast shown to be a desert dweller and a noetic beacon unto the world. Wherefore, beseech the Lord, that He have mercy on our souls. **(Twice)**

Glory ..., Now and ever ..., Theotokion:

We, the faithful, having acquired thee as a haven and rampart, a refuge, hope, protection and fervent intercessor, flee unto thee, and we earnestly callout and faithfully cry: Have mercy on them that place their hope on thee, O Theotokos, and deliver us from our transgressions!

Stavrotheotokion: **O** divinely joyous one, by the Cross of thy Son hath the deception of idols been destroyed and the might of the demons trampled down. Wherefore, we, the faithful, ever hymn and bless thee as is meet, and, confessing thee truly to be the Theotokos, we magnify thee.

ODE IV

Irmos: **T**hou art my strength, O Lord; Thou art my power; Thou art my God; Thou art my joy, Who, without leaving the bosom of the Father, hast visited our poverty. Wherefore, with the Prophet Habbakuk, I cry unto Thee: **G**lory to Thy power, O Lover of mankind!

The sun shuddered at thine abstinence and strength, and was in no wise able to see thee angry through many years, O venerable one, who did not take food by day, but right mightily kept vigil, chanting: Glory to Thy power, O Lover of mankind!

Taught by the knowledge of wise men through the new laws and the old covenant, O wise one, acquiring the aspect of every virtue, emulating the demeanor of a wise bee, and becoming a chosen vessel, thou didst cry out: Glory to Thy power, O Lover of mankind!

O Christ God, Thou art a wealth of sweetness, the glory and joy of the venerable. Therefore, Cyriacus, loving Thee, reckoned all consolations in the world but dung. Wherefore, in impassible deserts he lovingly delighted in Thy beauty.

I know the waters of Marah most sweet of the prophet of old; and thou, O Cyriacus, who transformed the bitter poison of grasses into sweet food, dost manifestly show boldness before the Lord, Who doth truly glorify His servants with power divine.

As a disciple and emulator of Christ the Master, O father, thou didst heal the lunatic son of the slave with prayer, having received the grace to drive away infirmities and to cast down hordes of demons with the sign of the divine Cross.

Theotokion: O unwedded one, thou art the boast of the faithful! Thou art our intercessor! Thou art the refuge, rampart and haven of Christians, for thou dost bear entreaty to thy Son, O all-immaculate one, and dost save from misfortunes them that with faith and love glorify thee as the pure Theotokos.

ODE V

Irmos: Wherefore hast Thou thrust me from Thy countenance, O never-waning Light? And why hath an alien darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I entreat Thee!

Receiving from Christ the invincible grace of the Spirit, thou didst mightily cast down the cruel ruler of this world, and, restraining the passions of thy soul, O Cyriacus, thou wast crowned with a crown of dispassion.

Thou didst show thyself to be strong, steadfastly enduring the pangs of fasting, remaining unyielding even unto the most profound old age, living with much gladness in deserts as in the chambers of royal palaces, O venerable one.

Keeping all-night vigils and approaching God without pride, thou dost converse in prayer with the immaterial Mind, O Cyriacus, and hast received brilliant rays of light, radiantly illumined in mind.

Full of splendor and the gift of prophecy, O venerable one, of old thy pure tongue foretold the nearly complete destruction of the error of Origen, that deranged and soul-destroying man.

Theotokion: The company of prophets came to know thy mysteries, O pure one, for the Master hath shown thee to be the portal of heaven; and the Sun of righteousness, Who was incarnate of thee, O Virgin, hath shown forth upon them that are in darkness.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evil, I pray, for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Becoming a god by adoption through deification by Christ, Who is God in essence, O blessed one, thou didst set aright the sufferings of natural disability, healing infirmities and straightway curing the demonized with grace divine.

Thou didst flee the multitude of people that approached thee, and didst seek out yet more remote ravines, avoiding the empty praises of human glories.

Looking upon all the glory of the corrupt world as a dream, thou didst love the better glories of the only living God, O wise one, and wast rightly vouchsafed to be a partaker thereof.

Theotokion: As an animate ark thou didst receive the unoriginate Word; as a holy sanctuary thou didst contain the Creator; as a fiery throne thou dost bear the Master of all creation, O Mother of God.

Kontakion, in Tone II:

Spec. Mel.: "Seeking the highest...":

Having armed thyself divinely with spiritual purity and having mightily taken up unceasing prayer as a spear, thou didst cut down legions of demons, O Cyriacus our father. Pray thou unceasingly in behalf of us all.

Ikos: How shall I praise thy struggles, wretch that I am, O venerable father? How shall I pour forth a torrent of tears? For, soaring aloft in thy life, thou didst reach the choirs of angels. Truly thou didst slay all the passions by abstinence, O wise one, and, having enslaved thy flesh, didst subject it to thy spirit. And, possessed of the sword of prayer, thou didst set at naught the prince of darkness. Pray thou unceasingly in behalf of us all.

ODE VII

Irmos: In the furnace the Hebrew children boldly trampled down the flame and transformed the fire into dew, crying: Blessed art Thou, O Lord God, forever!

Thy most faithful favorite delighted his throat with the teaching of divinely inspired laws and words more than with honey, chanting: Blessed art Thou, O Lord God, forever!

O divinely eloquent and blessed one, thou dost lead to Christ them that hymn thee, O Cyriacus, and who are cleansed of the filth of the passions by thy prayers, crying out and saying: Blessed art Thou, O Lord God, forever!

Daniel, escaping the ferocity of the lions, was glorified; but Cyriacus, commanding them, had them as servants, and he cried to Thee: Blessed art Thou, O Lord God, forever!

All the grace of the Spirit didst thou cause to dwell in Cyriacus, for he became the lover of Thine all-pure beauty, crying out to Thee with all his soul: Blessed art Thou, O Lord God, forever!

Trinitarian: Augmenting vision with action, thou didst preach the Essence in three Persons: the Father, the Son and the Holy Ghost, O God-pleasing Cyriacus, crying out: Blessed art Thou, O Lord God, forever!

Theotokion: Quench thou the flame of my passions and subdue the tempest of heresies, O Mother of God; for we Christians have thee as an intercessor and champion, and thee do we hymn with faith forever.

ODE VIII

Irmos: Becoming vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!

With streams of tears didst thou water thy sacred soul, O blessed one, and didst show it forth as fertile, chanting: All ye works, bless the Lord and exalt Him supremely forever!

The Tishbite of old dried up the showers of rain with drought; but thou, O most blessed one, didst call down a downpour of rain for the growth of crops, chanting: All ye works, bless the Lord and exalt Him supremely forever!

The inglorious disciples of Origen, the trifler and recounter of fables, didst thou denounce by thy mighty struggles, chanting: Bless ye the Lord in Orthodox manner, and exalt Him supremely forever!

Trinitarian: O father, thou didst piously teach the one Essence of the Trinity in three Suns as a single ray and radiance, saying: Bless ye the Lord in Orthodox manner, and exalt Him supremely forever!

Theotokion: O Virgin, thou art shown to be a daughter of fallen Adam and the Mother of God, Who hath renewed my being. Him do all ye works hymn as Lord and exalt supremely for all ages.

ODE IX

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

O wise one, a cave received thee, who had received the fountain of grace of the divine father Chariton, who of old worked wonders like Moses; and thou wast an immovable pillar and a most steadfast protector of thy flock.

Verily taking the Cross upon thy shoulders with love of-life, O Cyriacus, thou didst make of life an exercise in dying. Wherefore, now, having passed on to the incorrupt delight that fadeth not away, thou dost ever hold chorus with the heavenly choirs in light in the presence of God.

Resplendent with brilliance kindled by the Spirit, thou wast shown to be a luminary of-the choirs on high. But illumine my mind with the noetic and thrice-radiant light of the Godhead by thy prayers, O blessed one, and save me from passions and transgressions.

Crowned with the diadem of victory, O divinely eloquent Chariton and blessed Cyriacus, and standing in the highest before Christ, paternally delivering your flock from misfortunes, mercifully regard it as it celebrates your memory.

Theotokion: Draw Thy bow, and prosper, and reign, O Son of the Mother of God, subjecting the Ishmaelite foe, which doth battle against us, to all Christ-loving believers, we pray, through the prayers of her that gave Thee birth without having known man, in that Thou art God and the Lover of mankind.

Exapostilarion: Spec. Mel.: "By the Spirit...":

Having cleansed thy soul of the darkness of the passions by intense fasting and unceasing prayer, O father, thou didst become a mirror of divine splendors, sending exaltations upon us now, O God-bearing Cyriacus, beacon of monks.

Theotokion: Saved by thee, O Mistress, we confess thee truly to be the Theotokos, for thou didst give birth ineffably unto God, Who destroyed death by His Cross and hath drawn to Himself the assemblies of the venerable. With them do we praise thee, O Virgin.

At the Aposticha: Glory ..., in Tone V:

O venerable father, thou gavest neither sleep to thine eyes, nor slumber to thine eyelids, until thou didst free soul and body from the passions and didst prepare thyself as a dwelling place for the Spirit. For, when Christ was come with the Father, He made of thee an abode. As thou wast a favorite of the Trinity, one in Essence, O great preacher, Cyriacus our father, pray thou in behalf of our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Rejoice ...":

When she beheld the unplanted Cluster, which she had put forth as a Shoot, hanging upon the Tree, His divine side pierced by a spear, she said: "What is this, O my Son and God? How is it that Thou acceptest suffering, Who hast healed all infirmities and passions, being in Thy divinity dispassionate by nature? What have these ungrateful people rendered unto Thee, their Benefactor, for all the good Thou hast done them?" cried the all-pure one. But pray thou unceasingly that He deliver me from my passions by His sufferings, that I may glorify thee.

AT LITURGY

On the Beatitudes, four troparia from the Oktoechos; and four from Ode III of the saint's canon.

Becoming a god by adoption through deification by Christ, Who is God in essence, O blessed one, thou didst set aright the sufferings of natural disability, healing infirmities and straightway curing the demonized with grace divine.

Thou didst flee the multitude of people that approached thee, and didst seek out yet more remote ravines, avoiding the empty praises of human glories.

Looking upon all the glory of the corrupt world as a dream, thou didst love the better glories of the only living God, O wise one, and wast rightly vouchsafed to be a partaker thereof.

Theotokion: **A**s an animate ark thou didst receive the unoriginate Word; as a holy sanctuary thou didst contain the Creator; as a fiery throne thou dost bear the Master of all creation, O Mother of God.

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 Cyriacus; having received heavenly gifts through fasting, vigil and prayer, thou dost heal the infirmities and souls of them that in faith have recourse unto thee! Glory to Him that gave thee strength! Glory to Him that crowned thee! Glory to Him that through thee worketh healings for all!

Kontakion, in Tone VIII:

The sacred Lavra, ever honoring thee as a mighty champion and defender, doth yearly celebrate thy commemoration. But, as thou hast boldness before the Lord, preserve us from assailing enemies, that we may cry out: Rejoice, O thrice-blessed one!

Kontakion, in Tone II:

Having armed thyself divinely with spiritual purity and having mightily taken up unceasing prayer as a spear, thou didst cut down legions of demons, O Cyriacus our father. Pray thou unceasingly in behalf of us all.

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 OF ST. PAUL TO THE GALATIANS [5:22-6:2]

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live

in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

READING FROM THE GOSPEL ACCORDING TO ST. LUKE [6:17-23]

At that time: [Jesus] came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 30th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY HIEROMARTYR GREGORY OF GREATER
ARMENIA
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone VI:
Spec. Mel.: "Having set all aside ...":

Having dyed thy sacred vesture * in the blood of thy martyrdom, * thou didst enter into the holy of holies, O right wondrous martyr, * where there is ineffable light, * divine glory, and the voice of one who keepeth festival, * receiving therein * the reward of thy labors: * an imperishable crown, * glory which is everlasting * and a dwelling-place in paradise, O wise Gregory. * Pray thou with boldness in behalf of our souls. (Twice)

The threefold waves of tortures * did not shake thy soul, * nor did thy long imprisonment, * enclosed in a gloomy pit, * O glorious athlete. * But thou hast shone forth like light * upon those who languish in the darkness of vainglory, * and hast shown them to be children of the day through the font of baptism, * through higher and saving regeneration, * and truly divine life, * in that thou art a God-pleasing hierarch, * O most wise Gregory. (Twice)

Rhpsimia, loving Thee, * the Master of all, * the immortal Bridegroom, * accepted the flaying of the skin of her body, * having first through abstinence rent asunder * the dark hairshirt of the passions; * and with her the ever-memorable Gmana also struggled, * leading an assembly of virgins * who suffered mightily * and cast down the ancient deceiver of Eve. * Praising them as is meet, * we glorify Thee, O Christ. (Twice)

Glory ..., the composition of Sergius, in the same tone:

Who can recount the victories of thy virtues as is meet? What mouth can describe thine endurance of torture? For in both wast thou triumphant, O Gregory, O saint of God, cease thou never to pray, that our souls be saved, for thou hast great boldness, O hieromartyr.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

When of old the unblemished ewe-lamb, * the immaculate Mistress, * beheld her Lamb * uplifted upon the Cross, * she exclaimed maternally * and, marveling, cried out: * "What is this sight, new and all-glorious, * O my sweet Child? * How is it that the ungrateful people * have betrayed Thee to the judgment-seat of Pilate * and condemn the Life of all to death? * Yet do I hymn Thine ineffable condescension, O Word!"

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone VI:

Noetically entering into the impenetrable cloud of ineffable light, the martyr and pastor learned the ineffable mysteries of Christ, for he was enlightened as a martyr and taught the mysteries as a pastor. Wherefore, he hath been crowned with a twofold wreath of heavenly glory, ever beseeching Christ in behalf of 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 out: "What is this strange mystery which I behold, O my Son? How is it that Thou diest on the Tree, suspended in the flesh, O Bestower of life?"

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to divine vision, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even unto the shedding of thy blood, O hieromartyr Gregory, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the hieromartyr, with 6 troparia, the acrostic whereof is:

"I hymn thee, the vigilant shepherd, O martyr", in Tone IV:

ODE I

Irmos: O Thou Who wast born of the Virgin, drown Thou the three parts of my soul in the depths of dispassion, I pray Thee, as thou didst drown the mighty captains; that in the mortality of my body, as with a timbrel, I may chant to Thee a hymn of victory.

Standing, crowned, before the worshipful Trinity as a vigilant shepherd and a sacred martyr, with thy sacred supplications lull to sleep the dark fantasies of my passions, for I praise thee, O blessed Gregory.

Today hath the inextinguishable lamp, the great hierarch, the much-suffering pastor, the test of struggles, the boast of Armenia summoned us to hymnody. Assembling, let us bless him.

Thou wast full of living waters, O blessed Gregory, like a river issuing forth from the noetic Eden, watering the face of the Church and drying up the depths of idolatry.

Theotokion: Strengthened by the Cross of Him Who became incarnate of thee, O pure one, the women suffered mightily; and they have been brought before Him in thy train, resplendent in the brilliance of virginity and the blood of martyrdom.

ODE III

Irmos: Like a barren woman hath the Church of the nations given birth, and the assembly great in children hath grown weak. Let us cry out to our wondrous God: Holy art Thou, O Lord!

With the wounds of thy struggles thou didst break the teeth of the lions, and, inundating the blood of the demons with the outpourings of thy blood, thou dost cast down the temples of the idols from the foundation, O right wondrous one.

Neither the oppression of the wicked, nor bitter tortures, nor long imprisonment in a most gloomy pit changed thine adamantine resolve, O right wondrous martyr.

Thou gavest no slumber to thine eyes, O martyr, until thou didst show forth as children of the day those wickedly held fast in evil slumber, who cry: Holy art Thou, O Lord!

Theotokion: The martyr Rhipsimia, knowing thee to be the only Virgin Mother, O Maiden, desired thy beauties; and, shining with her sufferings, she was led before Christ in thy train.

Sedalion, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Having brightly illumined thy soul with all-radiant splendors, O hierarch, thou didst enlighten the face of the earth with virtues, having Christ within thy heart; and like a neversetting sun thou dost enlighten the assemblies of the nations, adorning us with the beauties of martyrdom, O Gregory most wise. (Twice)

Glory ..., Now & ever ..., Theotokion:

Though I love sin, I beseech thee who gavest birth to the sinless God Who taketh away the sin of the world, O all-hymned one, that thou take pity on my most sinful soul and wash away my many sins; for thou art the cleansing of sinners and the salvation and defense of the faithful.

Stavrotheotokion: She who in latter times gave birth in the flesh to Thee Who wast begotten of the unoriginate Father, O Christ, beholding Thee hanging upon the Cross, cried out: "Woe is me, O most beloved Jesus! How is it that Thou Who art glorified as God by the angels art now crucified by iniquitous men? I hymn Thee, O Long-suffering One!"

ODE IV

Irmos: Seated in glory upon the throne of the cherubim, Jesus most divine hath come upon a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

The Most High Lord, exalted in power, led thee up to the lofty eminence of martyrdom, O glorious one; and, rejoicing, thou didst emulate His sufferings, O hieromartyr, crying aloud: Glory to Thy power!

With divine power thou didst cast down the ungodly foe who was destroying all the land of Armenia, and, shining forth like a ray of-light, thou didst illumine those who lay in the darkness of vanity, O wise one.

O Gregory, thou didst bring to the Creator a talant increased many times: those saved by thy divine teachings, and thou hast received from Him a portion which groweth not old; a kingdom and splendor in the heavens.

Theotokion: The virgin maidens who suffered with Rhipsimia loved thee in that thou art beautiful, elect and comely, O Virgin Mother Mary, and, rejoicing, they have been brought before thy Son in thy train.

ODE V

Irmos: Send down Thine enlightenment upon us, O good Lord, and free us from the gloom of transgressions, granting us Thy peace.

Thou didst manifestly behold the sign of the Cross shining with light, destroying the night of idolatry, and making the faithful children of the light.

In a pit most deep Christ God saved thee who wast long enclosed with wild beasts, yet desired to illumine the mindless ones with the light of the divine Word.

Having struggled in martyrdom, thou wast crowned as a victor; and anointed with the oil of the high priesthood, thou didst anoint the people, delivering them from fetid falsehood, O Gregory.

Theotokion: The virgins, sensing the sweet fragrance of the myrrh of the Word Who shone forth from thee, O pure Virgin, rejoicing, pleased Him well with the struggles of martyrdom.

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah cried out, praying in the belly of the sea monster: Deliver me from corruption, O Jesus, King of hosts!

By the power of thy words were the temples of the idols destroyed, the fragile graven images of the demons cast down, and the hearts of the faithful made steadfast with divine love.

To the Lord didst thou lead like a lamb Tiridates, who was bound like a wild boar, and before was like a ravening wolf, but now is saved through the great bounty of God's compassion.

By thy true teachings thou didst show the divine path to the lost, O hierarch Gregory, acting as a shepherd, emulating the true Shepherd.

Theotokion: When Rhipsimia recognized the Crucified One Who had become incarnate of thee, O Theotokos, she was crucified with Him, offering herself as a lamb to a shepherd, as an unblemished sacrifice to God.

Kontakion, in Tone II:

Spec. Mel.: "The steadfast ...":

O ye faithful, in songs and hymns let us all praise today the right glorious hierarch Gregory as an athlete, a vigilant shepherd and teacher, a universal luminary and champion; for he prayeth to Christ, that we be saved.

Ikos: In hymns let us praise this divine luminary, great among athletes, the faithful pastor and teacher of Armenia, and let us crown his head with divine hymnody; for he hath destroyed the darkness of the ungodliness of the idols, and with them hath deadened all the activity of the demons. Wherefore, having borne labors with mighty mind and grace, he now prayeth to Christ, that we be saved.

ODE VII

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying out in hymns: O God of our fathers, blessed art Thou!

Having endured multifarious tortures, O martyr, thou hast freed many from manifold torments and the grief which is to come, crying out: O God of our fathers, blessed art Thou!

Making thyself a house of the Trinity, O blessed one, thou didst destroy the temples of the idols and didst raise up temples to the Word Who seeth all things, for the salvation of the people.

Thou wast shown to be a performer of the sacred rites, and didst first offer thyself fervently to thy Master as a sacrifice; and sacrificing to Him later, thou givest Him to pious souls for their salvation.

Theotokion: Adorned with the crowns of martyrdom, the maidens were brought before God Who shone forth from the Virgin, chanting in hymnody: Blessed art Thou, O Christ!

ODE VIII

Irmos: O Almighty Deliverer of all, descending into the midst of the flame for the pious ones, thou didst bedew them and teach them to chant: Bless and hymn the Lord, all ye works!

Having suffered lawfully, thou didst most mightily put to shame the iniquitous foes, O hierarch Gregory, and hast led to God a multitude of those who chant: Bless the Lord, all ye works of the Lord!

Cultivating a barren field, thou didst sow the seeds of the Word, reaping a harvest of the grain of the Word a hundredfold, yielding souls in abundance for the Husbandman.

With the brilliance of thy discourses thou didst illumine many tens of thousands, and didst lead them forth to Him Who willingly endured sufferings for our sake, to Whom we chant: Bless the Lord, all ye works of the Lord!

Theotokion: Unafraid of the multitude of tortures, and refusing to submit to carnal pleasures, Rhipsimia confessed the Lord Who came forth from the Virgin, crying aloud: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Eve came to dwell under the curse through the weakness of disobedience; but thou, O Virgin Theotokos, through the Offspring of thy pregnancy, didst cause blessing to flower forth for the world. Wherefore, we all magnify thee.

Strengthened by the power of Christ, thou didst endure the pangs of tortures, and didst destroy the fangs of the demons and demolish the temples of the idols; and thou hast illumined men who were in ignorance, O most honored hieromartyr.

Like the dawn hath thy memorial shone forth upon us, bearing the radiance of grace; for thou wast shown to be a receptacle of divine Light, and hast ascended to the never-waning Light, O richly illumined with divine effulgence, O venerable one.

Thou hast been shown to be a converser with the prophets, and dweller with the martyrs and the apostles, the hierarchs and the venerable, and a peer of the angels. With them, O father, entreat Him Who loveth mankind, in behalf of us who honor thee.

The honorable women were valiant, rectifying the fall of Eve, and they endured threefold waves of tortures; and him who boasted exceedingly against the heights of heaven they crushed beneath their most beautiful feet. We bless them as is meet.

Theotokion: Illumined with the light of the countenance of Him Who shone forth from thee, O Ever-virgin, in her flesh Rhipsimia emulated His sufferings and death with unbounded love. Wherefore, she now rejoiceth with thee, O Mistress.

Exapostilarion:

Spec. Mel.: "To the disciples ...":

Let us praise the glorious Gregory, who was long enclosed in a pit with fierce beasts, who transformed the tyrant Tiridates into a wild boar, and proclaimed the word of enlightenment to all the land.

Theotokion: O Theotokos who art more honorable than all other creatures and who gavest birth to Christ, entreat Him, that this, thy little flock, be preserved unharmed by all the assaults of the adversary.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos; and 4 from Ode III of the canon of the hieromartyr.

With the wounds of thy struggles thou didst break the teeth of the lions, and, inundating the blood of the demons with the outpourings of thy blood, thou dost cast down the temples of the idols from the foundation, O right wondrous one.

Neither the oppression of the wicked, nor bitter tortures, nor long imprisonment in a most gloomy pit changed thine adamantine resolve, O right wondrous martyr.

Thou gavest no slumber to thine eyes, O martyr, until thou didst show forth as children of the day those wickedly held fast in evil slumber, who cry: Holy art Thou, O Lord!

Theotokion: The martyr Rhipsimia, knowing thee to be the only Virgin Mother, O Maiden, desired thy beauties; and, shining with her sufferings, she was led before Christ in thy train.

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to divine vision, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even unto the shedding of thy blood, O hieromartyr Gregory, entreat Christ God, that our souls be saved.

Kontakion, in Tone II:

O ye faithful, in songs and hymns let us all praise today the right glorious hierarch Gregory as an athlete, a vigilant shepherd and teacher, a universal luminary and champion; for he prayeth to Christ, that we be saved.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE CORINTHIANS, §166 [1 COR. 16: 13-24]

Brethren: Watch, stand fast in the Faith, quit you like men, be strong. Let all your things be done with charity. I beseech you, brethren, (ye know the house of Stephan as, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) That ye submit yourselves unto such, and to every one that helpeth with us, and laboreth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such. The churches of Asia salute you. Aquila and

Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of me Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema. Maranatha. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

Alleluia, in Tone II: Thy priests shall be clothed in righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, §103 [MT 24: 42-47]

The Lord said to His disciples: "Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 30th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS MICHAEL, FIRST
METROPOLITAN OF KIEV, WONDERWORKER OF ALL RUSSIA
AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 6 stichera, in Tone V, Spec. Mel.: "Rejoice ... ,":

With hymns doth the land of Russia crown thee, the first of its bishops, O venerable Michael, most blessed and holy hierarch of Christ: for thou wast the first to illumine it with perfection through divine baptism; thou wast first to bring the light of the Gospel into the darkness; thou wast first to destroy its idolatrous sacrifices by the sign of the Cross, wherewith thou didst amaze its unbelieving people. And now, standing as a preacher with the holy hierarchs before thy Master, pray thou earnestly, that all may obtain the never-waning Light, and that we may receive from Christ God great mercy. **(Twice)**

From the Imperial City didst thou bring the Gospel of Christ-the gift which is truly more splendid than the sun, the most precious pearl which hath enriched the whole world-unto the land of Russia, which was beset by the poverty of unbelief; and thou didst present it thereto. And adorned therewith as with ornaments of gold, as a beauteous virgin it standeth before the King of all and delighteth in gladness in the heavenly bridal-chamber. And standing there, O hierarch Michael, pray thou with those who have inherited thy preaching, that they may receive from Christ God great mercy. **(Twice)**

Borne aloft on the tranquil winds of the help of the Most High, thou didst arrive like a winged and swift eagle, bearing the Gospel of Christ to the Russian land. And having driven forth the nestlings of falsehood which hid under the shadow of the madness of idolatry, thou didst utterly destroy them with thy divine teaching, And having by thy miracles rendered meek the raging people who were fainting from spiritual starvation, thou didst lead them to Christ, nurturing them on the word of the Gospel. To Him do thou pray, O hierarch, that He grant great mercy unto all. **(Twice)**

Glory ..., in Tone III:

O ye people, let us praise the hierarch Michael, the witness of the truth and preacher of the Gospel of Christ; for he is a disciple of Christ his Master, who, being sent to unbelieving people, arrived as an apostle, and, fulfilling the prophecy of the first-called apostle, by the sign of the Cross won over the deluded nations, leading them back to the Master. And standing now before the throne of the Most High, he prayeth for our souls.

Now & ever ..., Dogmatic Theotokion, in the same tone:

How can we not marvel at thy giving birth to the God-man, O all-honored one. For without having accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, and yet preserved intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of them that in Orthodox manner confess thee to be the Theotokos be saved.

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. · O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The

righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

READING FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wick-

edness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

At the Aposticha, these stichera, in Tone II: Spec. Mel.: "When from the Tree ...":

The land of Russia was gladdened by thine arrival, O holy Michael, and the glorious city of Kiev doth piously keep festival, having been enlightened by divine baptism. And lo! they who before offered sacrifices unto idols now bring their souls as gifts to the Most High in purity of heart, having thee going before them as the mediator and intercessor for all who honor thy memory.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Sensing thine arrival, O all-blessed Michael, the idols cried aloud in lamentation: "Woe to our accursedness! How shall we, who before were honored by all with great veneration, now be subjected to mockery by this one man, a stranger, who beareth the image of Jesus Who had no home, Who granteth restoration unto all the world?"

Stichos: Precious in the sight of the Lord is the death of His saints.

The all-glorious city of Kiev is perfumed by thine anointing with spiritual myrrh, O father Michael, and receiveth the sign of adoption. Those who had fallen away from the noetic Light and were benighted by the gloom of the madness of idolatry are illumined by the holy font of baptism and come to the light of the knowledge of God, as children of the Light and newly-converted people.

Glory ..., in Tone VI:

When the divine Spirit desired to choose new people for Himself, He first brought to divine knowledge Vladimir, great among princes; and when he was enlightened with noetic radiance by grace from on high in the holy font, he accepted thee as his pastor through a revelation from on high, and brought thee to Russia, to sheep who had gone astray through unbelief. And having cleansed them by thy teaching and through baptism in water, thou didst bring them into the fold as the sheep of Christ. Standing now with them before the throne of the Master, do thou watch over those who today celebrate thy memory, O Michael, first-enthroned hierarch of Russia.

Now & ever ..., Theotokion, in the same tone:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

Troparion, in Tone IV:

Today hath the prophecy of the first-called apostle been fulfilled, for, lo! on these mountains hath grace shone forth and the Faith increased. And those who had grown old through unbelief found rebirth through the divine font and became renewed people, a holy priesthood, a hallowed nation, the flock of Christ. And thou wast shown to be His first pastor, in that thou didst first serve Him by baptism. Standing now before Christ God the Master, pray thou that all the children of Russia may be saved; for thou art possessed of boldness, as a hierarch and sacred minister of God.

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 saint, in Tone IV:

Today hath the prophecy of the first-called apostle been fulfilled, for, lo! on these mountains hath grace shone forth and the Faith increased. And those who had grown old through unbelief found rebirth through the divine font and became renewed people, a holy priesthood, a hallowed nation, the flock of Christ. And thou wast shown to be His first pastor, in that thou didst first serve Him by baptism. Standing now before Christ God the Master, pray thou that all the children of Russia may be saved; for thou art possessed of boldness, as a hierarch and sacred minister of God. (Twice)

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

O holy hierarch Michael, thou wast the vessel chosen to bring the name of Christ before unbelieving people; wherefore, thou wast sent to the Russian land, and illumining it with holy baptism, thou didst guide it to the knowledge of God by thy teachings. Do thou thereby guide us also to the path of the commandments of the Lord, we beseech thee, O all-blessed favorite of God.

Glory ..., Now & ever ..., Theotokion:

Rejoice, O all-pure Virgin, thou golden cup wherein the wine of our salvation was mingled by the Holy Spirit, wherewith He hath gladdened our souls! For thou art the cup which draweth forth everlasting joy for us!

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is co-unoriginate with the Father ...":

The Word Who with the Father and the Spirit is without beginning was brought into the land of Russia by thee, O holy hierarch; and thou didst unwaveringly preach Him with thy mouth, denouncing the arrogance of the idols, and didst lead to the Lord new people and a new inheritance. Standing with them as an initiate of the sacred mysteries and a servant of God, pray thou continually for the souls of those who hymn thine honored repose, O father.

Glory ..., Now & ever ..., Theotokion:

As the true Mother of the Word Who is equally without beginning, intercede for us who would give answer at the hour of judgment, and beseech thy Son with fervent entreaties; for we know that thy maternal supplications are able to accomplish much, and for their sake we hope to find mercy on the day of the dread trial.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Michael, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

B: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now & ever ..., Alleluia ..., (Thrice).

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Inclining upon His breast ...":

O all-blessed and holy hierarch Michael, we offer unto thee the first-fruits of hymnody, as to the leader of our hierarchs, the planter of the Faith of Christ in Russia, the destroyer of the arrogance of the idolatry, the shepherd of the newly elect people, celebrating thy memory today and crying out to thee with love. Standing before the throne of the Most High, entreat Christ God, that He grant remission of offenses unto those who piously bow down before thy precious image.

Glory ..., Now & ever ..., Theotokion:

In that thou art the true consolation of all who sorrow and the right instruction of those who have strayed from the path of truth, O all-pure Theotokos, do thou quickly intercede for us and deliver the grievously oppressed from peril. For thou art able to accomplish all things whatsoever thou desirest, in that thou dost possess boldness before thy Son and God. Intercede before Him with thy maternal supplications, that He grant forgiveness of offenses unto those who with piety of mind honor thy nativity.

Song of ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 36 [IN. 10: 9-16]

The Lord said to the Jews that came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth,

because he is a hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep 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:

When the divine Spirit desired to choose new people for Himself, He first brought to divine knowledge Vladimir, great among princes; and when he was enlightened with noetic radiance by grace from on high in the holy font, he accepted thee as his pastor through a revelation from on high, and brought thee to Russia, to sheep who had gone astray through unbelief. And having cleansed them by thy teaching and through baptism in water, thou didst bring them into the fold as the sheep of Christ. Standing now with them before the throne of the Master, do thou watch over those who today celebrate thy memory, O Michael, first-enthroned hierarch of Russia.

Canon of supplication to the Theotokos [The Paraclysis], with 6 troparia, including the Irmos; and that of the holy hierarch, with 8 stichera, in Tone VI:

ODE I

Irmos: **T**raversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Standing with the choirs of the saints of heaven before the throne of the Most High, as a hierarch and servant of God, pray for us who serve with divinely inspired hymns, that we may stand with thee where the gladness of the righteous is.

As one chosen by the Lord for the service of His glory in the work of the Gospel of Christ, O holy hierarch Michael, pray for us who have assembled for thy memorial, that we may labor in the commandments of the Gospel and may receive as our reward the gladness of the venerable.

Standing like a candle upon a candlestick, thou didst shine far and wide with the light of thy good works, O father, for by thine instruction the light of the vision of God illumined the unbelieving people, and the land enlightened by thee rejoiceth.

Theotokion: **I**n that thou art she who from thy womb hath revealed to the world the true Light, enlighten and direct upon the way us who walk in the darkness of the passions, O Mary Bride of God, who gayest birth to the Way for the human race.

ODE III

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.

The Faith was not planted nor piety rooted in Russia, O holy hierarch Michael, until thou, as an all-wise husbandman, didst plough up the barren ground of polytheism, deepening the steadfast confession of the knowledge of God.

Illumined by light from on high, the great Vladimir, receiving thee like a radiant beam, O hierarch of God, brought thee to the land of Russia, which was benighted by idolatry, that there the people might be enlightened by thy coming and be brought to knowledge by thy confession of the steadfast Faith.

Christ God, the Sun of righteousness, revealed thee, O Michael, to the land of Russia as a ray of splendor, and, illumining it with the regeneration of the font of baptism, thou didst bring to the Master new people, restored through the confession of the good Faith.

Theotokion: Our true God, the Sun of righteousness, borrowing flesh from thee, O Virgin Mary, shone forth upon the world and utterly destroyed the darkness of polytheism. Illumine me with light, O Virgin Mary, who am benighted by despondency, and guide me to the path of goodly works.

Sedalion, in Tone VIII:

With the axe of the teaching of the Gospel thou didst fell the graven idols, and overthrowing their temples thou didst plant piety. And the city of Kiev, adorned therewith, crieth out to thee with love: Rejoice, O Michael, first enthroned of the hierarchs of Russia!

Glory ..., Now & ever ..., Theotokion:

O thou who hast delivered from barbaric slavery those who chant unto thee "Rejoice!", rescue us from slavery to the alien, root out idolatrous passions from our thoughts, and plant therein the right-mindedness of the fear of God; for thou art the cause, beginning and fulfillment of all that is good.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Sensing thee, the servant of Christ and steward of piety, O holy hierarch, the idols bitterly lamented their destruction; but the people, renewed through baptism, were filled with gladness, celebrating a splendid festival in the Lord.

When thou, O father, didst arrive at the mountains of Kiev, Perun, the foremost idol, was cast down and dragged away by horses, and the rest of the graven images trembled with fear. But the people chanted, celebrating the day of their restoration.

People of every age and gender, who before were benighted, came to the River Dnieper for enlightenment-a countless multitude with thee at its head. And having administered to them the bath of regeneration, thou didst guide them to the knowledge of God, O Michael, holy hierarch of God.

Theotokion: All generations call thee blessed O Mary our Queen, and we, blessing thee with hymns, bow down before thy countenance, depicted upon thine icon, and celebrate a splendid feast in memory of thy holy hierarch.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

The newly-baptized people, illumined by the light of God, cried out with thee, O Michael: O Christ God, grant that we may behold Thee alone, the Word of God, Who dost rescue us from the darkness of the madness of idolatry!

When Joshua son of Nun bore the ark around the walls of Jericho, they tumbled down; and when thou camest forth with the Cross, O holy hierarch, the idols likewise fell. And the people glorified Thee, the Word of God, O Christ, who dost rescue men from the darkness of unbelief.

Clothed by thee through the font of baptism, the city of Kiev is adorned even to this day, O holy hierarch; and it beareth upon its shoulders the precious Gospel of Christ, as it were coins of gold. And we, kissing it, glorify the Word of God Who doth rescue us from the darkness of sin.

Theotokion: We are all adorned by thy beauty, O Mary Bride of God, for thou art truly beauteous. And desiring thy beauty, the Most High united Himself to thy flesh: God became man, for thy sake deifying us who had fallen into corruption, O pure Virgin.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Like Moses thou didst cut through the fetid sea of the madness of idolatry with the staff of the Cross, O hierarch Michael; and cleansing the people with the water of the vision of God, thou hast led into harbor those who chant: Glory to Thee, O greatly merciful Christ!

The land of Russia, which of old had gone astray and was not established in the Faith, hath now come to the vision of God, guided by thee, O hierarch Michael; and having received the ring of adoption, it rejoiceth, crying aloud: Glory to Thee, O my greatly merciful Christ!

Having subdued in the Russian land the people who raged in their unbelief and imposed upon them the yoke of obedience to the Church, O Michael, thou didst bring many laborers to the vineyard of the heavenly Master. Make us also wise husbandmen, O holy one, for we offer thee praise this day.

Theotokion: Tame thou the passions which rage within me, and impose upon me the yoke of humility, O Theotokos, that I may labor the rest of my days therein and find mercy on the day of judgment.

Kontakion, in tone II:

Thou wast shown to be a second Moses for Russia, O father, bearing the noetic grapes from the Egypt of idolatry to the land foreseen by prophecy, which said: The Faith will be established in this land, and on the peaks of the mountains of Kiev will the Fruit which nourisheth the whole world be exalted higher than Lebanon! And tasting thereof, we bless thee, O Michael, thou hierarch of God.

Ikos: Having brought the scattered people together into one understanding of the vision of God, and washed away by baptism the old blindness of the Russian land, thou didst illumine it by the Cross. And having taught it to glorify the all-holy Trinity—the Father, the Son and the all-holy Spirit,—thou didst make it the reason-endowed flock of Christ God, and standing with faith before Him to this day, it crieth out: Deliver from every evil circumstance the city and people who bless thee, O Michael, thou hierarch of God!

ODE VII

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!

By thee, O holy hierarch, was Russia washed with the dew-giving water of grace, and the scales fell away from its noetic eyes in the holy font. It recognized the one Creator, and crieth out with faith: Blessed is the God of our fathers!

When thou wast filled with gladness after baptism, O city of Kiev, the abominable idols lamented. And the idol Perun, which was the first of them to be dragged away, cried out bitterly. Wherefore, the people, acknowledging their former error, cried out with thee, O Michael: Blessed is the God of our fathers!

Placing the golden ring of the new grace upon the hand of Russia, O hierarch Michael, thou didst betroth her, the Church of the nations, as a pure bride unto Christ. And spiritually rejoicing to this day, she crieth aloud: blessed is the God of our fathers!

Theotokion: O pure Virgin, we call thee the golden ring, adorned as with a precious diamond by Christ's union with the flesh. Wherefore, we cry out with love: Blessed art thou alone, whose Son is the God of our fathers!

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou desirest. Thee do we exalt supremely for all ages!

Snatching the Russian land from the flame of the deception of idolatry, O all-wise one, thou didst cool it with the dew of baptism, and it no longer burneth to return to its old ways, but supremely exalteth Christ and thee, its pastor, forever.

Disposing all things well for the newly-elect people, thou didst ordain pastors and teachers for the cities; and having thereby made provision for the newly-chosen flock, thou thyself didst depart unto Christ God, the Chief Shepherd, to reign with Him forever.

Much weeping and lamentation didst thou cause the city of Kiev by thy departure, O father; but the Jerusalem on high, taking thee to its bosom, rejoiced. And living there, forget not thy flock, but pray that it may dwell with thee forever.

Theotokion: **M**uch gladness and joy do I cause the demons by my evil deeds, and thus much grief also to my guardian. O pure Mary, Mother of Christ God, guide me to repentance, that they may weep and mine angel may find joy, and me with him forever.

ODE IX

Irmos: **I**t 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.

Like a palm-tree didst thou flourish in the house of God, O father, and thou didst show forth the incorruption of thy relics like fruit unto all; wherefore, we the people, understanding from this that thou standest before Christ, magnify thee with hymns.

Like a fragrant cedar dost thou spread thy perfume, O holy hierarch, and delightest those who bow down before thee. Fill us also with the sweet savor of thy prayers, for we magnify thy memory with hymns.

We magnify the choir of the holy hierarchs of Russia and the council of those who love the feasts of the Church. Haste ye together to the holy cave, ye pastors of the Chief Shepherd! Ye people, with us honor your father with hymns! For today we magnify his memory.

Theotokion: **A**ll creation hymneth thee, O Virgin, as her who passed through all the gates of heaven and standeth at the right hand of the fiery throne. Vouchsafe that we also may stand at the right hand of thy Son, for with hymns do we magnify thee and Him Who was born of thee.

Exapostilarion:

Thou standest before the King of all, O holy hierarch Michael, and thy head is crowned with blessing by the right hand of the Most High. Stretch forth thy hand and bless us as ones approaching for thy priestly blessing; for thou art not dead, but livest forever. And the whole Church of Russia praiseth thy memory with hymns, and with her we also give thee glory.

Glory ..., Now & ever ..., Theotokion:

O thou who art Queen, the Mother of the King of the ages, show forth those who hymn thee to reign over the passions; for, let us bring before thee in supplication the wondrous Michael, thy holy hierarch, bowing down in whose memory we magnify thee.

On the praises, 4 stichera, in Tone I:

Spec Mel.: "Joy of the ranks of heaven ...":

Today renowned Kiev, the mother of cities, doth celebrate thy memory, O holy hierarch, and the people of Russia honor with praises thy passing over into life everlasting. For thou hast departed unto the heavens, yet art not absent, watching over mortals as a faithful mediator and advocate for our souls. Twice

Beginning the first ascent of the new year, we offer the first-fruits of hymnody unto thee, as to the first hierarch of the Russian land, O blessed one; wherefore, accept them as an honored gift, and bestow thy blessing upon us, for thou art ever the advocate for our souls.

Delighting in the desire for the love of Christ, thou didst furnish thyself with noetic wings, soaring aloft from that which is below unto that which is above. The gates of paradise are thrown open, and entering therein thou dost delight in the vision of God. With the sweetness thereof gladden the souls of those who hymn thy memory, O hierarch Michael.

Glory ..., in Tone II:

Receiving spiritual anointing from the heavens, O all-blessed Michael, thou wast like a fruitful olive-tree in the house of God. And delighting Vladimir, great among princes, with thy fruits, he received thee with love into the governance of the Russian land. And having cleansed it of idolatry, thou didst lead it to the knowledge of God. Wherefore, celebrating thy memory as is meet, and falling down before thee, we pray: Ask of Christ God prosperity for thy flock and forgiveness and great mercy for all.

Now & ever ..., Theotokion:

Save thy servants from misfortunes, O Virgin Theotokos, for after God it is to thee that we flee, as to an impregnable rampart and protection.

Great Doxology. Troparion. Dismissal. First Hour

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI.

The Faith was not planted nor piety rooted in Russia, O holy hierarch Michael, until thou, as an all-wise husbandman, didst plough up the barren ground of polytheism, deepening the steadfast confession of the knowledge of God. *(Twice)*

Illumined by light from on high, the great Vladimir, receiving thee like a radiant beam, O hierarch of God, brought thee to the land of Russia, which was benighted by idolatry, that there the people might be enlightened by thy coming and be brought to knowledge by thy confession of the steadfast Faith.

Christ God, the Sun of righteousness, revealed thee, O Michael, to the land of Russia as a ray of splendor, and, illumining it with the regeneration of the font of baptism, thou didst bring to the Master new people, restored through the confession of the good Faith.

Like Moses thou didst cut through the fetid sea of the madness of idolatry with the staff of the Cross, O hierarch Michael; and cleansing the people with the water of the vision of God, thou hast led into harbor those who chant: Glory to Thee, O greatly merciful Christ!

The land of Russia, which of old had gone astray and was not established in the Faith, hath now come to the vision of God, guided by thee, O hierarch Michael; and having received the ring of adoption, it rejoiceth, crying aloud: Glory to Thee, O my greatly merciful Christ!

Having subdued in the Russian land the people who raged in their unbelief and imposed upon them the yoke of obedience to the Church, O Michael, thou didst bring many laborers to the vineyard of the heavenly Master. Make us also wise husbandmen, O holy one, for we offer thee praise this day.

Theotokion: **T**ame thou the passions which rage within me, and impose upon me the yoke of humility, O Theotokos, that I may labor the rest of my days therein and find mercy on the day of judgment.

Troparion, in Tone IV:

Today hath the prophecy of the first-called apostle been fulfilled, for, lo! on these mountains hath grace shone forth and the Faith increased. And those who had grown old through unbelief found rebirth through the divine font and became renewed people, a holy priesthood, a hallowed nation, the flock of Christ. And thou wast shown to be His first pastor, in that thou didst first serve Him by baptism. Standing now before Christ God the Master, pray thou that all the children of Russia may be saved; for thou art possessed of boldness, as a hierarch and sacred minister of God.

Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in tone II:

Thou wast shown to be a second Moses for Russia, O father, bearing the noetic grapes from the Egypt of idolatry to the land foreseen by prophecy, which said: The Faith will be established in this land, and on the peaks of the mountains of Kiev will the Fruit which nourisheth the whole world be exalted higher than Lebanon! And tasting thereof, we bless thee, O Michael, thou hierarch of God.

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

EPISTLE TO THE HEBREWS, § 335 [HEB. 13: 17-21]

Brethren: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Stichos: The law of his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO JOHN, § 36 [JN. 10: 9-16]

The Lord said to the Jews who came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he who is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I

the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

Communion Verse: In everlasting remembrance shall the righteous be he shall not be afraid of evil tidings.