

THE 1st DAY OF THE MONTH OF OCTOBER

THE PROTECTION OF OUR ALL-HOLY MISTRESS, THE THEOTOKOS AND EVER-VIRGIN MARY

If the church is dedicated to her, or if the rector so desireth, we celebrate an all-night vigil thus:

AT LITTLE VESPERS

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

God Who alone resteth on the thrones in the highest granted His favored one to behold that which transcendeth earthly things when he stretched forth his all-divine hands in supplication, entreating thee, O Mistress, in behalf of his city and people, praying: O our Lady, cover us now with the omophorion of thy mercy! (*Twice*)

O all-pure Virgin, Bride of God who knewest not wedlock, protection and help of men: with thy precious omophorion thou dost protect the city which honoreth and glorifieth thee as is meet, against the assaults of adversaries.

O Mother of God, thou animate palace of Christ, bulwark, protection and might of the faithful, through thee is thy city saved, with thy help are Orthodox rulers crowned, and those who boast in thee win victories over the heathen; for thou coverest us with the omophorion of thy mercy.

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

Come, ye assemblies of those who love the feasts of the Church, let us hymn the all-holy Virgin! For today the angels and saints celebrate the honored protection of the Mother of God, and call us mortals to cry out in praise with unceasing voices: Rejoice, O miraculous adornment of the Church and all-wondrous protection of the whole world! Rejoice, O ally of faithful kings in battle and preservation of warriors! Rejoice, our protection and help! For thee doth the Christian race unceasingly bless.

At the Aposticha, these stichera, in Tone II:

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

There is glory in the heavens * and gladness on earth, * for the Queen prayeth in the church * with all the saints * for all of us.

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

Come, ye faithful, * to the holy church, * for there the Theotokos doth protect the people * with her omophorion * against all the assaults of the enemy.

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

O all-pure Theotokos, * forget us not * who are thy servants, * but pray thou for us * who hymn thee with faith.

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

Come, O ye who love the feasts of the Church, and let us bless the honored protection of the Mother of God; for she hath mercifully stretched forth her hands to her Son, and the world hath been shielded by her holy protection. Wherefore, with mouth and heart, with hymns and spiritual songs, let us splendidly celebrate with all who have recourse unto her.

Troparion, in Tone IV:

Overshadowed by thy coming, O Mother of God, we, the right faithful people, celebrate today with splendor, and gazing at thine all-precious image, we say with compunction: Cover us with thy precious omophorion, and deliver us from all evil, entreating thy Son, Christ our God, that He save our souls.

AT GREAT VESPERS

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

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

Spec. Mel.: "O wondrous miracle ...":

O pure Theotokos, well-spring of wisdom, thou art the great help of the grieving, a speedy helper, the salvation and confirmation of the world, an abyss of mercy! We, the faithful, hymn thee the protection of the world, ineffably praising her luminous omophorion, saying: Rejoice, for the Lord is with thee, Who through thee granteth the world great mercy! (Twice)

The wondrous Isaiah prophesied; for he said: "In later times the mountain of the Lord shall manifestly appear, and the house of the Lord shall be upon the summit of the mountain." O Mistress, we have known thee to be the true fulfillment of this, for the mountains and hills have been adorned with the renowned churches of thy feasts. Wherefore, in gladness we cry out to thee: Rejoice, O joyous one, the Lord is with thee, Who through thee granteth the world great mercy!

Thou art the wondrous adornment of all the faithful, the true fulfillment of the prophecies, the glory of the apostles, the beauty of the martyrs, the boast of virginity and the all-marvelous protection of the whole world! O Mistress, with thine omophorion protect all the pious who cry aloud: Rejoice, O joyous one, the Lord is with thee, Who through thee granteth the world great mercy!

And 4 stichera, in Tone IV:

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

We know thee, O Theotokos, * as a divinely planted garden of paradise, * the place of the Tree of life, * watered by the Holy Spirit, * the one who gave birth to the Creator of all * Who feedeth the faithful with the bread of life. * With the forerunner entreat Him in our behalf, * with thy precious omophorion protecting all pious people * from all tribulations. (Twice)

Heaven and earth are sanctified, * the Church is made radiant * and all the people are glad; * for, lo! the Mother of God, * arriving invisibly * with the angelic armies, the forerunner and the theologian, * the prophets and the apostles, * prayeth to Christ for Christians, * that He have mercy upon the city and the people * Who glorify the feast of her protection.

Thou art the beauty of Jacob * and the heavenly ladder * whereby the Lord descended to earth. * At that time these images * manifested thine honor and glory, O Theotokos. * The angels of heaven and mortal men * bless thee who gavest birth to the God of all, * for thou prayest for the whole world, * covering with thy mercy * thou who celebrate thine honored feast.

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

All the ranks of the noetic beings rejoice with us who spiritually form a material choir, seeing the Queen and Mistress of all most excellently glorified by the faithful. And the spirits of the righteous rejoice, beholding her stretching forth her most precious hands in supplication, asking peace for the world, might and confirmation for kings, and salvation for our souls.

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM THE BOOK OF GENESIS

Jacob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and 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 way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me: "This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, he shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by way of the gate that looketh northward, in front of the house: and I looked, and, behold, the house was full of the glory of the Lord.

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 who reproveth evil men shall get dishonor to himself; and he who 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 understanding: for to know the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

At Litia, these stichera:

In Tone III: The all-radiant feast of thine honored protection hath dawned today, O all-pure Virgin! Thou dost illumine more than the sun the people who with faith and a pure heart confess thee to be the true Mother of God, and cry out to thy Son: O Christ God, through the supplications of the Ever-virgin who gave birth to Thee in purity and without corruption, give not Thine inheritance over to the enemies who wage war on us, but in that Thou art merciful save our souls in peace.

In Tone IV: The people of thy Son desire to chant praise to thee as is meet, O all-pure Mistress, yet they are not able; for thou dost ever help all the faithful, covering them with thy precious omophorion, and thou prayest that all be saved who with faith honor thee as the pure one, the true Theotokos.

In Tone II: Assembling today, ye faithful, let us bless the Mother of Christ God, the all-immaculate and all-pure Virgin Queen of all; for she ever mercifully stretcheth forth her hands to her Son. The all-wondrous Andrew beheld her in the air, covering the people with her precious omophorion. Wherefore, let us cry out to her with compunction: Rejoice, O protection, help and salvation of our souls!

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

Having purified our minds and thoughts, we celebrate, with the angels, splendidly beginning David's hymn to the Maiden, the Bride of Christ our God, the King of all, saying: Arise, O Lord, into thy rest, Thou and the ark of Thy holiness! For having adorned her as a beautiful palace, O Master, at her supplications and by Thy mighty power Thou hast sent her to thy city, to edify and protect it against pagan adversaries.

At the Aposticha, these stichera:

In Tone II: Christ hath given thee to the Christian race as a mighty protection and a helper more exalted than all things of heaven and earth, more glorious than the cherubim and more honorable than all creation, to protect and save the sinful people who have recourse to thee. Wherefore, O Mistress, we hymn thee, the refuge of all, and celebrate with splendor the honored feast of thy protection, entreating Christ, that He grant us great mercy.

In Tone V: Stichos: Harken, O daughter, and see, and incline thine ear.

O ye people, let us chant with splendor a hymn to the Maiden Bride, the Mother of Christ God, the King of all: The Queen stood at Thy right hand, O Master, clothed in robes of gold and all-adorned with divine beauty. For having adorned her, His chosen one, beyond all the women of the world, He was well-pleased to be born of her in His great mercy; and He hath given her, the only blessed one, to His people as a helper, to edify and to protect His servants from all misfortunes.

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

Thou art a mountain greater and more glorious than Mount Sinai, O Theotokos: for, unable to bear the descent of the glory of God in images and shadows, it burned with fire, and thunder and lightning smote it; but thou, without being consumed, didst wholly bear in thy womb God the Word, the divine fire, Who holdeth all things in His hand. As thou hast maternal boldness before Him, O Mistress, help those who celebrate thine honored feast with faith, and forget us not, but visit us with mercy; for thou hast received from God the gift to edify and protect thy servants, thy Christian flock.

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

The Church of God is arrayed in thine honored protection as with an all-radiant crown, O most pure Theotokos, and, rejoicing, it shineth today and mystically joineth chorus, crying out to thee, O Mistress: Rejoice, precious raiment and crown of the glory of God! Rejoice, thou who alone art the perfection of glory and everlasting gladness! Rejoice, O refuge, deliverance and salvation of us who have recourse to thee!

Troparion, in Tone IV:

Overshadowed by thy coming, O Mother of God, we, the right faithful people, celebrate today with splendor, and gazing at thine all-precious image, we say with compunction: Cover us with thy precious omophorion, and deliver us from all evil, entreating thy Son, Christ our God, that He save our souls.

AT MATINS

At "God is the Lord", the troparion, twice;

Overshadowed by thy coming, O Mother of God, we, the right faithful people, celebrate today with splendor, and gazing at thine all-precious image, we say with compunction: Cover us with thy precious omophorion, and deliver us from all evil, entreating thy Son, Christ our God, that He save our souls.

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

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

Surrounded by the divine radiance of the angelic armies and with the ranks of the prophets and apostles, and receiving their worshipful ministrations as Mother of God, visit us, thy servants, entreating Christ our God, that He grant us great mercy.

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

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

O all-pure Mother of God, thou art truly the strength of the helpless. Wherefore, we who have been cast down are raised up by thee and are borne aloft in thee, for thou art the protection of all and our mediator before God.

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

Polyeleos, and this magnification: It is meet to magnify thee, O Theotokos, who art more honorable than the cherubim and more glorious beyond compare than the seraphim.

Or this magnification: We magnify thee, O all-immaculate Mother of Christ our God, and we honor thy labors and thy precious omophorion, for the holy Andrew beheld thee in the air, entreating Christ for us.

Selected Psalm verses:

A: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven.

B: With His shoulders will He overshadow thee, and under His wings shalt thou have hope.

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

After the Polyeleos, this Sedalion, in Tone IV:

Extended on thine all-pure and incorrupt hands, thine all-precious omophorion-shining immaterially, spiritually, with greater luster than electrum, truly more honorable than the ark of old- doth mercifully preserve those who honor the right beauteous feast of thy protection, O Mistress, which, having assembled, we celebrate with fervor.

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

Hymn of Ascents, the first antiphon of Tone IV

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 4 [LK. 1: 39-49, 56]

In those days, Mary arose, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone VIII:

All the ranks of the noetic beings rejoice with us who spiritually form a material choir, seeing the Queen and Mistress of all most famously glorified by the faithful. And the spirits of the righteous rejoice, beholding her stretching forth her most precious hands in supplication, asking peace for the world, might and confirmation for kings, and salvation for our souls.

Canon of the Theotokos, with 12 troparia, the Irmos being chanted twice, in Tone IV

ODE I

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

Having entered the church in great glory today as the Mother of God, with the ranks of the holy angels and the assemblies of the prophets and apostles, thou prayest for all Christians and deliverest them from perils and grief, covering them with thy mercy.

Moses called thee the tabernacle and the rod of Aaron, for thou didst put forth Christ, the Tree of life; and as thou hast boldness before Him, O Queen, pray thou for us who honor thee, that He deliver us from all evil, that we may glorify the feast of thy protection.

Assembling choirs, David doth dance, not as he did before the ark of old, but even more now, hastening into thy presence in the church with the ranks of the saints. And bowing down before thee, we say: Pray thou for us, the people who honor thee, that, glorifying thy protection, we may celebrate it with honor.

The ranks of the angels hymn thee, O Theotokos, and the patriarchs and holy hierarchs glorify thee, hastening into thy presence in the church. And the holy Andrew then beheld thee with them, praying to God for us sinners, that He have mercy upon the people who glorify the feast of thy protection.

Katavasia: The same Irmoi.

ODE III

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

Like an unploughed field thou didst manifestly produce the divine Grain. Rejoice, O animate table holding the Bread of life! Rejoice, O Mistress, thou inexhaustible wellspring of the Water of life!

O Mistress, we, thy people, standing before thee with faith in thy church, await thy mercy. Visit our lowliness, and with thy holy protection defend the Orthodox people from all evil.

O far-famed Virgin who was honorably prefigured by the prophets, with the angels they now do thee homage. Pray thou to God with them, that, rejoicing, we may all splendidly celebrate thy holy protection today.

Gideon prefigured thee as a fleece, for Christ God descended upon thee like dew. Pray thou to Him, O Theotokos, that He grant victory to our Orthodox hierarchs over all heresies, that, casting them down like the Midianites, they may glorify thy holy feast.

O Theotokos, with thy radiant omophorion thou lightest the church and the people more than the rays of the sun, and by thy visitation drivest away the darkness of our sins, praying for us to thy Son and God.

Sedalion, in Tone V:

O pure Ever-virgin, fervent and invincible intercessor, excellent and unashamed hope, bulwark, protection and refuge of those who have recourse to thee: with the angels beseech thy Son and God, that He grant compunction, salvation and great mercy to the world.

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

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

O most hymned Virgin, we cry out to thee in voices of hymnody: Rejoice, thou butter mountain, curdled by the Spirit! Rejoice, O lampstand, O jar bearing the Manna which sweeteneth the senses of all the pious!

O Theotokos, God hath sanctified thee wholly, more than the ark of Aaron, and hath commanded the saints and angels to do thee homage. With them pray for the city and people who glorify thine honored feast.

O Theotokos, come now in glory unto thy church, with the councils of all the saints, as once the holy Andrew beheld thee in the air, radiantly praying for Christians; and grant us thy mercy.

Strengthen our Orthodox hierarchs against all heresy and schism, as God did David against Goliath, O Mistress, that in gladness we may cry to thee: Rejoice, O holy protection and helper of our city!

With faith do we fall down before thee, O Lady, and, rendering homage with thanksgiving, we cry out to thee: Rejoice, O Virgin full of the grace of God, our protection and wall of defense, the helper of those in misfortune! Save us who have recourse to thee, for in thee do we place our trust!

ODE V

Irmos: All things are filled with awe by thy divine glory; for thou, O Virgin who knewest not wedlock, didst hold in thy womb Him Who is God over all, and thou gavest birth to the timeless Son, granting peace to all who hymn thee.

Of old, Solomon described thee as the marriage-couch and bed of the King of heaven, and spake of thee as surrounded by the seraphim, O Theotokos. Wherefore, we now beseech thee, O most holy Mother of God: Protect us from all misfortunes!

To thee do the foremost among the angels and the honored prophets and apostles render service with honor as the Mother of God, beholding thee making supplication for the world; and the Lord, hearkening to thine entreaties, doth save thy city and people who place their trust in thee.

Isaiah, great among the prophets, prophesied thee, saying that without knowing wedlock thou wouldst give birth to God; for thou, O pure Mary, wast more holy than all, in that thou didst bear God in thy womb and in thine arms. To Him pray thou for us, with thy protection covering those who faithfully glorify thee.

Spreading spiritual wings, the councils of the saints came mystically to do thee homage, O Theotokos, beholding thee on the light cloud of glory, praying to Christ the Savior, that He grant victory to our Orthodox hierarchs, to prevail over all heresy and schism.

ODE VI

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her!

Divinely wise priests, standing in thy church with the pious people, await thy mercy, O Theotokos. Transform our grief into joy, in that thou gavest birth to the Joy Who hath done away with the sins of all men.

To thee doth all the earth offer gifts as to the Queen and Mother of God. Kings and princes bow down in homage, and all the people are glad, protected from all evil by thy supplications, O Theotokos.

Daniel described thee beforehand as a great mountain; for from thee was Christ born without seed. He hath destroyed all the falsehood of the demons, and hath filled all the earth with His Faith. To Him do thou pray for us who glorify the feast of thy protection, O Theotokos.

O all-pure one, we utter unto thee the cry of the angel: Rejoice, O throne of God, whereon Ezekiel beheld the Lord in the guise of a man, borne up by the cherubim! With them pray thou for us, O Theotokos, that He save our souls.

Kontakion, in Tone III:

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

Today the Virgin standeth forth in the church, and with the choirs of the saints she invisibly prayeth to God for us. Angels and hierarchs offer homage, and the apostles and prophets join chorus; for, for our sake the Theotokos entreateth the pre-eternal God.

Ikos: Come, O ye people, let us delight in her all-glorious miracles; for through her hath Adam been delivered from corruption. She is the ark fashioned, not by Noah, but by God. Of old, Moses was unable to see God in the fiery bush; but now the whole earth doth acknowledge the Son of God Who was born of her and to Whom she prayeth for us. Wherefore, we glorify her as the Mother of God; for, for our sake the Theotokos entreateth the pre-eternal God.

ODE VII

Irmos: **The divinely wise would not worship a created thing instead of the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord God of our fathers, blessed art Thou!**

O Virgin, thou wast not described by the many prophets and wast also unknown to the angels of heaven who minister to God; but now we all know thee to be the Theotokos, and require thy help and aid, O blessed one.

O Virgin Theotokos, thou mountain curdled by the Spirit which Habbakuk saw pouring forth the sweetness of healing upon the faithful, heal us who cry out to thy Son: Blessed is the God of our fathers!

He Who bowed down the heavens made His abode within thee, O Virgin, and now regardeth thy supplication, fulfilling thy petitions, O pure Queen and Theotokos. To Him do thou now earnestly pray, for we place our hope in thee, O blessed one.

O Christ God, our Creator and Savior, accept the entreaty of Thy Mother, which she offereth to Thee for us sinners, that, rejoicing, we may chant to Thee: O all-hymned God of our fathers, blessed art Thou!

ODE VIII

Irmos: **The birth giving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed, - and it moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!**

With the ranks of the angels, the honorable and glorious prophets, the preeminent apostles, the hieromartyrs and holy hierarchs, O Mistress, pray thou to God for us sinners who glorify the feast of thy protection in this land.

Cast down pride and arrogance, scatter the councils of unjust princes, and destroy those who instigate wars, O Mother of God, most honored Queen! And exalt the horn of our Orthodox hierarchs, that we may glorify thy feast, O all-pure Virgin Theotokos, crying: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Offering thee hymnody with our mouths, we bow down before thee spiritually with our souls; for our hearts burn within us. O all-pure Mother of God, have mercy upon us who pray to thee, who hymn the Lord and exalt Him supremely for all ages.

I have been weighed down by many sins, and am at a loss how to write in praise of thy protection, O Theotokos; out as thou art the Mother of God, adorn thy feast with miracles, that, rejoicing, we may all hymn the Lord and exalt Him supremely for all ages.

ODE IX

Irmos: Let every earthborn man leap up, enlightened by the Spirit; and let the nature of the incorporeal intelligences hold festival, honoring the sacred feast of the Mother of God, and let it cry aloud: Rejoice, O most blessed Theotokos, thou pure Ever-virgin!

O exalted King Who sittest with the Father and art hymned by the seraphim: look down upon the supplication of Thy Mother, which she offereth to Thee for us sinners, and wash away our sins. Save this city and multiply the people. Grant health of body and victory over all adversaries to the Orthodox through the prayers of her who gave Thee birth.

O divinely chosen Virgin, we cry out to thee with the voice of the angel: Rejoice, thou who hast led Adam back into paradise! Rejoice, thou who drivest the demons away with thy name! Rejoice, O hope of Christians! Rejoice, sanctification of souls! Rejoice, preserver of our city!

Remember us in thy supplications, O Virgin Lady and Theotokos, that we not perish because of the multitude of our sins. Protect us from all evil and grievous perils, for in thee do we place our trust, and, honoring the feast of thy protection, we magnify thee.

As Mother of God, thou hast received from God the gift to heal the infirmities of all Christians, to deliver them from misfortunes, to forgive their sins and save them from captivity and all want. Disdain us not, O Lady, for thou knowest that we are in need of health for our bodies and salvation for our souls.

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

O all-holy Lady, Virgin Theotokos, cover us with thy wondrous omophorion, preserving the hierarchs and people from all evil, as the all-wondrous Andrew beheld thee praying in the Church of Blachernae. And send down thy great mercy upon us, O Lady. (Thrice)

On the Praises, 4 stichera, in Tone VIII:

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

We fall down before thee, O Lady, * and rendering homage, we entreat thee with compunction: * Rejoice, O Mistress blessed of God, * O Virgin of great renown, * who wast prefigured with honor by the prophets! * For on thee did Christ God descend like dew, * and thou gavest birth to Him without knowing wedlock, O pure one, * and held in thine arms the Creator and Lord of all. * To Him do thou now pray for us * who glorify the feast of thy protection with faith. (Twice)

The ranks of angels hymn thee, O Virgin Theotokos, * the patriarchs and hierarchs glorify thee, * and the holy apostles do thee homage with honor * as the Mother of God, * beholding thee making entreaty for the world * to Christ God, the Savior of all. * To Him do thou pray, * that He deliver the city and people * who glorify thee with faith * and honor the feast of thy protection.

Through the Holy Spirit * God sanctified thee wholly, O Theotokos, * more than the ark of Aaron; * and we are illumined by thine omophorion * more than by the radiance of the sun: * for thou dost enlighten the church and thy people, * dost drive away the darkness of our sins, * and deliverest from misfortunes and sorrows * those who with faith honor the feast of thy precious protection.

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

In that the all-wondrous Andrew beheld thee with a multitude of archangels, with the apostles and prophets, and the vast company of the martyrs, praying to thy Son and our God for the city and people, O Mistress, and covering them with thy precious omophorion, fail not, O all-pure one, to save the excellent inheritance of thy Son, which doth celebrate thine all-honored feast, O thou who art greatly hymned.

Great Doxology. 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 Protection.

Like an un-ploughed field thou didst manifestly produce the divine Grain. Rejoice, O animate table holding the Bread of life! Rejoice, O Mistress, thou inexhaustible well-spring of the Water of life!

O Mistress, we, thy people, standing before thee with faith in thy church, await thy mercy. Visit our lowliness, and with thy holy protection defend the Orthodox people from all evil.

O far-famed Virgin who was honorably prefigured by the prophets, with the angels they now do thee homage. Pray thou to God with them, that, rejoicing, we may all splendidly celebrate thy holy protection today.

Gideon prefigured thee as a fleece, for Christ God descended upon thee like dew. Pray thou to Him, O Theotokos, that He grant victory to our Orthodox hierarchs over all heresies, that, casting them down like the Midianites, they may glorify thy holy feast.

Divinely wise priests, standing in thy church with the pious people, await thy mercy, O Theotokos. Transform our grief into joy, in that thou gavest birth to the Joy Who hath done away with the sins of all men.

To thee doth all the earth offer gifts as to the Queen and Mother of God. Kings and princes bow down in homage, and all the people are glad, protected from all evil by thy supplications, O Theotokos.

Daniel described thee beforehand as a great mountain; for from thee was Christ born without seed. He hath destroyed all the falsehood of the demons, and hath filled all the earth with His Faith. To Him do thou pray for us who glorify the feast of thy protection, O Theotokos.

O all-pure one, we utter unto thee the cry of the angel: Rejoice, O throne of God, whereon Ezekiel beheld the Lord in the guise of a man, borne up by the cherubim! With them pray thou for us, O Theotokos, that He save our souls.

Troparion, in Tone IV:

Overshadowed by thy coming, O Mother of God, we, the right faithful people, celebrate today with splendor, and gazing at thine all-precious image, we say with compunction: Cover us with thy precious omophorion, and deliver us from all evil, entreating thy Son, Christ our God, that He save our souls.

Kontakion, in Tone III:

Today the Virgin standeth forth in the church, and with the choirs of the saints she invisibly prayeth to God for us. Angels and hierarchs offer homage, and the apostles and prophets join chorus; for, for our sake the Theotokos entreateth the pre-eternal God.

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

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

EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Brethren: The first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Alleluia, in Tone 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 paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

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

THE 1st DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY APOSTLE ANANIAS OF THE SEVENTY
COMMEMORATION OF OUR VENERABLE FATHER ROMANUS THE MELODIST
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the apostle, in Tone IV:
Spec. Mel.: "Called from on high ...":

When, at the behest of the Most High, Saul was blinded * and held fast in darkness, * he came unto thee, * begging divine cleansing, * O thou who hadst received divine illumination; * then, as a wise hierarch, O most blessed one, * thou didst make him a son by adoption through baptism, * and he later adopted the whole world. * Wherefore, we bless thee with him * as an apostle of Christ, * O divinely wise Ananias: * Pray ye, that we be saved!

Having all-gloriously learned things divine, * thundering forth, O blessed one, * thou didst rouse those sleeping in the graves of vanity, * who cast off mortality; * and thou didst sound the clarion * of the saving Word of God, * Who dwelt among mortals * and hath transformed those held fast in Hades, * whom thou hast made precious vessels * of Jesus the Master * and Savior of our souls, * Who hath slain death.

As a bearer of light, * as preacher of God, * as a divinely chosen witness * to the sufferings of Christ * and a fellow heir and partaker * of the glory which is to come, * in that thou art with the Master, * ever delighting in the effulgence which floweth forth * from the never-waning Light, * O divinely eloquent Ananias, * by thy supplications deliver from dark misfortunes * those who now celebrate thy splendid feast.

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

The melodious harp * of the Spirit of God, * the nightingale, the cicada chanting hymns divine, * the flute of the Church, * setteth forth his melodious compositions before us all, * and doth thereby gladden the divine wise.

The most radiant and luminous beacon, * the sweet-sounding harp * which hath as strings the right meaningful words of the Spirit, * chanteth, manifestly teaching the ends of the earth * with never-ceasing hymnody, * to glorify the one effulgence of the Godhead.

Standing now before the Master of all, * having acquired boldness before Him, O father, * pray thou, that we who celebrate thy memory * and thy splendid festival * be delivered from misfortunes and perils, * O divinely blessed Romanus.

Glory ..., of the apostle, the composition of Byzantium, in the same tone:

Instructed by a revelation from God, in that thou art an eyewitness of the Word and an initiate the mysteries of His wonders, thou didst enlighten the Apostle Paul, the chosen vessel and great receptacle of the Spirit, as an apostle before the disciples and a faithful observer of the new covenant, O venerable one. Wherefore, emulating Christ thy Teacher, thou didst shed thy blood, O Ananias, hierarch of Christ, becoming a confessor by suffering martyrdom. And, having finished thy course and kept the faith inviolate, thou dwellest now in the highest with the heavenly ministers of God. Pray thou, that our souls be saved.

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

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

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

At the Aposticha, the stichera from the Oktoechos, and an additional sticheron for the apostle, in Tone IV:

Stichos: Their sound hath gone forth in to all the earth, and their words unto the ends of the world.

Covered with stones as with flowers, O Apostle Ananias, thou didst show thyself to be a receptacle of sufferings, and didst shed thy blood for Him Who of His own will suffered in the flesh for our sake. Wherefore, Damascus boasteth thy sacred festival today, and not it alone, but all the lands of the world as well; and manifestly proclaiming thy miracles, it crieth aloud: Pray thou to God, that He grant us forgiveness of our offenses!

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

Thou didst show thyself to be a first-offering of the good works, a starting-point of salvation, O Romanus our father; for, composing angelic hymns, thou didst show thy life to be godly. Entreat Christ God, that He deliver from perils and tribulations those who hymn thee.

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, suspended in the flesh on the tree, O Bestower of life?"

Troparion of the apostle, in Tone III:

O holy Apostle Ananias, entreat the merciful God, that He grant to our souls remission of transgressions.

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

In thee, O father, that which is fashioned according to the image of God was preserved; for, taking up thy cross, thou didst follow after Christ, and by thine example didst teach that the flesh is to be spurned as transitory, but that the soul must be cared for as a thing immortal. Wherefore, thy spirit rejoiceth with the angels, O venerable Romanus.

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

AT MATINS

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

ODE I

Canon of the apostle, the acrostic whereof is: "Let the glory of Ananias be glorified"
The composition of John the monk, in Tone VIII:

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

O all ye faithful, let us open mouths of praise, and let us make radiant our tongues in commemorating the archpastor Ananias; and with him let us chant unto our God.

The all-glorious Ananias leadeth the Church of Damascus to Christ, the all-pure Bridegroom, as an undefiled bride. With her let us chant aloud to our God.

Thou wast an original disciple, O Ananias; thou didst restore the sight of the new disciple who before was a persecutor; and thou dost sing: Let us chant unto our God!

Theotokion: **T**he ranks of the angels and the generations of men unceasingly praise thee, O Mother who knewest not wedlock; for thou didst bear their Creator in thy arms as a babe.

Canon of the venerable one, in Tone VI:

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

By thy supplications, O wise and godly Romanus, send down upon us radiant beams of light from the heavens, that we may praise thy sacred memory with hymns.

Offering thyself wholly unto Christ from thy youth, O Romanus, thou didst follow after Him, enlightening thy mind with luminous radiance from the heavens.

Adorned with the beauty of the all-accomplishing and Holy Spirit, O wise Romanus, thou hast appeared to the ends of the earth like a luminous star shining with the radiance of the virtues.

Theotokion: **F**rom thee did the equally unoriginate Word of God issue forth in latter times, O Theotokos; and He hath lifted Adam, the first man, up to salvation.

ODE III

Canon of the Apostle

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

Following the commands of thy Teacher, O apostle, thou becamest a high priest and a martyric sacrifice.

By thy supplications, O Apostle Ananias, render the Deliverer well-disposed to be merciful to those who hymn thee.

When He appeared to thee, His face enshrouded in ineffable light, the Lord restrained all the savagery of the wild beast.

Theotokion: All of us Christians have acquired thee as our refuge and bulwark; and we glorify thee unceasingly, O thou who knewest not wedlock.

Canon of the Venerable One

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

Full of the true knowledge of piety and pouring forth divine preaching, thy mind became the dwelling-place of the Holy Trinity, O wise Romanus.

Chanting divine hymns, thy precious tongue gushed forth torrents of streams, wisely explaining to us Christ's ineffable nativity from the Virgin.

Behold, thou dost lavishly nurture our thoughts with wise teachings and beautiful hymns; and thou dost fill them with most divine sweetness, O Romanus of godly eloquence.

Theotokion: Thou art more exalted than all the armies of heaven, O Virgin; for thou didst conceive their Creator, the Son of God, in thy womb, and, even after giving birth, remainest ever virgin.

Kontakion of the venerable one, in Tone VIII:

Adorned from childhood with the godly virtues of the Spirit, O all-wise Romanus, thou wast an all-precious adornment of the Church of Christ; for thou hast adorned it with all-beauteous hymnody. Wherefore, we entreat thee: Grant thy divine gift unto those who desire it, that we may cry out to thee: Rejoice, O all-blessed father, thou beauty of the Church!

Sedalion of the apostle, in the same tone:

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

Enlightened by the knowledge of God, O Ananias, thou wast a priest and martyr of Jesus and a divine apostle. And having immersed in water the former persecutor Saul, who had been blinded by God, through deifying instruction thou didst show him to be a great enlightener of our souls. Wherefore, we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

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

Spec. Mel.: "The Word Who is equally unoriginate ...":

Planted like a tree by the rippling waters of fasting, O blessed father, through God's labor thou didst produce the fruits of thy pangs, which in time thou didst manifestly present to the Husbandman and Creator. Wherefore, we hymn thy holy memory, honoring thee, O venerable Romanus.

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 to thee: With the angels entreat thy Son and God, that He grant peace, salvation and great mercy to the world.

Stavrotheotokion: **B**eholding 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 nailed to the Cross like a malefactor, since thou desirest to bring life to the human race, in that thou art compassionate?"

ODE IV

Canon of the Apostle

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

Instructed by Thee, O Christ, the ever-memorable Ananias vanquished death in martyrdom and received honors from Thee.

Thou wast a disciple of the persecuted Word, O ever-memorable Ananias, and the teacher of him who persecuted the pious.

To the eyeless Saul the Lord revealed thee, who wast hiding, O Ananias, and He showed thee forth as the mediator of his healing.

Theotokion: **O** all-pure Virgin, entreat God, to Whom thou gavest birth, that He deliver all who hymn thee from every evil circumstance.

Canon of the Venerable One

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

Thou wast a receptacle of the divine Spirit, O Romanus, and a fire-breathing mouth proclaiming divine hymns and delighting the souls of those who have recourse to thee.

Thou wast like a heavenly harp and lyre, drawing every mind to thyself by thy recounting and thy beautiful hymns.

The grace of the all-accomplishing and all-holy Spirit wafted forth and dwelt in thy radiant soul, O all-praised one, and made thee a receptacle and wise herald of God.

Theotokion: The serpent poured forth venom into the ears of our first mother; but thou, O pure one, hast shaken him off, having conceived Christ at the cry of the archangel and given birth unto Him.

ODE V

Canon of the Apostle

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

He Who in His mercy rested within thee, in that thou wast a right manifest apostle, O blessed Ananias, showed thee to be a divine haven for the storm-tossed, an ever-flowing fountain, and the unapproachable Light made thee a beam of light for those in darkness.

He Who seeth things that are hidden and knoweth all things even before they come into being revealed to thee the hidden sun who before was a persecutor, but then became an apostle of the truth which he had but a short time before sought to destroy.

Unfathomable is the end of the attainment of thy dispensation; for thereby, O Savior, hath dread death been annihilated. Wherefore, Ananias, rejoicing, is slain for Thee as a victorious hierarch.

Theotokion: As thou hast maternal boldness before thy Son, O all-pure one, spurn not the thought of thy kinship with us, we pray; for thee alone do we Christians set before the Master, that He mercifully purify us.

Canon of the Venerable One

Irmos: With Thy divine light, O Good One, illumine the souls of those who with love rise early unto Thee, I pray, that they may know Thee, O Word of God, to be the true God Who takest away the darkness of sin.

The grace of the Comforter, finding thee, O divinely wise Romanus, to be as a right magnificent sanctuary, a most pure vessel, made thee a temple adorned with light; and thou didst rejoice.

Appearing to thee at night, the Ever-virgin, who truly gave birth to the incarnate Son of God, illumined thy soul and filled thy mind with divine understanding.

Revealing thyself to all as truly most sweet through the writings of thy sacred words, O ever-memorable one, thou dost gladden all, illumining our mind and teaching to all the knowledge of the Savior.

Theotokion: O pure, all-pure Mistress, who gavest birth to the Light, the eternal Word of the Father, by thy luminous supplications enlighten my mind and dispel the darkness of my soul.

ODE VI

Canon of the Apostle

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

Accustomed to serving the living God, O most sacred Ananias, thou didst destroy the manifold malignity of the mindless ones, teaching all to worship the one Godhead in three Hypostases.

Taking the rudder of the Church in thy hands, thou didst move toward Christ, the Helmsman, O apostle Ananias; and with the Spirit thou didst steer it like a divine ship.

O Master Who created the straight path, Thou didst command Thy glorious disciple to set out straightway to find the vessel of Thy most righteous election praying.

Theotokion: May we be delivered from grievous transgressions through thine entreaties, O pure Theotokos; and may we obtain the divine effulgence of the Son of God Who became ineffably incarnate through thee, O all-pure one.

Canon of the Venerable One

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

Filled with enlightenment, and led by God up to the heights of the virtues, thou didst reject all earthly things, and becamest a heavenly pillar and beacon of piety.

Thou didst cause the desires of the flesh to wither away, didst adorn thy soul with the most radiant beams of purity, and hast arrayed thy lovely beauty in the magnificence of the virtues.

Hating transitory, vain, corrupt and fleeting pleasure, thou didst enter the temple of the Theotokos, and there didst sanctify thy mind, soul and body, O right glorious one.

Theotokion: **A**ll the prophets, foreseeing with divine vision Thine all-immaculate nativity from the Virgin, which would take place splendidly on earth in latter times, O my Christ, manifestly proclaimed it.

Kontakion of the apostle, in Tone II:

Spec. Mel.: "In supplications ...":

O Ananias, helper most fervent in supplications and speedy heeder of those who petition thee, accept our entreaty, and beg Christ to have mercy on us, for He alone doth rest in the saints.

Ikos: Illumining the darkness and blindness of my heart with the light of Thine effulgence, O my Christ, grant me discourse, that with a pure mind I may praise the divinely radiant virtues and sufferings of the blessed apostle; for Thou art the Well-spring of wisdom and the Bestower of good things, O greatly Compassionate One. Wherefore, having enlightened my tongue, accept this laudation in hymnody, O Thou Who alone dost rest in the saints.

ODE VII

Canon of the Apostle

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

Let the divinely chosen flock wisely blow the clarion-voiced trumpet, sounding forth the sufferings of the shepherd Ananias, and crying out to Christ, his Chief Shepherd: O God of our fathers, blessed art Thou!

Let the honored Church of Christ glorify thee, O Ananias, as the disciple of God, a faithful hierarch and a witness to the divine Passion, crying aloud: O God of our fathers, blessed art Thou!

Concealing himself, not out of fear of death, but out of love for thy flock, seeing the wolf become as tame as a lamb, Ananias cried out: O God of our fathers, blessed art Thou!

Theotokion: **T**hou didst reveal Thyself, O Christ, incarnate of the Virgin's womb for our salvation. Wherefore, knowing Thy Mother to be the Theotokos, we cry out in Orthodox manner: O God of our fathers, blessed art Thou!

Canon of the Venerable One

Irmos: **T**he children in Babylon feared not the flame of the furnace, but, cast into the midst of the flame, bedewed, they chanted: **Blessed art Thou, O Lord God of our fathers!**

Thou didst have Mary the Theotokos as thy tutor, instructing and teaching thee, and commanding thee to chant: Blessed art Thou, O Lord God of our fathers!

Thou didst shine forth in the world like the most radiant sun, O divinely wise Romanus, radiantly illumining those who cry out with faith: Blessed art Thou, O Lord God of our fathers!

The sound of thy words hath filled the whole world and taught men to chant with beauty unto Christ: Blessed art Thou, O Lord God of our fathers!

Theotokion: **N**ow do all the generations of men call thee blessed as thou didst foretell, O pure Theotokos; and with faith they render glory, crying: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of the Apostle

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!**

The glorious Ananias expected to hear something terrible of the predatory power of the destroyer of Thy flock, O Master, but when he heard of his indescribable change into a shepherd, he leapt for joy, crying: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

Let thy most glorious and blessed city rejoice today and leap up in the Spirit, having received thy goodly help, O glorious one; and, giving thanks to the Savior, let it cry: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

At the command of the Bestower of light, O all-honored Ananias, thou didst preach to Saul the light-creating power of Him Whom he had seen; and thou didst restore his sight, touching him with thy healing hands, and didst remove the darts of the serpent as though they were scales, crying: **Exalt Christ supremely forever!**

Triadicon: **T**he thrice-radiant Godhead, the single shining Effulgence which doth emanate from the one nature in three Hypostases-the unoriginate Father, the Word Who shareth the same nature as the Father, and the consubstantial Spirit Who reigneth with Them-ye children, bless; ye priests, hymn; ye people, exalt supremely for all ages!

Theotokion: **O** most holy Mistress who savest those in need and intercedest fervently, take pity on all in grief, save me and raise me up who have fallen grievously, extending to me a helping hand before the end, that the night of death not overtake me as I sleep, that I may glorify thee as is meet forever.

Canon of the Venerable One

Irmos: **T**he blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the king; and, united together, were not burned by the fire, but chanted a fitting hymn to Him Who reigneth: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Rejecting all the beauty, sweetness and glory of the world, thou didst cause thy soul to soar up to the choirs on high, to the glories and splendors of heaven, to ineffable beauties, to the habitations of paradise, to the light of the Godhead, crying out, O wise one: Thee do we exalt supremely, O Christ forever!

Set afire with divine desire, thou didst make ascents in thy heart and didst acquire an incorporeal life while yet in the flesh. And emulating the angelic ranks, O wise one, even while in the world thou didst love the hymnody of heaven, O Romanus, crying out with faith: Thee do we exalt supremely, O Christ, forever!

With the exalted tone of thy divine and most sweet discourses, O most blessed Romanus, thou dost gladden every thought of men, dost delight them as thou wert a server of rich foods, dost enlighten them with splendor and teachest them to cry aloud: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: **T**he most evil serpent, the slayer of man, deceiving me by offering to make me equal with God, carried me captive away from the sweetness of paradise. But the Master of nature, the Son of God, hath come forth, incarnate of the Virgin Mary, and restored me to the heights, deifying me. Him do we exalt supremely for all ages!

ODE IX

Canon of the Apostle

Irmos: Thee, the Mother of God Most High, who knewest not wedlock, who in manner past understanding and recounting truly gavest birth to God, who art more exalted than the all-pure hosts, do we magnify with unceasing glorifications.

Thou didst destroy the darkness of ignorance, O most lauded one, and didst shine forth upon Damascus the true light of the three Hypostases. As a loving father and a beloved arch pastor, preserve it in the Orthodox Faith.

Celebrating this annual solemnity, come ye, and, shining radiantly with spiritual dignity, let us hymn the thrice radiant virtue of Ananias, the servant and preacher of the Trinity.

O how far above man is thy dignity, O blessed Ananias! For as a disciple thou wast beloved, as a pastor thou hast found rest, and as an athlete thou hast been glorified with Christ, adorned with crowns of martyrdom.

Theotokion: O all-pure, most immaculate vessel of sweet fragrance, entreat Christ, to Whom thou gavest birth, that He grant our Orthodox hierarchs victory over all heresy and deliver thy people from the yoke of slavery; for we magnify thee without ceasing.

Canon of the Venerable One

Irmos: Ineffable was the birth of a seedless Conception, and incorrupt the Fruit of a womb who knew not a man; for the nativity of God restoreth all natures. Wherefore, all of us, the generations of men, magnify thee as the Mother and Bride of God.

Thou hast joined the choirs of the incorporeal ones on high, O glorious one, where indescribable joy and everlasting delight abound, where the light of the Godhead and gladness abide, and where there is ineffable glory, O most blessed one.

Making thine abode with the righteous amid divine glory, thou dost look upon its ineffable beauty, thou seest never-ending sweetness, thou gazest upon the comeliness of heaven which are truly desirable, O wise and glorious Romanus, and beholdest the choirs of the patriarchs.

By thy supplications do thou deliver those who with faith celebrate thy radiant memory from misfortunes, from all harm and from the oppression of the alien, O divinely wise and most blessed Romanus, and vouchsafe that they may receive the glory of heaven and the kingdom on high.

Theotokion: The human race became subject to corruption and enslaved to sinful passions through the ancient fall of the first-created man, O Virgin Theotokos; but the all-good God Who was born of thee hath restored him in His compassion.

Exapostilarion from the Oktoechos; Glory ..., that of the apostle:

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

Damascus, whose might thou hast extended through thy martyrdom, now boasteth in thee, O Ananias, for, as an excellent disciple of the persecuted Christ, thou didst teach the persecutor of Christ. Pray thou to Him in our behalf.

Now & ever ..., Theotokion:

O thy mysteries! O thy wonders! How is it that even after giving birth thou hast remained a virgin, as thou wast before birthgiving? Truly ineffable are all thy mysteries, O blessed Mary, Virgin and Mother!

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

The composition of Anatolius, in Tone VIII:

O Ananias, disciple of the Savior, glorious hierarch, glory of the martyrs, most radiant beacon, protector of our city: Pray thou earnestly, that Christ deliver thy flock from misfortunes and save our souls.

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

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

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

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the apostle.

Following the commands of thy Teacher, O apostle, thou becamest a high priest and a martyric sacrifice.

By thy supplications, O Apostle Ananias, render the Deliverer well-disposed to be merciful to those who hymn thee.

When He appeared to thee, His face enshrouded in ineffable light, the Lord restrained all the savagery of the wild beast.

Theotokion: All of us Christians have acquired thee as our refuge and bulwark; and we glorify thee unceasingly, O thou who knewest not wedlock.

Troparion of the apostle, in Tone III:

O holy Apostle Ananias, entreat the merciful God, that He grant to our souls remission of transgressions.

Troparion of the venerable one, in Tone VIII:

In thee, O father, that which is fashioned according to the image of God was preserved; for, taking up thy cross, thou didst follow after Christ, and by thine example didst teach that the flesh is to be spurned as transitory, but that the soul must be cared for as a thing immortal. Wherefore, thy spirit rejoiceth with the angels, O venerable Romanus.

Kontakion of the venerable one, in Tone VIII:

Adorned from childhood with the godly virtues of the Spirit, O all-wise Romanus, thou wast an all-precious adornment of the Church of Christ; for thou hast adorned it with all-beauteous hymnody. Wherefore, we entreat thee: Grant thy divine gift unto those who desire it, that we may cry out to thee: Rejoice, O all-blessed father, thou beauty of the Church!

Kontakion of the apostle, in Tone II:

O Ananias, helper most fervent in supplications and speedy heeder of those who petition thee, accept our entreaty, and beg Christ to have mercy on us, for He alone doth rest in the saints.

Prokimenon, in Tone VI: 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 ACTS OF THE APOSTLES, § 21 [ACTS 9: 10-19]

In those days, there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.

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 LUKE, §51 [10:16-21]

The Lord said to His disciples: 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: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 2nd DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY HIEROMARTYR CYPRIAN & MARTYR JUSTINA
AT VESPERS

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

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

Through priestly anointing * and the blood of martyrdom * didst thou draw nigh unto God, * O most perfect and all-glorious Cyprian, * flower of nature and adornment of eloquence, * summit of wisdom, * measure of the correctness of the dogmas, * most harmonious rightness of the canons * and magnificence of the Churches.

O most honorable Cyprian, * thou glory of athletes * and crown of martyrs, * by thy discourses thou didst persuade the divinely wise * to maintain their courage most valiantly * when confronted with imprisonment, bondage and divers tortures, * the stripping of their bodies, * binding and most cruel frost, * and finally wounding and death.

Opposing the spells of the demons * with hymns to the Spirit * and the sign of the Cross, * thou didst preserve thy virginity * and didst offer thyself to Christ * as a most sacred sacrifice, * O unvanquished martyr. * Wherefore, thou hast received crowns of victory, O Justina, * thou adorned splendor of virgins and martyrs.

Glory ..., in Tone II:

Thou didst truly spurn the falsehood and lore of idolatrous teaching, and didst arm thyself for salvation with the sword of the Cross, O most blessed Cyprian; and, discarding thy books of sorcery, thou didst put off the old man; and the divine knowledge of the consubstantial Trinity dwelt within thee, Whom do thou beseech with the angels, a hierarch, that we be saved.

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

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

Beholding Thee nailed to the tree of the Cross, O Jesus, she who kneweth not wedlock said, weeping: "O my Child most sweet, why hast Thou left me alone who gave Thee birth? O unapproachable Light of the all-unoriginate Father, make haste and be Thou glorified, that those who glorify Thy divine sufferings may receive divine glory!"

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

Let us praise Cyprian, the divinely brilliant lamp, the converser with Paul and sharer of his labors; for he dwelleth with the angels, having received a crown of incorruption from the one God, and he prayeth that our souls be saved.

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

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

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

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 Cyprian. Entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the saints,
with 6 troparia, the acrostic whereof is:

"I hymn thy luminous grace, O good one", in Tone IV:

ODE I

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

Dwelling now with the ranks of heaven, O sacred and divine one, look down from heaven upon those who hymn thee piously, and preserve them by thy supplications.

In the cruel grasp of the darkness of ignorance, and enkindled by soul-destroying carnal passions and intemperance, O venerable one, thou didst suddenly meet an all-glorious transformation, O most blessed one.

Thou didst first occupy the seat of the destroyers, O father, yet didst later glorify Christ on the seat of the priests, having been manifestly transformed by the divine grace of the Master.

Theotokion: Thou didst remain a virgin after giving birth; for thou didst bear the Lord and Creator of all Himself, Who in strange and unusual manner revealed Himself to us in a body, O Ever-virgin Theotokos and Mother.

ODE III

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

Suffused with spiritual love for Christ like Paul, thou didst become His disciple, O most wise Cyprian.

Christ betrothed Himself to thee, giving thee vesture of glory and a robe of regeneration in place of the garments of the passions.

Having before been an avid promoter of athletes, O most lauded Cyprian, thou wast later a witness to the Truth.

Theotokion: In lordly manner and true do we, the faithful, honor thee, the Theotokos; for thou gavest birth to God in the flesh, O most immaculate one.

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

Chastised severely in thy deception, like Paul thou wast called from heaven, guided by the Cross to the light of understanding; for, enflamed by love for a chaste virgin, for her sake thou didst join thyself to the Creator of men. Wherefore, having reprov'd the weakness of the enemy, with her thou wast counted worthy to join the choir of the martyrs. O Cyprian, adornment of hierarchs, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

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

Having fallen into most intricate perils laid by enemies visible and invisible, I am caught fast in the tempest of my countless offenses; and I make haste to the haven of thy goodness, as to my most fervent help and protection, O pure one. Wherefore, earnestly entreat Him Who was incarnate of thee without seed, O all-pure one, in behalf of all thy servants who unceasingly pray to thee, ever beseeching Him to grant remission of offenses unto those who hymn thy glory as is meet, O all-pure Theotokos.

Stavrotheotokion: **B**eholding the Lamb, Shepherd and Deliverer upon the Cross, the ewe-lamb exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb is in pain, beholding the crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, abyss and inexhaustible wellspring of mercy, take pity, and grant remission of offenses unto those who with faith hymn thy divine sufferings!"

ODE IV

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

Coming to thy senses out of thy former insanity, thou didst renounce all demonic falsehood and soul-corrupting deception, and didst cry out, rejoicing: Glory to Thy power, O Lord!

Strengthened with valor, and praying intensely to the pure and gracious Virgin, Justina eluded the snares and wiles of the enemy.

Fortified by faith in thy Bridegroom, and invested with the power of the Cross, thou didst remain unscathed by the demons, and crying aloud: Glory to Thy power, O Lord!

Theotokion: **F**ree in His nature, He Who received all humanity from thee hypostatically, O Ever-virgin Mother, abased Himself by taking on the form of a servant, in the richness of His goodness.

ODE V

Irmos: **T**hou hast come into the world as a light, O my Lord, a holy light Who turnest from the darkness of ignorance those who hymn Thee with faith.

Manifestly having the pure Mother of God as thy champion, O Justina, enriched, thou didst preserve thy precious virginity intact.

Let us honor Justina, the animate and most beautiful image of Christ, the hidden comeliness, the ornament which cannot be taken away.

The true and undefiled bride of Christ weareth a twofold crown, having justly attained it through suffering and fasting.

Theotokion: Neither the mind of the angels or men is able to recount the ineffable and all-glorious wonder of thy birthgiving, O most pure one.

ODE VI

Irmos: I shall sacrifice with a voice of praise to Thee, 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 pass from the abyss of malice in the nethermost depths to the uttermost virtue, O father, and didst mount to the summit, having been most gloriously transformed by divine baptism.

Thou wast first a servant of the demons, but wast later shown to be a divinely revealed disciple of Christ, loving Him, the object of thy desire, with true love.

Thou didst lead many martyrs to the Master, O divinely wise one, showing thyself to be the greatest of merchants, who purchased the kingdom of heaven with a little blood.

Theotokion: O Bride of God, who gavest birth to the Master of the law, rend asunder the bonds of mine offenses, making me free of the law of sin through the law of life.

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

Turning from the arts of sorcery to the knowledge of God, O divinely wise one, thou wast shown to be a most wise physician for the world, granting healings to those who honor thee, O Cyprian, with Justina. Pray thou with her to the Master Who loveth mankind, that He save our souls.

Ikos: Sending down upon me gifts of thy healings, O holy one, by thy supplications heal mine heart, which is afflicted with the sores of sin, that I may now offer thee discourse of hymnody from my vile mouth, and may hymn thy pangs, O hieromartyr, which thou hast shown to those who draw nigh to God through good and blessed repentance. For, held in His hand, thou hast mounted to the heavens as by a ladder, unceasingly praying, that He save our souls.

ODE VII

Irmos: O all-hymned Lord, God of our fathers, Who saved the three children of Abraham in the fire and slew the Chaldeans, whom righteousness justly pursued: blessed art Thou!

Having mounted to the hierarchy, thou didst reveal thyself to the sacred ministers as a most sacred image and rule, crying out: O all-hymned Lord, God of our fathers, blessed art Thou!

O father, the change which came upon thee from the right hand of the Author of life duly made thee a wise proclaimer of God, chanting: O all-hymned Lord, God of our fathers, blessed art Thou!

Thou hast been shown to us as an invincible sword against the adversary, O blessed one, denouncing his falsehood; and we chant: O all-hymned Lord, God of our fathers, blessed art Thou!

Theotokion: **T**he choirs of heaven and the celestial companies sing of Him Who was born of thee, O Theotokos, crying: O all-hymned Lord, God of our fathers, blessed art Thou!

ODE VIII

Irmos: **Be glad, O Jerusalem! Keep festival, ye who love Sion! For the Lord of hosts, Who reigneth forever, hath come, that all the earth may render homage before His countenance and cry out: Bless the Lord, all ye works of the Lord!**

All-wisely didst thou reject pagan wisdom, O glorious father, and didst cry out the divine tidings of the apostles, sounded by the Spirit and clearly voiced by the tongues of fire: Bless the Lord, all ye works of the Lord!

Offering thyself to Christ as a living sacrifice, acceptable and pleasing to God, through the undefiled blood of thy slaughter, O father, thou didst splendidly pass over to the exalted habitations on high, chanting: Bless the Lord, all ye works of the Lord!

Vanquished by the grace which dwelt within thee, the hordes of the demons were repulsed and the sufferings of the sick are banished, O divinely wise one; and we, the faithful, are filled with divine light, crying: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hose who with faith call thee the Theotokos, O all-pure Mother of God, rejoice with the angelic hosts over thy birthgiving; for thou gavest birth for us to the Master and Deliverer, to Whom we chant: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Mother, through the Offspring of thy pregnancy, hast budded forth blessing unto the world. Wherefore, we all magnify thee.**

From on high, through thy divine grace and thy supplications, thou watchest over us who piously hymn thee, O divinely eloquent one, bestowing upon us the sword of thy goodwill. Grant peace and salvation unto us, in that thou art a most godly hierarch.

Thy finger imparteth a spate of healings in abundance to those who love thee; and God-bearing women receive thee like a divine treasure, O Cyprian, and fervently reveal what was hidden, that we all may delight in thee.

Direct thou our journey to Christ by thine activity, thy God-pleasing life and most pure cleansing, O thou who art most rich, and entreat the serenity of God, in that thou art a sympathetic hierarch.

Theotokion: **B**y thy power, O all-pure Mother of God, strengthen our spiritual infirmity, and loose the burden imposed upon thy servants, O thou who ineffably shone forth the Sun of righteousness.

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

Let us praise Cyprian, the mirror of strugglers, who escaped damnation for his sorceries, transformed his character beyond measure, committed to the flames the books which had led him into deception, and, as becometh a priest, received the crown of witness.

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

He of evil craftiness, who of old seduced me with the hope of attaining divinity, is himself most wisely deceived by the fleshly appearance of Him Who shone forth from the Virgin; and thus hath carnal condemnation been abolished by the flesh, and death been put to death.

The Aposticha from the Oktoechos. Glory ..., in Tone VIII:

He who before was the fell champion of malice later became a true teacher of the Church; he who was a minister of the deception of the idols was revealed as a hierarch of faith; and the fornicator is shown to be chaste-minded, for the sake of an honorable virgin. Through the prayers of them both, save us, O Lord!

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

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

"What is this sight * which mine eyes behold, O Master? * Lifted up on the Tree, * Thou Who sustainest all creation * diest, granting life to all!" * the Theotokos said, weeping, * when she saw * the God and man * Who had shone forth ineffably from her * suspended upon the Cross.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the saints.

Suffused with spiritual love for Christ like Paul, thou didst become His disciple, O most wise Cyprian.

Christ betrothed Himself to thee, giving thee vesture of glory and a robe of regeneration in place of the garments of the passions.

Having before been an avid promoter of athletes, O most lauded Cyprian, thou wast later a witness to the Truth.

Theotokion: In Lordly manner and true do we, the faithful, honor thee, the Theotokos; for thou gavest birth to God in the flesh, O most immaculate one.

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to 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 Cyprian. Entreat Christ God, that our souls be saved.

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

Turning from the arts of sorcery to the knowledge of God, O divinely wise one, thou wast shown to be a most wise physician for the world, granting healings to those who honor thee, O Cyprian, with Justina. Pray thou with her to the Master Who loveth mankind, that He save 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 TIMOTHY, § 280 [I TIM. 1: 12-17]

Child Timothy: I thank. Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all-longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise Cod, be honor and glory for ever and ever. Amen.

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

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

GOSPEL ACCORDING TO JOHN, § 36 [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 THE MONTH OF OCTOBER

COMMEMORATION OF THE HOLY HIEROMARTYR DIONYSIUS THE AREOPAGITE AT VESPERS

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

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

Having entered in mind * into the innermost darkness of the unapproachable light, * thou didst learn the divine enigmas of the Word, * O sacred Dionysius, disciple of Christ, * and on earth thou didst manifestly explain * the ranks of the angels.

Having made thy soul luminous with rays of three-fold splendor * and thy body with withering material fire, O father, * thou didst pass over to immaterial radiance * and didst join the angels. * With them do thou unceasingly pray for us, * that our souls be saved.

Having become eminent in the Church of God by thy pastorship, * thou didst make thy heart * a receptacle of the grace of the Spirit, O father. * Wherefore, O Dionysius, thou dost ever pour forth healings upon us, * like water, * from thy precious shrine.

And 3 stichera in the same tone:

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

The divine Paul, * speaking forth publicly, * fished for thee with the hook of grace, O wise one, * and made thee a teacher of the sacred mysteries * and a beholder of ineffable things, * seeing in thee a chosen vessel. * With him do thou pray, * O right eloquent Dionysius, * that those who hymn thee with love be saved.

Having made thy mind equal to that of the angels * for the sake of virtue, * O most wise father Dionysius, * thou didst write a sacred account * of the heavenly order of their hierarchies, * and therewith didst align the ranks * of the Church's organization, * likening them to the ranks of heaven.

Making thyself like unto God through meditation, * as far as thou wast able, * O blessed Dionysius, * with piety thou didst mystically disseminate * thy godly treatise on the divine names; * and, achieving unity through a higher union, * thou didst learn things which pass man's understanding * and didst teach the ends of the world.

Glory ..., the composition of Andrew of Jerusalem, in Tone II:

Come, ye faithful, and together let us praise the annual memorial of the hierarchs Dionysius and Cyprian; for the one, having spit upon the Stoic philosophers and been taught by the chosen vessel, became an adept of ineffable mysteries; and the other, having illumined his thoughts for the sake of the good virgin Justina, fled the deception of the demons and, casting his books of sorcery into the fire, became a preacher of the Gospel. Wherefore, glorifying the Savior Who hath glorified them, let us sinners cry out: O Christ God, Who hast crowned Thine athletes with glory: by their supplications save Thou our souls!

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

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

When the undefiled ewe-lamb saw her Lamb led willingly, as a man, to the slaughter, she said, weeping: "O Christ, Thou makest haste now to leave me childless who gave birth to Thee! What is this that Thou hast done, O Deliverer of all? Yet do I hymn and glorify Thine extreme goodness, which passeth understanding and recounting, O Thou Who lovest mankind."

On the Aposticha, Glory ..., in Tone IV:

We call thee the unseen depth of heavenly knowledge, O most splendid martyr of Christ, and we hymn thee as a warrior and steadfast champion of the Church, O wise one. For thou didst shine forth with most pure fire, counted worthy to wear the vesture of light with the armies on high, having illumined thy mind with the effulgence of the Holy Spirit, O Dionysius. Wherefore, with faith we celebrate thy universal memorial, glorifying the Lord Who glorified thee.

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 cried out to Thee maternally: * "O long-suffering Son most desired, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thy hands and feet, O Word, * have been pierced with nails by the iniquitous? * How is it that Thou hast shed Thy blood, O Master?"

Troparion, in Tone IV:

Having learned goodness and been watchful in all things, arrayed, as befitteth a priest, in a good conscience, thou didst draw forth ineffable things from the chosen vessel; and, having kept the Faith, thou didst complete a course like his. O hieromartyr Dionysius, entreat Christ God, that our souls be saved.

AT MATINS

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

Having learned goodness and been watchful in all things, arrayed, as befitteth a priest, in a good conscience, thou didst draw forth ineffable things from the chosen vessel; and, having kept the Faith, thou didst complete a course like his. O hieromartyr Dionysius, entreat Christ God, that our souls be saved. (Twice)

Glory..., Now & ever ..., Theotokion, or Stavrotheotokion, in the same tone.

Both canons from the Oktoechos, with 8 troparia, including the Irmos, omitting the martyria; and the canon of the hieromartyr, with 6 troparia, the acrostic whereof is:

"I praise the mind of wise teachings", the composition of Theophanes, in Tone VIII:

ODE I

Irmos: Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Instructed by the divine Paul, the seer of heavenly things, O Dionysius, thou also straightway becamest an initiate of the mysteries of heaven and a herald of God.

Illumined with the grace of God, O blessed Dionysius; enlighten the souls of those who hymn thee, that we may understand thy divinely inspired teachings.

With soul and mind thoroughly purified, thou wast counted worthy to know the radiance of the beauties of heaven and the choirs thereof, O Dionysius.

Theotokion: Thou wast shown to be the splendid bridal chamber of the incarnation of the Creator of all, in manner past understanding; for through thee, O Mother of God, did He put on our flesh.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator .of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.

Having passed above the heavenly ranks, armies and splendors of the circles of heaven, O father, with loudly proclaimed discourses and most wise teachings thou hast explained them to all.

Taking thy fill of lofty vision, O venerable one, thou hast set forth the theology of the divine understanding of the names of God, as a theologian of the Trinity through grace, O divinely blessed Dionysius.

Mortified by thy constant desire for God, and having studied philosophy intently, O father, thou hast become a God-bearing instrument of light-bearing gifts which pass understanding.

Theotokion: Through the activity of the all-accomplishing Spirit, O Virgin, thou didst bring forth as fruit the body of the Master of all, in Whom the world of sin hath been condemned and everlasting life hath poured forth.

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

Studying the depths of the Spirit in the abyss of wisdom, O divinely wise and venerable one, thou didst preach the one Godhead of the Trinity, describing all the ranks of the angels and the mysteries of their splendor. Wherefore, describing also the order of the earthly hierarchy, thou hast brought all into one unity. O hierarch Dionysius, entreat Christ God, that He grant remission of transgressions unto those who honor thy holy memory with love. (Twice)

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

O cloud of the noetic Sun, golden candle-stand of the divine Light, undefiled, pure, most immaculate Mistress: with a ray of dispassion illumine, I pray thee, my soul which hath been shrouded in gloom by the blindness of the passions; with torrents of compunction, repentance and tears wash thou my defiled heart, and cleanse me of the mire of my deeds, that I may cry out to thee with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of transgressions; for thee do I, thy servant, have as my hope.

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

ODE IV

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

Thou hast adorned the goodly order of the Church, O father; for therein thou didst manifestly depict visible images through sacred writings about imageless powers. And thereby are all the assemblies of the faithful brought to the mysteries and illumined, O divinely wise one.

With the streams of thy theology are the blossoms of the Word watered which are planted in Orthodox theology and flourish exceedingly, O thou who art pleasing to God; for thou hast preached the unity of essence in the three Persons of the Trinity, the worshipful Monarchy.

Possessed of the powerful desire and love for God of the angelic hierarchy and an unwavering inclination toward the divine and unattainable heights, with godly wisdom thou didst teach those who cry out with faith: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: **O** Virgin, thy Son was the sacred Accomplisher of salvation, the Guide and Enlightener, the righteousness and deliverance of all who hymn thee. Wherefore, with one mind we, the faithful, truly glorify thee with authority.

ODE V

Irmos: **W**herefore hast Thou turned Thy face from me, **O Light unwaning?** **A**nd why hath a strange darkness covered me, wretch that I am? **B**ut turn me, and direct my steps to the light of Thy commandments, I pray.

The sound of thy words, borne like a clap of thunder, smote the minds of the ungodly with the word of grace and illumined the hearts of the faithful with the most splendid rays of the precepts of God.

Thou wast like unto a merchant seeking goodly pearls, O thou who art most rich; and thou didst find the one Pearl which is truly beyond price. And, amazed at its divinely wrought luster, O holy hierarch, thou didst confess God.

Thou didst love the well-spring of wisdom, O wisdom-loving father, and, held fast by zeal and love for it, thou becamest great, and ever pourest forth rivers of divine precepts, O divinely eloquent one.

Theotokion: **A**s one joyous, thou didst receive the beautifying magnificence of Him who hath created all things by His will alone, and Who, with divine comeliness and the light of the Orthodox Faith, hath made us comely, O Mother of God.

ODE VI

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

Studying philosophy lawfully, thou didst receive the gift of wisdom. And theologizing in godly manner, O most blessed one, thou didst leave us Orthodox dogmas, wherein delighting, the faithful call thee blessed.

Made comely by godly understanding, O divinely wise Dionysius, thou didst incline thine ear to listen to the divine Teacher, and didst learn heavenly wisdom from Him.

Thy life is marvelous, thy discourse most wondrous, thy tongue luminous, thy mouth fiery and moved by the Spirit, and thy mind full of experience, O divinely blessed father.

Theotokion: Joyously do we, the faithful, cry out to thee with the voice of Gabriel, O Virgin; for from thee did the life-creating Creator, Who loveth mankind, issue forth unto us and mingle with men.

Kontakion, in Tone VIII: Spec. Mel.: "To thee the champion leader ...":

Having, through the Spirit, passed the portals of heaven, as a disciple of the apostle who reached the third heaven, O Dionysius, thou wast enriched with all understanding of ineffable things and hast illumined those who sit in the darkness of unbelief. Wherefore, we cry out: Rejoice, O universal father!

Ikos: **D**ionysius, being by thy virtues a great angel among men, like one replete with wings learned the understandings of heaven. Wherefore, with hymns we honor him as an angel, crying out to him such things as these: Rejoice, thou who didst come to know Christ through Paul; rejoice, thou who converted many to Christ! Rejoice, destroyer of the temples of polytheism; rejoice, watch-tower of the counsel of the knowledge of God! Rejoice, book inscribed by God with hidden mysteries; rejoice, godly tablet and mirror of heaven! Rejoice, for thou didst behold the suffering of the Lord; rejoice, for thou didst sacrifice thyself zealously for His sake! Rejoice, well-spring pouring forth understanding; rejoice, drop extinguishing foolishness! Rejoice, straight path of salvation; rejoice, wall denying entry to the impious! Rejoice, O universal father!

ODE VII

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

As showers from heaven water the thirsting earth, so do thy teachings ever anoint the hearts of the faithful and teach them to cry continually: O God of our fathers, blessed art Thou!

With divinely wise understanding didst thou describe the incorporeal intelligences, and, as one blessed, thou hast instructed the Church to chant hymns to them: Blessed is the God of our fathers!

Thou wast shown to be the secure receptacle of the most Holy Spirit, and, proclaiming in prophecy His inspirations and manifestations, O wise Dionysius, thou didst cry out with gladness: Blessed is the God of our fathers!

Theotokion: **B**ehold, the divinely uttered prophecy of Isaiah hath now been fulfilled! For a Virgin hath conceived God the Word in her womb and given birth to the Bestower of life, to Whom all cry out: Blessed is the God of our fathers!

ODE VIII

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

Bright as a mirror, O Dionysius, and having by virtue made thy mind the receptacle of pure revelations, O thou who art most rich, receiving rays of effulgence which pass understanding, thou didst cry out: Ye priests, bless; ye people, exalt Christ supremely for all ages!

The most abundant grace was poured forth in thy lips; wherefore, thou didst set forth divine teachings, extending unto us understanding past knowing, and manifestly and splendidly disclosing it unto those who with faith chant: Ye priests, bless; ye people, exalt Christ supremely for all ages!

Through thee, O Dionysius, hath the most glorious metropolitan see of Athens become most renowned, and it offereth thee to the King of all as its sacred first-fruits, ever chanting: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: O most immaculate Mother of God, cause thou the sores of my soul and the wounds of sin to vanish; for thou gavest birth to the Son Who hath authority readily to release from unbreakable bonds those bound with the chains of sin: the one Benefactor, the one Bestower of life.

ODE IX

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.

Thou wast counted worthy to be a beholder of the holy angels, and wast their fellow athlete and inheritor of glory. And with them thou didst hasten to see the body of the one truly life-giving Theotokos, the most pure one, whom we magnify as is meet.

As a lawful hierarch, as an invincible athlete, thou wast an heir of the divine kingdom in the heavens, O father, and didst mingle the blood of thy martyrdom with the oil of the priesthood. Wherefore, thou hast been counted worthy of a twofold crown, as is meet, O Dionysius, initiate of the sacred mysteries.

As thou hast boldness before Christ, as an initiate of the divinely bestowed sacred mysteries which are taught in secret, O wise hierarch Dionysius, ever pray that those who piously hymn thee be delivered from temptations, O student of ineffable visions.

Theotokion: The honored Church, which Christ thy Son hath truly acquired by His precious blood, in that He is good, O joyous one, He hath shone forth as having valiantly conquered heresies. And He hath saved us from the tribulations and evil circumstances which hold us fast, O Mistress.

Exapostilarion: Spec. Mel.: "As the disciples watched ...":

Having mounted to the heavens, ascending by thy virtues, O thou who art pleasing to God, thou didst recognize the ranks of the angels and the position of all those on high; and from Paul thou didst learn of the effulgence of the threefold Sun.

Theotokion: The all-wicked and malicious enemy, who of old hated me in the godly and blessed life in paradise and drove me from Eden, is slain by thy birthgiving, O Theotokos.

On the Aposticha, Glory ..., the composition of Germanus, in Tone VIII:

Excelling among hierarchs and martyrs, O venerable one, thou wast shown to be a faithful shepherd; and thou didst drain the cup of Christ. Wherefore, having pleased him as both, pray for us all, O thou who dwellest now in light with the heavenly ministers.

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

Spec. Mel.: The martyrs ...":

The unblemished heifer, beholding her Calf nailed to the Tree of His own will, cried out, lamenting bitterly: "Woe is me, O my Child most beloved! How hath the thankless synagogue of the Jews rewarded Thee, Who desirest to leave me childless, O Most Beloved?"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the hieromartyr.

Having passed above the heavenly ranks, armies and splendors of the circles of heaven, O father, with loudly proclaimed discourses and most wise teachings thou hast explained them to all.

Taking thy fill of lofty vision, O venerable one, thou hast set forth the theology of the divine understanding of the names of God, as a theologian of the Trinity through grace, O divinely blessed Dionysius.

Mortified by thy constant desire for God, and having studied philosophy intently, O father, thou hast become a God-bearing instrument of light-bearing gifts which pass understanding.

Theotokion: **T**hrough the activity of the all-accomplishing Spirit, O Virgin, thou didst bring forth as fruit the body of the Master of all, in Whom the world of sin hath been condemned and everlasting life hath poured forth.

Troparion, in Tone IV:

Having learned goodness and been watchful in all things, arrayed, as befitteth a priest, in a good conscience, thou didst draw forth ineffable things from the chosen vessel; and, having kept the Faith, thou didst complete a course like his. O hieromartyr Dionysius, entreat Christ God, that our souls be saved.

Kontakion, in Tone VIII:

Having, through the Spirit, passed the portals of heaven, as a disciple of the apostle who reached the third heaven, O Dionysius, thou wast enriched with all understanding of ineffable things and hast illumined those who sit in the darkness of unbelief. Wherefore, we cry out: Rejoice, O universal father!

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

Stichos: Sing unto the Lord a new song.

A READING FROM THE ACTS OF THE APOSTLES, § 40, [ACTS 17: 16-34]

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto the Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange

things to our ears: we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.) Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any things, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from everyone of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

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

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

GOSPEL ACCORDING TO MATTHEW, § 55 [MT. 13: 44-54]

And Jesus said unto them: Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at

the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them in to the furnace of fire: there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord. Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. And it came to pass, that when Jesus had finished these parables, He departed thence. And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

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

THE 4th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY HIEROMARTYR HIEROTHEUS, BISHOP OF
ATHENS
AT VESPERS

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

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

Receiving the grace of the most holy Spirit, * O most glorious Hierotheus, * thou hast now passed through all the earth, * teaching men to worship the Unity in three Hypostases: * the unoriginate Father, * the Source of the Godhead, * and with Him the Son Who is equally enthroned and consubstantial with the Father, * Who was born of the Virgin * and became a man bearing flesh.

As one pleasing to God * thou didst offer up thy soul * as a sacred and divine gift, * and didst commit thy sacred body * as a thing divine, * which halloweth the souls * of those who believe in God Almighty, * and poureth forth salvation upon the faithful. * Wherefore, we bless thy memory and burial, * we love thy miracles * and proclaim thy words.

Thou didst behold * the twelve apostles * at the dormition of the all-glorious Ever-virgin, * the all-pure Theotokos, the Mother of the Lord, * and with thee was Dionysius, * who described the hierarchies. * With them we, the faithful, bless * thy most festive and all-holy solemnity, * O glorious Hierotheus.

Glory ..., in Tone II:

When thou wast present at the divine dormition of the Mother of God, O blessed herald of God, thou didst gladden the hearts of the faithful with divine proclamations, delighting the sacred company of the apostles, the preachers of God, and hymning the mysteries of God with divine ecstasy. Wherefore, having received boldness before Christ, O hierarch Hierotheus, pray thou in behalf of our souls.

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

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

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

Troparion, in Tone IV:

Having learned goodness and been watchful in all things, arrayed, as befitteth a priest, in a good conscience, thou didst draw forth ineffable things from the chosen vessel; and, having kept the Faith, thou didst complete a course like unto his. O hieromartyr Hierotheus, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion.

AT MATINS

Both canons from the Oktoechos; and the canon of the saint, with 4 troparia, the acrostic whereof is: "We honor thy luminous memory, O most blessed one", the composition of Theophanes, in Tone VIII:

ODE1

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

Having Paul, the disciple of the Master of the mysteries of heaven, the fisher of the world, as thy teacher, O God-pleaser, thou becamest a student of the highest vision.

The tongue of Paul, manifestly moved by the Spirit to declare the mysteries of God, embraced thee, O blessed one, making thee a divine herald.

Pierced through by the love of the Spirit, and conversing with the Master in mind with divine words, O most sacred one, thou didst set down sacred discourses.

Theotokion: As thou wast a receptacle of the eternal Light of divine magnificence, O pure Virgin Mistress, remove from me the defilement and stain of every sin.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church, establish me in the love of Thee, O summit of desires, confirmation of the faithful, Who alone lovest mankind.

Having assembled with gladness, we all honor thee as a sacred recorder of hallowed words, proclaiming the word of piety, and we glorify thy sacred memory.

Reaching out to the Master of all with might and main and divine love, O all-blessed one, thou didst illumine thy mind with His radiance and didst enlighten thy soul.

Truer to thy name, thou didst show thyself to be a sacred, godly, holy and divinely wise offering to the Almighty Creator of the ages, and thou hast adorned the Church of heaven.

Theotokion: He Who stretched out the heavens and holdeth together the circle of the earth was held in the flesh by thine arms in the fullness of His divine nature and hath shown thee to be the confirmation of all the faithful.

Kontakion, in Tone VIII:

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

Taught by thee things strange and ineffable, we praise thee, the hierarch of Athens; for thou hast been shown to be a God-pleasing composer of hymns. Pray thou, O most blessed Hierotheus, that we be delivered from every sinful fall, that we may cry out: Rejoice O divinely wise father!

Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Having instructed thy mind with the words of the apostles and shepherded the gatherings of the faithful, O venerable, thou didst offer thyself as a pure sacrifice to the King and Creator Who became incarnate for us of the Virgin Theotokos, O Hierotheus, and didst confess His resurrection in 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 to thee: With the angels entreat thy Son and God, that He grant peace, salvation and great mercy to the world.

Stavrotheotokion: **B**eholding 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 nailed to the Cross like a malefactor since thou desirest to bring life to the human race, in that thou art compassionate?"

ODE IV

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

With godly words of oratory thou didst adorn the choirs of the faithful and didst gladden the sacred assembly of the apostles, O divinely wise Hierotheus, working with divine wonder and chanting: Glory to Thy power, O Thou Who lovest mankind!

Thou didst dedicate thyself to God wholly and In every way, O blessed one, approaching him in the sacred discourses of theology, as a divine hymnographer manifest in sanctity and a wise herald of God, O thou who pleased God in manifest sanctity, being sensibly chosen for those present.

Now most clearly beholding things divine, more sacred than all transitory indistinct images and shadows on the earth, and the most true divine vision of effulgence, O father, pray thou, that they be saved who chant with faith: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: **O** all-pure and most blessed one, who art adorned with the splendors of virginity, thou gavest birth to the infinite God Who became finite within thy womb. Wherefore, we all truly praise thee, the Theotokos, and glorify thy birthgiving.

ODE V

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

In that thou dwellest together with the assembly of the angels, O father, with them thou didst stand at the divine dormition of her who gave birth to the Bestower of life for us, the all-holy and pure Mother of God, O divinely eloquent one.

Having supernaturally understood as an elder the visions of the Word, O most blessed one, thou didst confess Him to all who with faith accepted His effulgence and thy visionary theology, that they who love most valiantly might understand them.

Shining with most rich beams, with supernatural effulgence and the assurance of divine revelations, in purity thou didst undergo many transitory trials, and through vision didst learn divine things most wise.

Theotokion: **W**ithout knowing man, O Virgin Maiden, through thy virginal blood thou didst conceive the Word Who is infinite in the essence of His divinity and became a man for the sake of us men, taking form in manner transcending recounting, law and nature.

ODE VI

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

Having mastered divine knowledge through godly study, O father, thou hast manifestly left thy discourses as secondary words of sacred knowledge, illumining our souls.

Truly blessed wast thou in thy purified soul, O divinely blessed Hierotheus, and thou didst love blessedness, thy one desire, and the beauties of the Savior.

Gazing upon the all-pure rays of divine splendor shining with noetic brilliance, O God-pleasing and blessed one, thou wast shown to share in their delight and radiance.

Theotokion: In true and lordly manner we glorify thee, O Theotokos, for thou didst ineffably give birth to God, Who united Himself to the flesh hypostatically, O all-holy Mother and Virgin.

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

In that thou wast an unshakable pillar, O Hierotheus, thou wast not afraid of the threats of the enemy, but, hurled like a precious stone, didst destroy the fortress of falsehood, O father. Wherefore, with His life-giving and divine right hand the Master crowneth thee who hadst battled well. Him do thou entreat in behalf of us all.

Ikos: Submitting to Thy law, O Christ, Thy disciples, proclaiming the word of Thy divine coming to all the nations, ordained for all the Churches faithful pastors and preachers. Wherefore, Thou didst ordain also this pastor, whom Thou didst choose from childhood; and having enlightened him for Thee as one blameless, appointed him for this and assigned to him Thy flock, thou didst reveal him who prayeth for us all as a witness to Thy kingdom.

ODE VII

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

Through purity of life thou didst strive to see the holy of holies, O divinely blessed one, and didst wisely acquire the highest vision of God; and, chanting, thou didst cry out: Blessed is the God of our fathers!

The sound of thy words and the eloquence of thy writings gladden those who honor thee with love, and instruct them in hymnody, teaching them to cry out: Blessed art Thou, O God of our fathers!

Thou didst bless the unity of the Godhead which is known as a Trinity of Persons and is hymned in three hypostases, O divinely wise one; and, chanting, thou didst cry out: Blessed is the God of our fathers!

Theotokion: Transcending the laws of nature, O pure Virgin Mother, thou gavest birth to Him Who hath dominion over all things, visible and noetic, Whom we chant together, crying: Blessed is the God of our fathers!

ODE VIII

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

The almighty activity of the Holy Spirit, making its abode within thy most pure soul, showed thee to be a God-pleasing preacher and divine herald hymning the Deliverer in sanctity and praising Him with faith: Ye priests, hymn; ye people, exalt Him supremely for all ages!

Having examined the ineffable structures of the mysteries of Christ with pious examination, thou didst clearly elucidate them with thy high eloquence and the most sweet composition of thy proclamations, crying out unceasingly: Ye priests, hymn; ye people, exalt Him supremely for all ages!

The grace which is most rich filled thee with most divine inspiration and theology; wherefore thou hast poured forth doctrines like rivers, gladdening the choirs of the apostles, with whom thou now dost chant: Ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: O all-pure one who supernaturally gavest birth to God, Who is able to give life to all things, raise up my soul, which hath been slain by sins and hath been harmed by the venomous sting of the serpent, yet crieth out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Irmos: Heaven was filled with awe, and the ends of the earth were amazed, that God hath appeared to men in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee, the Theotokos.

As a lover of all-wise wisdom, thou hast now received, rejoicing, the magnificent crown of grace therefrom; and as thou art a member of the heavenly choir which danceth before the Creator of all, pray thou, that those who praise thee may be saved from misfortunes, O Hierotheus.

Thou hast made thine abode in the divine courts on high and hast inherited the everlasting mansions, and now thou holdest festival with the armies of the angels and the ranks of the apostles, with whom thou rejoicest in gladness. And, dwelling together with them, ask divine peace for those who honor thee with faith.

Receiving excellent rewards, thou didst acquire their manifestation on earth, gazing toward God with constant love, O father Hierotheus. And now do thou earnestly pray, that He grant mercy and cleansing to those who with faith celebrate thy radiant and most sacred memory.

Theotokion: **A**s the Mother of the Creator of all, with thy maternal boldness beseech thy Son, that He save thy captive servants from the violence of tyrants, set at nought the slanders of wicked men and grant peace and salvation unto those who hymn thee.

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

Thou didst make that which is worse subject to that which is higher, O God-pleaser, most wisely setting thy mind to control the passions. Wherefore, O Hierotheus, thou wast an instrument of theology and an apostle of Christ. O wise hierarch, pray thou for the world.

Theotokion: **A**rriving at thine all-pure dormition with the rest of the apostles, Hierotheus chanted a hymn to thee, the Maiden, divinely beholding in ecstasy what is strange and ineffable, in that He is truly pleasing to God. O Virgin Mother of God, show us also to be emulators of him.

THE 4th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE VENERABLE PAUL THE SIMPLE, DISCIPLE OF THE
VENERABLE ANTHONY THE GREAT
AT VESPERS

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

Spec. Mel: "O marvelous wonder ...":

O wondrous Paul, * how like unto the angels thou didst live; * how thou didst humble thy soul like a babe; * how thou didst discomfit all the powers of hell! * Thy patience was ineffable * and thy struggles glorious. * Entreat Christ God, O venerable one, * on behalf of them that honor thy holy memory with love.

Wondrous was thine obedience, O wise Paul, * whereby, borne aloft as on wings, * thou didst take flight in thy spirit, attaining even unto the heavens, * where thou dost now abide in blessedness. * Pray thou unceasingly to Christ God * on behalf of them that honor thy holy memory with love.

Having Christ dwelling within thy soul, O venerable one, * boldly didst thou say to Him: "On this place shall I remain immovable * until Thou dost obey me, O Jesus my Savior." * Wherefore, thou didst receive the fulfillment of thy petition in an instant, * and didst drive out an unclean spirit with authority. * Pray thou, O most marvelous wonderworker, * for us that honor thy holy memory with love.

Glory ..., in Tone VI: Spec. Mel: "Setting all aside ...":

Heeding the Master's voice * within thy soul * and having forsaken the world, * thou didst run after Him, * and didst emulate the angels, O blessed one, * abiding in the desert as one of the bodiless host * and emulating Christ Himself in obedience. * Wherefore, thou didst find, O most wise one, * recompense an hundredfold and eternal life. * Pray thou for our souls.

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

Be glad, ye desert dwellers! Rejoice, ye venerable! Sing with the angels, ye righteous! Hold festival, ye monks and laymen! And leap-up in spirit, O great Anthony, beholding thy disciple exalted by God; Paul, wondrous in boldness, a mighty intercessor for the world.

Troparion, in Tone 8 :

In thee, O Father, the image of God was preserved unspoiled, * for taking up thy Cross, and following Christ, * thou didst teach by thine own example to despise the flesh as transient, * that we should rather bestow upon the immortal soul particular care; * wherefore, together with the Angels, thy most pure spirit rejoiceth, O venerable Paul.

AT MATINS

Canon to St. Paul the Simple, in Tone II:

ODE I

Irmos: Once, almighty power overwhelmed Pharaoh's whole army in the deep; and the incarnate Word hath destroyed pernicious sin, for our most glorious Lord hath gloriously been glorified.

Come ye, and as is meet let us honor Paul, the lover of simplicity, the teacher of patience, and the instructor in humility.

Most malicious hell lamented, conquered by thee, O wondrous Paul, for by thy humility thou didst wound its head, O glorious one.

Truly thou didst believe in the living God; wherefore, thou didst do most glorious things, healing afflictions and driving out demons by the blessed name of Christ, O Paul.

Theotokion: Shining more radiantly than the sun in the beauty of thy virginity and revealing a dread wonder unto the world, thou art called the pure Mother of God. Wherefore, in fear and love we bow down before thee, O Theotokos and Queen.

ODE III

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

Thou didst arrive at the eleventh hour; yet, borne aloft on the chariot of divine love, thou didst ascend to the heavens of the virtues, O wondrous and most wise Paul.

Desiring the honors of a more exalted rank, forsaking the world, as it were the land of Sodom, thou didst make haste to the mountain of the knowledge of God, in no wise looking back. Wherefore, thou didst escape the everlasting fire.

Having the mind of Christ, O wondrous Paul, thou didst drive away all the cunningly wrought temptations of the devil by thy simplicity and obedience, repelling the enemy with that two-edged sword, and strengthening thy soul with prayer unceasing.

Theotokion: O all-praised Virgin, unceasing boast of the desert dwellers, heartfelt hymn of them that keep silence: Be thou the salvation of us sinners!

Sedalion, in Tone VIII:

His soul illumined with unwavering beams of light, the holy Paul said within himself: "Behold, evening approacheth; the day hath drawn to a close. Lo!, the eleventh hour of my life is come, and how is it that I strive but to work my field,

when hitherto I have neglected to cultivate my soul? Wherefore, I shall make haste to follow after the disciples of Christ, fervently crying out to them: Receive me, O ye workers in the vineyard, that, having labored diligently, I may receive from the hands of the Lord the promised recompense and the image of the great King, Christ God, the Savior of our souls!"

ODE IV

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

Thou didst desire to reach the gates of heaven; therefore thou didst wait patiently at the gates of the great Anthony until he accepted thee as a disciple and fellow faster. Wherefore, thou dost abide with him in paradise.

Acquiring the faith of Abraham, receiving in thine old age from God the promised fruit thereof, the gladness of life equal to that of the angels, thou didst mock all the wiles of the hater of mankind, O venerable father.

Having quaffed a cup of temptations more bitter than the waters of Marah, and loving the sweetness of the tree of the Cross with all thy heart, thou didst crucify thyself with Christ God in thine obedience. Wherefore, receiving gifts of grace from Him, thou hast wrought great and wondrous things.

Theotokion: **We** hymn thee who didst reveal the fulfillment of the images and shadows, who didst give birth without corruption to the Expectation of our fathers and forefathers, O Virgin Theotokos.

ODE V

Irmos: **O** Christ my Savior, Enlightenment of them that lie in darkness and Salvation of the despairing, rising early to Thee, O King of the world, may I be enlightened with Thy radiance, for I know none other God than Thee.

Adorned with gray hairs of radiant beauty, thou didst reckon thyself to be a witless disciple, being an elder in wisdom, but a child in simplicity. Wherefore, astounding all by thine obedience, O Paul, thou hast illumined the world as a beacon of virtue.

Thou didst will to tread the narrow path and didst dry up the sources of the passions by the cutting off of thy will, shining forth in purity of heart like the sun, O right glorious Paul.

Though thou didst reach the evening of thy life, yet, illumined with the unwaning light of the Spirit, thou didst without hesitation find the way of truth; and washing away thy spiritual blindness in the Siloam of life in the desert, thou didst with pure eyes gaze upon Christ, the Sun of righteousness.

Theotokion: Rejoice, O light and dwelling place of the Light! Rejoice, star that hast shone forth from Jacob! With the unwaning rays of thy mercy, O Theotokos, ever illumine thy servant.

ODE VI

Irmos: Tossed about in the abyss of sin, I invoke the unsearchable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Thou didst remain harmless as a dove, and didst vanquish the ancient ruler of this world by thy simplicity and transcendent wisdom, banishing his foul servants to the abyss, and delivering Christians from them by thy prayer, O blessed one.

Setting aright the crime of Adam and emulating the obedience of Christ, thou didst make thyself an heir of paradise and a partaker of the tree of life through the cutting off of self will, and didst put to shame the most wicked counsel of the serpent.

As a precious vessel of divine gifts and a resplendent abode of the Holy Spirit, hath Christ, the Judge of the contest, made thee manifest, O Paul; Him do thou unceasingly entreat, that, through thy supplications, He save our souls.

Theotokion: O, how we have been subject to vanity! O, how we have been reckoned with them that are bereft of hope! How we have become servants of corruption, and have forgotten thee, our Mistress! Forsake not us that are perishing and that call upon thee, the all-pure Theotokos.

Kontakion, in Tone II:

Forsaking the crooked paths of the sin-loving world, thou didst run with steps of obedience after Christ; being an elder thou didst humble thyself as an infant; wherefore, thou hast entered into the kingdom of heaven in accordance with the Master's word; for which cause we cry out to thee: Rejoice, O faithful servant of the Lord! Rejoice, beacon of the virtues! Rejoice, O Paul, our venerable father!

Ikos: Making thyself a disciple of Anthony, the wise instructor of monks, thou hast become an instructor for all that wish to live in sanctity; taught genuine simplicity by babes, thou dost show thyself to young and old as the image of transcendent wisdom; emulating the angels in thy life, thou hast received from God great power over the demons. Wherefore, hymning thy memory with love, we cry out: Rejoice, O faithful servant of the Lord! Rejoice, beacon of the virtues! Rejoice, O Paul, our venerable father!

ODE VII

Irmos: The command of the iniquitous tyrant, opposed to God, raised a lofty flame, but Christ spread a spiritual dew upon the reverent youths, He Who is blessed and most glorious.

Like unto the pillar of fire, thy prayers reached to the heavens, O holy one, consuming the prince of the powers of the air, illumining all the world, and protecting us from misfortune.

Not bowing down to the golden image of fleshly pleasure, but worshipping the tri-hypostatic God in spirit, thou didst offer unceasing prayer unto Him. Wherefore, Christ hath united thee to Himself, O Paul, He that is blessed and most glorious.

O, the wondrous humility and great patience! O, the Christ-like obedience! O, the divine gifts which thou didst reveal, O right laudable Paul! Marveling thereat, let us bless and glorify Christ supremely, as the Bestower thereof.

Theotokion: From the divine lips of Jesus thou didst hear of their adoption, standing at the foot of His Cross, O Theotokos; therefore, by thine intercession deliver them from temptations, covering them with thy precious omophorion.

ODE VIII

Irmos: Once, the fiery furnace in Babylon divided its effect at the command of God, consuming the Chaldeans, but bedewing the youths that sang: Bless the Lord, all ye works of the Lord!

Accustomed to obedience and boundless abstinence, thou didst extinguish the flame of the passions, O Paul, and delighting in the coolness of dispassion thou didst cry out to Christ God: Bless the Lord, all ye works of the Lord!

Like an eagle in flight thou didst soar to the heavens in spirit, gazing fearlessly upon Christ, the Sun of righteousness, and revealing thy desires to Him in thy purity of heart; wherefore, quickly receiving the fulfillment thereof, thou didst cry out in thanksgiving: Bless the Lord, all ye works of the Lord!

O most simple, most wise, most obedient, guileless, very patient Paul our father, what shall we call thee? With what manner of praises shall we praise thee? Yet in the compunction of our hearts let us cry out to Christ Who hath glorified thee: Bless the Lord, all ye works of the Lord!

Theotokion: Dispel from us the slumber of the eyes of our hearts, O Theotokos; free thou our mind which is held captive by sin; and sanctify our lips, that we may unceasingly cry out to thy Son and God: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Our God and Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten them that are in darkness and to gather the dispersed. Wherefore, let us magnify the all-hymned Theotokos.

Wondrous are thy works, O venerable father; and wondrous was thy life. Wherefore, celebrating thy memory with love and invoking thy name in prayer, we magnify thy struggles.

Thou art a servant that hath entered into the joy of thy Lord; thou art a partaker of everlasting life; thou hast boldness, O father; wherefore, entreat the consubstantial Trinity on behalf of us that glorify thee with all our soul.

Boldly standing before the throne of God, O Paul, remember them that honor thy memory and hymn thy struggles with love, that with thankful lips we may ever magnify thee.

Theotokion: O Theotokos, strength of martyrs and patience of the venerable, dominion of kings and exalted boast of virgins, help of Christians: commending our life to thine intercession, we magnify thee.

*After the Exapostilarion. Glory ..., and this Exapostilarion to the venerable one,
In Tone VIII:*

Come, ye that have forsaken the tumult of cities and towns, and let us make haste to the desert to see a wondrous and righteous man, a beacon of the virtues, who shone forth in simplicity and obedience, and hath acquired great boldness before Christ; and falling prostrate before him, let us cry: Remember us at the throne of God, O thrice blessed father!

THE 5th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYR CHARITINA
AT VESPERS

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

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

As the namesake of joy * thou hast passed over with joy * to the heavenly bridal-chamber, O most honored one, * where, having truly endured * the painful torment of fire * and the uprooting of all thy teeth and nails, * thou didst desire to acquire thy dwelling-place, * O athlete Charitina, * much suffering virgin martyr.

Thou didst break the jaws of the lions, * O much suffering one, * enduring the breaking of thine own jaw, * and thou didst valiantly bear * the rending away of thy nails, * uprooting the cruel savagery of deception; * and, cast into the depths of the sea, * thou didst drown the malice * of the wicked adversary.

After thy blessed end, * thy father received thee, O glorious one, * who hadst been cast into the sea; * and he cried out in awe: * "What grace hath been bestowed upon thee, * O my most sacred and beloved child, * through the torments of thine honored suffering! * Truly thou hast justified thy name, * which signifieth grace!"

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

With the showers of the all-holy Spirit * bedew thou my mind, * O all-pure one who ineffably gavest birth to Christ, * the Dew-drop Who by His compassions washeth away * the countless iniquities of men; * and by thy supplications * dry up the wellspring of my sufferings * and ever vouchsafe unto me * a torrent of living nourishment.

Stavrotheotokion, in the same melody:

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

Troparion, in Tone IV:

Thy ewe-lamb Charitina crieth out to Thee with a loud voice, O Jesus: "I love Thee, O my Bridegroom, and, seeking Thee, I pass through many struggles. I am crucified and buried with Thee in Thy baptism, and suffer for Thy sake, that I may reign with Thee; I die for Thee, that I may live with Thee. As an unblemished sacrifice accept me who sacrifice myself with love for Thee!" By her supplications save Thou our souls, in that Thou art merciful.

AT MATINS

Both canons from the Oktoechos, and that of the martyr, with 4 troparia;

The acrostic whereof is: "With love I hymn the grace of Charitina";

The composition of Joseph, in Tone IV:

ODE I

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

Grace thou my mind with thy gifts, O Charitina who wast graced with sacred sufferings, that in sanctity I may hymn thee as an athlete and martyr resplendent in virginity.

The grace of the all-holy Spirit which was given thee adorned thee with wreaths woven of joy, and strengthened thee, who suffered with manly mind, to inherit everlasting joy.

The right glorious martyr, O Master, understanding Thee Who wast lifted up upon the Cross, received the strength to endure painful wounds by the power of Thee Who hast strengthened our nature.

Theotokion: Thou wast a habitation containing the divine Essence, O pure Theotokos; wherefore, Charitina, who loved thee and followed after thee in virginity, hath been brought before thy Son.

ODE III

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

The divine desire which set thy soul afire burned up carnal love and the cruel pangs of being boiled alive.

Beholding the enemy laid prostrate before thy martyric feet by the grace of Christ, we offer praises to Him.

With the strength of the Almighty thou didst crush the head of the malicious one, mightily enduring the burning of thine own head, O martyr.

Theotokion: Loving thee as the only one blessed among women, O pure one, Charitina was glorified by thy goodly grace.

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

Having graced thy soul with God-given virtues, thou wast truly illumined by thy suffering, O honored Charitina, and didst betroth thyself to thy Creator, remaining incorrupt in purity; wherefore, thou didst trample the enemy underfoot, victoriously enduring multifarious sufferings and pangs. Therefore, with faith we celebrate thine all-holy memory.

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

Joseph marveled, beholding that which transcended nature, and in thy seedless conception, O Theotokos, he perceived with his mind the rain which descended upon the fleece, the bush which was unconsumed by the fire and the rod of Aaron which budded forth; and bearing witness as thy betrothed and guardian, he cried out to the priests: "The virgin giveth birth, yet still remaineth a virgin after birthgiving!"

Stavrotheotokion: **T**he Virgin and ewe-lamb, beholding on the Cross the Lamb Who was born of her without seed, his side pierced by the spear, was wounded with darts of grief, and cried out, exclaiming in pain: "What is this new mystery? How is it that Thou diest, Who alone art the Lord of life? Wherefore, arise, raising up our fallen first father!"

ODE IV

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

O passion-bearing martyr, like an unblemished sacrifice the tyrants snatched thee from the hands of thy father, who didst love the heavenly Father exceedingly.

Following the wise maidens, O most glorious one, thou didst richly provide the lamp of thy soul with thy blood as with oil, and thou didst inherit the divine bridal-chamber, O martyr, namesake of joy.

Thy heart, set afire with love for the Bridegroom, extinguished the embers of falsehood with the outpouring of thy blood and dried up the sea of polytheism, O thou of valiant mind.

Theotokion: **O** pure Theotokos, thou gavest birth to the incarnate Word of God; and Charitina, loving Him ardently, stood up against the fire and multifarious torments.

ODE V

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.

Though they shaved thy head and tormented thee with the heat of burning embers, O divinely wise one, they in nowise were able to shake the strength of thy mind.

Portraying an image of Thy nails and sacrifice, O Lord, the martyr cried out: "I endure the pain of red-hot goads!"

When the nails of thy hands and feet were torn away, O pure virgin, thou didst hallow the faithful with the precious blood which flowed forth, and like Christ didst cleanse the world of the blood of demons.

Theotokion: **A**n earthly mind cannot understand thy conceiving, which transcendeth nature, O Virgin Mother and Maiden; for thou gavest birth unto God.

ODE VI

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

With grace and signs was thy sacred head crowned by Christ, for Whom thou didst will to suffer, O athlete, thou namesake of divine joy.

He Who delivered Jonah from the depths saved thee alive when thou wast cast into the depths of the sea, O divinely wise one; and He drowned the enemy in the depths of thy blood.

With the sword of patience thou didst slay the enemy, O glorious one, and, enduring the utter uprooting of thy teeth, thou didst break the jaws of the incorporeal lions.

Theotokion: **T**he athlete Charitina, finding thee to be her strength and confirmation, mightily endured tortures; and, rejoicing, she is brought before the Master of all in thy train, O Virgin.

Kontakion, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Rendering thy soul steadfast with mighty understanding, O most blessed Charitina, thou didst manifestly put to shame the adverse enemy, arrayed in a robe dyed purple in thy blood; and thou dost ever rejoice with the angels. Pray thou for us, O athlete.

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, a fire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

From the wheel of fire did He Who delivered the three youths from the furnace save thee, O martyr, who chanted in thanksgiving: Blessed art Thou in the temple of Thy glory, O Lord!

Thou dost go up to the heavens with the virgins as a lamp-bearer, in that thou didst mightily endure burning torches, when thou didst chant: Blessed art Thou in the temple of Thy glory, O Lord!

The all-iniquitous one, reproved by thine endurance, bound thy hands and feet and cast into the depths thee who chanted: Blessed art Thou in the temple of Thy glory, O Lord!

With thy divine discourse thou didst denounce the mindlessness of the enemy, O martyr, and by sufferings didst make up thy lack of the pangs of childbirth, crying: Blessed art Thou, O Lord my God!

Theotokion: The worshipful Word loved thee, who alone art a Virgin pure and incorrupt, and the Incarnate One made Himself a whole man through thee, O Maiden, and hath glorified Charitina with miracles.

ODE VIII

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

Thou wast comely in the beauty of thy wounds, O most honored one, and, remaining an incorrupt virgin, didst join thyself to Christ, the comely Word Who was incarnate for our sake from the Virgin. To Him do we cry out: Bless the Lord, all ye works of the Lord!

Beset by all the assaults of those who tortured thee, thou didst valiantly endure the cruelty of the blazing wheel, the burning of red-hot goads, being cast into the deep, and the uprooting of thy teeth and nails, O honored one, magnifying Christ forever.

Thy feet were adorned with the beauties of pain, O glorious one; wherefore, they did not become wet when thou didst walk upon the waters, for the glorious angel of God was with thee, O virgin martyr; and with him thou didst cry out: Bless the Lord, all ye works of the Lord!

It is a wonder which doth astonish every mind how, after thy death, the deep which had received thy relics gave them up to thy father, who paternally buried them; and, treasuring the grace which doth emanate from thee, O Charitina, he receiveth the kingdom of heaven.

Theotokion: Thou hast been shown to be more exalted than the heavens, O all-pure one, having given birth to the God of heaven Who maketh heavenly the whole nature of mortals, and hath enlightened the honored memory of Charitina. To Him let us chant: Bless the Lord, all ye works of the Lord!

ODE IX

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

That thou mightest receive crowns of glory as one incorrupt, O virgin martyr, thou didst endure all manner of tortures in gladness of spirit and with firmness of mind.

As a comely, beautiful and God-pleasing virgin, as an invincible martyr and the unblemished bride of the Master, thou hast soared aloft to the heavens on golden wings.

Thou didst shine forth rays of light, O radiant passion-bearer, and drivest away the darkness of demonic wickedness and the passions with the miracles ever given thee by God, O right wondrous One.

Gladdening the people, thy joyous day bringeth them together to hymn thy valiant struggles and contests, and thy courageous suffering, O great martyr, namesake of joy.

Theotokion: **L**ight hath shone forth upon us from thy womb which knew not wedlock, O Virgin; and, illumined divinely by His radiance, the namesake of joy became light, O Theotokos who knewest not wedlock.

THE 5th DAY OF THE MONTH OF OCTOBER

COMMEMORATION OF THE HOLY HIERARCHS PETER, ALEXIS, JONAH, PHILIP & HERMOGENES, METROPOLITANS OF MOSCOW & WONDERWORKERS OF ALL RUSSIA

AT LITTLE VESPERS

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

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

O most honored fathers and holy hierarchs * Peter, Alexis, Jonah, Philip and Hermogenes, * grant light to the blind, * healing to the sick, and the ability to walk to the lame, * hearkening mercifully * to those who come with faith to your temple * and entreat you for aid; * for all of us, the faithful, have acquired you * as helpers, intercessors and protectors. (Twice)

O all-blessed fathers and holy hierarchs * Peter, Alexis, Jonah, Philip and Hermogenes, * mounting the virtues as a chariot * ye made haste to God, * bearing trophies of victory, * and have left your bodies in their tombs as a mantle for us, O holy hierarchs, * to pour forth healings * and drive away the evil spirits. * Wherefore, we call you blessed, O all-lauded ones.

Ye have been admitted to the choirs of the holy hierarchs, * having adorned yourselves with a life of fasting, * O Peter, Alexis, Jonah, Philip and Hermogenes; * and, rejoicing, ye now dwell in the heavens, * where ye stand before Christ, * joining chorus with the angels, * deified by divine light. * Be ye ever mindful of those who on earth call you blessed * and keep your all-honored festival.

Glory ..., in Tone VI:

The memory of the holy hierarchs of Christ hath shone forth like the sun, illumining the hearts of the faithful with understanding; and splendidly celebrating it today, we cry out in supplication: Rejoice, O pastors and teachers of the Christian people of the land of Russia! Rejoice, adornment of the Church, ornament of hierarchs and boast of monks! O Peter, Alexis, Jonah, Philip and Hermogenes, ye holy hierarchs of Christ, entreat Christ God, that our souls be saved!

Now & ever ..., Theotokion

On the Aposticha, these stichera, in Tone II:

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

Through the operation of grace * Peter hath been revealed * as a spiritual habitation. * Wherefore, assembling now, * we hymn him.

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

O holy Alexis, * boast of hierarchs, * glory of priests * and standard for monastics: * Rejoice, thou confirmation of the Church!

Stichos: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

The dwelling-place of the Holy Spirit * didst thou become by grace, * filled with divine teachings; * and therewith thou dost water the world, * O Philip most wise.

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

Rejoice, O Virgin Theotokos! Rejoice, boast of the whole world! Rejoice, O pure and blessed Mother of God!

Troparion, in Tone IV:

O primates of Russia, true preservers of the Traditions of the apostles, unshakable pillars, instructors in Orthodoxy, Peter, Alexis, Jonah, Philip and Hermogenes; entreat the Master of all, that He grant peace to the whole world and great mercy to our souls.

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

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 GREAT VESPERS

After the chanting of the Introductory Psalm, we chant "Blessed is the Man ...", the first antiphon.

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

Spec. Mel.: "As one mighty among the martyrs.. .." - .

Set like most radiant stars, * O all-lauded and most honored ones, * ye have adorned the world * and illumine it with your beams. * With the dogmas of the right Faith * ye dispel the darkness of heresy, O holy hierarchs. * Pray ye that those who celebrate * your most-honored memory with faith * be delivered from corruption and misfortunes.

Having illumined the whole world * with spiritual splendors ye were shown to be light giving suns, * reaching all the ends of the earth * with God's commandments, as with rays; * and ye enlighten the hearts of the faithful, * O thrice-blessed God-bearers, * dispelling the darkness of heresies * by the power of Him Who shone forth from the Virgin.

O preachers equal to the apostles, * holy hierarchs one in wisdom, * fellow strugglers with the fasters, * chosen pastors, * compassionate Bestowers of mercy, * primates of Russia: * we praise you as is meet, O holy hierarchs, * conversers with the angels, * who pray for our souls.

And these stichera, in Tone VI:

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

O most sacred and God-bearing saints, * who were truly shown to be of divine anointing, * invested with the Holy Spirit, * who ever enter with splendor * into the holy of holies, * O glorious ones, * and learn there the mysteries of salvation: * as sacred primates of Russia, * pray ye with boldness * in behalf of our souls.

Your life hath shone forth * with the brilliance of the virtues, * and ye have illumined the faithful, * stilled the tempest of deception, * and have truly been shown to be radiant suns, * O most blessed and sacred leaders; * and ye dwell where shineth the never-waning Light, * having become children of the day by the grace of the Holy Spirit. * Wherefore, we celebrate your divine memory * and splendid festival, * and in gladness call you blessed.

O most wise primates * Peter, Alexis, Jonah, Philip and Hermogenes: * made brilliant with spiritual radiance, * ye have destroyed all the night of heresies, * have illumined the thoughts of all the faithful by grace, * O glorious ones, * and taught them to glorify the uncreated Trinity. * Wherefore, joyously celebrating * your splendid festival, we pray: * unceasingly entreat Christ, the all-good God, * in behalf of our souls, * O most lauded ones!

Glory ..., in Tone VI:

O men of God and faithful servants, ministers of the Lord, men of divine desires, chosen vessels, pillars and confirmation of the Church, heirs to the kingdom: Cease ye never to cry out for us to the Lord.

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

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son, Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three Readings:

A READING FROM PROVERBS

The memory of the righteous man calleth forth praises, and the blessing of the Lord is upon his head. Blessed 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 costly stones; everything that is honored cannot be compared to her. Length of days and years of life are in her right hand; and in her left hand riches and honor. 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.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom; the lips of wise men know grace. The mouth of wise men meditath wisdom, and righteousness shall deliver them from death. At the death of a just man, his hope doth not perish. A

righteous son is born for life; and a good man shall eat of the fruits of righteousness. The righteous always have light, and with the Lord they find grace and glory. The tongue of the wise knoweth what is good; there is wisdom in the good heart of a man. The Lord loveth holy hearts, and pleasing to Him are all the undefiled in the way. The wisdom of the Lord enlighteneth the countenance of the prudent; for she overtaketh those who desire her, in making herself first known unto them, and is easily seen of them that love her. Whoso seeketh her early shall have no great travail; and whoso watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, and showeth herself favorably to them in the ways. Vice shall not prevail against wisdom. For this cause was I a lover of her beauty; and I loved her, and sought her out from my youth. I desired to make her my bride, for the Master of all Himself loved her. For she is privy to the mysteries of the knowledge of God, and a discloser of His works. Her labors are virtues: for 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 desireth much experience, she knoweth things of old, and conjectureth aright what is to come. She knoweth subtleties of speech, and can expound obscure dreams; she foreseeth signs and wonders, and the events of seasons and times. She is a good ally unto all, for immortality is in her, and in communing with her in speech, a good report. Wherefore, I spake with the Lord, and besought Him, and with my whole heart I said: God of my fathers and Lord of mercy, Who hast created all things by Thy word, and fashioned man by Thy wisdom, that he should have dominion over the creatures which Thou hast made, and order the world according to equity 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. O, send her from the heavens, out of Thy holy habitation, and from the throne of Thy glory, that, being with me, she may teach me what is well-pleasing in Thy sight, may guide me to understanding and preserve me in her glory. For the thoughts of mortal men are miserable, and their ponderings sinful.

A READING FROM THE WISDOM OF SOLOMON

When the righteous is praised, the people are glad; for his memorial is immortality, because it is known unto God, and to men. For his soul pleased the Lord. Love ye wisdom, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love, and the keeping of her laws. Honor wisdom, that ye may reign for evermore, I will tell you, and will not hide the mysteries of God from you. For He is the guide to wisdom and the Director of the wise, and the Artisan of all understanding and craft. In her is a Spirit understanding and

holy, the brightness of light everlasting and the image of the goodness of God. Friends of God and prophets doth she make. She is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. She hath delivered from pain those who please her, and hath guided them in right paths. She hath given them knowledge of holy things; she hath kept them safe from those who lay in wait, and hath given them a mighty contest, that all may know that godliness is stronger than all. Vice shall never prevail against wisdom, nor shall judgment omit to denounce the wicked. For the ungodly said, reasoning within themselves, but not aright: Let us oppress the righteous man and take no pity on his holiness; neither let us spare the ancient gray hairs of the aged. For let our strength be the law of justice., Let us' therefore lie in wait for the righteous, because he is displeasing unto us and is clear contrary to our doings. He upbraideth us with our offending the law, and denounceth us for our offenses against our upbringing. He professeth to have knowledge of God, and calleth himself the child of God. He is for us a reproof to our thoughts, and is grievous for us even to behold; for his life is not like other men's, and his ways are of another fashion. We are held by him to be an object of mockery; he abstaineth from our ways as from filthiness; he pronounceth the end of the just to be blessed. Let us see if his words be true; and let us prove what shall happen in the end of him. Let us examine him with mockery and torture, that we may know his meekness and test his guilelessness. Let us condemn him to 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, and they comprehended not the mysteries of God, neither understood they that Thou alone art God, Who hast authority over life and death, Who savest in time of tribulation, and deliverest from all evil, Who art compassionate and merciful, and bestowest grace upon Thy saints, and Who dost oppose the prideful with Thine own arm.

At the Litia, these stichera, in Tone II:

Come, ye assemblies of the faithful, and let us clap our hands to psalms, chanting hymns to the consolers of the grieving, the fervent intercessors for all in every place, who pray to the Lord for sinners: the holy hierarchs Peter, Alexis, Jonah, Philip and Hermogenes, the boast of the land of Russia, the adornment of all the priesthood, who are truly rivers of mercy, the lovers of the divine humility of Christ Who hath granted great mercy to the world.

As ye possess boldness before the Lord, O most sacred and holy hierarchs and pastors, ye confirmation of the faithful, pray that those who with love celebrate your most honored memory be delivered from every evil circumstance and from foreign invasion, through your supplications to the Master.

O beacons of knowledge for the Church, emulators of the Trinity, primates of Russia, who have driven back the gloom of deception and illumined the world with the light of Orthodoxy: ye have been counted worthy to become partakers of divine glory. Pray ye unceasingly to Christ God, that He grant us great mercy.

Glory ..., in Tone V:

With the clarion let us sound forth hymns! Let us leap up in festivity and join chorus, rejoicing, for the feast of supplication to the wise hierarchs. Let kings and princes come together and clap their hands in hymnody to the luminaries of the Church of Christ. Ye pastors and teachers of the Good Shepherd, assembling, let us praise the wise initiates of the mysteries of God, the luminous beacons, the radiant lamps, the pillars of the Church, the mighty foundations of the Faith, the swallows announcing the divine spring of salvation, the trumpets sounding forth in music, uttering praise in divine hymns! And let us say: O holy wonderworkers Peter, Alexis, Jonah, Philip and Hermogenes, go ye quickly before us, and deliver us from foreign invasion and civil strife; and save your flock by your supplications.

Now & ever ..., Theotokion:

With the clarion let us sound forth in hymns; for the Virgin Mother, the Queen of all, bending down from the heavens, with blessings crowneth those who hymn her. Let kings and princes come together and clap their hands in songs to the Queen who gaveth birth to the King Whose good pleasure it hath been, in His love for mankind, to loose those who from of old were held fast by death. Ye pastors and teachers, assembling, let us praise the all-pure Mother of the Good Shepherd, the golden candle-stand, the radiant cloud more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which held the Manna, the portal of the Word which was shut, the refuge of all Christians. And, rendering praise in godly hymns, let us say: O palace of the Word, count us, the lowly, to be worthy of the kingdom of heaven; for there is nought which is impossible for thy mediation.

On the Aposticha, these stichera, in Tone II:

With what hymns of beauty shall we laud the holy hierarchs of Christ, the most splendid preachers of the Gospel, the preservers of the Church and helpers of the land of Russia, the guides to the light of the knowledge of God, the allies of faithful Orthodox rulers? By their supplications may Christ, Who hath great mercy, bring low the arrogance of the enemy.

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

With what vigilant mouths shall we praise the divinely wise hierarchs, the splendid adornment of the Church of Christ, the crowns of the priesthood, the rule of piety, the divine well-springs of inexhaustible healings, the outpouring of spiritual gifts, the rivers of many miracles which gladden the land of Russia by their flow: Peter, Alexis, Jonah, Philip and Hermogenes, the allies of all faithful Orthodox rulers? By their supplications may Christ, Who hath great mercy, bring low the arrogance of the enemy.

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

With what embellished voices shall we hymn the holy hierarchs Peter, Alexis, Jonah, Philip and Hermogenes, wondrous in miracles, who were hallowed from their earliest childhood, the immovable pillars of the Church, which dwell together with the incorporeal hosts, the restoration of justice, the helpers of the oppressed, the physicians who heal the ailing without fee? By their supplications hath Christ granted unity, peace and great mercy to the Churches.

Glory ..., in Tone III:

O most honored and holy hierarchs, all-blessed fathers and wonderworkers, favored ones of Christ, primates of Russia, Peter, Alexis, Jonah, Philip and Hermogenes, who shone forth in the prophetic life: unceasingly ministering to the Savior with the angels, ye have been vouchsafed the gifts of the apostles. Pray ye, that we be delivered from every transgression, that Christ grant peace and great mercy to our souls.

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:

O primates of Russia, true preservers of the Traditions of the apostles, unshakable pillars, instructors in Orthodoxy, Peter, Alexis, Jonah, Philip and Hermogenes; entreat the Master of all, that He grant peace to the whole world 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

At "God is the Lord ...", the troparion of the saints, twice;

O primates of Russia, true preservers of the Traditions of the apostles, unshakable pillars, instructors in Orthodoxy, Peter, Alexis, Jonah, Philip and Hermogenes; entreat the Master of all, that He grant peace to the whole world 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.

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

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

Let us praise the holy hierarchs of the Lord as the royal adornment of the Church, a treasury of Traditions which cannot be taken away; for thereby they have instructed us to honor the Holy Trinity Who is One in Essence, but separate in Hypostases. (Twice)

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

O all-holy Virgin, have mercy on us who with faith have recourse to thee, who art full of lovingkindness, and who ask thy fervent aid; for, as thou art good, and the Mother of God Most High, thou art able to save all by thy maternal supplications, ever embracing us, O thou who art full of divine joy.

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

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

Pillars of the Church and a wealth of piety which cannot be stolen were ye, O divinely eloquent and holy hierarchs, and ye illumined your life with dispassion and made clear the teachings and commandments of the Trinity. O venerable fathers, entreat Christ God in behalf of our souls. (Twice)

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

The one Lord, without separating Himself from the divine Essence when He became man in thy womb, becometh God incarnate, preserving thee, His Virgin Mother, as immaculate after giving birth as thou wast before. Him do thou earnestly entreat, that He grant us great mercy.

Polyeleos, and this Magnification: We magnify you, O holy hierarchs of Christ Peter, Alexis, Jonah, Philip and Hermogenes, and we honor your holy memory; for ye entreat Christ our God in our behalf.

Selected Psalm Verses:

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

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

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

After the Polyeleos, this Sedalion, in Tone IV

Let the all-wise teachers of the whole world, who on earth have glorified God in word and deed, be magnified today as Bestowers of salvation upon us all. (Twice)

Glory ..., Now & ever ..., Theotokion-

O Theotokos, unassailable intercessor, who art ready to help with supplication those who have recourse unto thee: deliver me from tribulations, and disdain me not, O help 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 John, § 36 (JN. 10: 9-16)

The Lord spake unto His disciples saying: 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 an 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 an 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:

Divine grace overshadoweth the most precious shrines of your relics, O all-blessed ones. Wherefore, hastening to the scent of the myrrh of your miracles, we draw forth healings for the infirm. O holy hierarchs of Christ Peter, Alexis, Jonah, Philip and Hermogenes, entreat Christ in behalf of our souls.

Canon of Supplication to the Theotokos (the Paraclisis), with 6 troparia, including its Irmos, in Tone VIII. And the following canon of the holy hierarchs, with 8 troparia.

ODE I

Irmos: Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Beset by many perils, we flee to you to obtain salvation, O great and holy hierarchs Peter, Alexis, Jonah, Philip and Hermogenes. Save us from cruel necessity and tribulations!

Assaults of the passions and many griefs and tribulations are destroying my soul. Bring peace to it, O holy hierarchs, by your supplications to God, and turn it from sorrow to joy.

Entreat Christ the Savior, O great and chosen wonderworkers Peter, Alexis, Jonah, Philip and Hermogenes, that we may be delivered from trials, griefs and barbarian invasion by your supplications.

Theotokion: O Mother of God and Mistress, vouchsafe unto us, who are in sorrow and pain, the divine visitation and providence which are from thee.

ODE III

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

After God, ye have been the helpers and protectors of Moscow, O favorites of God. Guide us to the haven of salvation; for ye are a wall of defense for the faithful.

We entreat you, O holy wonderworkers Peter, Alexis, Jonah, Philip and Hermogenes: dispel our spiritual turmoil and the tempest; of grief, and grant us serenity by your supplications of God.

As ye were right noble emulators of the good, and have been enriched by God with miracles, render help unto all, praying to God Who glorifieth you, His favored ones.

Theotokion: O Virgin Theotokos, help us who experience trials in cruel infirmities and the terrible distress of barbarian invasions; and transform our grief into joy.

Sedalion, in Tone IV:

O holy fathers, to the Master of all stretch forth your hands wherewith ye labored well, and pleased God, and gave abundantly to those in need; and open your lips for prayer, wherewith ye glorified God and instructed the people in divine knowledge. Haste ye, therefore, to our aid, and by your supplications to God deliver us from the tribulations and evils which assail us, and from all necessity. (Twice)

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

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

ODE IV

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

Entreat God by your supplications, O holy fathers, that He still the turmoil of my passions and the tempest of the assaults of my many tribulations.

O holy fathers, extend the abyss of your lovingkindness unto us who call upon you for help, for the merciful God hearkeneth to your supplications.

Having you as our hope, O holy fathers Peter, Alexis, Jonah, Philip and Hermogenes, and your supplications to God as an immovable rampart, we are delivered from evils and all misfortunes.

Theotokion: Heal thou our spiritual infirmities and our bodily sufferings, O pure one. Yea, haste thou, O Lady, to bestow health upon us by thy supplications.

ODE V

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

Fill our life with gladness, O holy fathers, delivering us from the invasion of barbarians and from civil strife.

Deliver us from tribulations, O holy wonderworkers, for ye are fervent intercessors who pray for our souls.

Dispel the gloom of my transgressions and mine unseemly acts by your prayers to God.

Theotokion: We have acquired thee, O Mistress, as an indestructible bulwark and haven, the perfect salvation of our souls, and a wide place amid our sorrows. Save us now from our passions and tribulations.

ODE VI

Irmos: I pour forth my supplication 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!

Deliver your city from death, corruption and captivity to barbarians, and preserve it from fiery conflagration by your supplications to God.

We know you to be the helpers and steadfast preservers of our city, O holy hierarchs of the Lord; wherefore, fleeing unto you, we receive mercy and are delivered from tribulations.

We have acquired you as a rampart and a haven, O holy wonderworkers, a wide place amid our sorrows, the confirmation and salvation of our souls.

Theotokion: I know thee to be the mediatrix of life and our steadfast preserver, O Virgin, who dost disperse the tumult of temptations and fendest off the assaults of the demons. And I ever entreat thee to deliver me from the passions, O most immaculate one.

Kontakion, in Tone III:

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

Piously did ye live amid holy hierarchs; and ye guided the people toward divine knowledge, and were well pleasing unto God .. Wherefore, ye have been glorified by Him with incorruption and miracles, as disciples of the grace of God.

Ikos: O primates of Russia, who sat in the place of the first-called apostle, great luminaries Peter, Alexis, Jonah, Philip and Hermogenes, emulators of the Trinity, instructors in Orthodoxy: ye lived in the world and enlightened the universe with your teaching. Wherefore, ye have become heirs to the kingdom of heaven and have been glorified with incorruption and miracles, as disciples of the grace of God.

ODE VII

Irmos: The children who went down from Judea to Babylon once trod down the flame of the furnace by faith in the Trinity, saying: O God of our fathers, blessed art Thou!

As Thou didst desire to arrange our salvation, O Savior, with miracles Thou dost glorify Thy favored ones who cry out to Thee: O God of our fathers, blessed art Thou!

Him Whose will is mercy, to Whom the Virgin Mother gaveth birth, entreat ye, O holy hierarchs of Christ Peter, Alexis, Jonah, Philip and Hermogenes, that from our transgressions, from misfortunes and evils, He deliver us who cry out: O God of our fathers, blessed art Thou!

A treasury of salvation and a well-spring of healing were ye, O favorites of God, and instructors in repentance for those who cry out: O God of our fathers, blessed art Thou!

Theotokion: **T**hou hast shown forth her who gaveth birth unto Thee as a treasury of salvation and a well-spring of incorruption, a tower of confirmation and portal of repentance for those who cry: O God of our fathers, blessed art Thou!

ODE VIII

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

O holy fathers and instructors in Orthodoxy, disdain not those who are in need of your aid, who hymn and exalt Christ supremely forever.

Heal the impotence of our souls, and from ailments of the body raise up those who cry out and exalt Christ supremely forever.

A wealth of healings do ye pour forth upon those who have recourse to you, the favorites of God, and who with faith hymn and exalt Christ supremely forever.

Theotokion: **T**hou dost drive away assaults of temptations and the incursions of the passions, O Virgin, that we may hymn and exalt thee, the pure one, supremely forever.

ODE IX

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

Spurtn not the torrents of our tears, we entreat you, O holy fathers Peter, Alexis, Jonah, Philip and Hermogenes, and grant consolation unto all who call you blessed.

Fill our hearts with joy through your prayers unto God, O holy fathers and fervent helpers.

O all-radiant luminaries, emulators of the Trinity, Peter, Alexis, Jonah, Philip and Hermogenes, by your labors and struggles hath the gloom of ignorance been dispelled from us who right faithfully call you blessed.

Theotokion: With the rays of thy light illumine those who right faithfully confess thee to be the Theotokos, O Virgin, dispelling the gloom of ignorance and saving us from grievous misfortunes.

Exapostilarion:

Let us praise the God-bearing fathers, who are radiant beacons brighter than the rays of the sun, supernaturally united with the Trinity, the Origin of light, the Three-sunned Unity. (Twice)

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

With unceasing hymns do we call thee blessed, O Virgin Theotokos, who received One of the Trinity in thy womb and bore the transcendent Word in thy divine arms, without change or alteration.

On the Praises, 6 stichera, in Tone VIII:

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

Possessed of a merciful soul, * a pure mind, * a heart untroubled, * a blameless faith, * love unfeigned, * excellent doctrine * and the hierarchal dignity, * thou hast now been admitted to the choirs of holy hierarchs in the heavens. * Wherefore, we honor thee, O holy hierarch Peter, * and with sacred hymns we all piously call thee blessed. (Twice)

O most honored father, right wondrous and all-wise Alexis, * thou didst please God in the monastic life. * Thee did God choose first from thy youth as a pastor * and great teacher for the reason-endowed sheep. * Thou wast shown to be an instructor of priests * and an all-radiant star for all the land of Russia, * illumining with miracles all who with faith fall down before the shrine of thy relics. * Wherefore, the choir of primates hath received thee. * With them offer up supplication, * entreating remission of sins for thy flock.

O father Jonah, divinely wise hierarch, * having loved Christ from childhood * thou didst cleave unto His love; * and having through Him illumined thy heart with the divine rays * of the All-holy Spirit, * thou didst truly become radiant of countenance. * Wherefore, grant thou those petitions which conduce to salvation * to those who have recourse to thy temple, * and entreat Christ God, that our souls be saved.

Thou didst finish the race * and keep the faith, * O blessed and holy hierarch Philip; * for which cause Christ hath crowned thee * with a splendid crown of righteousness * and adorned thy confession, O right wondrous one. * Wherefore, having received a heavenly inheritance, * beseech the Savior * in behalf of those who hymn thy memory.

○ all-honored and right wondrous fathers Peter, Alexis, Jonah, Philip and Hermogenes, * who increased the talent entrusted to you, * ye have been counted worthy of the joy of your Lord; * and stand now with the choirs of the holy hierarchs, * adorned with the grace of divine splendor. * Wherefore, with faith and love * we praise your most radiant memory, * magnifying Christ Who hath glorified His favored ones.

Glory ..., in Tone VI:

○ good and faithful servants, good husbandmen of the vineyard of Christ, ye bore the burden of the day, increasing the talent given you, and did not envy those who came after you. Wherefore, the gate of heaven hath been opened unto you. Enter ye into the joy of Christ the Master, praying in our behalf, O holy teachers.

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

○ Theotokos, thou art the true vine which hast budded forth for us the Fruit of life. We beseech thee, O Mistress, with all the saints and the apostles: entreat Him to have mercy on our souls!

AT LITURGY

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

After God, ye have been the helpers and protectors of Moscow, O favorites of God. Guide us to the haven of salvation; for ye are a wall of defense for the faithful.

After God, ye have been the helpers and protectors of Moscow, O favorites of God. Guide us to the haven of salvation; for ye are a wall of defense for the faithful.

We entreat you, O holy wonderworkers Peter, Alexis, Jonah, Philip and Hermogenes: dispel our spiritual turmoil and the tempest; of grief, and grant us serenity by your supplications of God.

As ye were right noble emulators of the good, and have been enriched by God with miracles, render help unto all, praying to God Who glorifieth you, His favored ones.

Deliver your city from death, corruption and captivity to barbarians, and preserve it from fiery conflagration by your supplications to God.

We know you to be the helpers and steadfast preservers of our city, O holy hierarchs of the Lord; wherefore, fleeing unto you, we receive mercy and are delivered from tribulations.

We have acquired you as a rampart and a haven, O holy wonderworkers, a wide place amid our sorrows, the confirmation and salvation of our souls.

Theotokion: I know thee to be the mediatrix of life and our steadfast preserver, O Virgin, who dost disperse the tumult of temptations and fendest off the assaults of the demons. And I ever entreat thee to deliver me from the passions, O most immaculate one.

Troparion, in Tone IV:

O primates of Russia, true preservers of the Traditions of the apostles, unshakable pillars, instructors in Orthodoxy, Peter, Alexis, Jonah, Philip and Hermogenes; entreat the Master of all, that He grant peace to the whole world 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 III:

Piously did ye live amid holy hierarchs; and ye guided the people toward divine knowledge, and were well pleasing unto God. Wherefore, ye have been glorified by Him with incorruption and miracles, as disciples of the grace of God.

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

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

Epistle to the Hebrews, §335 [Heb. 13: 17-21]

Brethren: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

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

Stichos: Let us go forth into His tabernacles, let us worship at the place where His feet have stood.

Gospel according to Matthew, §11 [MT. 5: 14-19]

The Lord spake unto His disciples saying: Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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

THE 6th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY AND GLORIOUS APOSTLE THOMAS
AT VESPERS

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

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

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

O most blessed one, * when thou didst touch the side of the Master * thou didst grasp the most excellent of good things, * for like a sponge thou didst soak up waters therefrom, * the wellspring of blessings * and life eternal * and didst moisten hearts dried up through unbelief, * pouring forth the dogmas * of the divine knowledge of God. (Thrice)

By thy faithful disbelief * thou didst assure the faithful, * having begun to speak of God, * that He is the God and Lord of all creation, * Who took flesh for the sake of us on earth, * and endured the Cross and death, * the print of the nails, * and the piercing of His side with a spear, * whence draw we forth life. (Thrice)

The wondrous Thomas * hath disclosed the wellspring of dogmas unto the divinely wise, O Master; * for, when he touched Thy side * and was taught Thy twofold energies * through Thy two Natures, * he rightly cried aloud: * Thou art my God and Master! * Thou art the Lord of glory, * Who didst become flesh for my sake! (Twice)

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

As a servant of the Word and of His ineffable incarnation, thou didst draw forth an abyss of wisdom, O Apostle Thomas; for luring souls from the depths of deception, thou didst draw them up with the pole of the Cross. Hence, with the net of thy dogmas, thou hast brought the whole world to enlightenment and hast illumined the souls of the benighted Indians with the light of knowledge. Wherefore, radiantly delighting in the glories of Christ, do thou entreat Him to have mercy on our souls.

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

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 lessons:

READING FROM THE FIRST EPISTLE GENERAL OF JOHN [1 :1-7]

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

READING FROM THE GENERAL EPISTLE OF JAMES [1 :1-12]

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, Greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

READING FROM THE GENERAL EPISTLE OF JUDE [1:1-25]

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning

the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their shame, wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

If the abbot or pastor wisheth to chant the Litia, we first sing the sticheron of the temple, and then these stichera to the Apostle, in Tone IV:

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

With the rod of grace * didst thou lure men up from the depths of vanity, * O right wondrous Thomas, * obedient to the command of the Master, * Who enlighteneth thy mind wholly, * and hath shown thee to be an apostle, * an honored and divine proclaimer * of His unapproachable divinity, * O all-blessed one.

The radiance of the Spirit * descended upon thee in the aspect of fire, * O blessed one, * and made a divine refuge of thee * who dost quickly drive away the gloom of godlessness * and enlightenest the world with the radiance of thy words most wise, * O expounder of the mysteries, * adornment of the apostles, * blessed beholder of Christ.

Illumining them that sat in the darkness of ignorance * with the lightning flashes of thy preaching, * O glorious one, * thou didst show them forth as children of our God and Master * for the sake of their faith. * His sufferings and death didst thou emulate, * and thou wast an inheritor of glory, * in that thou wast wise and divinely eloquent, * O disciple of Truth.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, and signed with the inspiration of the Holy Spirit, sent by Him to the nations that had fallen into perdition, that thou mightest turn men to the light of knowledge of God, and having completed the struggles of thy divine suffering and divers torments, thou didst commit thy soul unto Christ, O Apostle Thomas. Him do thou entreat, O most blessed one, that He grant us great mercy.

Now and ever ..., Theotokion:

All my hope do I place in thee, O Mother of God. Keep me under thy protection.

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "Thou didst give a sign ...":

Christ, the Lover of mankind, took thee like a pearl from the abyss of the turmoil of the world, enriching with thee the poor and them that are held fast by the poverty of evil circumstances, O Apostle Thomas. Wherefore, we bless thee and glorify in praise thy most festive memorial, honoring thee piously.

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

Thou didst enlighten all the land of India, O most sacred Apostle and Seer of God; for, having illumined all, thou didst make them children of Light and of the day of the Spirit, O wise one. And having cast down the temples of idols, thou didst through grace raise up churches to the glory and praise of God, O blessed intercessor for our souls.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Having probed with thy curious hand the divine side and the wounds of the nails which the Immortal One bore for our sake, and having joyously transformed thy disbelief into right belief, O Thomas, thou didst cry out: Thou art my God and Lord! I glorify Thee, O Lover of mankind, Who through Thy sufferings hast poured forth dispassion upon the faithful!

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

Beholding the divine wisdom of Christ, thou wast mystically shown to be a noetic bowl wherein the souls of the faithful are gladdened, O Apostle Thomas; for, with the divine net of the Spirit, thou didst draw men from the depths of wretchedness. Wherefore, thou didst go forth from Zion like a river of grace, pouring forth thy divine dogmas upon the whole world. Therefore, emulating the sufferings of Christ, thou wast pierced in thy side, entering the shade of incorruption. Him do thou entreat, that our souls be saved.

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

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

Troparion, in Tone II:

Thou wast a disciple of Christ, a member of the divine assembly of the apostles, for thou didst make certain of the Resurrection of Christ through thy disbelief and didst verify His all-pure Passion by thy touch, O all-praised Thomas. Beseech thou now peace and great mercy for us.

Resurrectional 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 in Tone II:

Thou wast a disciple of Christ, a member of the divine assembly of the apostles, for thou didst make certain of the Resurrection of Christ through thy disbelief and didst verify His all-pure Passion by thy touch, O all-praised Thomas. Beseech thou now peace and great mercy for us. (Twice)

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.

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

Spec. Mel.: "The Word consubstantial ...":

With hymns let us all praise the memory of the apostle and disciple of Christ, for, having in godly manner touched the print of the nails and sought out the true faith, he hath made our thoughts steadfast in the world and doth beseech the Savior that our souls find mercy. (Twice)

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

O pure one, do thou ever entreat the God and Lord, Who, for the sake of us that have become corrupt through transgressions, became incarnate of thee, that He take pity and turn away His anger and wrath from them that with faith unceasingly hymn thy greatness, O thou that art full of grace.

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

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

Having touched the Savior's side and drawn forth therefrom knowledge of God, O glorious apostle, by thy disbelief hast thou drawn those of earth unto the Faith as faithful; and having been pierced with spears throughout thy whole body, thou dost enlighten the souls of all that praise thy holy repose. (Twice)

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

O unashamed hope of them that trust in thee! O thou that alone didst, in manner transcending nature, give birth in the flesh unto Christ our God: with the holy apostles entreat thou Him, that He grant to the world cleansing from their transgressions and to us all correction of life before the end.

After the Polyeleos, this Sedalion, in Tone III:

With the radiance of the Spirit of God thou didst destroy the darkness of polytheism and didst illumine the hearts of the faithful, chanting the commandments of salvation, O most wise Apostle Thomas. Beseech Christ God, that He grant us great mercy. (Twice)

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

Every one that seeketh salvation rightly maketh haste unto a place where such is found. And what refuge that giveth shelter unto our souls have we other than thee, O Theotokos?

Song of Ascents, the first Antiphon of Tone IV.

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Let every breath praise the Lord ...

READING FROM THE GOSPEL ACCORDING TO ST. JOHN (21 :15-25).

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon; son of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these

things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone IV:

Christ, the great Sun, doth send thee forth unto India as a brilliant ray of light, O initiate of the mysteries, and thou dost quickly dispel the gloom of deception, O most wise Apostle Thomas, and dost enlighten the people to honor the divine Trinity, by Whom all are preserved.

Canon to the Theotokos [the Paraklisis], with six troparia, including the Irmos; and the canon to the Apostle, in Tone IV, with eight troparia, the acrostic whereof is: "I marvel at Thomas who is full of wonders," the composition of Theophanes.

ODE I

Irmos: O Thou that wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh, that in the mortality of my body, as on a timbrel, I may sing a hymn of victory.

The unoriginate Son of God, God the Word, Who appeared on earth in a form like unto ours, Him that thou didst behold, and Whose hands and side thou didst touch, O glorious one, do thou beseech, that He save thy flock.

Jesus, my God, Who knowest that which is hidden, Who trieth the reins and testeth hearts, chose thee to be a divine apostle and a minister and witness of His manifestation as God, O most blessed Thomas.

Thou wast shown to be a river of mystic waters falling with streams of divine knowledge and the din of the Spirit upon the face of the earth, the assembly of the Church, dispelling the deception of polytheism.

Theotokion: O all-hymned Theotokos, destroyer of death and corruption, thou didst give birth to Christ, the Source of incorruption, Who hath adorned human nature with the grace of immortality, O all-pure one.

ODE III

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father, for none is holy, save Thee, O Lover of mankind.

Splendid in the excellence of virtue and miracles, O thou that didst thyself behold Christ, and having illumined the shapeless darkness of the Indians with divine light, thou didst enlighten them with faith.

Ablaze with radiance through the activity of the Spirit Himself, thou wast launched like a bolt of divine light, O thou that wast pleasing unto God, and didst enlighten the world with miracles, O Thomas.

Instructed in the mysteries of the dogmas of divine wisdom, which surpasseth the swiftness of lightning, O Apostle Thomas, thou didst illumine the ends of the earth with light.

Theotokion: **O** thou that knewest not wedlock, who gavest birth unto God in the flesh, make me steadfast who am shaken by the assaults of the passions, for I have no other helper, save thee, O all-pure one.

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

Seining for reason-endowed fish with the net of divine words, thou didst offer them to our God as first-fruits; and, wishing to be arrayed in the wounds of Christ, thou didst show thyself to be an emulator of His suffering. Wherefore, assembling together, we honor thine all-festive memory as is meet, O glorious apostle, and with one accord we cry out to thee: Entreat Christ God, that He grant remission of sins unto them that honor thy holy memory with love. **(Twice)**

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

All we, the generations of mankind, bless thee who without seed gavest birth to God in the flesh, as her who alone among women wast Virgin; for the fire of the Godhead made its abode within thee, and thou didst give suck unto our Lord and Creator as a babe. Wherefore, we, the race of angels and of men, glorify thine all-holy birthgiving as is meet, and with one accord cry out to thee: Entreat Christ God, that He grant remission of transgressions unto them that with faith worship thine all-holy birthgiving.

ODE IV

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

Beginning with a most magnificent manifestation of wonders, and radiantly propounding the glory of the divine dogmas, with thy preaching didst thou embrace the whole world, which crieth out: Glory to Thy power, O Christ!

O blessed and most honored Thomas, we praise thee as one who himself beheld the Word, and who art an apostle and a fervent minister and witness to His glory and majesty.

Having set a foundation firmly upon the chief Cornerstone, O blessed and ever all memorable one, thou didst build a bridal chamber and a heavenly tabernacle for them that cry: Glory to Thy power, O Christ!

Theotokion: **W**e call the all-holy Virgin the un-ploughed soil which put forth the Grain of life, the light cloud which let fall the Bestower of life as a shower, crying: Glory to Thy power, O Christ!

ODE V

Irmos: **T**he impious do not perceive Thy glory, O Christ; but, waking at dawn out of the night, O Only-begotten One, we hymn Thee, the Radiance of the Father's glory, O Lover of mankind.

Radiant with the glory of Christ, O apostle, having touched the life-creating side, thou didst draw forth an unfathomable abyss of theology and didst enrich the world.

O greatly Merciful One, Thomas, who had not been present at Thy first entrance, did not believe the disciples, but, believing later, rejoicing, he cried out, proclaiming Thee God and Lord.

Like an animate heaven Thomas proclaimed Thy glory with spiritual thunder, O Christ, and confessing Thee to be God and Lord, he announced the glad tidings to the faithful.

Theotokion: **O** all-undefiled one, show forth our mind to be a vanquisher of the passions, and put down the assaults of the thoughts thereof, O Bride of God, Who gavest birth unto God, the Savior of our souls.

ODE VI

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

O blessed Thomas, thy disbelief doth heal the soul-destroying disbelief of all, for without doubt thou didst probe the wounds made by the nails and the spear.

O Christ, as Thou art powerful, Thou didst launch Thine apostle like a speeding arrow into the hearts of Thine enemies, and he hath brought them to Thee as spoils of war.

O compassionate one, thou didst abolish idolatrous sacrifices, being thyself slain on a tree, and by the holy sacrifices of the divinely inspired apostles who emulated thy sufferings.

Theotokion: **O** wonder more novel than all wonders! As a Virgin, without knowing man, conceiving in thy womb Him that holdeth all things, yet didst thou not confine Him.

Kontakion, in Tone IV:

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

Full of the grace of wisdom the apostle and true servant of Christ cried out to Thee in repentance: Thou art my Lord and God!

Ikos: Peter cried out to the divinely eloquent Thomas, the disciple of the Lord and great initiate of the mysteries: We have seen the Lord! And his friend said to him and cried out: Except I see the wounds of His hands, I will not believe. Then the Master of all came as a servant, wishing to save all, and said to Thomas: Touch thou My hands and side, and be not unbelieving; for I am thy Lord and God. And he, in repentance, cried out: Thou art my Lord and God!

ODE VII

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

As an apostle, rejoicing, thou dost hold chorus with the choirs on high in the heavens, O blessed one, and thou dost chant in gladness: Blessed art Thou in the temple of Thy glory, O Lord!

From one end of the earth to the other have thy proclamation and the utterance of thy divine words passed, teaching them that cry: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: By thy birthgiving have we been delivered from slavery to the Law, for thou, O Theotokos, without knowing man, didst give birth unto the Deliverer for us. Blessed art thou among women, O all-undefiled Mistress!

ODE VIII

Irmos: The Offspring of the Theotokos saved the pious children in the furnace-then in figure, but now in deed; and He moveth all the world to sing to Thee: Hymn the Lord, ye works, and exalt Him supremely forever!

Conversing with God incarnate, forgetting the flesh, O blessed one, thou hast been enriched with supra-normal deification, rendered divine by thy closeness to God, and crying out: Hymn ye the Lord, and exalt Him supremely forever!

Uniting thyself to Christ with love, thou didst love to die with Him, O blessed one, proclaiming to thy fellow apostles: Come, let us accept death with Him, crying out: Hymn ye the Lord, and exalt Him supremely forever!

O ye apostles, Christ hath shown you to be clouds full of the rain of His will which watereth the Church with showers of divine knowledge, O most wise ones, and give drink unto them that sing: Hymn the Lord, O ye works, and exalt Him supremely forever!

Theotokion: O thou that art devoid of lusts and defilement, thou art the temple of the All-holy Word Who sanctifieth all things, and Who is co-unoriginate with the Father. Wherefore, O Virgin, we hymn and supremely exalt thee forever.

ODE IX

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

O glorious one, thou wast shown to be a splendid chariot bearing the Word seated upon thy most comely and God-bearing soul, directing unto salvation them that hymn-thee.

Celebrating thy most blessed memory, we pray that we may be delivered from every threefold wave by the boldness which thou hast as an apostle of Christ, O all-honored beholder of God.

This day do we all celebrate thy memory, O Apostle Thomas; sanctify and forgive us, delivering us by faith from all temptations, evil circumstances and passions through thy prayers.

Theotokion: From the soil of the Virgin hath God the Word, the comely Ear of grain, sprung forth, whereof tasting O ye faithful, we live and are established in Him. Wherefore, thee, who gavest Him birth, do we magnify.

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

O apostle of the all-compassionate Christ, thou who thyself didst behold Him: entreat Him to grant peace unto all the world, victory over heresy and schism unto Christ-loving hierarchs, and salvation and remission of transgressions unto them that praise thee as a divinely eloquent disciple, O Thomas.

Glory ..., and. another Exapostilarion:

Spec. Mel.: "By the Spirit ...":

O glory of the apostles, like the most radiant sun of the east, thou wast sent to the people of India, and thou didst illumine them with the light of thy words and by faith in the Trinity. Wherefore, we celebrate thy holy and divine memory.

Now and ever ..., Theotokion:

We, the faithful, bring before Thee as is meet Thine all-holy Mother as an intercessor and fervent helper, O Christ. Vouchsafe Thy servants to share in Thy glory and the inheritance of the righteous and the food of paradise; and grant us the Kingdom of heaven.

At the Praises, four stichera, in Tone I, the composition of Anatolius:

Thou didst follow after Christ, O Apostle Thomas, and didst disdain the world. And laying up His teachings in thy treasury, thou wast shown to be an apostle. Wherefore, being amongst pagans, souls darkened by their deception and passions didst thou illumine with the Savior's commandments that they might believe in the consubstantial Trinity. **(Twice)**

In Tone IV: **T**hou didst enlighten thy mind with the divine fire of the Master, as a lawful disciple, O Apostle Thomas; for with the Cross as a rod thou didst draw the souls of the impious, from the depths of ignorance. Wherefore, with the rod, of the divine Spirit thou didst even fish to enlighten the darkened conscience of those in India. Ever beseech Christ God, that we be delivered from the sight of the dark enemy, and that our souls be saved.

Abandoning the depths which were fished, with faith thou didst hasten to the rod of the Cross, and therewith thou didst fish for men, O Apostle Thomas. Wherefore, having touched the all-pure side of the Word, thou wast vouchsafed also to feel with thy finger the wounds of the nails' entry. Do thou ever earnestly entreat Christ God, that He save our souls.

Glory ..., in Tone VI:

Thou wast shown to be like Elijah who rode a chariot, O Apostle Thomas, aflame with the fire of the divine Spirit, riding upon a chariot of the virtues; for, plumbing the depths of the sea of knowledge, thou didst catch fish, bringing them up from death to life. Wherefore, enlightening the souls of the faithful with the staff of the Cross didst thou lead them up from deadly deception unto life, and, standing before Christ with the bodiless ones, do thou ever earnestly beseech Him for the salvation of our souls.

Now and ever ..., Theotokion. Great Doxology. Dismissal.

AT LITURGY

On the Beatitudes, eight troparia, from Odes III and VI of the Apostle's canon.

Splendid in the excellence of virtue and miracles, O thou that didst thyself behold Christ, and having illumined the shapeless darkness of the Indians with divine light, thou didst enlighten them with faith.

Splendid in the excellence of virtue and miracles, O thou that didst thyself behold Christ, and having illumined the shapeless darkness of the Indians with divine light, thou didst enlighten them with faith.

Ablaze with radiance through the activity of the Spirit Himself, thou wast launched like a bolt of divine light, O thou that wast pleasing unto God, and didst enlighten the world with miracles, O Thomas.

Instructed in the mysteries of the dogmas of divine wisdom, which surpasseth the swiftness of lightning, O Apostle Thomas, thou didst illumine the ends of the earth with light.

O blessed Thomas, thy disbelief doth heal the soul-destroying disbelief of all, for without doubt thou didst probe the wounds made by the nails and the spear.

O Christ, as Thou art powerful, Thou didst launch Thine apostle like a speeding arrow into the hearts of Thine enemies, and he hath brought them to Thee as spoils of war.

O compassionate one, thou didst abolish idolatrous sacrifices, being thyself slain on a tree, and by the holy sacrifices of the divinely inspired apostles who emulated thy sufferings.

Theotokion: **O** wonder more novel than all wonders! As a Virgin, without knowing man, conceiving in thy womb Him that holdeth all things, yet didst thou not confine Him.

Troparion, in Tone II:

Thou wast a disciple of Christ, a member of the divine assembly of the apostles, for thou didst make certain of the Resurrection of Christ through thy disbelief and didst verify His all-pure Passion by thy touch, O all-praised Thomas. Beseech thou now peace and great mercy for us.

Resurrectional 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 IV:

Full of the grace of wisdom the apostle and true servant of Christ cried out to Thee in repentance: Thou art my Lord and God!

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS [4:9-16]

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. Wherefore I beseech you, be ye followers of me.

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

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

READING FROM THE GOSPEL ACCORDING TO ST. JOHN [20:19-31]

Then the same day at evening, being the first day of the week: when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe". And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto

him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

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

THE 7th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS SERGIUS & BACCHUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera of the martyrs, in Tone VI:

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

Having disdained * all earthly might * and come to hate the flesh, * ye came to love our holy God; * and wearing a vesture of dishonor put upon you in mockery, * ye have received garments of light from heaven * and robes which cannot be rent asunder. * Dancing therein, * O crowned ones who are most rich, * be ye a veil of protection and raiment for all of us * who have been stripped bare of life * through the deception of the serpent. (Twice)

O all-glorious Sergius * and all-praised Bacchus, * ye vessels of the Spirit, * torrents pouring forth healings upon all, * our protectors * and mighty champions of the Church, * voluntary sacrifices * and honored victims, * beacons illumining the ends of the earth * with the light of piety: * dispel the darkness which lieth upon our souls * and drive away all the gloom of evil. (Twice)

O glorious athletes, having issued forth from your corruptible bodies, * ye received habitations which pass not away, * noetic gladness, * never-waning light, * and incorruptible life without care. * Yet pray that we also may receive these things * who have been slain by the passions * and have turned aside to sin, * O Sergius and Bacchus, * intercessors and havens for the faithful, * who pray with boldness * in behalf of our souls. (Twice)

Glory ..., in Tone IV:

Radiant and twofold is the effulgence of the martyrs Sergius and Bacchus, for they cast down the savagery of the tormenters, abolished the falsehood of idolatry and, preaching with radiant voices, proclaimed the perfect mystery of divine knowledge. Through their supplications, O Christ, thou Giver of the law, Judge of the contest and Bestower of crowns, vouchsafe that we also may receive crowns of might against the invisible powers of evil.

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

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

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

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

The array of Christ's martyrs hath been fortified against the enemy; and among them the right glorious and most excellent athletes Sergius and Bacchus shine like luminaries. By them was the evil host of demons forced to turn in flight; by them were the tyrants amazed and the angels astonished, beholding the incorporeal foe trampled underfoot by corporeal men. And the Church of the faithful, celebrating their most festive feast and universal joy, crieth out: O thou Who through the weakness of the flesh bound the mighty one, save Thou our souls through the prayers of Thy saints!

Now & 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 sustainest all creation, * dost die, lifted up upon the Tree, * granting life to all!" * said the Theotokos, weeping, * as she beheld the God-man * Who had ineffably shone forth from her * uplifted upon the Cross.

Troparion, in Tone IV:

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

Or this Troparion, in Tone V:

O much-suffering Sergius and all-glorious Bacchus, ye adornment of Christian athletes and eye of Christ's Church, enlighten the eyes of our souls. Entreat the Lord, that we may escape the darkness of sin and may be shown to share in the never-waning light, through your supplications, O saints.

AT MATINS

Canon of the martyrs, with 6 troparia, the acrostic whereof is: "I hymn Sergius the athlete and the ever-memorable Bacchus", the composition of Theophanes, in Tone I

ODE I

Irmos: Thy victorious right hand hath been glorified in strength; for, as almighty, it hath destroyed the adversary, O Immortal One, making anew the path of the deep for the Israelites.

O Sergius, thou favorite of Christ, taking the ever-memorable Bacchus as thy fellow intercessor and helper, with him thou didst with godly wisdom finish your sufferings. Grant a word of wisdom unto me who hymn you.

Having set your foundation upon the immovable rock of the Christian Faith, O holy martyrs, ye were shown to be a rampart and towers of piety established firmly upon a firm foundation.

Believing the words of Christ and looking toward Him with unwavering gaze, ye spat upon all transitory glory, O holy ones, and were wounded with the love of everlasting glory.

Having divested yourselves of family, homeland and honor for Christ's sake, ye were filled with gladness; and when ye were clad in women's garments ye put on the robe of incorruption with splendor and manly wisdom.

Theotokion: O Mother of God, entreat the Word, to Whom thou gavest birth and Who came to us in the flesh, that He be merciful and well-disposed towards the faithful; for thee have we acquired as our intercessor and salvation.

ODE III

Irmos: O Thou Who alone knowest the weakness of human nature, and mercifully formed Thyself therein: Thou dost gird me about with power from on high, that I may sing to Thee, O Holy One: O the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

He Who, as God, alone knew all things before they came into being, seeing now your offerings to Him, hath filled you abundantly with the wisdom of discourse, divine knowledge and steadfast thought, for ye are His warriors, O blessed ones.

O martyred athletes, favorites of Christ, wishing to suffer lawfully, with love for the Creator and divinely wise mind ye spurned corruptible and transitory glory, this world and the prince thereof.

Standing before the Lord in the all-pure thoughts of your mind, and filled thence with splendor, and manifestly delighting in ineffable blessedness, deliver from dangers those who honor you, O athletes.

Theotokion: Adam, the first to come under the dominion of death, hath now been delivered by thy birthgiving, O only Bride of God; for in manner transcending nature thou gavest birth to the truly hypostatic Life united to the flesh hypostatically, O pure one.

Sedalion of the martyrs, in Tone VIII:

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

Come, ye who love the martyrs, and let us honor the holy athletes Sergius and Bacchus, the noetic pearls of the Lord, for they manfully trampled the falsehood of the enemy underfoot and destroyed all the might of the idols; wherefore, having received crowns of victory from heaven, as is meet, they join chorus with the angels. With them let us all cry out: Entreat Christ God, that He grant remission of transgressions to those who with love honor your holy memory. **(Twice)**

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

Having fallen in to much-entangled temptations because of enemies visible and invisible, and beset by the tempest 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 beseech Him Who was incarnate of thee without seed in behalf of thy servants who unceasingly pray to thee, O all-pure Theotokos, entreating Him ever, that He grant remission of offenses unto those who hymn thy glory as is meet.

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

ODE IV

Irmos: Habbakuk, perceiving with the eyes of prophecy thee, the mountain overshadowed by the grace of God, proclaimed that the Holy One of Israel would come forth from thee for our salvation and restoration.

Two beacons shining forth from the West, holding the land against the ungodly and undertaking a journey, have arrived at Thee, the radiant East of salvation, O Christ.

Neither fire, nor sword, nor persecution, nor wounds was able to separate you from the pious thought of God; for, for His sake, ye despised this life which endeth, O right glorious ones, and have received blessed and imperishable sweetness.

The truly unwavering luminaries enlighten the firmament of the Church of Christ with the light of divine effulgence and gladden the souls of the pious, emitting rays of miracles.

The godly Bacchus and the excellent Sergius in yearly cycle spiritually summon the lovers of piety and of the martyrs to a feast, setting forth their valiant deeds.

Theotokion: **T**he sword which guardeth the portal of Eden now giveth way before the faithful; and it receiveth them with splendor, beholding them marked with the precious Blood of Him Who was born of thy womb, and with grace.

ODE V

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

Driving away falsehood with the sword of truth and mightily enduring the tyrants' wounds, ye became victors; and, crowned by Christ, ye now rejoice, as is meet.

Strengthened by the invincible power and grace of the Trinity, the two martyrs cast down the prince of darkness and those in thrall to him; wherefore, with honor they are called blessed.

With endurance, spiritual courage and might of thought, the two glorious martyrs transcended all the bitter fury of the tormenters and make their abode with the angels.

Theotokion: **O** Mother of God, like the dawn thou hast shone forth the never-setting Sun of true righteousness, bearing Him in thine arms united hypostatic ally to the flesh; wherefore, we all glorify thee.

ODE VI

Irmos: **T**he uttermost abyss hath surrounded us, and there is none to deliver us. We are reckoned as sheep for the slaughter. Save Thy people, O our God; for Thou art the might and correction of the weak.

The relics of the martyrs pour forth streams of healings in abundance. O ye faithful, let us therefore fervently draw forth therefrom and bless the athletes, the glorious Sergius and the ever-eloquent Bacchus.

Hating the tents of the iniquitous and setting at nought their deception, Sergius and Bacchus made the journey to heaven in right orderly fashion and have attained unto the calm haven of Christ.

The portals of heaven are thrown open to the martyred athletes, paying homage to their honorable suffering, which was like unto the grace-bearing passion of our God, and which driveth away legions of the demons.

Theotokion: **W**ith wisdom we proclaim thee truly to be the Mother of God, O all-pure one; for thou, O Virgin, didst ineffably give birth to the unoriginate and only-begotten Son Who shone forth from the Father before time began.

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

Manfully arming your mind against the enemy, O most lauded martyrs, ye destroyed all their falsehood, receiving the trophy of victory from on high, and crying out with oneness of mind: How good and joyous it is to be with God!

Ikos: **I**n that Sergius and Bacchus dwell in the heavens and are filled with divine light by Thee, O Christ, go Thou quickly before me who walk in the darkness of ignorance, and rescue me from the passions, O only Immortal One, sending down for me the vesture of repentance, that with radiant mind I may hymn their splendid feast and cry out, rejoicing: How good and joyous it is to be with God!

ODE VII

Irmos: **O** Theotokos, we, the faithful, look upon thee as a noetic furnace; for the praised and all-glorious of our fathers, He Who is supremely exalted, saved the three youths, and hath restored the whole world within thy womb.

Rejoice, ye two glorious athletes! Rejoice, ye who splendidly overcame the threat of the tyrants! Rejoice, ye who finished the good race! Rejoice, food that remaineth ever within us! Rejoice, O ye blessed of God, who manifestly intercede before God!

Walking upon the earth, O most radiant martyrs, ye darkened the eyes of the demons and the faces of the persecutors with the light of grace and the rays of your suffering, hymning our praised and all-glorious God.

Being animate and living temples of the living God, O most blessed athletes, truly strengthened by the power of God, ye vanquished hordes of the enemy, praising God, Who is mighty in battles, in hymns.

Theotokion: **O** blessed and most pure Mistress, thou wast an all-pure temple and an all-holy ark, having received the infinite Creator, God, the only-begotten Word, in thy womb, containing the Unapproachable One.

ODE VIII

Irmos: The children of Israel shone with the beauty of piety in the furnace more lustrous than gold in a crucible, saying: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O Thou Who of old didst cool the flame with dew for the youths, strengthen Thou Thy martyrs, who stand firm amid struggles and sing: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Wisely did the athletes reject the poisonous and spiritually harmful blandishments of the torments, crying out to Christ and saying: Bless the Lord, all ye works of the Lord; hymn and, exalt Him supremely for all ages!

Christ hath shown Sergius and Bacchus, who are truly crowned, to be our true preservers, who protect us and chant: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Through the prayers of the martyrs, O Christ our Master, guide my steps to the virtues and vouchsafe that I may readily cry to Thee: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Theotokion: I bless thee, the true Mother of our God, O pure and most immaculate Mistress, offering thee "Rejoice!" with the angel; for thee do all the works of the Lord unceasingly chant and exalt supremely for all ages.

ODE IX

Irmos: The bush which burned with fire yet was not consumed showed forth an image of thy pure birthgiving; and now we pray that thou quench the furnace of temptations which rageth against us, O Theotokos, that we may magnify thee unceasingly.

Ye have acquired all of Christ, for ye forsook the whole world for His sake; and now ye dwell in the heavens with the choirs of the heavenly hosts, beholding the splendors of the blessed.

O excellent pair, ye give grace from on high and remission of transgressions unto those who with love offer you praises. Entreating Him Who alone is merciful and hastening to Him, ye have cast down care for things below.

Illumined with the splendor of the thrice radiant Godhead, O invincible martyrs, ye rejected the deceptive ungodliness of polytheism and the fear of the tormenters; and ye now delight in the incorruptible sweetness of paradise.

Having finished your good race, striving to preserve the Faith of piety, O all-glorious martyrs, ye have been vouchsafed to receive the immovable kingdom, crowned with crowns of beauty and magnificence.

Theotokion: O Thy wonders which pass understanding! For thou alone, O Virgin Mother, in manner transcending nature gavest birth to God the Word become flesh, Who wisely sustaineth and nurtureth all things by His will.

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

Let us praise Sergius and Bacchus, the two radiant martyrs; for they endured a battery of wounds and cast down the pride of the most evil tyrant by the power of the Trinity.

Theotokion: Thou hast been shown to be more glorious than the cherubim and more exalted than the seraphim, having given birth to God incarnate Who hath shown mortals how to tread the straight paths which lead to salvation.

On the Praises, 4 stichera, the composition of German us, in Tone I:

Not bound by love of nature, but by faith, like David the martyrs Sergius and Bacchus cried out: "Behold now, what is so good or so joyous as for brethren to dwell together in unity?" Wherefore, the holy ones trampled upon the enemy, and, taking up the cross, they followed after Christ; and they beseech our King and God to grant great mercy to our souls. **(Twice)**

In Tone II: Assembling today, let us cry out a hymn to the saints like the prophet's: Behold now, what is so good or so joyous as for brethren to abide together, not by consequence of kinship, but by unity of faith in the Holy Spirit? For the valiant martyrs Sergius and Bacchus cast aside all corruptible things and, taking the cross upon their shoulders, followed after Christ. And possessing boldness in the heavens, they ever pray for us, that God grant us great mercy.

Shod for the preparation of the Gospel of peace with sandals pierced with nails, with blood pouring from his feet, Sergius blinded the serpent who bruise our heel, and hath received a martyr's crown. Wherefore, by their prayers, O Christ God, nail Thou our flesh to the fear of Thee, and have mercy upon us.

Glory ..., in Tone III:

How good and how pleasant is the brotherly mind of Thy martyrs, O Lord! For Thou didst not make them brethren by fleshly nature, but their faith and fraternal love made them wise unto the shedding of their blood: Through their supplications, O Christ God, have mercy upon us.

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

Spec. Mel.: "The mighty works of the martyrs ...":

A sword pierced thy heart, O all-pure one, when thou didst behold thy Son upon the Cross; and thou didst cry out: "Show me not to be childless, O my Son and my God, Who hast preserved me a virgin even after I gave birth!"

At the Aposticha, the stichera from the Oktoechos, and Glory ..., the composition of
Anatolius, in Tone II:

The Church of God, beholding your struggles of old, O universal martyrs, is splendidly adorned today and doth celebrate with faith on the day of your memorial, wearing as a royal ornament the shame imposed in mockery upon your divine necks, whereby ye have been vouchsafed heavenly glory and never-ending blessedness.

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

When the unblemished ewe-lamb beheld her Lamb led willingly, as a man, to the slaughter, she said, weeping: "Dost Thou hasten now to leave me childless, who gave Thee birth, O Christ? What is it which Thou hast done, O Deliverer of all? Yet will I hymn and glorify Thine extreme goodness which passeth understanding and recounting, O Thou Who lovest mankind!"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the martyrs' canon.

He Who, as God, alone knew all things before they came into being, seeing now your offerings to Him, hath filled you abundantly with the wisdom of discourse, divine knowledge and steadfast thought, for ye are His warriors, O blessed ones.

O martyred athletes, favorites of Christ, wishing to suffer lawfully, with love for the Creator and divinely wise mind ye spurned corruptible and transitory glory, this world and the prince thereof.

Standing before the Lord in the all-pure thoughts of your mind, and filled thence with splendor, and manifestly delighting in ineffable blessedness, deliver from dangers those who honor you, O athletes.

Theotokion: Adam, the first to come under the dominion of death, hath now been delivered by thy birthgiving, O only Bride of God; for in manner transcending nature thou gavest birth to the truly hypostatic Life united to the flesh hypostatically, O pure one.

Troparion, in Tone IV:

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

Or this Troparion, in Tone V:

O much-suffering Sergius and all-glorious Bacchus, ye adornment of Christian athletes and eye of Christ's Church, enlighten the eyes of our souls. Entreat the Lord, that we may escape the darkness of sin and may be shown to share in the never-waning light, through your supplications, O saints.

Kontakion, in Tone II:

Manfully arming your mind against the enemy, O most lauded martyrs, ye destroyed all their falsehood, receiving the trophy of victory from on high, and crying out with oneness of mind: How good and joyous it is to be with God!

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 HEBREWS, § 330 [11: 33-40]

Brethren: All the saints 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 II: Behold now, what is so good or so joyous as for brethren to dwell together in unity?

Stichos: For there the Lord commanded the blessing, life for evermore.

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

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

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

THE 8th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR VENERABLE MOTHER PELAGIA
AT VESPERS

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

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

O all-glorious wonder! * Showing courage, * a woman hath trampled the enemy underfoot * and quenched the passions of the body * through great abstinence. * Zealously taking the Cross of the Lord * upon her shoulders, * Pelagia put off the burden of life's possessions * and followed after Christ * through the teachings of the wise Nonus.

Thou hast been revealed to us as a new Thecla! * For, finding thy teacher Nonus * to be another Paul, * thou didst accept his teachings, O glorious one, * having fervently embraced repentance, * and through abstinence thou didst join thyself to Christ, * O all-blessed and most honored Pelagia. * Wherefore, cease thou never to pray to Christ, * that we be saved.

Rejoice, O most honored Pelagia! * For, most honorably enkindled * by zeal divine, * thou didst cast aside the pleasure of fornication, * O all-blessed one, * and hastening to Nonus, didst cry aloud: * "Thou must needs give answer for my deeds * if thou wilt not seal me with the sign of Christ, O glorious one, * investing me through baptism with pure raiment!"

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

Where sin hath increased, there grace aboundeth, as the Apostle teacheth; for in prayers and tears thou didst dry up the abyss of many offenses, O Pelagia, and didst finally bring to the Lord right acceptable repentance, and therein dost pray for our souls.

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

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

When 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 beloved Son, * how is it that Thou hast been suspended upon the tree of the Cross, O Long-suffering One? * How have Thy hands and feet been nailed * by the iniquitous, O Word? * How hast Thou shed Thy blood, O Master?"

Troparion, in Tone VIII:

In thee, O mother, that which was created according to the image of God was manifestly saved; for, taking up thy cross, thou didst follow after Christ; and, praying, thou didst learn to disdain the flesh in that it passeth away, but to take care of the soul as a thing immortal. Wherefore, thy soul rejoiceth with the angels, O venerable Pelagia.

AT MATINS

Both canons from the Oktoechos; and that of the saint, with 4 troparia, the acrostic whereof is: "I honor the wise Pelagia with love", in Tone IV:

ODE I

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

Mystically setting her divine memorial today before the whole world as a great feast, Pelagia commandeth all to partake of her struggles as though they were food.

Making its abode within thy soul, O honored one, desire beyond all desire illumined thy mind, and the flame of the Spirit, enkindled, illumined thee and burned away the dross of thy passions.

Fleeing the waves of the sea of sin, O honored Pelagia, thou didst put in at the calm harbor of Christ; wherefore, thou hast inherited the land of the meek by thy repentance.

Theotokion: Thou art the calm of those whirled about in the midst of life, their firm and mighty anchor, O pure one; and thou art their haven and sustenance, ever guiding and saving those who have recourse to thee.

ODE III

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

Uplifted by thy manifold pangs, thou hast soared aloft to the heavens of Christ on wings of abstinence, O dove.

Having washed away the fetid mire of the passions with the water of Christ, O honored Pelagia, thou didst show thyself to be myrrh for Him.

Thine ardent love and desire for God truly became a deadly weapon against the enemy, O honored one.

Theotokion: Thy gladness, O pure one, dropping down like the dew of morning, doth ever quench the furnace of the passions for those who hymn thee.

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

Having quenched the flame of the passions with the dew of repentance, thou didst offer thy life to Christ thy Savior; and, fleeing the world for His sake, thou didst withdraw in solitude to the desert, attaining an angelic life. Wherefore, obtaining from God an honorable end with great glory, thou hast become known to the ends of the earth, O angelic Pelagia. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

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

Having fallen into most intricate perils laid by enemies visible and invisible, I am caught fast in the tempest of my countless offenses; and I make haste to the haven of thy goodness, as to my most fervent help and protection, O pure one. Wherefore, earnestly entreat Him Who was incarnate of thee without seed, O all-pure one, in behalf of all thy servants who unceasingly pray to thee, ever beseeching Him to grant remission of offenses unto those who hymn thy glory as is meet, O all-pure Theotokos.

Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer unjustly suspended upon the Cross, weeping bitterly exclaimed: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy, O all-good God, sinless Lord!" To her let us cry out with faith: "O Virgin, show forth thy compassion upon us, and grant remission of offenses unto those who worship His sufferings!"

ODE IV

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

Liken to a most precious incense burning on the embers of abstinence, O Pelagia, thou didst become a wholeburnt fragrance for Christ our God, hastening to the sweet savor of His myrrh.

Thy bodily splendor which before was liken to the mire of sin, O Pelagia, thou didst wholly transform into undefiled beauty, which Christ, thy Bridegroom, desired.

The grace of the Spirit, abiding in thy soul like a spark of the Word, O Pelagia, kindled a lofty flame of faith and burned up thy sins.

Theotokion: **O** Theotokos, thou didst put forth the Rod from whence Christ our God, the noetic Flower, grew, filling all things with divine fragrance, in that He is the inexhaustible and precious Myrrh.

ODE V

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

Irrigated with the mystic waters of the Spirit, through the pangs of asceticism thou didst blossom forth in faith with the fruitfulness of the virtues.

Thou, O Lord, the Light of men who lie in darkness, hast shone forth in the heart of the venerable one the splendor of divine understanding.

Sown with tears, O honored Pelagia, thy pangs have gathered in an abundance of gladness and joy in the heavens.

Theotokion: Thy grace hath truly been shown to be marvelous, O all-pure one, all-gloriously performing wonders and acts of power throughout the earth.

ODE VI

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

When the never-waning radiance of Christ our God was manifest in the soul of Pelagia, the prince of darkness was driven away, and the grace of the Spirit and faith in Him made their abode therein.

She who before had been trapped by the serpent hath been shown to be a snare for him, restraining his power and trampling his wickedness down by the power of God.

Loving Christ God, thy Bridegroom, thou didst adorn thyself with the virtues, O Pelagia, and arrayed in thy divine labors, thou hast been counted worthy to dwell in His bridal-chamber.

Theotokion: Of old, all the divine prophets desired to behold thine ineffable glory; yet in latter times thou didst appear to us who love thee more than all.

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

Laying waste to thy body with fasting, with vigilant supplications thou didst entreat the Creator concerning thy deeds, that thou mightest receive complete remission; and this thou hast manifestly acquired, O mother, having shown us the path of repentance.

Ikos: Come with me, as many as in this life have defiled yourselves in sins, and let us strive to emulate the penitence, tears and struggles of our venerable mother Pelagia, that we may quickly receive forgiveness from God as did the blessed one who, while yet alive, washed away the defilement of sin and received from God complete forgiveness, showing forth the path of repentance.

ODE VII

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

Thou hast truly been shown to be an abyss of divine corrections, drowning all the might of the enemy therein. Wherefore, thou hast chanted: Blessed art Thou in the temple of Thy glory, O Lord!

Divinely melting body and soul like pure gold in a crucible, O honored Pelagia, thou didst show forth thy pristine beauty as most lustrous through extreme abstinence.

Having truly shed the first garment of the passions and the corrupt man in the divine font, O glorious one, thou didst put on the new man, conforming to Christ.

Theotokion: **T**he Word of God Who sitteth on the throne of the Father strangely and awesomely made His abode within thee, O Theotokos, and lifted up our nature, exalting it in Himself, in that He is compassionate.

ODE VIII

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

The beams of thy miracles shine forth radiantly like the sun, and reveal all the splendor of thy life and the divine faith which shineth within thee; and they cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Binding thyself faithfully to Christ with an unbreakable bond, thou didst cleave unto Him and through union with Him hast remained inseparable from His love. Through faith in Him, O Pelagia, thou didst noetically become a member of Him, abiding inseparably with Him.

Having received understanding in thy heart, through the Spirit thou didst manifestly forsake all the vainglory of life; wherefore, thou didst astonish men by thy sudden transformation, O honored one, and hast filled even the heavens with gladness.

Theotokion: **T**he noetic armies hymn thy mighty works, O all-pure Virgin, and all the patriarchs, the prophets and the apostles manifestly proclaim them, as do the choirs of the martyrs and all the multitude of the venerable. And with them we also do thee homage.

ODE IX

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

Thou didst truly desire to behold the beauty of Christ thy Bridegroom, O venerable one, for Whose sake thou didst crucify thyself to the world, didst cause the beautiful flower of thy body to wither up, and didst hate the love of life.

Casting off all the burden of the body, O Pelagia, through abstinence and pangs thou didst hasten to the mansions of heaven, wherein thou delightest in the beauty thou lovest, O glorious one.

O venerable one, do thou now watch over all who honor thee with love and celebrate this, thine annual commemoration. Pray thou to thy Creator and Fashioner that we may become partakers of His glory.

Theotokion: I hymn thy grace, O Virgin, I magnify thy glory! For thou art truly the enlightenment and consolation of my soul, my speedy helper, my salvation and defense.

THE 9th DAY OF THE MONTH OF OCTOBER

COMMEMORATION OF THE HOLY APOSTLE JAMES, THE SON OF ALPHEUS COMMEMORATION OF OUR FATHER ANDRONICUS & HIS WIFE, ATHANASIA AT VESPERS

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

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

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

As radiant as the sun * thou didst shine forth, O apostle, * with the beams of the Spirit, * and hast illumined the whole world * with divine knowledge, O blessed one, * and driven away the darkness of polytheism * with thy divine preaching. * Wherefore, celebrating thine all-splendid and right laudable festival today, * we glorify thee with piety. (Thrice)

Thou hast thundered forth sacred and saving doctrines * upon the whole world, O all-wise one, * hast cleansed all creation * of the madness of idolatry, * O divinely wise one, * and hast enlightened the people * with the radiance of the knowledge of God. * And, demolishing the temples of the idols through grace, * thou didst raise up churches * to the praise of our God. (Thrice)

Seated in the heights of divine knowledge, O James, * thou didst receive the grace of the Spirit, * which appeared to thee in the guise of fire * and manifestly consumed * all the idolatrous filth of impiety * with a tongue of fire. * Wherefore, we praise thee * as an apostle and herald of God, * celebrating today thy holy festival. (Twice)

Glory ..., the composition of Theophanes, in the same tone:

Manifestly receiving the grace of the divine Spirit, O James, thou wast numbered among the sacred choir of the apostles. Wherefore, by His descent from the heavens and His mighty inspiration, He illumined thee with a tongue of fire, and thou hast consumed the thorny ungodliness of the heathen. Entreat Christ God, O divine herald, that our souls be saved.

Now & ever ..., Dogmatic Theotokion, 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. 3 Readings:

A READING FROM THE GENERAL EPISTLE OF JOHN [I JN. 1: 1-7]

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

READING FROM THE GENERAL EPISTLE OF JAMES [1:1-12]

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, Greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

READING FROM THE GENERAL EPISTLE OF JUDE [1 :1-25]

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who

were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

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

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

With the rod of grace * didst thou lure men up from the depths of vanity, * O right wondrous James, * obedient to the command of the Master, * Who enlighteneth thy mind wholly, * and hath shown thee to be an apostle, * an honored and divine proclaimer * of His unapproachable divinity, * O all-blessed one.

The radiance of the Spirit * descended upon thee in the aspect of fire, * O blessed one, * and made a divine refuge of thee * who dost quickly drive away the gloom of godlessness * and enlightenest the world with the radiance of thy words most wise, * O expounder of the mysteries, * adornment of the apostles, * blessed beholder of Christ.

Illumining them that sat in the darkness of ignorance * with the lightning flashes of thy preaching, * O glorious one, * thou didst show them forth as children of our God and Master * for the sake of their faith. * His sufferings and death didst thou emulate, * and thou wast an inheritor of glory, * in that thou wast wise and divinely eloquent, * O disciple of Truth.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, and signed with the inspiration of the Holy Spirit, sent by Him to the nations that had fallen into perdition, that thou mightest turn men to the light of knowledge of God, and having completed the struggles of thy divine suffering and divers torments, thou didst commit thy soul unto Christ, O Apostle James. Him do thou entreat, O most blessed one, that He grant us great mercy.

Now and ever ..., Theotokion:

All my hope do I place in thee, O Mother of God. Keep me under thy protection.

At the Aposticha, these stichera, in Tone IV:

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

Thou hast received invincible authority and power * over the demons, O apostle, * to drive away their dark princes * with the name of Christ. * Thou hast passed over the earth, * shedding light like the sun, * and hast taught all the nations, * O glorious one, * preaching the first salvific coming of Christ.

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

Emulating the primal Goodness, * the essential and all-divine Life, * thou wast a good man * in essence, O James, * and wast called the son of divine grace, * showing thyself to be * an earnest disciple of Christ * through the goodness of thy character * and the purity of thy mind.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

As an instrument well wrought * by the skill of God, * O Apostle James, * thou didst commit thyself to summon the nations, * by thy words and acts * teaching them to acknowledge Christ. * And thou didst enlighten all * to confess the true divinity of Jesus, * the Savior of our souls.

Glory ..., in Tone V:

We faithfully celebrate the all-honored day of thy memory, O glorious James, honoring thee not as the son of Alpheus, but as the apostle of Christ and preacher of His ineffable incarnation. Wherefore, ever standing with the incorporeal ones, with the choirs of the apostles and martyrs before the throne of the Master, pray thou earnestly to our Savior and God, that He save us.

Now & ever ..., Theotokion:

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto them that sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

Troparion, in Tone III:

O holy apostle, entreat the merciful God, that He grant to our souls remission of transgressions.

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

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.

AT COMPLINE

Canon of the venerable Andronicus, in Tone VIII:

ODE I

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

Having first cleansed thy soul with valiant virtues, O Andronicus, and been set afire by the embers of divine love, thou didst avoid the burning of the flesh; for thou didst have divine dew from on high, which ever bedeweth thee.

Submitting to the Master's commands as once the patriarch Abraham did, O father, thou didst leave thy country and didst forsake thy kinfolk; and, far from wife and riches, thou didst dwell alone in the desert, O blessed one.

Thou didst fulfill the commandment of the Lord, selling all that thou hadst and distributing it to the poor, and thereby thou didst acquire the precious pearl, which receiving, thou wast made abundantly wealthy with a rich outpouring of myrrh.

Theotokion: **O**f His own will the Creator of Adam, Who holdeth all things in His hand, was formed in thy womb, O Theotokos, and is borne in thy hands. O the awesome mystery! The Lord of all the saints appeareth as a babe!

ODE III

Irmos: **O** Christ Who in the beginning established the heavens with understanding and founded the earth upon the waters, establish me upon the rock of Thy commandments, for there is none more holy than Thee, Who alone lovest mankind.

Adam was driven from Eden because of the counsel of Eve, but thou, O wise one, believing the counsel of thy spouse, becamest within a garden of paradise, and with her dost ever rejoice, O blessed Andronicus.

Mystically and wisely arranging all things to the good and directing mortals to salvation, the Word translateth thy two beloved children from earth to the heavens, revealing to you the straight way.

Putting aside fleeting and corruptible love and leaving it to those on earth, ye bound yourselves with spiritual love, O blessed ones; wherefore, ye now abide where the habitations of the righteous are.

Theotokion: **M**ay she who is without doubt greater than the cherubim and the seraphim, who ineffably gave birth unto God and transformed the curse upon mortals into blessing, be ever honored; for she is our hope.

ODE IV

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

The sweat of thy labors, dripping down from thy flesh, was transformed into the sweet fragrance of myrrh, O most sacred Andronicus.

Like a palm-tree of lofty stature, O father, thou didst flourish in the deserts, and didst bear as fruit for God the sweetest pangs of thy labors.

With showers of tears thou didst bedew the land of the desert and didst show thy soul to be fertile with the pangs of asceticism.

Theotokion: Without leaving the Father's bosom, the Lord dwelt within thine all-pure womb, O Maiden, and hath restored the whole world.

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.

With songs let us all hymn Andronicus, ye faithful, and let us glorify Athanasia, his spouse.

Thou didst in nowise give sleep to thine eyes, nor slumber to thine eyelids, as it is written, O Andronicus.

Receiving thy labors as a right-acceptable offering, O blessed one, the Lord hath glorified thee with myrrh.

Theotokion: Thou didst awesomely give birth to One of the Trinity, O Maiden, and didst feed with milk Him Who feedeth the nature of mortals.

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 weakness of thy nature in nowise hindered the recompense which thou didst receive for the pangs of thy suffering, O venerable Athanasia.

Manifestly changing thy raiment, thou didst hide thy nature; wherefore, without wavering thou didst reach the end of the way of salvation.

Recognizing thy husband as a traveler, thou didst follow him, in nowise uttering a word of conversation to him.

Theotokion: We now offer thee the cry of Gabriel, O Maiden, crying out to thee: Rejoice! The Lord is with thee, O blessed one!

Sedalion, in Tone VIII:

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

Taking the easy yoke of the Lord upon thy shoulders with all thy soul, thou didst follow after Him, O God-bearing Andronicus, and didst thoroughly despise the turmoil of the world, zealously making thine abode in the desert, where thou didst blamelessly finish the race of asceticism, O blessed father, uniting thyself to God. Wherefore, we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

ODE VII

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

Defending thyself with the power of the Spirit and the armor of the Cross, thou didst bring down, as though he were a foul bird, the author of evil, who of old boasted beyond measure that he would lay hold of all creation.

Bearing thy cross upon thy shoulders, thou didst follow the Lord with all thy soul, and didst receive His divine glory, as a fulfiller of His commandments, O Andronicus.

The grace of myrrh, which is ever poured forth for the faithful, revealeth thy boldness before the Lord and is like unto the fluidity of water.

Theotokion: **T**hat He might deify my nature, the most Perfect One, Who by His word brought forth all things, sustaining and strengthening them, ineffably became a babe and issueth forth from thee, O pure one.

ODE VIII

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

Watering the meadow of thy soul with streams of tears, thou didst reap the rich reward of thy miracles.

With the divine treatment of thy supplications, O favorite of the Lord, heal thou my soul, which hath been afflicted with the sores of mine offenses.

Triadicon: **O** ye faithful, let us reverently hymn the all-unoriginate and most holy Trinity, which hath brought all things out of nonexistence.

Theotokion: **O** Maiden, Daniel foresaw thee as an unquarried mountain from whence was cut the Stone Who hath crushed the temples of the idols.

ODE IX

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

Thou pourest forth the inexhaustible grace of myrrh and grantest release from illness to all who have recourse to thee with faith, O father Andronicus.

Rejoicing, thou hast been translated from transitory things to the highest, making thine abode with the holy fathers. O father, be thou mindful of us who celebrate thy memory.

Acept my hymnody, O venerable twain, and by your entreaty to God, grant me a boon: that He may deliver me from my transgressions.

Theotokion: **O**f old, the furnace which did not consume the three children prefigured thy womb, O pure Maiden; for thou didst receive the fire of the Godhead without being consumed.

Stichera, in Tone VI:

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

Having set aside * the retribution of life, * having spurned wealth * and disdained fleeting pleasure, * ye took up the cross * like an easy yoke * and followed after Christ; * and have now wondrously made your abode in the resting-place of heaven. * Rejoicing therein, * be mindful of us who remember you faithfully * and with love and reverence celebrate * your sacred and honored memory, O holy ones.

Loving Thee, the Master, greatly, * with all their soul, * the ever-memorable couple * hastened after Thee; * and they rent asunder all beautiful things and unbreakable bonds * as though they were a spider's web, * and thereby received Thy kingdom, O Immortal One. * Through their supplications, O Compassionate One, * grant us cleansing of offenses, * and show us to be above the passions * which ever trouble our souls, O Master.

Ye were deprived * of your children's loving companionship * through your great struggle, * remaining bereft of consolation in this life; * and ye uttered the cry * of the most valiant Job, exclaiming: * "The Lord gave, and the Lord hath taken away!" * Wherefore, ye did opportunely accomplish * the work ye desired * and have been shown to have joyfully passed over * to the most lovely holy places, * O most sacred twain.

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

Rejoice, O tender root! * Rejoice, O divine staff of Aaron * which put forth the unfading Blossom, * O right fertile garden of paradise, * tree of life * blossoming forth from the root of Jesse, O pure Maiden, * and feeding mortals with the bread of understanding! * Rejoice, O most precious purple robe * of the King of all, O Bride of God, * radiant crown, * splendor of hierarchs! * Rejoice, O only all-pure one!

Stavrotheotokion: The unblemished ewe-lamb, * the immaculate Mistress, * when she beheld her Lamb * upon the tree of the Cross, * exclaimed maternally * and, marveling, cried out: * "O Child most sweet, what is this new and all-glorious sight? * How hath the thankless assembly * betrayed thee to the judgment of Pilate? " How doth it condemn to death the Life of all? * Yet do I hymn thine ineffable condescension, O Word."

AT MATINS

At "God is the Lord ...", the troparion of the apostle, twice in Tone III:

O holy apostle, entreat the merciful God, that He grant to our souls remission of transgressions.

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

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 II:

The glorious apostle pursued the nations, teaching the ends of the earth to worship Thee with the Father and the Spirit, O Christ God. Forms sake establish Thou Thy Church, and send down thy blessing upon the faithful, O only Merciful One Who lovest mankind. (Twice)

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

Through thee, O Ever-virgin Theotokos, we have become partakers of the divine nature; for Thou gavest birth for us to God incarnate. Wherefore, as it meet, we all magnify thee piously.

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

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

Christ, the Sun of righteousness, emitted thee like a ray, to enlighten the whole world, O glorious Apostle James; and with thy divine supplications thou dost illumine and with the never-waning light of God thou dost enlighten all who with faith celebrate thy holy memory. (Twice)

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

O unashamed hope of those who place their trust in thee, O thou who alone supernaturally gavest birth to Christ our God in the flesh: With the holy apostles entreat Him, that He grant to the whole world cleansing of transgressions and to all of us correction of life before the end.

Polyeleos, and this magnification: We magnify thee, O holy Apostle James, and we honor the pangs and labors whereby thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verses:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

B: The heavens shall confess Thy wonders, O Lord.

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

After the Polyeleos, this Sedalion, in Tone VIII:

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

Having caught reason-endowed fish in the net of divine words, thou didst bring them as first-fruits to our God; and desiring to be clothed in the wounds of Christ, thou didst show thyself to be an emulator of His sufferings. Wherefore, assembling as is meet, we honor thee, O glorious apostle, and cry out to thee together: Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. (Twice)

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

O all-pure Theotokos, noetic portal of life: from tribulations deliver those who with faith have recourse unto thee, that we may glorify thine all-holy birthgiving, unto the salvation of our souls.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament showeth forth 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 IV:

As an apostle and an initiate of the mysteries, as an excellent servant of the Master, the only Messiah, O most laudable and divine herald James, entreat Him to grant victory to our Orthodox hierarchs over all heresies, and cleansing from sins to those who celebrate thy most holy memory.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia; and that of the apostle, with 8 troparia, the acrostic whereof is: "I honor the soul of Alpheus, the disciple of Christ", the composition of Theophanes, in Tone VI:

ODE I

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

O James, disciple of Christ and seer of God, grant thy hand unto me who have striven to praise thine honored feast, and by thy supplications shine forth light upon my heart.

Watered with streams of divine wisdom, thou didst flow forth from the paradise of sweetness like a river, and of a truth hast manifestly irrigated the face of the earth with torrents of piety.

Thou hast been numbered among the most sacred choir of the disciples of Christ, O James, fulfilling the number twelve. Standing with them before the Master, be thou mindful of us.

Theotokion: **T**he Lord Who stretched out the sky and founded the earth hath revealed thee to us as an earthly heaven, O all-pure Virgin, issuing forth from thee in the flesh.

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

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

Manifestly receiving the radiance of the divine Spirit, thou hast slewn thyself to those in darkness as one splendid as the dawn, declaring to all the appearance of the noetic Sun.

Dancing in godly manner before the just and good King and treading the path to heaven, O blessed one, thou didst manifestly set thy feet in righteousness.

O James, thou didst have the unoriginate Son of God, Who createth all things in His divine goodness, as thy true instructor in the mysteries, teaching thee the knowledge of the truth.

Theotokion: O all-pure Mary, thou hope of all who place their trust in thee, who gavest birth to the incarnate Word for our sake, deliver me from divers perils and misfortunes.

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

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

Having the wisdom of thy teacher truly teaching thee things past understanding, thou didst render foolish the wisdom of the Greeks, O divinely inspired one; and thou wast a divine beacon to the nations, guiding the foolish with words of piety. Wherefore, delivered from falsehood by thee, we hymn thee as is meet and faithfully call thee blessed, O divinely eloquent James. Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. *(Twice)*

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

O cloud of the noetic Sun, golden lampstand of the divine Light, O undefiled, pure and most immaculate Mistress, with the radiance of dispassion enlighten my soul which hath been darkened by the blindness of the passions, I pray; wash my polluted heart clean with torrents of compunction and tears of repentance, and cleanse me of the mire of my works, that I may cry out to thee with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of transgressions, for thee do I, thy servant, have as my hope.

ODE IV

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.

The Lord Himself, Who alone is holy, numbered thee among the honored choir of His disciples, O blessed one, foreseeing the honor and splendor of thy life.

Full of the miracles of the divine Spirit, O herald of God, thou workest wonders, dispelling infirmities; and thou hast freed men from the wickedness of the evil spirits.

The effulgence of God which descended upon thy heart made it divinely radiant, O blessed one, and in manner past understanding made it full of the gifts of the Spirit.

Theotokion: **T**hrough thy divine birthgiving, O Virgin, the most holy ranks of the angels have been united to the assemblies of men; for thou gavest birth to Christ the Savior, the Author of peace.

Katavasia: **S**eated 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: **G**lory to Thy power, O Christ!

ODE V

Irmos: **W**ith Thy divine light, O Good One, illumine the souls of those who rise early 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.

As one who conversed with the noetic Sun, thou didst assimilate the rays thereof, O blessed one: And while He is by essence the primal Light, thou becamest a secondary luminary through grace, O glorious one.

Possessed of a most pure intelligence, and having acquired a radiant and pure heart, thou didst behold the incarnate God Who is incomprehensible to the mind.

Every prophecy and every law inclineth toward thee, O disciple who art most rich; for thou wast vouchsafed to see with thine own eyes Him Who of old was proclaimed by them.

Theotokion: **B**ehold, O Virgin, in accordance with the prophecy thou didst conceive in thy womb the Master and Lord Who is over all, and thou gavest birth to Him ineffably, O pure one, remaining an incorrupt virgin after giving birth.

Katavasia: **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 that hymn thee.

ODE VI

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

Thy beautiful feet truly proclaim the glad tidings of transcendent peace, and thy mind is excellent, O most honored disciple of Christ.

Thou hast been vouchsafed to understand and preach the awesome mystery of the incarnation of God, O ever-memorable James, who receivest pristine rays of light from the Most High Himself.

Shining with the splendors of ineffable light as is meet, O supreme apostle of Christ, do thou earnestly pray for those who celebrate thine all honorable memory, O glorious one.

Theotokion: In that thou gavest birth to the good God Who hath dominion over all creation, O all-pure one, do thou utterly remove the sores of mine offenses, rendering compassionate Him Who was born of thee.

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: Spec. Mel.: "The steadfast ...":

With praises let us all bless the divine herald James, who steadfastly instilled the dogmas of wisdom in the souls of the pious; for, standing before the throne of the Master of glory, he rejoiceth with all the angels, praying unceasingly for us all.

Ikos: In that thou art the disciple and friend of Christ, ever abiding with the immaterial choirs, illumined with the light of the never-waning effulgence, dispel the darkness of my mind, O most blessed one, that I may hymn thy luminous memory, which all creation doth hymn, celebrating piously today; for thou hast been the guide and beacon of all the faithful, O James, praying unceasingly for us all.

ODE VII

Irmos: The children in Babylon did not fear the flame of the furnace, and, cast into the midst of the flame, bedewed, they chanted: Blessed art Thou, O Lord God of our fathers!

The multitude of the nations have thee as a divine seed illumined by the splendors and radiance of the Spirit; and it crieth aloud: Blessed art Thou, O Lord God of our fathers!

Adorned with divinely given wisdom, thou didst destroy the wisdom of the world, O apostle, crying out with godly wisdom: Blessed art Thou, O Lord God of our fathers!

Thy sound hath gone forth into all the earth like thunder, O Apostle James, and thou didst proclaim the incarnate Word to all lands, preaching Him as is meet.

Theotokion: **T**hou wast holier than all the saints, O Virgin Mother, in that thou didst ineffably give birth to God; and hymning Him we cry out unceasingly; Blessed art Thou, O Lord God of our fathers!

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

ODE VIII

Irmos: **The blessed youths in Babylon, braving danger for the laws of their fathers, spat upon the mindless command of the ruler, and, un-assailed by the fire, they chanted a fitting hymn to the Mighty One: Hymn the Lord, ye works, and exalt Him supremely for all ages!**

Truly taught the mysteries of heaven as a sacred disciple, O blessed apostle, thou didst pass through the whole world, preaching aloud the word of the Faith of Christ, and giving instruction through ineffable grace: Hymn the Lord, ye works, and exalt Him supremely for all ages!

As one rich and blessed, vouchsafed all beatitude, as a converser and companion of the Master, enriched truly and well in his final portion, James chanted to the Lord in gladness: Hymn the Lord, ye works, and exalt Him supremely for all ages!

O blessed apostle, stand forth before the Savior as a most excellent intercessor for the world, asking that rich peace be granted from on high for the Churches, remission of transgressions for those who praise thee with faith and salvation for the souls of those who cry out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: **O** only most hymned Mother of God, thou hast been shown to be the mediator of salvation for all, having given birth to God the Savior, the Word of God, Who hath delivered us from the ancient curse and given His blessing to those cry out with faith: Hymn the Lord, ye works, and exalt Him supremely for all ages!

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

Irmos: Do not lament me, O Mother, beholding in the tomb the Son Whom thou didst conceive in thy womb without seed; for I shall arise and be glorified, and as God shall raise up in glory those who magnify thee with faith and love.

O blessed one, thou hast appeared to the world flashing like lightning, drawing those who from of old have been sitting in the darkness and shadow of ignorance toward the never-waning light of the incarnate only-begotten Son, Whose witness and true servant thou wast, and Whom we magnify.

Receiving the breath of the tempest borne down from the heavens, and enriched by the Spirit's tongue of fire, thou dost burn up the ungodly wisdom of the world like thorns, shining with the luminous rays of the proclamation of Christ, and dispelling the darkness, O divinely blessed one.

O divinely eloquent Apostle James, accept the hymn of supplication which we offer to thee, celebrating thine all-honored and all-radiant memory. Deliver thy servants from their sins, O supreme apostle of Christ, praying earnestly, that we may magnify thee as is meet.

Theotokion: In that thou didst receive the Word in thy womb without knowing man, O all-pure Virgin, thou didst remain incorrupt, giving birth for us to Emmanuel, Who is both God and man. Acknowledging Him as possessing two natures, we magnify thee.

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

Exapostilarion, Spec. Mel.: "By the Spirit in the sanctuary ...":

We acknowledge thee not as the son of Alpheus, but as the disciple of the Word, O James, glory of the apostles; for thou hast manifestly received divine effulgence and the grace of miracles, to drive away the infirmities of those who celebrate thy most sacred memory with faith. (Twice)

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

As thou hast compassion and great mercy, O all-immaculate Virgin Theotokos, look upon my lowliness, and dispel the storm of the passions and the assaults of grief; and deliver me from the fire of Gehenna by thy supplications, O pure one.

On the Praises, 4 stichera, in Tone IV:

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

With the rod of grace * thou didst draw men * from the depths of vanity, O right wondrous one, * obedient, O James, * to the behest of thy Teacher, * Who enlightened thine understanding in all things * and showed thee forth, O most blessed one, * as an apostle and honored divine herald * of His unapproachable divinity. (Twice)

The effulgence of the Spirit descended upon thee * in the guise of fire, * and made thee a divine receptacle, O blessed one, * who quickly drivest away the darkness of ungodliness * and dost illumine the world, * with the radiance of thy most wise words, * O thou who givest utterance to mysteries, * adornment of the apostles, * O blessed witness of Christ.

Illumining those who sit in the darkness of ignorance * with the lightning-flashes of thy preaching, * O glorious one, * thou didst show them to be children of God the Master * because of their faith; * and thou didst emulate His sufferings and death, * and hast become an heir to His glory, * in that thou art wise and divinely eloquent, * O disciple most true.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ; and, sealed with the inspiration of the Holy Spirit, thou wast sent by Him to nations which were perishing, to convert men to the light of the knowledge of God, O Apostle James. And, finishing the struggles of thy divine suffering and divers torments, thou didst commit thy soul to Christ. Him do thou entreat, O most blessed one, that He grant us great mercy.

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

All of my hope do I set on thee, O Mother of God; keep me under thy protection.

Great Doxology. 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 apostle.

Manifestly receiving the radiance of the divine Spirit, thou hast slewn thyself to those in darkness as one splendid as the dawn, declaring to all the appearance of the noetic Sun.

Manifestly receiving the radiance of the divine Spirit, thou hast slewn thyself to those in darkness as one splendid as the dawn, declaring to all the appearance of the noetic Sun.

Dancing in godly manner before the just and good King and treading the path to heaven, O blessed one, thou didst manifestly set thy feet in righteousness.

O James, thou didst have the unoriginate Son of God, Who createth all things in His divine goodness, as thy true instructor in the mysteries, teaching thee the knowledge of the truth.

Thy beautiful feet truly proclaim the glad tidings of transcendent peace, and thy mind is excellent, O most honored disciple of Christ.

Thou hast been vouchsafed to understand and preach the awesome mystery of the incarnation of God, O ever-memorable James, who receivest pristine rays of light from the Most High Himself.

Shining with the splendors of ineffable light as is meet, O supreme apostle of Christ, do thou earnestly pray for those who celebrate thine all-honorable memory, O glorious one.

Theotokion: In that thou gavest birth to the good God Who hath dominion over all creation, O all-pure one, do thou utterly remove the sores of mine offenses, rendering compassionate Him Who was born of thee.

Troparion, in Tone III:

O holy apostle, entreat the merciful God, that He grant to our souls remission of transgressions.

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

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.

Kontakion, in Tone II:

With praises let us all bless the divine herald James, who steadfastly instilled the dogmas of wisdom in the souls of the pious; for, standing before the throne of the Master of glory, he rejoiceth with all the angels, praying unceasingly for us all.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

EPISTLE TO THE CORINTHIANS, § 131 [I COR. 4:9-16]

Brethren: God hath sent forth us, the apostles, last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain-dwelling-place; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we entreat: we are made as the filth of the world, and are the off scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

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

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

GOSPEL ACCORDING TO LUKE, §51 [10:16-21]

The Lord said to His disciples: 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: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 10th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS EULAMPIUS & EULAMPYA
AT VESPERS

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

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

Illumined by the Holy Spirit, * O all-praised martyrs, * ye arrayed yourselves against the wiles of the prince of this world; and, vanquishing him manfully, * ye prevailed over him * with divine skill. * Wherefore, celebrating your splendid memorial today, * we honor your sufferings with praises as is meet, * O ye of great renown.

Mingling the fire and torments, * O holy ones, * by wisdom ye remained unwavering; * and burning like lamps * with the fervor of the Spirit, * ye have illumined the hearts of the faithful with grace. * Wherefore, every age and generation doth celebrate * your holy memory, * hymning the Lord.

Shining forth like stars of great brilliance, * the divinely wise Eulampius * and the most honored Eulampia, * the godly pair, * illumine creation * with the radiance of their struggles and the splendors of their miracles. * And celebrating today their most sacred memory, * with gladness we bow down * before the shrine of their relics.

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

Uniting your identical names to your fraternal love, and joining purity to dispassion, ye preserved your moral force unimpaired; for where God is desired, the whole world is as spurned. What a wonder! The serpent is slain! He who dwells beneath the earth, who railed unrighteously against heaven, hath been brought down through the suffering of the brother and sister, the wise Eulampius and Eulampia. Unto them let us cry out with spiritual hymns: O ye who finished well the race for Christ, ask peace for the world and great mercy for our souls.

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 gaveth birth to Thee lamented * and maternally exclaimed to Thee: * "O Son most desired, * Longsuffering One, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thy hands and feet * have been nailed by the iniquitous, O Word, * and Thou hast shed Thy blood, O Master?"

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

Illumined with the light of the Trinity, the brother and sister set at nought the savagery of the tormenters. Wherefore, trampling down the flame, they joined chorus, chanting: "Behold now, what is so good or so joyous as for brethren to dwell together in unity?" And looking to divine glory, they were counted worthy of the glory of heaven, ever entreating Christ God in our behalf, that our souls may be saved.

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

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

As she beheld Thee, O Lord, * nailed to the Cross, * the ewe-lamb, Thy Mother, marveled * and cried out: "What is this I see, * O my desired Son? * Hath the unbelieving council of the iniquitous done these things to Thee in recompense, * which hath enjoyed Thy many miracles? * But glory, O Master, * to Thine ineffable coming!"

Troparion, in Tone IV:

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

AT MATINS

Canon of the saints, with 4 troparia, the acrostic whereof is:

"I hymn the unity of brother and sister",
the composition of Theophanes, in Tone IV:

ODE I

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

Kindled by the love of Christ, O martyr Eulampius, thou didst reject the darkness of the world and didst fervently draw nigh to the immaterial light of heaven, O most blessed and all-wise one.

Thy love for God averted the onslaught of torments, O all-wise martyr Eulampius, and through abstinence and standing firm thou didst truly burn up legions of demons, O greatly lauded one.

Having strengthened an army of martyrs with thy divinely eloquent tongue, O thou who art most rich, thou didst bring to Christ a divine company, a catch of great richness, receiving with them incorruptible crowns.

Theotokion: **G**od, coming to thy womb from on high and becoming flesh, O all-pure one, manifestly passed through it, raising up in Himself those who had fallen and making mortals His children by grace, O most hymned and pure Virgin.

ODE III

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

The enemy wished to destroy souls by raising up a wicked letter of falsehood, but thou didst cast him into the abyss.

Kindled with love for thy brother, O maiden, thou didst manifestly run after the beauty of Christ, O ever-glorious martyr Eulampia.

Theotokion: **H**aving received God the Word without seed in thy womb, O all-pure one, thou gayest birth unto Him in manner past understanding, without confusion.

Sedalion, in Tone VIII:

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

Having steadfastly passed through the dark clouds of torments, O athletes, ye shone with the grace of the Savior like the sun. And bound together in godly manner by fraternal love, ye were splendidly adorned with similar pangs. Wherefore, after your repose ye received boundless grace from on high to heal afflictions, O favorite's of the Lord. Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

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

Having fallen into the subtle temptations of enemies visible and invisible, and been caught in the storm of my countless offenses, O pure one, I flee to the haven of thy goodness as to my fervent assistance and shelter. Wherefore, O all-pure one, earnestly entreat Him Who was incarnate of thee without seed, in behalf of thy servants who unceasingly supplicate thee, O all-pure Theotokos. Ever beseech Him, that He grant remission of offenses unto those who hymn thy glory as is meet.

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

ODE IV

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

Having spurned all the deception of the world for the sake of the Creator's love, O athletes, ye desired Christ alone, crying out: **Glory to Thy power, O Lord!**

Entering upon the flame of the furnace and trampling it underfoot, O martyrs, ye were enriched in godly manner with dew from heaven, crying out to Christ: **Glory to Thy power, O Lord!**

Illumined with the effulgence of the Trinity, the valiant pair of martyrs destroyed the darkness of the idols, crying out to Christ: **Glory to Thy power, O Lord!**

Theotokion: **H**aving given birth unto Christ without corruption, O all-immaculate Virgin Mary, thou didst stem the onslaught of death, uniting the generations of mortals to the incorporeal ranks.

ODE V

Irmos: **T**hou hast come, O my Lord, a light unto the world, a holy light Who turnest from the gloom of ignorance those who hymn Thee' with faith.

The assaults of the tortures did not alter you, O steadfast ones, but manifestly set your spiritual feet firmly upon the rock of the Savior.

Having mightily vanquished the deceits of the ancient one, ye abolished the bloody sacrifices of the idols with the shedding of your blood, O glorious ones.

Theotokion: **O** Mary, Bride of God, who gavest birth to the Joy Who hath deified mortals and hast borne God in thine arms: thou hast removed the curse.

ODE VI

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

Your blood hath been shown to be the healing of soul-corrupting passions, O all-blessed athlete, for all who with faith have recourse to your divine and most splendid shrine.

Having suffered lawfully for Christ, O glorious and truly all-blessed ones, ye have been enriched with a crown of incorruption, and have received the kingdom of heaven and a divine reward.

Theotokion: **F**inding thee to be like an all-pure blossom, a lily of the valley amid thorns, O Mother of God, the Bridegroom took flesh within thy womb.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Let us hymn the valiant martyrs, the brother and sister according to the flesh: the wise Eulampius and Eulampia; for with the power of the Crucified they put the wiles of the most iniquitous one to shame. Wherefore, they have been shown to be the glory and boast of martyrs.

Ikos: **O** ye faithful, in sacred songs and hymns let us praise the two athletes today, for they have cast down the deception of the idols, reduced the fire of polytheism to ashes and put the demons to shame. They were not afraid of the anger of the tormenters, neither did they fear the fire or the raging of the wild beasts, but struggled well and valiantly. The glorious Eulampius, the honored Eulampia and their fellow athletes have been shown to be the glory and boast of the martyrs.

ODE VII

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

Enriched with divine understanding, O ever-memorable martyr Eulampius, thou didst truly put down all the retribution of the impious, chanting: Blessed art Thou in the temple of Thy glory, O Lord!

Running truly, O athlete, ye divinely united yourselves to the love of the Creator, chanting with soul and body: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: In strange manner thou didst conceive the Word of the Father in thy womb, O all-pure Virgin, and gavest birth to Him in the flesh for those who cry: Blessed art thou among women, O most immaculate Mistress!

ODE VIII

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

Neither the multiplication of torments, nor the fire, nor wounds, nor the raging of horses, nor the sharp edge of the sword, were able to separate you from the love of Christ, O glorious athletes; but ye vanquished them, crying out: Bless the Lord, all ye works of the Lord!

Now, in good time, ye have been enriched with the kingdom of God for your pangs, O glorious athletes, ever-glorious Eulampius and honored virgin martyr Eulampia, who cry out: Bless the Lord, all ye works of the Lord!

Theotokion: As thou alone gavest birth to God with thy seedless birthgiving, O pure Mistress and Mother who knewest not wedlock, render Him merciful, that thy flock may be preserved from the temptations of the enemy and may cry unto Christ: Bless the Lord, all ye works of the Lord!

ODE IX

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

With the outpouring of your blood, O martyred athletes, ye destroyed the deception of idolatry, receiving as reward for your torment a habitation and a resting-place in heaven.

Behold! in place of prison, fetters, fire and wounds, O glorious martyred athletes who are most rich, ever-shining light, enlargement, the coolness of joy, and goodly grace have been given you.

Having completed the divine course of your honorable suffering, ye make your abode amid the splendors of God, where the choirs of the ranks of the angels, the multitudes of the righteous and the assemblies of the martyrs are, O ever-memorable ones.

Theotokion: The prophecies of the prophets have now reached their end, O most pure Virgin Maiden, for thou hast given birth for us to God incarnate. Wherefore, with the angel we cry out to thee: Rejoice, O Mistress!

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

The divinely wise Eulampius and the honorable Eulampia, the fraternal pair of athletes, have been enriched with majesty by the providence of God; for they shine with martyric splendors and the effulgence of healings.

Theotokion: **F**rom thee, O pure Maiden, hath God, Who transcendeth being, robed Himself in the essence of a human being in His great lovingkindness, without confusing the understanding of both natures, but being one Son with two natures after His birth.

THE 10th DAY OF THE MONTH OF OCTOBER
SYNAXIS OF THE FOURTEEN VENERABLE FATHERS OF OPTINA HERMITAGE
AT GREAT VESPERS

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

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

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

O venerable elders of Optina, * having taken up the yoke of Christ, * ye labored with fasting and prayer * and frequent vigils, * and shone forth in hope and faith, * and yet more with love, * which is the chief among the virtues, * wherewith those who approached thee warmed themselves. (Twice)

O ye who struggled ardently in obedience, * making your will subject * to the guidance of your fathers * who begat you spiritually, * ye received help against the adversary: * most profound humility, * wherewith ye destroyed the snares of the foe; * for the enemy can accomplish nought * against those who are humble.

O ye guides of the Orthodox people, * like the apostle [Paul] ye cried out: * Nothing will separate us from the love of God! *Ye made that which is lower subject to that which is higher * and enslaved the flesh to the spirit. * Wherefore, ye have been shown to be luminaries of the Church, * set, not under a bushel, but on a lampstand, * that those who behold your works * may glorify the heavenly Father.

And 4 stichera, in Tone VIII: Spec. Mel.: "O all glorious wonder ...":

O all-glorious wonder! * Amid the tumult of life * the divinely wise fathers * preserved their hearts untroubled, * abode bodily with men; * but standing noetically before God, * protected by the shelter of His wings, * bearing the spirit of peace, * thereby they drew many to Christ. (Twice)

O intercessors most rich, * instruments of the Holy Spirit, * giving utterance to never-ceasing prayer * in a contrite and humble heart, * ye shone forth in angelic dispassion * and struggled for His sake. * O physicians of souls and bodies, * take pity and spare us * who are beset by the tempest of mans' passions.

O venerable elders, * vessels of the Holy Spirit, * who have built up the Church of Christ * with gifts of grace, * ye were zealous for spiritual things, * having acquired the gift of prophecy, * telling men things profitable, * for their edification" and consolation, * emulating the prophets of old.

Glory ..., in Tone VI:

Having broken asunder the bonds of the passions, ye cleaved unto the love of the good and clothed yourselves in Christ, becoming heirs to the life on high through abstinence and humility. Wherefore, having found rest from your labors, ye rejoice with the heavenly hosts as is meet. O venerable fathers of Optina, ask remission of transgressions for those who celebrate your holy memory with love.

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

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son, Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and, being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy.

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life and in them is prepared favor from the Lord: Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, Imbibe knowledge. Hearken unto me again for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that

understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM THE WISDOM OF SOLOMON

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.

At Litia, the sticheron of the temple, and these stichera of the venerable fathers:

In Tone II: **G**od, Who is wondrous in His saints, hath revealed to us new strugglers for piety, the venerable elders of Optina, who abiding in God, looked upon the beauty of Christ being mystically illumined with divine splendors:

In Tone IV: **Y**e gave neither sleep to your eyes, nor slumber to your eyelids, O blessed ones, until ye attained unto the love of God which was poured forth abundantly upon you: Wherefore, ye have received divine gifts, and heal soul corrupting passions: ye cure infirmities by faith, and expel unclean spirits. O venerable fathers, pray for our souls.

Glory ..., in Tone V:

Come, ye zealots of piety, let us praise our spiritual fathers: Leo, Moses and Anthony, Isaacius, Macarius and Anatolius, and with them Hilarion and Barsanuphius, Joseph and the great Ambrose, the other Anatolius and Nectarius, and the martyrs Nicon and Isaacius. With hymns let us honor the great elders and crying out to them, let us exclaim: O venerable and divinely wise fathers, never cease in your prayers for us, for ye are our helpers.

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

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten those whom He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

At the Aposticha, these stichera, in Tone IV:

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

Thou didst offer thyself to the Almighty, * O venerable father Leo, * when thy soul was set afire by divine zeal; * and thou didst furnish thy mind with wings to soar aloft to the heavens. * Then thou didst forsake the world * and all that is in the world, * and didst follow after Christ * with steadfast resolve, * preferring nought to His love. * Him do thou entreat, * that He save and enlighten our souls.

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

Having loved God from thy youth, * O venerable Macarius, * thou didst follow after Him with all thy soul, * in nowise preferring that which is in the world; * but, considering all things but dung, * thou didst hasten to please God, * grounding thyself in His commandments. * Wherefore, having attained thine uttermost desire, * thou standest before Christ, * Whom do thou entreat, * that He save and enlighten our souls.

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

O venerable father Ambrose, * thou didst acquire perfect love * for God and thy neighbor, * which is the bond of perfection, * and, as the adornment of monks * and the consolation of those who live in the world, * thou didst assemble ranks of nuns, * becoming all things to all men, as saith the apostle. * And thou didst lead thy children to the Master, * Whom do thou entreat, * that He save and enlighten our souls.

Glory ..., in Tone VIII:

Illumined with the light of the Trinity, O venerable fathers, ye fled the darkness of pleasures and were shown to be beacons, illumining the hearts of the faithful. Wherefore, celebrating your radiant memorial, we cry out together: O God-bearers who are most rich, entreat Christ God, that He grant remission of offenses unto those who honor your holy memory.

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

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

Troparion, in Tone I:

Abiding in unceasing prayer, and embracing the wicked as well as the good with love, O venerable elders of Optina, ye served God and your neighbors, and through vigils, tears and fasting received the gift of divers miracles. Glory to Him Who hath given us such mediators! Glory to Him Who hath glorified you! Glory to God Who is wondrous in His saints!

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

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

AT MATINS

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

Abiding in unceasing prayer, and embracing the wicked as well as the good with love, O venerable elders of Optina, ye served God and your neighbors, and through vigils, tears and fasting received the gift of divers miracles. Glory to Him Who hath given us such mediators! Glory to Him Who hath glorified you! Glory to God Who is wondrous in His saints! (Twice)

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

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

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

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

Having subdued the irrational passions by the powers of your spirit, O venerable ones, ye grant benefactions to your reason-endowed flock, having been enriched by Christ God with the gift of healing. Wherefore, celebrating your sacred and luminous festival, we ask cleansing for our souls. (Twice)

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

O divinely joyous, pure and blessed one, with the venerable fathers and elders, and all the saints, unceasingly entreat Him Who, in the loving-kindness of His compassions, was born of thee, in our behalf, that, before the end, He grant us forgiveness of sins and correction of life, that we may find mercy.

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

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

Having been vouchsafed great gifts, O venerable ones, ye lived a life of humility upon the earth, freely healing the sufferings of the infirm; and ye were shown to be conversers with the angels, O most blessed fathers of Optina. By your supplications do ye also heal our passions. (Twice)

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

O Theotokos, with the venerable ones entreat the unapproachable Word, the Son of God, Who, past understanding, was ineffably born of thee, that He grant pure peace to the whole world, and that, before the end, He bestow upon us forgiveness of transgressions and, in His extreme goodness, vouchsafe to thy servants the kingdom of heaven.

Polyeleos, and this magnification: We bless you, O venerable fathers of Optina, and we honor your holy memory, O instructors of monastics and conversers with the angels.

Selected Psalm verses:

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

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

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

After the Polyeleos, this Sedalion, in Tone I:

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

Ineffable is the grace which the saints have received from Christ! Wherefore, invoked with faith, they heal incurable diseases, and with divine power their relics work miracles. Through their supplications, O Lord, free us also from passions of soul and body, in that Thou lovest mankind. **(Twice)**

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

All of us who with love have recourse to thy goodness know thee to be the Mother of God who, even after giving birth, wast shown to be a true virgin; for we sinners have thee as our intercession, and we have acquired thee as our salvation amid dangers, O thou who alone art most immaculate.

Song of Ascents, the first antiphon of Tone IV:

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

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

Let every breath praise the Lord.

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

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

After Psalm 50, this sticheron, in Tone VI:

Having rejected all the tyranny of the passions and trampled every plot of the wicked serpent underfoot through Christ, O venerable fathers of Optina, ye were shown to be radiant with light, illumining the whole world like beacons, dispelling the darkness and healing infirmities through grace, showing yourselves to be the helpers of all who celebrate your holy memory with faith.

Canon of Supplication to the Theotokos [the Paraclysis], in Tone VIII, with 6 troparia, including the Irmos; and that of the venerable fathers, with 8 troparia, in the same tone:

ODE I

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Ye are a rule for monastics, O healers of the infirm and sorrowful. O shepherds of lost sheep, teach us to offer hymnody worthily unto you.

Exalting our instructors, let us say: Ye are a holy seed, O venerable fathers, ye praise of the land of Russia and confirmation of your children!

Rejoice, O honored Paisius our father, thou chief shepherd of the monastic folds, who guided ranks of monks to the heavenly pasture and hast instructed the ends of the Russian land!

Theodore, the monk of Svir, with many tears and a life of sorrow endured evils; yet, being steadfast and strong of mind, he spiritually begat a son, Leo, amid his pangs.

Theotokion: O Virgin Mother Theotokos, entreat Christ Who was incarnate of thee, that He preserve the Russian land, and that He save our souls, in that He is merciful.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Thou didst set Christ, the Chief Cornerstone, as the firm foundation of thy struggles, and didst become the first of the company of elders, O Leo; and thou didst receive the grace to dispel the infirmities of those who suffer cruelly.

O Leo, thou didst cry out thus to those who oppressed thee: "I shall chant unto my God for as long as I have my being! Who will separate me from His love? Therein will I remain until the end, doing His will with boldness!"

Truly blessed was the venerable Macarius, for he fed the souls of the hungry, freely nourishing all with his grace-filled discourse, doing away with their spiritual starvation, and bring peace to souls beset by the tempest of the passions.

Theotokion: From thee, O Mother of God, a torrent of sweetness hath poured forth, watering all men and washing away the defilement of their souls, O Virgin Theotokos; wherefore, from all tribulations do thou save those who venerate thy precious image.

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

Ye have been shown to be instruments of the Holy Spirit, O venerable fathers, and have been vouchsafed gifts of prophecy; for in your souls the unapproachable light shone forth. (Twice)

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

At a loss how to hymn thee worthily, who art more exalted than all creation, O Theotokos, we beseech thee: Freely have mercy upon us!

ODE IV

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

O most wise Macarius, thou didst glean spiritual grain from the writings of the holy fathers, and didst feed hungry souls.

As the instructor of monks in the Monastery of the Forerunner, O Anthony, by thy life of abstinence, pray thou for those who praise thee.

As brethren in the flesh and spirit, O divinely wise pastors Moses and Anthony, ye guided your sheep to the pasture.

Theotokion: O pure Theotokos, divine flower and root which put forth a Shoot, unceasingly pray for us who hymn thee as the Theotokos.

ODE V

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

Elisha received a double measure of grace from Elijah, and upon thee, O father Ambrose, did the grace of fathers Leo and Macarius rest.

O Ambrose, thou didst acquire within thyself love, the perfection of the virtues; for thou wast all things to all men, and a refuge for the poor.

O Ambrose, with divine food thou didst nourish starving hearts, and didst feed thy sheep on the pasture of the Word.

Theotokion: O Mother of God, our fervent helper: illumine us who pray unto thee, ever interceding on behalf of us, thine unworthy servants.

ODE VI

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

Thou wast a true son, O Joseph, having acquired unfeigned obedience, the begetter of dispassion; and as one meek, pure and merciful, thou didst humbly say: "I am useless without my father"

The chaste-minded Joseph faithfully followed in the steps of his father: he humbled himself even unto death, thus emulating Christ the Master. Wherefore, we beseech him: Teach thou humility even to us sinners!

Having acquired the love of thy father, O Anatolius, with him thou didst shepherd the reason-endowed flock; and now, O father, forget us not, but be thou mindful of thy sheep and guide them, seeking thy lost children and leading us all to salvation.

Theotokion: I know thee to be the helper of my life and my steadfast preserver, O Virgin, who doest away with the tumult of temptations and fendest off the assaults of the demons; and I ever pray thus, that thou deliver me from my passions.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Having withdrawn from this vain work and discovered a treasure through your pure life, ye have not abandoned your care for sinners in this world; but, as guides for the lost, deliver us from the vanity of this world, that we may say: Rejoice, O divinely wise elders!

Ikos: Emulating the angels, ye withdrew from the world, desiring to make your abode in the wilderness; yet forget us not who are still in the world, we sinners pray, that, delivered from deception, we may address you thus: Rejoice, physicians of spiritual sicknesses; rejoice, healers of bodily ailments! Rejoice, ye who transcended the understanding of the wise; rejoice, ye who guided the unwise to understanding! Rejoice, ye who offered up unceasing prayers; rejoice, mediators before God for sinners! Rejoice, O divinely wise elders!

ODE VII

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

O father Hilarion, having withdrawn from the world, abandoning all that is therein and considering it but dung, thou didst cleave unto the elders Leo and Macarius, and hast received from Christ the authority to drive out evil spirits.

Isaacius, the compassionate monk, comforted those who came to him, helping them in every way, as parents help their children.

No prophet is without honor, save only in his own house, for they drove away all the prophets; and thou, O venerable father Barsanuphius, being driven out, wast vouchsafed blessedness, having endured exile for righteousness' sake.

Theotokion: O Virgin Theotokos, pray to thy Son for us who with faith have recourse to thy mercy and worship Him, that we may be delivered from tribulations and temptations.

ODE VIII

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

Nectarius hath come to share in eternal glory, having spurned the glory of this life; for everyone who humbleth himself will be exalted.

Let the fathers Anatolius, Nectarius, Isaacius and Nicon be blessed; for, having suffered lawfully, they join chorus for all ages.

Driven out by apostates, the fathers were not troubled, but cried aloud: "Our life is in the heavens!"

Theotokion: **D**isdain not those who require thine aid, O Virgin, and who hymn and exalt thee supremely forever.

ODE IX

Irmos: **Saved by thee, O pure Virgin, we who confess thee to be in truth the Theotokos, magnify thee with the incorporeal choirs.**

Truly ye acquired every virtue, and every gift was given you. Yet save your flock, praying for them.

We have accepted the commandment, Give thanks for all things, that we may praise God, in that He hath given you to us, O holy guides to His kingdom.

O our intercessors, pray ye earnestly for the land of Russia, and save all who celebrate your memory with faith.

Theotokion: **O** holy Mistress, help us sinners, and deliver our homeland from evil enemies. We beseech thee: keep us under the shelter of thy wings.

Exapostilarion: Spec. Mel.: "Heaven with stars ...":

Let us honor the divinely wise elders, the radiant beacons, the strugglers for piety, the teachers of the virtues, the instructors of the Faith, who pray for us.

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

O Virgin Mother of the Lord, thou sweetness of the angels, joy of the sorrowful, intercessor for Christians: help us, and deliver us from everlasting torments.

On the Praises, 4 stichera, in Tone VI:

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

Having set aside * all care for earthly things, * and cast the tyranny of the passions * far away from yourselves, * O venerable and God-bearing fathers, * ye made your abode in the wilderness, * and, having cleansed your hearts, * ye were illumined with grace, * and, shining forth like lamps, * ye enlighten the whole world, * driving darkness away from those who honor * your holy memory.

(Twice)

The spiritual luminaries * which shone forth in the firmament of the Church * in latter times * guide to the calm haven * those tempest tossed upon the deep * and engulfed by the pleasures of life; * and they dispel the darkness of sin, * still the tempest of the passions, * turn men away from the evil way * which leadeth to destruction, * and pray with boldness * for the salvation of our sows.

No longer do ye behold * the glory of the Lord in indistinct images, * but face to face, * the reflection having been broken: * that glory which eye hath not see, * nor ear heard, which hath not entered into the heart of men, * but which God hath prepared for those who love Him. * But having been vouchsafed these good things, * forget us not, * but pray that we be saved * who celebrate your memory.

Glory ..., in Tone VIII:

Having lifted the cross to your shoulders and crucified the flesh with the passions and lusts, ye crushed the head of the serpent. Show us forth as vanquishers of sin, and teach us to offer fruits worthy of repentance.

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

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

Great Doxology. Troparion.

Troparion, in Tone I:

Abiding in unceasing prayer, and embracing the wicked as well as the good with love, O venerable elders of Optina, ye served God and your neighbors, and through vigils, tears and fasting received the gift of divers miracles. Glory to Him Who hath given us such mediators! Glory to Him Who hath glorified you! Glory to God Who is wondrous in His saints!

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

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

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 ones.

Thou didst set Christ, the Chief Cornerstone, as the firm foundation of thy struggles, and didst become the first of the company of elders, O Leo; and thou didst receive the grace to dispel the infirmities of those who suffer cruelly. (Twice)

O Leo, thou didst cry out thus to those who oppressed thee: "I shall chant unto my God for as long as I have my being! Who will separate me from His love? Therein will I remain until the end, doing His will with boldness!"

Truly blessed was the venerable Macarius, for he fed the souls of the hungry, freely nourishing all with his grace-filled discourse, doing away with their spiritual starvation, and bring peace to souls beset by the tempest of the passions.

Thou wast a true son, O Joseph, having acquired unfeigned obedience, the begetter of dispassion; and as one meek, pure and merciful, thou didst humbly say: "I am useless without my father"

The chaste-minded Joseph faithfully followed in the steps of his father: he humbled himself even unto death, thus emulating Christ the Master. Wherefore, we beseech him: Teach thou humility even to us sinners!

Having acquired the love of thy father, O Anatolius, with him thou didst shepherd the reason-endowed flock; and now, O father, forget us not, but be thou mindful of thy sheep and guide them, seeking thy lost children and leading us all to salvation.

Theotokion: I know thee to be the helper of my life and my steadfast preserver, O Virgin, who doest away with the tumult of temptations and fendest off the assaults of the demons; and I ever pray thus, that thou deliver me from my passions.

Troparion, in Tone I:

Abiding in unceasing prayer, and embracing the wicked as well as the good with love, O venerable elders of Optina, ye served God and your neighbors, and through vigils, tears and fasting received the gift of divers miracles. Glory to Him Who hath given us such mediators! Glory to Him Who hath glorified you! Glory to God Who is wondrous in His saints!

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

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

Kontakion, in Tone VIII:

Having withdrawn from this vain work and discovered a treasure through your pure life, ye have not abandoned your care for sinners in this world; but, as guides for the lost, deliver us from the vanity of this world, that we may say: Rejoice, O divinely wise elders!

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

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

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

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.

GOSPEL ACCORDING TO ST. LUKE, § 24 [6: 17-23]

At that time, Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said: Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

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

THE 10th DAY OF OCTOBER AND THE 22nd DAY OF SEPTEMBER
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.

Wiielding 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 11th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY APOSTLE PHILIP OF THE SEVENTY, ONE OF
THE SEVEN DEACONS
COMMEMORATION OF OUR VENERABLE FATHER THEOPHANES THE
CONFESSOR HYMNOGRAPHER, BISHOP OF NICAEA
AT VESPERS

At "Lord, I have cried ...," three stichera to the apostle, in Tone IV:
Spec. Mel.: "Called from on high ...":

O blessed Philip, * who as one full of wisdom and grace divine * wast numbered among the seven deacons, * thou wast chosen with Stephen * to minister to the needs of the saints. * Wherefore, beholding him slain, * thou didst hasten to Samaria * at the command of God, O glorious one, * preaching the word of God * and enlightening them that before were in darkness, O most wise one, * whom thou didst make children of the day * through the Spirit of God.

Beholding the divine signs wrought by thy hand: * the recovery of sight by the blind, * the healing of the paralyzed, * the expulsion of unclean spirits * where they lived, * the people marveled, O Philip, * and came to thee for spiritual cleansing, * brought suddenly from unbelief to faith. * Wherefore, when they heard of this, * the divine choir of the apostles * were gladdened, * for a multitude of Samaritans was led to God.

Being thyself a chariot of the Word, * O divinely eloquent one, * beholding the right wondrous eunuch of Candace * riding upon a chariot, * questioning and in doubt, * thou didst overtake him * and didst reveal to him the discourse and manifestation * of things desired, O blessed one; * and, believing, he asked of thee divine cleansing. * And when he had received it, * the Creator of all made him a divine preacher, * the first among the martyrs of all Ethiopia.

And three stichera to the venerable one, in Tone VI:
Spec. Mel.: "Having set all aside ...":

Radiantly didst thou shine forth, O glorious Theophanes, in the firmament of faith like a star most bright, dispelling all the darkness of the heretics With the rays of thy light and illumining with thy divine teaching them that turn to thee with faith and love. Wherefore, with love do we celebrate thy radiant feast: Pray thou with boldness in behalf of our souls.

Having armed thy soul with labors of fasting, thou didst put an end to the capers of the flesh, O most sacred father, and didst make thy mind a dwelling of the divine Trinity, O glorious one. Thou wast raised up where the armies of the martyrs, the assemblies of hierarchs and ineffable beauty are, and with them dost thou now rejoice, standing in glory before Christ, praying with boldness in behalf of our souls.

With the divine streams of thy tears, O hierarch, thou didst drown the whole encampment of the demons as though it were helpless; and by thy continual beseeching of God and thy mighty ascents thou didst cast down to the earth prideful exaltation and didst ascend to the splendid mansion of heaven, wherein thou dost abide with the angels, standing before Christ, praying with all the company of the blessed ones.

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

Drugged down have I been by my wicked way of life, and enslaved by the deception of the evil one, O Bride of God, wretch that I am; but I have recourse to thy most wondrous lovingkindness and thy fervent aid, O all-holy Maiden. Deliver me from the bonds of temptations and grief, and save me from the assaults of the demons, O all-immaculate one, that I may glorify and hymn thee with love and worship and magnify thee, the ever-blessed one, O Mistress.

Or this Stavrotheotokion: **T**he unblemished ewe-lamb, the immaculate Mistress, as she beheld of old her Lamb upon the Tree of the Cross, cried out maternally and exclaimed in amazement: O Child most sweet, what is this new and most glorious sight? How hath the thankless assembly of the Jews given Thee over to the court of Pilate? How is the Life of all condemned to death? I hymn Thine ineffable condescension, O Word!

Troparion of the Apostle, in Tone III:

O holy apostle Philip, entreat the merciful God, that He grant our souls forgiveness of transgressions.

Glory ..., Troparion to the venerable one, in Tone VIII:

Instructor in Orthodoxy, teacher of piety and purity, beacon to the whole world, divinely inspired adornment of hierarchs, O Theophanes most wise, thou hast enlightened all by thy teachings. Entreat Christ God, that our souls be saved, O thou harp of the Spirit.

Now and ever ..., Theotokion.

AT MATINS

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

ODE I

Canon to the Apostle, the acrostic whereof is: "I hymn the divine glory of Philip," the composition of the venerable Joseph, in Tone VI:

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

Illumined with the most splendid radiance of Christ, O wise one, thou wast shown to be a secondary luminary in thy partaking of divinity, bearing a lamp before the faithful in sacred manner, O glorious Philip.

In sacred manner hath the super-essential Word, Who brought about our entire being, appointed thee His sacred disciple who doth deliver the gentiles from profane darkness, O wise one.

By the imposition of the hands of the sacred disciples thou wast chosen a sacred deacon with Stephen and the others, in that thou wast full of the Spirit of God, O Philip most wise.

Theotokion: He that wrought all things out of nothingness had thee as the cause of His incarnation, O pure Mother of God. Wherefore, we, the faithful, bless thee as is meet.

Canon to the Venerable One, in the same tone:

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

By thy prayers drive thou away the gloom of my mind, O hierarch of Christ, that with songs I may hymn thy sacred and radiant memory, O glorious one.

From Zion didst thou flow like a river, O glorious one, and with exceedingly divine streams hast thou given drink unto the assemblies of the faithful, and thou hast cried out: Let us chant unto God a hymn of victory!

Having illumined thy soul with divine splendor, O Theophanes, thou didst utterly consume the delight of the passions with the fire of abstinence, truly chanting: Let us chant a hymn unto Christ!

Theotokion: With the most splendid rays of the light of thy Son illumine thou my benighted soul, O Theotokos, and still thou the turmoil of the passions by thine intercessions, O pure one.

ODE III

Canon to the Apostle

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

Sons of light didst thou make of them that were in the darkness of unbelief, O blessed one, declaring the glory of the Word in awesome signs, like a lofty heaven.

Proclaiming in sacred manner Christ Who shone forth from the tribe of Judah, O blessed one, with the light of grace thou didst show Him forth Whom Moses and the prophets foretold of old.

With words flowing with sweetness dost thou prevail upon those long cast off through ignorance to reject soul-destroying poison and accept the grace of salvation, O divinely inspired Philip.

Theotokion: O Maiden, thou wast shown to be a mystic candlestick truly bearing the Light which, in His extreme goodness, doth enlighten them that before were held fast in the night of ignorance.

Canon to the Venerable One

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

Thou wast shown to be one who is full of the divine Spirit, O wise one, richly nourishing the hearts of them that look to thee with the sweetness of piety and the living word.

Shining forth with the commandments of divine splendor, O most blessed one, thou didst drive away the gloom of heresy, chanting unto Christ, the Bestower of life: Holy art Thou, O Lord!

Ascending the mountain of divine virtues, O hierarch, and entering into the darkness, thou didst unite thyself with God and didst receive the tablet of wisdom, the law of grace.

Theotokion: Lo! the ladder of Jacob which he once beheld set up, whereon God established Himself, hath been shown to be the pure, radiant and virginal Theotokos.

Kontakion of Theophanes, in Tone II: Spec. Mel.: "Seeking the Highest ...":

Thundering forth the divine incarnation of Christ, thou didst utterly denounce the incorporeal foe, O wondrous Theophanes. Wherefore, we all piously cry out to thee with faith: Pray thou unceasingly in behalf of us all!

Sedalion of the Apostle, in Tone VIII:

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

Shown forth as an expeller of demons and as a beacon enlightening them that are in darkness, thou didst reveal the Sun Who shone forth from the Virgin; and having destroyed temples of idols, thou didst raise up churches to the glory of God. Wherefore, we honor thee and radiantly celebrate thy divine memory, and together we cry out to thee: O apostle Philip, entreat Christ God, that He grant remission of sins unto them that honor thy holy memory with love.

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

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

Thou hast appeared today, O venerable one, as another sun, that of the Church, illumining her with the lightning flashes of thy divine words, as a disciple of the Lord, O Theophanes.

Now and ever ..., Theotokion:

Stretching forth thine all-pure hands, O Virgin Mother, protect them that trust in thee and cry out to thy Son: Bestow Thou Thy mercies upon all, O Christ!

Or this Stavrotheotokion:

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

ODE IV

Canon to the Apostle

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

Simon, seeing thee working wonders and great signs, O Philip, accepted baptism hypocritically, without abandoning his wickedness; so he hath been given over to damnation.

They that lived in the city of Samaria, beholding thee wielding great powers, O Philip, preacher of Christ, accepted the light of divine knowledge with gladness.

God, said the angel of the Lord unto thee, directed the way of the sacred Ethiopian, O Philip, that he might come to know the way of the Word's incarnation.

The most sacred eunuch of Candace, beholding thee who didst admonish him, was baptized at thy hand, O Philip, and filled with the Holy Spirit, he became a divine preacher

Theotokion: Thy Son, incarnate of thy pure blood and begotten, O all-immaculate, hath made children of men sons of God. Wherefore, we glorify thee.

Canon to the Venerable One

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

Having cleansed thyself through fasting, O most wise father Theophanes, thou didst become wholly filled with light, wholly contained by God, wholly partaking of the Holy Spirit.

Famished with starvation, cast into cruel imprisonment, thou didst endure torment like a martyr, O most blessed one, rejoicing in the Lord in a pure conscience.

Gleaming with admonitions, thou wast sharpened as a sword of Christ which cutteth apart the machinations of the heretics, tempered by the divine Spirit.

Theotokion: Thou was shown to be a most radiant beacon, a divine table, the dwelling-place of God, the ark and the rod, which put forth in the world the Blossom of Christ, O Virgin Mother

ODE V

Canon to the Apostle

Irmos: With Thy divine light, O good One, do Thou illumine the souls of them that with love wake at dawn to Thee, to pray, that they may know Thee, O Word of God, to be the true God Who doth call them forth from the gloom of sin.

Fearing not the wrath of the iniquitous, O Philip, thou didst truly walk among wolves like a lamb, bringing them to piety through the word of grace, O most blessed one.

Emmanuel was led like a lamb to the slaughter, as the glorious Isaiah doth say. And the sacred eunuch of Candace, unable to understand this, was taught by thee, O Philip.

Thee have we known as a disciple of sacred eloquence, one of the seven chosen deacons, a divine foundation of the Church, a beacon for all that are in darkness, O Philip.

Theotokion: Confessing thee truly to be the Theotokos with all our heart, we are delivered from temptations and vexations by thine intercessions before the Lord and God of all, O divinely blessed one.

Canon to the Venerable One

Irmos: With Thy divine light, O good One, do Thou illumine the souls of them that with love wake at dawn to Thee, to pray, that they may know Thee, O Word of God, to be the true God Who doth call them forth from the gloom of sin.

With thy radiant splendors, O most sacred father, thou didst destroy the gloomy darkness of the heretics, illumining and enlightening the ends of the world with the light of knowledge divine.

With cruel wounds did the defenders of the impious wound thee who art right wondrous, whom the ranks of angels have embraced as a hierarch of Christ and a divine martyr.

Thou hast been a radiant guide for them that are astray, O father, a helmsman for them that sail the sea, firm ground for them that are tossed about by the assaults of cruel enemies, and an immovable rampart.

Theotokion: O Theotokos, thou hast been shown to be the glory of mortals and a refuge for sinners, the comeliness of Jacob which God loved and wherein He chose to dwell.

ODE VI

Canon to 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 most Merciful One!

Full of spiritual waters, like a river of divine Eden didst thou issue forth, watering the ends of the earth with a calm wave and giving drink to the hearts of the faithful, O right wondrous one.

When thou didst open thy lips, O disciple of Christ, they were filled with divine knowledge; and when thou didst pry open the maw of the evil one, thou didst rescue countless multitudes of those he had swallowed, and didst save them, O apostle.

The might of the invisible foe was cast down, and he perished when with the might of the Spirit thou didst preach Christ crucified, Who called the nations to Himself, O Philip.

Theotokion: O Christ most holy, Thy holy Mother gaveth birth unto Thee, the Author of creation, outside the laws nature, and in manner transcending nature she truly remained an undefiled Virgin.

Canon to the Venerable One

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

Like the sun, thou didst emit rays of divine splendor, O most blessed one, praising the sufferings, bonds, wounds and wondrous struggles of the martyrs, O hierarch of Christ.

Praising the all-pure Mistress with thy tongue in a pure manner, O divinely wise one, thou hast chanted splendid discourses which gladden the assemblies of the faithful and the hearts of the wise.

With the writing on thy most honorable and pure face, O wise one, thou dost obliterate the writings of the impious and their abominable and godless commands, proclaiming the veneration of the icon of Christ.

Theotokion: **G**od, Who hath created and sustaineth all things by His own will, Who is infinite in His divine essence, is borne in thine arms, and contained within a body, O all-pure one.

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

The most wondrous fisher of nations, converser with the disciples of Christ, Philip, forechosen from among the apostles, doth today bestow a wealth of healing upon the world, and doth protect them that praise him from evil circumstances. Wherefore, together we cry aloud to him: Save us all by thy prayers, O apostle!

Ikos: **D**eclaring the glory of God like the heavens, O thou that didst thyself see Christ, thou didst draw far-off nations to the faith, that they might be close to God. Wherefore, like Moses the giver of the Law, thou dost enrich thy flock, O all-praised one; for of old he divided the sea and led his people across, and afterwards in the desert fed them with heavenly bread; but thou, delivering all creation in Christ from cold and cruel lack of faith, hast led up to the heavenly mansions on high them that cry: Save us all by thy prayers, O apostle!

ODE VII

Canon to the Apostle

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

The All-Divine hath led thee, O Philip, as a horse which troubleth the sea of the nations, crusheth the heads of the foe and doth chant unto Him with song: Blessed art Thou, O God of our fathers!

Having become an imparter of mysteries, O wise Philip, thou didst teach lands and nations, relating the mystery hidden before all the ages, and thou didst cleanse them of abominable mysteries.

Thou didst appear as a most magnificent star, O glorious Philip, and the adornment of Tralles, wherein thy precious body doth lie working most glorious wonders for the enlightenment of them that piously bless thee O wise one.

Theotokion: O all-pure Virgin Mary, saved by thee day and night from the harmful attacks of the enemy, all manner of temptations and defilements of soul, we call thee the Theotokos.

Canon to the Venerable One

Irmos: The children in Babylon did not fear the flame of the furnace, but, cast into the midst of the flame, bedewed, they sang: Blessed art Thou, O Lord God of our fathers!

Dividing the word of truth, subjected to persecution, O hierarch Theophanes, thou didst endure the trial of wounds and didst chant: Blessed art Thou, O Lord God of our fathers!

The streams of thy dogmas, O wise one, have overwhelmed the sea of the impious that do not chant unto Christ our God: Blessed art Thou, O Lord God of our fathers!

The rivers of thy words which flow with honey, O Theophanes, have filled with divine gladness the souls of men that in songs chant unto God most glorious.

Theotokion: The Son of God, Who was incarnate in thy womb, O Virgin Mother, hath now appeared, working a great mystery in thee. To Him do we chant with gladness: O God of our fathers, blessed art Thou!

ODE VIII

Canon to the Apostle

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 dost will. Thee do we exalt supremely for all ages!

Using the divine word as it were salt, O most blessed one, thou didst cleanse the foul stench and didst heal the hearts of men, that they might honor and glorify the Trinity forever.

The legs of the lame were strengthened at thy word, O wise one, and the vile and unclean spirits lamented, unable to endure the grace given thee.

They that of old lived in Samaria, beholding the many wonders wrought by thee through the power of the Spirit, the Source of grace, received a ray of grace from thee O Philip.

Theotokion: O pure Virgin, strengthen thou my soul which is vexed by the malice of the assailant, O thou who by divine regard hast received within thyself Him that moveth all things, yet thou art thyself unmoved.

Canon to the Venerable One

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, spat upon the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Truly holding to the law of the fathers, O most blessed one, thou didst spit upon the senseless command of the most iniquitous ruler who was destroying them that piously venerated the image of the Lord, which He received when He manifested Himself for the world through the Virgin Maiden. Him do we exalt supremely forever!

A divine intellect, a most harmonious harp of the all-holy Spirit, a melodious nightingale, the summit of the faithful, pillar and ground of Orthodoxy, the firmament of the Church, boast of monks, the glory and strength of the fathers wast thou shown to be, O wise Theophanes, hymning Christ forever.

A vial of myrrh of the all-holy Spirit wast thou shown to be in the outpouring of thy myrrh-scented and wise teachings, O father, destroying the fetid corruption of deception; and with thy manner of life thou dost perfume the honored Church, crying out unceasingly: With hymns do we exalt Thee supremely forever, O Christ!

Theotokion: O Virgin, thou art shown to be that most fertile mountain of God which thy forefather David described of old, chanting prophetically, whence Christ, the Cornerstone, was cut, Who hath crushed all the might of idolatry. Him do we unceasingly hymn and exalt supremely forever!

ODE IX

Canon to the Apostle

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

Beholding things for which thou didst wait from of old, and having received a divine and unchallenged authority, O divinely eloquent Philip, thou didst teach men concerning it. Adorn thyself and dance, delighting in divine enlightenment and consolation!

Like a lamp, like a star, like the great sun, thou hast circled the world with thy luminous rays, announcing thy divine proclamation. And having come to Tralles, a city of Asia, becoming a leader therein, O blessed one, thou didst repose therein.

To those near and far away didst thou proclaim the Cross, death and Resurrection of the Deliverer, being thyself a starry heaven shimmering with divine radiance, O Philip, radiant wondrous apostle of Christ.

The earth covered thy much-suffering body, which emitteth the radiance of healings, and heaven possesseth thy holy spirit, which maketh merry with the apostles. With them do thou remember us that praise thee, O wise one.

Theotokion: **E**very breath doth offer thee a cry of thanksgiving, which soundeth forth with gladness, saying: Rejoice, thou fiery throne of the Most High! Rejoice, most spacious field of God! Rejoice, O pure one, magnificent crown of the apostles!

Canon to the Venerable One

Irmos: **T**he incorruptible Fruit of the Mother that kneweth not man is the ineffable Offspring of a seedless conception, for the birth of God reneweth the two natures. Wherefore, in Orthodox manner all we, the generations of men, magnify thee as the Mother and Bride of God.

He that cannot gaze upon the Lover of mankind, Who is thy Champion in the Church of Christ, laid temptations for thee. Yet thou didst remain unmoved, valiantly and with manly mind opposing the impious emperors, exhorting them to worship the image of Christ, O Theophanes.

Adorned with the ineffable beauty of the Trinity and bedecked with splendors, O divinely wise one, thou dost shine forth, O thou that art most rich, and dost truly stand at the throne of thy Creator and God, where the voice of them that keep festival is heard, O God bearing father Theophanes.

Thou hast received honor for thy struggles, as is meet, and now, crowned, thou dost rejoice with the angels in the heavens, where are the assembly of prophets and apostles, a truly great army of martyrs and choirs of patriarchs. Remember thou us, O father Theophanes.

Theotokion: **O** Virgin Theotokos, blessed and most glorious, pure Mother who knewest not wedlock, who dost fight on behalf of faithful kings in battle against barbarians and dost protect us from all the bane of the enemy, grant us victory, that, hymning thy Son, we may magnify thee.

Exapostilarion: Spec. Mel.: "Heaven with stars ...":

O apostle of Christ, throughout all the world hath thy proclamation gone, whereby thou didst preach God to us. Him do thou entreat in our behalf, that He shine upon us His noetic light.

Glory ..., that of the Venerable One:

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

Thou hast been shown forth to the Church as a divine light, O Theophanes, illumining it with the splendor of thy hymns and with the light of thy face whereon thou didst bear the wounds of Christ as an adornment. Cease thou never to pray to Him in behalf of thy flock, O father.

Now and ever ..., Theotokion:

The garment given me of old in the font of baptism have I defiled with the wantonness of the passions, and, wretch that I am, I am afraid, mindful of the hour of the divine and truly dread Judgment. O all-immaculate Virgin, intercede for me and deliver me from the awful threat.

AT LITURGY

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

Sons of light didst thou make of them that were in the darkness of unbelief, O blessed one, declaring the glory of the Word in awesome signs, like a lofty heaven.

Sons of light didst thou make of them that were in the darkness of unbelief, O blessed one, declaring the glory of the Word in awesome signs, like a lofty heaven.

Proclaiming in sacred manner Christ Who shone forth from the tribe of Judah, O blessed one, with the light of grace thou didst show Him forth Whom Moses and the prophets foretold of old.

With words flowing with sweetness dost thou prevail upon those long cast off through ignorance to reject soul-destroying poison and accept the grace of salvation, O divinely inspired Philip.

Like the sun, thou didst emit rays of divine splendor, O most blessed one, praising the sufferings, bonds, wounds and wondrous struggles of the martyrs, O hierarch of Christ.

Praising the all-pure Mistress with thy tongue in a pure manner, O divinely wise one, thou hast chanted splendid discourses which gladden the assemblies of the faithful and the hearts of the wise.

With the writing on thy most honorable and pure face, O wise one, thou dost obliterate the writings of the impious and their abominable and godless commands, proclaiming the veneration of the icon of Christ.

Theotokion: **G**od, Who hath created and sustaineth all things by His own will, Who is infinite in His divine essence, is borne in thine arms, and contained within a body, O all-pure one.

Troparion of the Apostle, in Tone III:

O holy apostle Philip, entreat the merciful God, that He grant our souls forgiveness of transgressions.

Troparion to the venerable one, in Tone VIII:

Instructor in Orthodoxy, teacher of piety and purity, beacon to the whole world, divinely inspired adornment of hierarchs, O Theophanes most wise, thou hast enlightened all by thy teachings. Entreat Christ God, that our souls be saved, O thou harp of the Spirit.

Kontakion of the Apostle, in Tone IV:

The most wondrous fisher of nations, converser with the disciples of Christ, Philip, forechosen from among the apostles, doth today bestow a wealth of healing upon the world, and doth protect them that praise him from evil circumstances. Wherefore, together we cry aloud to him: Save us all by thy prayers, O apostle!

Kontakion of Theophanes, in Tone II:

Thundering forth the divine incarnation of Christ, thou didst utterly denounce the incorporeal foe, O wondrous Theophanes. Wherefore, we all piously cry out to thee with faith: Pray thou unceasingly in behalf of us all!

Prokimenon of the Apostles, 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.

READING FROM THE ACTS OF THE APOSTLES [8:26-39]

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Isaiah the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Isaiah, and said; Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

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.

READING FROM THE GOSPEL ACCORDING TO ST. LUKE [10:1-15]

After these things the Lord appointed other seventy also, and sent them two and two before, his face into every city and place, whither he himself would come. Therefore said he unto them, the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

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

THE SUNDAY ON OR AFTER THE 11th DAY OF THE MONTH OF OCTOBER

COMMEMORATION OF THE HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

Be it known: that, on the Sunday following the eleventh day of this month, we celebrate the memory of the three hundred and sixty-five fathers of the Seventh Ecumenical Council, the second convened in Nicaea, the task whereof was the repudiation and eradication of the godless teachings of the Christ-hating and Christian-persecuting iconoclasts Copronymus and those of like mind with him: the wretched bishops and unholy hierarchs, and their godless and vile synagogue.

Should the eleventh day of October fall on a Sunday itself, the service to the holy fathers of the Seventh Ecumenical Council is chanted on that very day. If it fall on Monday, Tuesday or Wednesday, the service is chanted on the preceding Sunday; if on Thursday, Friday or Saturday, on the following Sunday.

The service of the saint appointed for that Sunday is omitted and is chanted whenever the ecclesiarch shall decide.

ON SATURDAY AT LITTLE VESPERS:

We chant the stichera to the Resurrection and to the Theotokos as usual.

AT GREAT VESPERS

At "Lord, I have cried ...," we chant ten stichera: four from the Oktoechos, i.e., three to the Resurrection and one of those composed by Anatolius; and six stichera to the holy fathers, in Tone VI:

Spec. Mel: "The despairing ...":

The Patriarch Germanus the New, taking the honored councils of the fathers, brought them together in one single canon, recording and holding their dogmas; and these valorous intercessors for salvation doth he present to the Lord, and to the flock and its pastors. **(Twice)**

The Scriptures of the Law appointed the honored number seven for the Hebrew children, who wait in shadow and serve it; whilst the fathers who, at the command of God Who created all that exists in six days and blessed the seventh, met at the sevenfold Councils, have made it most honorable.

O thrice-blessed fathers! from things that are real, unto all have ye clearly taught the Trinity, Who is the Cause of the world's creation; for, being like the four elements, and having set down the three and four councils and been shown to be vindicators of Orthodox discourse, ye have made clear the doctrine of the Trinity, Who hath created these things and fashioned the world.

A single bending of the greatly renowned Prophet Elisha over the prone son of the woman who had rendered him service was sufficient to breathe life into him; yet he returned and bent over him seven times, proclaiming beforehand, as a seer of things to come, your Councils, whereby ye have brought to life the mortality of God the Word, slaying Arius and them that labored with him.

Who hath rent Thy garment, O Savior? It was Arius, Thou hast said, who separated the Trinity's authority of equal honor into divisions. He hath denied Thee to be one of the Trinity. He hath taught Nestorius not to say "Theotokos." But the Council in Nicaea hath proclaimed Thee, O Lord, to be the Son of God, equally enthroned with the Father and the Spirit.

Glory ..., in Tone VI:

This day let us praise the God-bearing fathers as trumpets of the Spirit, which play within the Church the melodious hymn of theology, that the Trinity is One and Immutable in essence and divinity. They are casters down of the Arians, the champions of the Orthodox, who ever beseech the Lord to have mercy on our souls.

Now and ever ..., the Dogmatic Theotokion, in the tone of the week.

After the Entrance, the Prokimenon of the day, and three lessons:

READING FROM THE FIRST BOOK OF MOSES, CALLED GENESIS

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought back again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlomer and of the kings that were with him, at the valley of Shaveh, which is the kings dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said: Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand.

READING FROM THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY

Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. And I spake unto you at that time, saying, I am not

able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) How can I myself alone bear your cumbrance; and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

READING FROM THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY

Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff necked. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

At the Litia, the stichera of the temple, and then:

Glory ..., in Tone III:

O holy fathers, ye were careful preservers of the Tradition of the apostles, for, having taught in Orthodox manner the consubstantiality of the Holy Trinity, in Council did ye cast down the blasphemy of Arius; and having denounced both him and Macedonius, who contended against the Spirit, ye did condemn Nestorius, Eutyches and Dioscorus, Sabellius and the mindless Severus. Pray ye that our life may be kept undefiled in the Faith, we beseech you.

Now and ever ..., Theotokion:

Without seed, through the divine Spirit and at the Will of the Father, thou didst conceive the Son of God, Who is begotten of the Father without mother before the ages; to Him that, for our sake was born of thee without father didst thou give birth in the flesh, and thou didst nourish Him as a babe with thy milk. Wherefore, cease thou never to pray that our souls be delivered from misfortunes.

At the Aposticha: Glory ..., to the fathers, in Tone IV:

This day let us, the assemblies of the Orthodox, faithfully acting in accordance with piety, celebrate the prayerful memory of the God-bearing fathers who assembled from throughout all the world in the splendid city of Nicaea; for with pious mind they cast down the godless dogma of the fearful Arius, and in Council cast him out of the catholic Church, and in their Symbol of Faith have clearly taught all to confess the Son of God to be consubstantial, equally everlasting, and existent before the ages, setting this forth precisely and piously. Wherefore, following their divine dogmas and believing them with certainty, we worship the Trinity One in Essence: the Son and the Holy Spirit together with the Father, in One Godhead.

Now and ever ..., Theotokion:

Take heed of the entreaties of thy servants, O all-immaculate one, subduing the attacks of the wicked against us and freeing us from every sorrow; for thee alone do we have as a steadfast and sure confirmation, and thine intercession have we obtained, that we that invoke thee be not put to shame, O Mistress. Haste thou to pray for them that cry out to thee with faith: Rejoice, O Mistress, thou help, joy and protection of all, and salvation of our souls.

**At the Blessing of the Loaves, the troparion "Virgin Theotokos, rejoice ...," Twice,
and then that of the fathers, in Tone VIII:**

Most glorious art Thou, O Christ our God, Who hast established our fathers as luminaries upon the earth, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee! **(Once)**

AT MATINS

At "God is the Lord ...," the troparion of the Resurrection, twice;
Glory ..., the troparion of the fathers;

Most glorious art Thou, O Christ our God, Who hast established our fathers as luminaries upon the earth, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee! (Once)

Now and ever..., the 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!

Four Canons: The canon of the Resurrection, with four troparia, including its Irmos; that of the Cross and Resurrection, with two troparia; that of the Theotokos, with two troparia; and that of the fathers, with six troparia, in Tone VIII, the acrostic whereof is:

"I hymn the Seventh Council of the blessed ones":
The composition of Germanus II, Patriarch of Constantinople.

ODE I

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

O Lord, grant unto me, who desire to hymn the Seventh Council, an assemblage of the seven gifts of the Paraclete, Who, with tongues of fire, made it wise and hath caused all sacrilegious blasphemy to fall silent.

The number seven hath been greater than others from the beginning, for originally the all-accomplished cessation of the divine creation of all was on the seventh day, and now an end hath come to all heresies at the Council of the same number.

Of old in Nicaea the choir of the fathers vanquished with a pastoral staff Arius, who contended against God, and thus they have taught the Church to walk in accordance with Orthodox teachings; and now, as champion, it hath put to shame the iconoclasts therewith as well.

Theotokion: As the fathers piously taught, confessing in faith the Virgin's womb which, without pain, gaveth birth in the flesh unto the Incorporeal One, so we also worship it, inscribing its image upon pillars and venerating it with honor.

Katavasia: "I shall open my lips ...":

ODE III

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

Initiated into the mysteries of Christ; the divine chief shepherds drove the parties of Antichrist, who wished to trouble the Church of Christ, away from the pious, that it not be shaken.

The company of the fathers, drawing forth streams of teaching from the wellsprings of salvation, give the thirsting people of Christ to drink thereof, and wash away the turbid streams of filth.

The Seventh Council of the Christ-loving, whose defenders were the imperial Irene and Constantine, was held in the splendid city of Nicaea against them that in truth despise Christians and prosecuted them.

Theotokion: Let all the impious depart that do not honor the precious icon of the Theotokos and do not proclaim her to be her that gaveth birth to Christ theandrically; and let them be sent into the fire, to burn without being consumed.

Kontakion and Ikos of the Resurrection.

Then, this Sedalion of the fathers, in Tone IV:

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

O ye truly most blessed and divinely eloquent fathers, ye have appeared on earth as most radiant luminaries of the truth of Christ to the world, stifling the heresies of sacrilegious blasphemies and quenching the fiery tumults of the impious. Wherefore, as ye are hierarchs of Christ, pray that we be saved. (Twice)

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

Go thou quickly before us, O pure Virgin Mother. Rescue us from the enemies that blaspheme against thee. Destroy all the sacrilege of heresies. Set at naught their assaults by thy might, that they might understand that thou alone art the Mother of God, who by thy prayers dost save the congregation of the Orthodox.

ODE IV

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

The god-like fathers, having the word of God as arrow and sword, with the sign of the Cross slaughter together all the enemy that do not honor alike the images of Christ, the Theotokos, and of all the saints.

As at the blast of seven trumpets the walls of Jericho fell at the seventh circuit thereof, so by these seven Councils, the entire multitude which hath risen up against God hath been cast down into the abyss at the assembly of the divinely sounding trumpets of the Spirit.

Showing forth youthful diligence, and aflame with divine zeal, the multitude of the fathers, like Elijah, hath slain the abominable priests. Wherefore, with boldness they have taught all to worship the icon of Christ with love.

Theotokion: **T**hou art my hope, O all-pure one. Thou art my hymn. Thou art my refuge, thou art my restoration, O thou who without seed gavest birth to God, the incarnate Word of the Father. Wherefore, I bow down without hesitation before thine icon, strengthened by thy might.

ODE V

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

Deliberating together with exalted thought, the honored fathers committed the iconoclasts to anathema, as ones that thought strange things. And they commanded that honor be rendered unto the icon of Christ, as is fitting.

Now is the time for gladness! Now is the day of salvation made manifest! Let us therefore be glad, and let us cry out to Christ with joy: Grant us Thy peace, through the prayers of the fathers of the Seventh Council, O Lover of mankind.

Theotokion: **F**or the sake of the mercy of His compassion, the Son of God was immutably born of the Virgin, taking what was foreign to Him as His own, and, being in His essence uncircumscribable, He willingly appeareth circumscribed in this form.

ODE VI

Irmos: **C**leanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray, for to Thee have I cried: Harken unto me, O God of my salvation.

Let the mountains rain down sweetness and joy, for the multitude of heretics, which poureth forth the bitter poison of the removal of the holy icons, hath been driven out.

Let heaven and earth celebrate together the magnificence of the daughter of God; for she is magnified, rejecting them that would diminish it.

Theotokion: The Son of the Mother, Who was first begotten of the Father without mother, and was born in godly manner without a father, hath given me rebirth. Wherefore, fashioning an image of her that gave birth and of Him that was born, I venerate it.

Kontakion, in Tone VI:

The Son Who ineffably shone forth from the Father hath been born in two natures of a woman, and beholding Him we do not disdain to depict the form thereof. But, tracing it piously, we honor it in faith. Wherefore, the Church, holding to the true Faith, doth venerate the icon of the incarnation of Christ.

Ikos: The all-compassionate God, Who doth ever desire to rouse us to the perfect memory of His incarnation, gave this suggestion to me: that they depict His precious form with the pigments of icons; that, beholding these in visible objects, we may believe what we have heard said, clearly understanding the activity, the name, the features and the sufferings of holy men and Christ, the Bestower of crowns, Who presenteth crowns to the holy athletes and martyrs. And the Church, most diligently holding fast to the true faith for their sake, doth venerate the icon of the incarnation of Christ.

ODE VII

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

The heresiarchs are vanquished by the dogmas of the divinely eloquent men who rightly render the honor they accord images to the prototypes, as Basil the Great hath said. Blessed is the God of our fathers!

Today the temples, adorned with splendid icons, are made beautiful; wherefore, in the churches the world doth raise a song unto Him that is more comely in beauty than all men, and it singeth: Blessed is the God of our fathers!

The light hath far outshone the darkness, and the impious are driven off. Wherefore, all things are filled with the light of Christ, the Bestower of light, and they cry aloud with gladness and say: Blessed is the God of our fathers!

Theotokion: O all-pure Mistress, who alone art the hope of the salvation of all, who in awesome manner gavest birth to Christ, the King of kings, and bore Him in thine arms as a babe, He is worshipped depicted, as the fathers say.

ODE VIII

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

Most strictly doth the company of the fathers set as law for them that honor God the relative worship and the restoration of the sacred icons of Christ; and as their right dutiful children, the lovers of piety celebrate their yearly commemoration and lovingly venerate the icon of Christ.

Seven times did the haughty ones cast down the humble and cut off the attacks of the lovers of virtues, thereby calumniating their divine ads. But the fathers of the Seventh Council who assembled in Nicaea straightway pulled down their conceit with sevenfold swiftness.

The blows and wounds inflicted by the childish are as the arrows of infants against the mature, as saith the Psalms. With divine power are the many tongues disabled of them that utter blasphemies against the Most High and each one that doth not acknowledge the Father, and the Son and the Holy Spirit to be One God, the sole Cause of all.

Theotokion: Of His own will, for mercy's sake, the Creator fashioned Himself into man with thy pure blood, preserving thee, even after thy birthgiving, all pure and immaculate, and cleansing the image of God within man which had been defiled. Wherefore, though God in essence, yet having become man by nature, He is depicted on icons in company with thee.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb became yet more spacious than the heavens. Wherefore, the ranks of angels and of men magnify thee, who art the Theotokos.

O thou only God, Who art unapproachable, O Great One Who holdest all things together by Thy might and counsel, most puissant Ruler and King of all: Establish Thou the Church, preserving it in Thine Orthodoxy, through the entreaties of the most glorious fathers who denounced heresy.

Great honors were ye vouchsafed on earth, O holy ones of heavenly wisdom, for ye lovingly honored the image of Christ. And now, having cast off the shadow and the covering of the flesh, ye gaze directly upon His countenance and are vouchsafed yet greater honors.

Though we be chastened by the mighty host of barbaric insanity which Thou hast loosed against us, yet do Thou Thyself crush their assault and audacity, and ally Thyself with right-believing Orthodox hierarchs who place their trust in Thee, O Thou that accomplishest all things, through the confident prayers of the holy fathers whose memory we keep.

Theotokion: **T**he mind of man can in no wise comprehend the mystery of thine awesome birthgiving, nor can the exalted intelligence of the angels; for, in manner transcending nature, thou didst give birth to God incarnate. Wherefore, knowing thee to be the Theotokos and depicting thee with Him, we magnify thee.

The Exapostilarion of the Resurrection, then Glory ..., that of the fathers:

Spec. Mel: "Through the Spirit in the sanctuary ...":

O ye fathers of heavenly mind, who assembled at the Seventh Council, bear ye ever earnest prayer unto the Trinity, that we who hymn your divine Council may be delivered from all heresy and eternal judgment, and may receive the Kingdom of heaven.

Now and ever ..., Theotokion:

Through the entreaties of Thy Mother, O all-good Lord, and of the fathers that assembled at the seven Councils, establish Thou the Church and strengthen the Faith; and when Thou wilt come to earth to judge all creation, show us all forth as heirs to the Kingdom of heaven.

N.B. The Theotokion of the Exapostilarion of the Resurrection is not recited, but rather that of the fathers'

At the Praises: eight stichera; four of the Resurrection, and four of the fathers, in Tone VI:

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

Having combined their spiritual art, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it with a divine writing, wherein the right glorious, most rich and truly divinely wise ones teach most clearly that the Word is co-unoriginate and co-everlasting with Him that begot Him, thus following most carefully the teachings of the apostles. **(Twice)**

Stichos: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages of ages.

Having received all the noetic radiance of the Holy Spirit, as preachers of Christ, the divine defenders of the teachings of the Gospel and the traditions of the pious, inspired by God, proclaimed their most supernatural decision; and having manifestly received from on High the revelation thereof, being illumined, they expounded the Faith taught by God.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Having mustered all their pastoral skill and then moved to a wrath most just, as champions, as most true servants of Christ and most sacred initiates of the mysteries of divine preaching, the divine pastors drove forth the savage and pernicious wolves, casting them out of the fullness of the Church; and they fell, as it were, to their deaths as ones afflicted incurably.

Glory ..., in Tone VIII, the composition of George of Nicomedia:

The choir of the holy fathers, which hath gathered from the ends of the earth, hath taught the single essence of the Father, Son and Holy Ghost, and hath carefully committed to the Church the mystery of theology. Praising them in faith, let us bless them, saying: O divine legion, divinely eloquent swordsmen of the Lord's command, most radiant stars of the noetic firmament, unassailable towers of the mystical Zion, sweet-scented blossoms of paradise, golden mouths of the Word, boast of Nicaea and adornments of the whole world: Pray ye earnestly in behalf of our souls!

Now and ever ..., Theotokion "Most blessed art thou, O Virgin Theotokos ..."

Great Doxology and Dismissal.

Then, the usual departure to the narthex. Glory ..., Now and ever ..., the Evangelical Sticheron.

AT LITURGY

At the Beatitudes, ten troparia: six for the Resurrection, and four for the fathers, from Ode III of their canon.

Initiated into the mysteries of Christ; the divine chief shepherds drove the parties of Antichrist, who wished to trouble the Church of Christ, away from the pious, that it not be shaken.

The company of the fathers, drawing forth streams of teaching from the wellsprings of salvation, give the thirsting people of Christ to drink thereof, and thereby wash away the turbid streams of filth.

The Seventh Council of the Christ-loving, whose defenders were the imperial Irene and Constantine, was held in the splendid city of Nicaea against them that in truth despise Christians and prosecuted them.

Theotokion: Let all the impious depart that do not honor the precious icon of the Theotokos and do not proclaim her to be her that gaveth birth to Christ theandrically; and let them be sent into the fire, to burn without being consumed.

After the Entrance, Troparia of the Resurrection, and of the fathers, in Tone VIII:

Most glorious art Thou, O Christ our God, Who hast established our fathers upon the earth as luminaries, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee!

Kontakia of the Resurrection, Glory ..., of the fathers;

Kontakion, in Tone VI:

The Son Who ineffably shone forth from the Father hath been born in two natures of a woman, and beholding Him we do not disdain to depict the form thereof. But, tracing it piously, we honor it in faith. Wherefore, the Church, holding to the true Faith, doth venerate the icon of the incarnation of Christ.

Now and ever ..., to the Theotokos.

Prokimena: first, of the Resurrection:

Of the fathers, in Tone IV: the Hymn of the Fathers: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages.

Stichos: For righteous art Thou in all which Thou hast done for us.

Epistles: first, that of the day, and then that of the fathers:

THE EPISTLE 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 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: first, of the Tone, and then of the fathers, in Tone I: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Gospels: of the day, and of the fathers

READING FROM THE GOSPEL ACCORDING TO ST. JOHN [17:1-13]

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition that the Scripture might be fulfilled, And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 12th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS PROBUS, TARACHUS &
ANDRONICUS

COMMEMORATION OF THE HOLY HIERARCH COSMAS OF JERUSALEM, BISHOP
OF MAIUMA, THE COMPOSER OF CANONS
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the martyrs, in Tone IV:
Spec. Mel.: "Thou hast given a sign ...":

Thy face shattered, thy neck wounded, healthy bones broken by staves, * thy feet and head burned, * cruelly pricked with goads, * thine ears and lips cut away, * forced to drink vinegar, * cast to the wild beasts * and beheaded with the sword, * thou didst rejoice, O martyr Tarachus.

Beaten and pricked with goads, * thy sinews severed, * deprived of thy sight, * given to be food for the wild beasts, * exposed to the fire and beheaded by the sword, * thou didst endure, O blessed one, * adornment of the martyrs * and confirmation of the Church, * O glorious athlete Probus, peer of the angels.

Burned with fire, * beaten with leather scourges, * raked with claws, * thy sinews severed, * thy theologizing tongue cut out, * thy teeth savagely uprooted, O Andronicus, * having wrestled with wild beasts * and met thine end under the sword, * thou didst finish thy contest and receive thy crown.

And 3 stichera of the hierarch, in Tone IV:

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

As one who sustaineth us with wisdom, * and nurtureth us with purity, * O treasury of understanding, * O most renowned theologian, O divine disciple, * an enlightener of the faithful, * do we praise thee, O blessed hierarch Cosmas, * entreating the Master through thee, * that we all be delivered * from corruption, misfortunes and all harm.

Thou didst live thy life in abstinence, * keeping vigils and fasting, * in chastity and humility, O glorious one, * and wast in all ways enriched * by the knowledge of transitory things below * and by heavenly splendors, O blessed one; * and thou hast manifestly thundered forth * the incomprehensible, awesome and great mystery * of the King of all.

Thou wast humble-minded and meek, * calm and goodly of speech, * kind and guileless, * chaste and righteous, most simple and wholesome, * O venerable Cosmas. * And as a hierarch revealed by God in sanctity, * thou didst shepherd thy flock, O divinely wise one, * on the verdure which groweth by the waters of salvation. * Wherefore, we now call thee blessed.

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

Enlisting in Christ's army, ye forsook all the beautiful things of earth and, taking your cross upon your shoulders, didst follow Him through most elaborate tortures and did not deny Him before the rulers and many tormenters. The angels crowned your heads with wreaths of victory, O ye who are valiant of soul, and ye have entered into the great bridal-chamber with splendor. O Probus, glory of the martyrs, Tarachus, destroyer of the demons, and Andronicus, victory of the faithful: as ye have boldness before the Savior of all, pray ye for our souls.

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

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

When she beheld Thee, * the Lamb and Shepherd, upon the Cross, * 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 have Thy hands and feet been pierced with nails * by the iniquitous, O Word? * How hast Thou shed Thy blood, O Master?"

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

The composition of Andrew of Jerusalem, in Tone I:

Probus, Tarachus and the wise Andronicus, the threefold company. equal in number to the Trinity, appearing like radiant stars from the East, summon creation to a sacred festival; for they gave their flesh to the wild beasts and, having stained the ground with their blood, join chorus with the angels in the heavens, bearing crowns, and entreating God Who loveth mankind, in our behalf, that He grant us remission of transgressions and great mercy.

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

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

Beholding Thine unjust slaughter, * the Virgin, weeping, * cried out to Thee, O Christ: * O my Child most sweet! * How is it that Thou diest unjustly? * How is it that Thou hangest upon the Tree * Who hast suspended the whole earth upon the waters? * O most merciful Benefactor, * Leave me not alone who am thy Mother, * I pray Thee!"

Troparion of the martyrs, in Tone V:

The hosts of heaven marveled at the corrections of the holy martyrs, how in their mortal bodies they invisibly vanquished the incorporeal foe, contending well with the power of the Cross. And they pray to Christ, that our souls find mercy.

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

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of hierarchs: O all-wise Cosmas, by thy doctrines thou hast enlightened all. O harp of the Spirit, entreat Christ God, that our souls be saved.

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

AT MATINS

One canon from the Octoechos, with 6 troparia; and two canons of the saints, with 8 troparia.

ODE I

Canon of the martyrs, the acrostic whereof is:

"I sing the glory of Thy martyrs, O Savior", the composition of Joseph, in Tone VIII:

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

Adorned with the grace of martyrdom, O martyrs, with love ye stand in the heavens before Christ, the Bestower of crowns, illumined with the light of the effulgence of the threefold Sun; and ye enlighten those who bless you with faith.

O invincible martyrs; amid persecution ye showed yourselves to be valiant warriors by your valiant struggles, driving away all the vile falsehood of impiety, in that ye are the confirmation of the Church and the might of truth.

Dispelling the tempest of evil and the raging sea of impiety with reasonable understanding and the tranquility of the Spirit, O most wise ones, ye passed over to the havens of heaven, rejoicing.

Theotokion: The Word Who is equally unoriginate with the Father and the Holy Spirit desired to make His abode within the Virgin's womb, and He became flesh immutably, suffering willingly, and hath set the divine armies of the martyrs to suffer with faith.

Canon of the holy hierarch, the acrostic whereof is

"Let us wisely praise Cosmas, the composer of canons", 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 uplifted in the form of the Cross.

Having adorned thy life with the light of the virtues, O father Cosmas, shining with the brilliance of the thrice-radiant Light, thou dost stand before thy Master. Pray thou that those who hymn thee may find enlightenment.

Thy character showeth thee to have a fitting name; for thou hast been shown to be the adornment of hierarchs and the confirmation of monastics, O wise one, and wast the abode of wisdom.

O most wise lover of wisdom, thou didst wisely purify thy soul, O renowned Cosmas, driving away the turmoil of the world as it were the gloom of darkness.

Theotokion: Let us hymn the pure and immaculate Maiden Mary, reverently glorifying her together as the Mother of God, crying: Rejoice, O pure Bride of God, blessed Virgin Mother!

ODE III

Canon of the Martyrs

Irmos: O Lord, Creator of the vault of heaven and Fashioner of the Church, establish me in the love of Thee, O summit of desires, confirmation of the faithful, Who alone lovest mankind.

Mightily opposing the tyrant, O Tarachus, and steadfastly enduring the battering of thy face, thou didst crush the jaws of the noetic lions, made valiant by the power of the Spirit.

Lacerated and burned, thy breast pricked with goads, thy divinely glorious mouth beaten, with high-minded understanding thou didst endure also the wounding of thy back and belly, O martyr Probus.

Suspended like a lamb, thou didst endure the pain of the cruelest of wounds, O martyr Andronicus, the burning of fire, the uprooting of thy teeth and the excision of thy theologizing tongue.

Theotokion: The all-transcendent Word, Who hath brought all things into being, selecting thee, O pure one, as His good, beautiful and chosen one, desired to make His abode within thine immaculate and God-pleasing womb.

Canon of the Hierarch

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

With beautiful hymns thou didst gladden the Bride of Christ, moving her to hymnody, manifestly setting forth the divine mysteries of Christ.

Nurtured on the laws of Christ, O father Cosmas, thou didst sustain the flock entrusted to thee with Orthodox precepts.

Having acquired within thee a soul burning with the fire of divine zeal, O venerable father Cosmas, thou didst burn up all heresies.

Theotokion: The shadows have passed away and the truth of Christ hath shone forth, O Mother of God, for receiving flesh from thy womb, He hath saved us.

Kontakion of the hierarch, in Tone VIII:

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

Adorned with the virtues, O divinely inspired Cosmas, thou wast the adornment of the Church of Christ; for thou hast embellished it with hymns, O blessed one. Pray thou to the Lord, that we be delivered from all the wiles of the enemy, for we cry: Rejoice, O thrice-blessed Cosmas!

Sedalion of the martyrs, in Tone VIII:

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

Having armed themselves like youths with mighty faith in the Holy Trinity, Andronicus, Probus and the most wise Tarachus destroyed the might of the falsehood of polytheism and bound the people to divine love. Wherefore, receiving the honors of victory, they rejoice with the choirs of the incorporeal hosts. Let us cry out to them with faith: Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

Glory ..., Sedalion of the hierarch, in the same tone & melody:

Having been raised in piety and faith and adorned thy mind and soul with wisdom, thou didst flee all earthly cares and, dwelling alone and setting thy mind on ineffable things, wast vouchsafed great grace; wherefore, thou hast adorned the divine Church of Christ with mellifluous hymns and doctrines. O holy hierarch Cosmas our father, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

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 to Him Who sustaineth the world and didst carry in thine arms Him Who holdeth all things, the Nurturer of all, the Author of creation. Wherefore, I entreat thee, O most holy Virgin, and glorify thee with faith, that I may be delivered from transgressions. And, on the day of judgment, when I must needs stand before the face of my Creator, O pure Virgin Mistress, grant me thine aid, for all things whatsoever thou desirest, thou canst do, O most hymned one.

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

ODE IV

Canon of the Martyrs

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

Observing Thy law, O Word, and hating the laws of the iniquitous who commanded that Thou, the Creator, be reviled with demonic wiles, the martyrs received the peace of heaven, having endured all the threefold billows of torture.

Thou didst love to bear the yoke of Christ, and, crushed by the yoke on thy neck, thou didst rejoice. And having the Cross as a staff of mighty power, O most blessed Tarachus, thou didst endure the blows of many rods, crying: glory to Thy power, O Thou Who lovest mankind!

Made powerful by the divine Spirit, thou didst manfully endure the painful breaking of thy tendons and the plucking out of thine eyes, O martyr Probus, enlightened most perfectly by knowledge of the Trinity, joining thyself to the choirs on high.

As a youth, O martyr Andronicus, thou didst stand before the tribunal, mightily opposing the enemy. Wherefore, when they severed thy tendons, they rendered thee more powerful, and thou didst crush his head beneath thy foot as thou madest thy way on high.

Theotokion: **T**hou alone didst bear in thy womb the incarnate God Who causeth all things to be. And the divine martyrs suffered without wavering, confessing Him in the arena, O all-hymned Virgin Theotokos, thou wonder of the angels and wounding of the demons.

Canon of the Hierarch

Irmos: **B**eholding 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!

Having first cleansed the eye of thy heart of the turmoil of the passions, a hierarch Cosmas, thou didst chant beautiful and saving hymnody, and hast enlightened the Church.

O Cosmas, thy most laudable and delightful hymns, adorned with dogmas and the beauties of melody, have become the healing of all despair for those who love them.

The Church, which had become ill because of the blasphemous and foolish edicts of Copronymus, thou didst heal with writings which thou didst melodiously chant, a most blessed one.

In that thy hymns are wondrous and full of all understanding, a father, through them thou hast manifestly revealed to all the mysteries of Christ, which are truly awesome and all-wondrous.

Theotokion: **L**et us hymn the all-holy Theotokos, who gave birth to the Word of God incarnate, in two natures but a single hypostasis, as the godly Cosmas hath taught.

ODE V

Canon of the Martyrs

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

Ye were unwavering travelers of the narrow and hard way, cutting through the multitude of perils like the foam of the sea, O athletes, establishing your hearts upon the rock of faith like immovable pillars.

Speaking divine things and theologizing the doctrines of salvation, thou didst endure the cutting away of thy lips, O martyr Tarachus, but with strength of mind thou didst shut the mouths which spake blasphemy against God the Creator.

Thy four limbs stretched out, covered with the wounds of stripes, thou didst valiantly show uprightness of soul; wherefore, appearing, crowned, with thy fellow athletes, O Probus, thou standest before the King of all.

Theotokion: Thou wast greater than the hosts of heaven, O Virgin, having given birth to the equally unoriginate and everlasting Word. And the athletes, illumined by His splendors, passed through the night of ungodliness.

Canon of the Hierarch

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

Thy sound hath passed over all the ends of the earth, O wise Cosmas, gladdening with divine hymns those who praise thee.

Thou didst say that, in manner transcending the laws of nature, the all-holy Theotokos gave birth to the all-divine Word. Wherefore, we call thee blessed.

Sweetly chanting wondrous hymns, thou didst hymn the ineffable nativity of the Master from the all-pure Virgin, O most sacred one.

Theotokion: The lightning-flash of thy birthgiving hath illumined the whole world, O most hymned one, and the earth hath been moved from falsehood to faith therein.

ODE VI

Canon of the Martyrs

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

Becoming a weapon of the Mighty One through faith, ye manfully wounded the hearts of the pagans, contending against them valiantly, O athletes of great renown.

As of old the wild beasts cowered before Daniel in the pit, so now were they terrified of the faith of the mighty warriors in the arena, subdued by their honored sufferings.

Tarachus, imitating Thy pierced side, O Master, was pierced in the side; and he was given vinegar to drink, and his head was cruelly burned with fire.

Theotokion: **H**aving conceived the Pre-eternal One in thy womb without seed, O pure one, thou gavest birth in the flesh to Him Who is incorporeal by nature, and didst nourish with milk Him Who nurtureth all, O Mother of God who knewest not wedlock.

Canon of the Hierarch

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.

Thy words were like sweet honey-comb, delighting the hearts of the pious who hymn the baptism of the Savior and Symeon's encounter and departure.

Not in words, but by material things, O blessed one, didst thou set forth in hymns the raising of Lazarus from the dead, the children's praise and the hatred of the Jews.

Thou didst adorn the elevation of the thrice-blessed Tree, chanting hymnody full of all gladness and joy in the hymns thereof, O most blessed one.

Theotokion: **F**ollowing thy divinely inspired words, O Virgin Maiden, all of us, the generations of men, call thee blessed, for thou art the blessed Mother of the good God.

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

The valiant warriors and martyrs of Christ, Tarachus, Probus and Andronicus, have revealed to us the glory of the Trinity; for they denounced all the ungodliness of the tyrants, contending with valor and faith.

Ikos: **V**aliantly emulating the sufferings of Jesus, Tarachus, Andronicus and the wise Probus suffered in the arena, rejoicing, denouncing the ungodliness of the iniquitous. Wherefore, honoring their memory with love, we praise them in hymns and faithfully proclaim their struggles; for wondrous is the Lord Who hath glorified as luminaries in the world those who have contended with valor and faith.

ODE VII

Canon of the Martyrs

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

Rejoicing, thou didst endure the severing of thine ears, O glorious Tarachus, in that thou art O right obedient servant of Him Who inclined His most merciful ear and hearkened to the supplications of thee who cry out: Blessed art Thou, O God of our fathers!

Afflicted with the wounds of torture, O martyrs, ye opposed the all-iniquitous ones with steadfast mind; and as victors ye chant: Blessed art Thou, O God of our fathers!

Thy spirit was filled with divine dew and coolness when they burned thy head with a river of fire, O Tarachus; and thou didst cry out like the children: Blessed art Thou, O God of our fathers!

With the drops of your precious blood, O saints, ye extinguished the burning embers of falsehood, exuding for us the divine dew of grace; and ye pour forth waters of healing upon those who ever praise your memory.

Theotokion: **W**ithout leaving the bosom of the Father, the most perfect Word emptied Himself into thy womb: and He is seen to be flesh and is born a babe. To Him do we chant, rejoicing, O Virgin: Blessed art Thou, O God of our fathers!

Canon of the Hierarch

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

Every soul is gladdened, reading thy hymns, O divinely wise father, and crying out with faith: O God of our fathers, blessed art Thou!

Truly thy tongue, O father, became the pen of the Holy Spirit, recording the great wonders of the Word like a swiftly writing scribe.

The law of praise is vanquished in thee, O father, for there is nothing fit to serve as praise for thee who recounted the mighty works of the Master.

Theotokion: **W**hat mortal tongue can worthily bless thee who gavest birth to God, O Bride of God? Wherefore, we cry out with faith: Rejoice, O pure Virgin! Rejoice, O all-glorious one!

ODE VIII

Canon of the Martyrs

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

Illumined with wounds and the comely beauties of your goodly and wondrous suffering, ye all stand, crowned, before the Lord, richly filled with the light that shineth there, and chanting continually with love: Ye children bless; ye priests hymn; ye people, exalt Him supremely for all ages!

The all-mindless tyrant, raging within himself since he had been vanquished by your opposition, quickly commanded that you be slain with the sword who chant to the Creator and Deliverer: Ye children bless; ye priests hymn; ye people, exalt Him supremely for all ages!

Andronicus, Probus and Tarachus are honored as champions of the Trinity, right victorious martyrs, who dispelled the winter of ungodliness with the fervor of the Spirit, the foundation of the faithful, beautiful flowers of the noetic garden of paradise, havens for the tempest-tossed, immovable pillars.

Theotokion: With the incorporeal ranks, the armies of martyrs, the apostles and prophets, we all piously hymn the only pure Mother of God, the Mistress who hath dominion over all creation, in that she is holier than the cherubim; and we exalt Christ supremely for all ages.

Canon of the Hierarch

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Strengthened by the staff of thy dogmas, O glorious one, we who praise thee turn away from all the evils of heresy and chant piously to Christ, crying: Bless the Lord, all ye works of the Lord!

Being far above all in intellect, O Cosmas, thou didst describe the meal at which the Lord offered the life-bearing Mysteries, and the dread betrayal and inhumanity of Judas, which thou hast taught us to flee.

Shining with the rays of immaterial light, O most venerable Cosmas, thou didst describe the all-pure sufferings, burial, resurrection and transfiguration of Christ, teaching all to chant: Bless the Lord, all ye works of the Lord!

Theotokion: Thou didst spring forth as a rod from the root of Jesse, O all-pure Virgin who gavest birth to the Lord, the Flower Who perfumeth us with the myrrh-laden scents of His sufferings; wherefore, we all bless thee, O Mary, Bride of God.

ODE IX

Canon of the Martyrs

Irmos: Every ear is stricken with awe to hear of the ineffable condescension of God: how the Most High lowered Himself even to assume the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

With their corruptible bodies Probus, Tarachus, and Andronicus, the favorites of Christ, were able to undertake incorrupt struggles, O valiant ones, and emulated the angels, receiving the immutable kingdom of God.

Mystically kindled by the immaterial Fire, ye showed yourselves to be burning embers and consumed material falsehood, O great martyrs; and as ye shine forth light, ye illumine creation and save our souls from sufferings and misfortunes.

Today the Church of Christ doth joyfully and radiantly offer this, your divine festival, as an annual celebration; and with you the prophets, apostles and all the martyrs rejoice, O victorious athletes of great renown.

Ye have been taken up into the splendid habitations of paradise, O passion-bearers, clad in the splendid robes which ye wove with your multifarious torments; and ye stand before the throne of the Almighty, praying earnestly for all.

Theotokion: **H**ave pity on me, O Savior Who wast born and preserved her who gave Thee birth incorrupt after parturition; and when Thou shalt sit to judge all my works, overlook mine iniquities and sins, in that Thou art sinless, as the merciful God Who lovest mankind.

Canon of the Hierarch

Irmos: **C**hrist, the Chief Cornerstone uncut by human hands, which uniteth two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

We magnify thee as one rich and noble, shining with rays of the virtues and illumining the faithful who honor thee with praises and chant in Orthodox manner, O thrice-holy Cosmas.

Shining with divine laws, and having guided thy flock to the life-bearing meadow, O blessed and venerable one, as is meet thou hast passed over to the heavens, reaping the fruits of thy pangs.

The never-waning Light was shown to thee who hast now been translated from transitory things and art rightly purified. And delighting therein most manifestly and purely, be thou mindful of those who honor thee, O right glorious one.

Theotokion: **G**lorifying thee as it is written, we call thee blessed, O Theotokos, the all-holy Virgin, who art more glorious than the seraphim and gavest birth to Christ Who shone forth unoriginately from the Father.

Exapostilarion from the Oktoechos; and this one of the martyrs:

Spec. Mel.: "As the disciples watched ...":

With hymns of praise let us crown the three-member chorus of athletes, Tarachus, Probus and Andronicus; for they endured laceration, cruel wounding and pain, and reign with Christ.

Theotokion: Thou hast been revealed as more glorious than the cherubim and shown to be more exalted than the seraphim, as the one who gave birth to God incarnate, Who hath shown men how to walk the straight paths which lead to salvation.

AT LITURGY

Troparion of the martyrs, in Tone V:

The hosts of heaven marveled at the corrections of the holy martyrs, how in their mortal bodies they invisibly vanquished the incorporeal foe, contending well with the power of the Cross. And they pray to Christ, that our souls find mercy.

Troparion of the hierarch, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of hierarchs: O all-wise Cosmas, by thy doctrines thou hast enlightened all. O harp of the Spirit, entreat Christ God, that our souls be saved.

Kontakion of the hierarch, in Tone VIII:

Adorned with the virtues, O divinely inspired Cosmas, thou wast the adornment of the Church of Christ; for thou hast embellished it with hymns, O blessed one. Pray thou to the Lord, that we be delivered from all the wiles of the enemy, for we cry: Rejoice, O thrice-blessed Cosmas!

Kontakion of the martyrs, in Tone II:

The valiant warriors and martyrs of Christ, Tarachus, Probus and Andronicus, have revealed to us the glory of the Trinity; for they denounced all the ungodliness of the tyrants, contending with valor and faith.

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

THE 12th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS MARTIN,
BISHOP OF TOURS
AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera of the holy hierarch, in Tone I:

Come, ye assemblies of Christians and ye multitudes of the faithful, and let us glorify the holy hierarch, who hath shone forth from antiquity; and with fervor let us cry aloud: Rejoice, O blessed Martin, thou sacred adornment of the Church of Christ! (**Thrice**)

O wise pastor of the city of Tours, intercessor for the lands of the West, and mighty bulwark of the kingdom of Christ: by thy supplications, as with shield and buttress, protect thy people who call upon thee with faith. (**Thrice**)

Behold, Christ meeteth Martin in the guise of a beggar, testing his lovingkindness; and Martin cutteth his own robe in twain, clothing the Beggar's nakedness, cutting off love of self, arraying himself in the robe of brotherly love, and rejoicing in spirit. (**Twice**)

Glory ..., in Tone VI:

Even before receiving the baptismal robe, O blessed one, thou didst clothe Christ in thy robe; wherefore, receiving grace in token of gratitude, thou didst work great and wondrous miracles, healing the sick, restoring the dead to life, kissing lepers and cleansing them, taking pity of men and beasts, and having the angels serving with thee. Pray thou for our souls, O all-marvelous worker of wonders!

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

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three Readings:

A READING FROM PROVERBS

The memory of. the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her

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

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among

sinner, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time, for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

At Litia, the sticheron of the temple, and these stichera of the holy hierarch:

In Tone VIII: Tell us, O Martin, how thou didst manfully endure the cold, how thou didst receive reproach for the cloak thou hadst cut in twain! Wherefore, thou dost rejoice, saying: "I am warmed by the warmth of the Spirit; I am clothed with brotherly love as with a robe; and I consider reproach for the sake of Christ to be an honor! Wherefore, I rejoice in Him!"

Desiring to deceive the blessed Martin, the most wicked enemy of the human race assumed the guise of Christ and sought to deceive the holy one into worshipping him; yet, recognizing this falsehood, and protecting himself with humility of mind, he refused to believe the false one, and cried aloud: "Where are the wounds of the nails in my Lord? Where are the glorious marks of the suffering of the Redeemer? Thou shalt not deceive me, for I know thee, who art a liar from of old! Depart from me!"

Emulating the great Elijah and the glorious Elisha, O Martin most bold, most fervent servant of Christ, thou didst raise up the dead and cause their souls to return solely by thy mighty prayer to the Master of life and death. Pray thou for us also, O holy hierarch.

In Tone VII: Of old, the wicked disciple betrayed the Savior by a kiss and sold his own soul to the devil; but with a kiss did Martin honor Christ in the guise of a leper and purchase life everlasting, healing the incurable ailment by divine love. Wherefore, come, let us venerate his struggles and, glorifying his honored memory, let us cry aloud: O merciful and holy hierarch, remember thy flock before the throne of Him Who is without beginning!

In Tone II: "Wherefore dost thou lie upon the ground, in that thou art weak and infirm?" the brethren asked the blessed Martin, seeking to persuade him to lie upon a bed. And he answered them, saying: "Leave me be now, for I desire to recline at the banquet of Christ, in His kingdom."

Come, ye faithful, and today let us praise Martin, the adornment of pastors, the faithful servant of Christ, the all-glorious wonderworker, the unashamed advocate for the whole world.

Glory ..., in Tone VIII:

Seeing thee to be a humble man, lacking in form and beauty, vainglorious people held thee in disdain, O blessed one; but, emulating Christ, thou didst endure their reproach, sweetly rejoicing therein. Yet thy struggles could not be hidden, for thy virtue shone forth more brightly than the sun; wherefore, they who before despised thee glorified thee. Then didst thou cry out, O wise one: "O Christ, King of all, protect my humble-minded soul, that I may not stumble utterly!"

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

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

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

The day of thy beauteous memorial hath dawned today, O most sacred one. And we rejoice in godliness, magnifying thee.

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

O blessed Martin, was it not to a pauper by the wayside that thou gavest thy robe? How is it that thou beholdest Christ the Master clothed therein?

Stichos: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Lo! the invincible Martin cometh to the battle, heeding the call of an earthly king, showing true courage, and praying that peace be granted to the world.

Glory ..., in Tone III:

Children and youths now hasten together, joyously lighting torches, and weaving hymns of praise into a wreath for the right glorious Martin, glorifying his sacred memory and splendid festival, and asking his help on the day of wrath.

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

We sinners dare to hymn the Virgin Theotokos, who is more honorable and splendid than the ranks of the incorporeal ones, who is glorified by all creation, who truly shineth forth near God, and lovingly helpeth the whole world.

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

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and a teacher of abstinence. Wherefore, thou hast acquired exalted things through humility and riches through poverty. O father Martin, entreat Christ God, that our souls be saved. **(Twice)**

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

AT MATINS

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

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and a teacher of abstinence. Wherefore, thou hast acquired exalted things through humility and riches through poverty. O father Martin, entreat Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., the Theotokion, 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.

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

Full of apostolic zeal, thou didst crush the idols to dust, didst make a vile pagan temple into a church of God, and didst guide the heathen to the true Faith, O Martin, preacher of grace; wherefore, thou wast vouchsafed to behold in a vision the apostle of the gentiles with the preeminent Peter, receiving the power of their spirit as Elisha did from Elijah, to fish for men and lead new people unto Christ. Twice

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

O ye faithful, let us bless the Theotokos, our fervent help amid misfortunes, our aid and reconciliation unto God, by whom we have been delivered from corruption.

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

Teaching all piously to venerate the tree of the Cross, thou didst cut down at the root the oak-trees mindlessly worshipped by the heathen and didst overthrow the temple of their idols, for which thou wast dragged away to be slain, O long-suffering Martin; but the swordsman who was to execute thee suddenly fell at thy feet, paralyzed by an invisible power. And the people, beholding this, were filled with fear, and cried out to thee fervently: "Great is the God Whom thou dost preach! Teach us also to worship Him, and save our souls!"

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

Rejoice, O impassable gate of the King! Rejoice, rampart and protection of those who flee unto thee! Rejoice, haven un-beset by storms, O thou who knewest not wedlock, yet gavest birth unto thy Creator and God! Cease thou never to offer up supplications in behalf of those who hymn and worship thine Offspring.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Martin, 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:

Seeing the heathen languishing in the darkness of ignorance, wholly lacking in knowledge of the one true God, thou didst preach unto them Christ God, Who said "I am the Light!", and didst call upon Him in prayer to destroy their abominable place of sacrifice. And, lo! that very day the Lord sent a tempest, which leveled the druidic temple and crushed their vile idols, bearing witness to the power of thine entreaty and to thy fervent Christian love. **(Twice)**

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

We ever thank and magnify thee, O pure Theotokos, and we bow down, hymning thy birthgiving and crying out unceasingly, O thou who art full of grace: In that thou art good, save us in the hour of testing, O all-merciful Virgin, that we, thy servants, may not be put to shame.

Song of ascents, the first antiphon of Tone IV.

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35 FROM THE MIDPOINT [JN. 10: 1-8]

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

After Psalm 50, this sticheron, in Tone VI:

Full of courage and the omnipotent grace of God's priesthood, thou didst travel through the land of Gaul, preaching salvation unto the benighted and exposing the impotence of their abominable religion. And the heathen, perceiving the divine power which abode in thee, forsook their false deities and cleaved unto Christ, Who through thee all-gloriously saved their souls from death.

Canon of the Supplication to the All-holy Theotokos [the Paraclysis}, with 6 troparia, including the Irmos, in Tone VIII. And this canon of the holy hierarch, with 8 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!

Illumined by divine radiance and dancing in the light of the thrice-righteous Monarchy, O wise Martin, enlighten those who with piety honor thy luminous memory.

The Creator of all, Who knoweth all things before they happen, foreseeing the uprightness of thy heart, took thee from an earthly army and hath enlisted thee among the choirs of angels, O blessed one.

My soul is slain by the sting of sin, O rather, yet by thy life-bearing supplications move the Life of all to raise me up to hymn thy godly memory.

Theotokion: O Maiden and Mistress most favored by God, who didst bear the Bestower of light Who enlighteneth the earth which is cast into darkness by many passions: illumine mine accursed soul!

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.

Since thou didst mount to the summit of most noble deeds, O wise one, Christ hath raised thee up to sit upon a throne in the highest, from whence in sacred manner thou dost enlighten all creation with the brilliance of thy wonders.

As a child of the day and of the light, O holy hierarch, when thou didst behold as a naked beggar Him Who covereth Himself with light as with a garment, thou didst cut thy cloak in twain and didst cover Him.

The carnal passions died out in thee, and thou didst thus become a most pure abode of the Trinity. Wherefore, I beseech thee, O holy hierarch: By thine intercessions quench thou the passions of my soul.

Theotokion: O pure palace of God, most holy Virgin, I entreat thee: Cleanse and enlighten my wretched soul, which hath been sullied by carnal pleasures and imaginings.

Sessional hymn, in Tone IV:

When the emperor of the West heard report of thy virtues and wondrous works, he would fain have met with thee; but his consort clung to the vile heresy of Arius, and confounded her husband's goodly desire. Then, for the sake of thy flock and the-ruler's salvation, thou didst resort to fasting and fervent prayer, O holy hierarch, and our merciful Savior opened unto thee the doors which had been shut. Then the sovereign, greeting thee as was meet, hearkened unto thy wise counsel and received edification from thee.

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

Joseph marveled, beholding that which transcendeth nature, and in mind he pondered, O Theotokos, upon thy seedless conception, as the dew upon the fleece, the bush which burned with fire yet was not consumed, and the rod of Aaron which put forth branches. And, bearing witness, thy betrothed and protector cried out to the priests: "The Virgin giveth birth, yet remaineth a virgin even after birthgiving!"

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.

Delighted by thy godly life, the Most High bestowed upon thee the grace of all-glorious wonders, O wondrous hierarch, whereby thou art revealed unto the ends of the earth as marvelous.

Resurrected by thine intercessions, the dead man who had been slandered beheld his accuser struck dead, O holy hierarch; and he magnified thy grace, O father.

Accept us who hymn thy divine memory, O holy hierarch, and deliver us from sufferings, perils and temptations; for with faith do we now have recourse unto thy protection.

Theotokion: With drops of thy lovingkindness, O immaculate one, sprinkle thou my soul, which is withering in the burning heat of sin; and vouchsafe that I may produce the fruits of repentance.

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 forsaken earthly riches and transitory glory which fadeth away, O blessed Martin, thou hast acquired heavenly riches and eternal and immutable glory, wherein be thou mindful of us.

One who had endured a cruel death by hanging was raised up from the dead as from sleep by thy life-giving supplication; and he won this life and that which is to come.

Thou didst restore to life him who-O the horror!-had been struck dead by a serpent, O father. So also by thy supplications restore life even unto me, who have been slain by the sting of sin.

Theotokion: **S**hining from afar, thou wast revealed unto Moses as a burning bush, O Mistress; and having given birth unto the divine Fire, thou wast shown to be unconsumed even after giving birth. Wherefore, do thou burn up the roots of my passions.

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!

O Martin, thy relics pour forth healings upon those who approach them with devotion, and the legions of the demons are put to flight; but the choirs of the faithful who fervently raise up hymns unto thee are bedewed with grace.

Full to overflowing with the vivifying waters of the All-holy Spirit Who accomplisheth all things, O Martin, thou dost give life unto those who were slain by the deception of the evil one, purifying them with the healing waters of the Savior.

The woman whom thou didst free from everlasting punishment blessed the Lord, O Martin, and, dispensing with her wealth, she exchanged it for the bliss of heaven.

Theotokion: **O** most pure one, in that thou didst bear the hypostatic Wisdom and Power of the Father, with godly wisdom and power divine fill thou the hearts of all who hymn thee with faith.

Kontakion, in Tone II:

Thou didst flourish in the virtues like a palm tree, and in thy miracles didst multiply like a cedar, O wondrous father, bedewing the ends of the world, and burning up legions of the demons. Wherefore, entreat the Lord in our behalf.

Ikos: **I**n proclaiming the glad tidings of man's salvation, O most merciful hierarch, thou wast not daunted by the threats of the Druids and their deluded followers; but, having armed thyself with the pure confession of Christ, thou

didst courageously show their vile graven images to be common stones, powerless against the might of the Most High, and thou didst bring multitudes of the heathen to the knowledge of God. Wherefore, mindful of thine apostolic zeal, we beseech thee: Entreat the Lord in our behalf.

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!

Shining forth more brightly than the sun, thy memory, O all-hymned Martin, dispelleth the night of the passions and enlighteneth the faithful, who chant unto Christ: O God of our fathers, blessed art Thou!

As an emulator of thy Lord, O father, thou didst save the harlot who had recourse unto thee with faith, and didst present her to Christ as a pure bride who chanted with faith: O God of our fathers, blessed art Thou!

Blessing thee, the ends of the world give utterance to thy praises, O all-hymned Martin, and celebrate thy memorial, chanting with faith unto Christ Who hath made thee wondrous: O God of our fathers, blessed art Thou!

Theotokion: O thou who art full of grace divine, thou art a new heaven more spacious than the other, for thou didst contain the Creator of heaven and earth. Entreat Him, that we who honor thee may be vouchsafed the good things of heaven.

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!

Of old, Christ transformed water into wine by His divine power; and by His energy, O wise Martin, thou didst transform a living dove into one of gold. O awesome wonder!

Beholding a dead ass restored to life by thy supplications, O glorious one, he who did not trust in the resurrection believed on God Who is risen from the dead, and he now liveth unto the ages.

O father, by thy supplications free from all want and difficulty, temptations and perils, those who piously chant in memory of thee: Thee, O Christ, do we exalt supremely forever!

Theotokion: Dry up the raging flood of my passions, O Virgin, Mistress, and rain down upon me streams of tears, freeing me from the punishment of eternal fire, that I may glorify thee forever.

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.

Arraying thyself in the might and power of Christ, thou didst repel the impotent strength of the enemy, O glorious Martin, and art therefore called a most powerful defender of the faithful, freeing them from tribulations, perils, temptations and difficulties.

Adorning the temple of heaven like a sacred and divine treasure, O holy hierarch, thou standest before the great Light, chanting with the incorporeal beings: Holy, Holy, Holy art Thou, O consubstantial Trinity, Thou Creator of all!

Triadicon: The Way, the Truth and the Resurrection, the Light and Life art Thou, and the joy of the saints. Wherefore, through their intercession lead all along the narrow way, and vouchsafe unto them life and the never-waning light, O Thou Who alone lovest mankind.

Theotokion: Thou art shown to be the most beautiful temple and the most pure palace of the Word, O all-pure one. And hastening to thy holy temple we praise thee with love, and cry aloud: Fulfill our entreaties which are for the good, O Mistress.

Exapostilarion:

Hearken, ye who love the feasts of the Church, and rejoice with the faithful of the city of Tours and the land of France, in the memory of the merciful hierarch Martin, by whose tireless labors and steadfast faith, God hath been fittingly glorified.

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

O Virgin Mother of the Lord, thou delight of the angels, joy of holy hierarchs and the venerable, intercessor for all Christians: Help us and deliver us from everlasting torment.

On the Praises, 4 stichera, in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! * Though born and reared in a pagan household, * the all-holy Martin the chosen vessel of God's mercy, * was filled with zeal and love for Christ * when he beheld the lives and virtues of the Christians; * and though forcibly enrolled in the army of an earthly king, * the blessed one did not fail to declare his allegiance to the King of heaven in the font of holy baptism. * By his supplications, O Lord may our souls be saved. (Twice)

When yet a catechumen unenlightened by grace divine, * thou, O Martin, didst see a naked pauper by the side of the road, * all but dead in the winter's cold; * and, taking pity on his wretchedness, * thou didst cut thy cloak in twain to clothe him. Then those who passed by mocked thine appearance; * but Christ God appeared to thee in a vision * and declared to thee that it was Him Whom thou hadst so clothed. * O the all-glorious wonder!

Long didst thou, in thy humility, refuse sacred ordination, * O all-blessed father Martin, * preferring the life of a simple monk: * yet a lamp is not hidden, but set on a stand to give light unto all. * Wherefore, desiring to have a man of such sanctity as their bishop, * the faithful of Tours brought thee to their city by subterfuge, * and compelled thee to accept hierarchal consecration. * And, bowing to the will of God and His people, * thou didst serve them with great holiness and zeal.

Glory ..., in Tone VIII:

Having foretold the hour of thy departure from this life, O holy hierarch Martin our father, confident of the mercy and love of the Savior, thou didst drive away the primeval foe of the human race, crying: "Thou hast no share in me! The bosom of Abraham will receive me!" Since thy repose the Lord hath glorified thy precious body with incorruption and a countless multitude of signs and wonders and healings have poured forth therefrom in torrents unabated. Wherefore, with hymns do we glorify thee as the favorite of God who as a faithful servant hast manifestly entered into the joy of thy Lord.

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

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

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

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

Since thou didst mount to the summit of most noble deeds, O wise one, Christ hath raised thee up to sit upon a throne in the highest, from whence in sacred manner thou dost enlighten all creation with the brilliance of thy wonders.
(Twice)

As a child of the day and of the light, O holy hierarch, when thou didst behold as a naked beggar Him Who covereth Himself with light as with a garment, thou didst cut thy cloak in twain and didst cover Him.

The carnal passions died out in thee, and thou didst thus become a most pure abode of the Trinity. Wherefore, I beseech thee, O holy hierarch: By thine intercessions quench thou the passions of my soul.

O Martin, thy relics pour forth healings upon those who approach them with devotion, and the legions of the demons are put to flight; but the choirs of the faithful who fervently raise up hymns unto thee are bedewed with grace.

Full to overflowing with the vivifying waters of the All-holy Spirit Who accomplisheth all things, O Martin, thou dost give life unto those who were slain by the deception of the evil one, purifying them with the healing waters of the Savior.

The woman whom thou didst free from everlasting punishment blessed the Lord, O Martin, and, dispensing with her wealth, she exchanged it for the bliss of heaven.

Theotokion: O most pure one, in that thou didst bear the hypostatic Wisdom and Power of the Father, with godly wisdom and power divine fill thou the hearts of all who hymn thee with faith.

Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and a teacher of abstinence. Wherefore, thou hast acquired exalted things through humility and riches through poverty. O father Martin, entreat Christ God, that our souls be saved.

Theotokion, in Tone IV:

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

Kontakion, in Tone II:

Thou didst flourish in the virtues like a palm tree, and in thy miracles didst multiply like a cedar, O wondrous father, bedewing the ends of the world, and burning up legions of the demons. Wherefore, entreat the Lord in our behalf.

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 1st EPISTLE OF PAUL TO THE CORINTHIANS §151 [I COR. 12: 7-11]

Brethren: The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom to another the word of knowledge by the same Spirit; to another faith by the same Spirit · to another the gifts of healing by the same Spirit · to another the working of miracles; to another prophecy; to another discerning of spirits, to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will.

Alleluia, in Tone II: Give heed, O my people, to my law; incline your ear unto the words of my mouth.

Stichos: I will open my mouth in parables, I will utter dark sayings which have been from the beginning.

THE GOSPEL ACCORDING TO ST. JOHN §36 [10:9-16]

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

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

THE 13th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS CARPUS & PAPYLUS
AT VESPERS

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

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

Bound with chains, * immured in prison, * given as food for wild beasts, * hung aloft and mangled, * yet, receiving divine help from heaven, * ye remained unshaken * through the love of the Master and Savior of all, * O most wise Carpus and Papyrus.

Grounding thy thought through wisdom * on the rock of faith, * O steadfast martyr Papyrus, * thou didst rejoice when thou wast stoned, * likening thyself to the divine leader of martyrs, * the archdeacon Stephen, * as a minister and servant of the mysteries of God, * as one numbered among the martyrs * and a converser with angels.

Unswervingly walking * the path of witness, * your feet nailed to iron sandals, * ye did steadfastly destroy the sting of the enemy and destroyer, * O all-praised ones, * and were crowned with victories. * Wherefore, all the Church of Christ * doth celebrate * your holy, luminous and renowned commemoration.

Glory ..., in Tone VI:

In that thou wast worthy among godly seers, O venerable one, thou didst behold the heavens opened, and the Lord seated upon the throne, and the cherubim and seraphim round about Him; and we, thy sacred flock, enlightened by thee, O Carpus, cry out to thee: Ask thou peace for the world and great mercy for our souls.

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

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

The all-immaculate Theotokos, beholding our Life suspended upon the Tree, maternally lamenting, cried out: "O my Son and my God, save them that hymn Thee with love!"

Troparion, in Tone IV:

Thy martyrs, O Lord, in their sufferings received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormentors and set at naught the feeble audacity of the demons. By their prayers do Thou save our souls.

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

AT MATINS

Both canons from the Oktoechos, and this canon of the martyrs, the acrostic whereof is: "With hymns I crown Carpus and Papyrus," the composition of Joseph, in Tone I:

ODE 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.

Praising the most sacred memory of the mighty Carpus and Papyrus, the witnesses to the Truth, in godly manner let us hymn the Lord of glory Who hath made them victors.

Tried first by the fire of fasting, through suffering ye did truly show forth a second, spiritual testing, O martyrs, and in your divine virtues ye shone forth more brightly than gold.

Making haste to woundings, hanging, fire and death with divine power, O glorious ones, ye vanquished the might of the tyrants and were crowned with imperishable crowns.

Theotokion: O divinely joyous one, portal of the Light which shone forth from thine incorrupt womb: shine forth upon me the luminous beams of repentance, and dispel thou the gloom of my sins.

ODE III

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!

With thyself thou didst bear unto Christ an acceptable and most sacred fruit, the sacred Agathadorus, who endured stripes and wounds, and with the might of knowledge becometh victorious in the flesh over the incorporeal foe.

Unjustly broken at the command of the judge, O wise one, thou didst endure the mangling of thy flanks; and set aflame with fire, thou didst extinguish the burning embers of deception with the blood of thy wounds, O much-suffering Carpus.

Desiring to see Christ, hung aloft, thy breast burnt with fire, thou didst endure manfully, O divinely wise Papyrus, manifestly bedewed with the dew of the Spirit and strengthened by divine aspirations.

Theotokion: O pure, most holy and all-immaculate Virgin, all we, the faithful, proclaim thee to be the undefiled dwelling-place of God, the unquarried mountain, the holy ark, the censer of the immaterial Ember.

Sedalion, in Tone I: Spec. Mel.: "When the stone had been sealed ...":

Planting the fruits of the knowledge of God by the labors, thou didst uproot the thorns of ungodliness; having anointed thyself with divinely effective oil, thou didst shepherd thy people, O sacred one. And having suffered under the law, thou wast vouchsafed twofold honors, O Carpus. Glory to Him that gaveth thee strength! Glory to Him that crowned thee! Glory to Him that through thee worketh healings for all!

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

Stretching forth thy divine arms wherewith thou didst bear the Creator Who in His goodness becometh incarnate, O all-holy Virgin, do thou entreat Him to deliver from temptations, sufferings and misfortunes us that praise thee with love and cry out: Glory to Him that made His abode within thee! Glory to Him that issued forth from thee! Glory to Him Who by thy birth giving hath delivered us!

Or this Stavrotheotokion: **T**he ewe-lamb, beholding Thee, the Lamb, O longsuffering Word, crucified upon the Cross with two thieves, Thy side pierced by a spear, exclaimed, crying out maternally: "What is this strange and dread mystery which is ineffably accomplished, O my Jesus? How is it that Thou art entombed, O uncontainable God? Forsake me not who gavest Thee birth, O my Jesus most sweet!"

ODE IV

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.

Bound with the indissoluble love of the Creator, O martyr of Christ, stoned, thou didst manifestly vanquish them that stoned thee with the endurance God granted thee, O all-praised one, struggling with manly mind against hatred.

Armed against all manner of pain, O most valorous ones, and cast to the wild beasts, together ye vanquished them, as did Daniel, by the divine images of faith, O Carpus and Papyrus, ye glorious martyrs.

The most wicked one, the author of evil, mercilessly committed the favorites of Christ to the unquenchable conflagration, thinking thus to weaken their power. But his designs were reduced to ashes.

Theotokion: O Virgin, we that are ever tempest-tossed amid the sea of evils have thee as a haven of salvation. To thee do we flee, and in thee do we trust, that we may not fear the treachery of the invisible foe.

ODE V

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.

Neither the tribulations of persecution, nor hunger, nor even death, could separate the divinely wise from the love of Christ; for earnestly foreseeing their recompense, they paid no heed to the vexatious.

Strengthened by divine power, ye endured the most cruel piercing of your feet, O all-praised ones, traveling the path of witness and setting at naught the sting of ungodliness.

Bearing the inextinguishable torch of suffering, ye traversed the night of ignorance, O martyrs, and drew nigh to the never-waning Light, being truly sons of the day by faith.

Theotokion: Without knowing man thou didst conceive the infinite God and didst give birth unto the transcendent Creator of nature. Great is the mystery! Inconceivable the wonder, O Virgin, who alone art all-immaculate!

ODE VI

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter, we Thy people, O our God, for Thou art the strength and correction of the weak!

Your virtues perfume the assemblies of men, manifestly dispelling the foul stench of polytheism, O right glorious ones, for ye have now been shown to be the fragrance of God, O martyrs.

With the dew of faith did ye extinguish the burning flame, O blessed ones, and ye fervently enkindled the desire to suffer within Agathonica, who was with you, O noble ones, and with her did ye manfully undergo suffering.

Sharpened by the infliction of pain, O valiant athletes Carpus and Papyrus, ye were truly shown to be swords of heavenly workmanship which cut down legions of the enemy.

Theotokion: From the mire of the passions and the pit of sinful falls do thou raise me up and set aright me, thy servant, who confess thee to be the Theotokos, O pure one; for thou art ever the restoration of the fallen.

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

As a most precious treasure and a wellspring pouring forth streams of healings hath the Master bestowed your relics upon them that are on earth; for they removed the afflictions of divers passions and unceasingly impart grace to men's souls. Wherefore, together we celebrate your festival, O divine martyrs.

ODE VII

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.

Extinguishing the furnace of youthful passions with the dew of abstinence, and the fire of suffering with blood, ye reduced to ashes another furnace, that of idolatry, hymning God Who is praised and all-glorious, O martyrs.

The athletes Carpus and Papyrus cried with fervor of soul: "Let us stand firm, for, lo! the contest is begun! Let us not weaken, for with His life-creating hand Christ will manifestly bestow crowns of endurance upon us for the sake of our sufferings!"

O holy ones who are manifestly deified in entreating God in every way, ye easily endured wounding by the godless, sustaining it as though it were another person suffering, remaining truly yourselves, and hymning our praised and all-glorious God.

Theotokion: O pure one, thou hast clearly annulled the curse of Eve, our first mother, having borne the First-fruit of blessedness, O all-immaculate Maiden who knewest not wedlock. And the ranks of angels bless Him, the praised and all-glorious God of our fathers.

ODE VIII

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!

Today the radiant memory of the martyrs hath shone upon us, illumining with the light of healings us that cry aloud: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

O most blessed Carpus, thou hast been adorned as a hierarch, as a divine prophet, as a witness to the sufferings of Christ, as a divine standard, O all-blessed one, chanting: Hymn the Lord, ye works, and exalt Him supremely forever!

The streams of the blood of thy suffering utterly overwhelming the torrents of ungodliness, O martyr Papyrus, thou wast shown to be a wellspring of healings for them that cry: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: The sacred choir of divine prophets doth proclaim thee, O all-immaculate one, to be her that art the Mother of God to Whom all cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

ODE IX

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.

As whole burnt-offerings, as sacrifices perfect and without blemish, did ye offer yourselves to the Creator. O most blessed ones, meeting your end by the sword; and now, O crowned ones, ye live in the heavens.

O martyrs, ye are shown to be immovable pillars and ramparts of the Church, springs of water which pour forth healings, and luminous and most radiant beacons which deliver the pious from the night of sin.

O Papyrus and Carpus, having already made your abode in the splendid mansions of heaven, illumined with rays of divine light and filled with everlasting joy, pray ye ever in our behalf.

Theotokion: O all-pure one, in thine arms, like the throne of the cherubim, thou bearest Him Who upholdest all things, Who for our sakes clad Himself in flesh like unto ours, and is seen as a twofold unity, Him do thou ever entreat in behalf of us that hymn thee.

THE 14th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS
NAZARIUS, GERVASE, PROTASE & CELSIUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone IV:

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

Having finished the course of faith, * the valiant-minded Nazarius, * the great Protase, * the wise Celsius * and the divinely wise Gervase * received the crown of victory as witnesses. * Let us hymn them as valiant warriors, * as heirs to the kingdom on high, * as voluntary sacrifices.

Illumined by the sense of the effulgence of the Spirit, * O sacred Nazarius, * with divine grace thou didst shine forth more brightly than the sun * upon the souls of those in darkness, * teaching, enlightening, * instructing them most splendidly * to believe in and worship the one Lord * Who was all-gloriously incarnate of the Virgin * and hath enlightened those on earth.

With Nazarius * the ever-memorable Celsius shone forth, * and the glorious Protase and Gervase, * who suffered with valiant mind * and manfully vanquished on earth * all the hordes of the demons. * Wherefore, they pour forth streams of healings * and richly water the hearts of the pious * with grace divine.

Let Nazarius be praised, * and let Protase be honored * with the godly Celsius and Gervase, * who suffered right gloriously * and diminished falsehood, * who are honored in sacred manner by the angelic choirs * and are deified by divine communion, * receiving crowns of victory * from the hand of the Bestower of life.

In that ye finished the race and kept the faith, * O divine martyrs, * ye have been crowned with wreaths of suffering * and numbered among the angels, * having fought splendidly * and trampled the deceitful enemy underfoot with Christ's help. * Wherefore, assembling together, * in gladness we celebrate * your radiant memory.

Passing through cities, * the divinely wise Nazarius illumined them * with his Godly preaching. * And Celsius, emulating him, * acquired the glory of the athletes of God, * trampling the deceitful one underfoot. * Let us all honor them with praises * as stars and luminaries for those in darkness * and physicians for our souls.

Glory ..., in Tone VIII:

Let us praise Nazarius, Gervase, Protase and Celsius, the reason-endowed sacrifices, for they set at nought all the savagery of the tyrants and the idols. Wherefore, through their supplications, O Christ God, grant peace to the world and great mercy to our souls. :

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

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

Weeping, the Virgin whom we magnify said: "O my Child, I cannot bear to see Thee asleep upon the Tree, Who givest watchfulness to all! But grant Thou divine and saving vigilance to those who of old fell into the sleep of perdition by eating of the fruit of disobedience!"

Troparion, in Tone IV:

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

AT MATINS

Both canons from the Oktoechos, and that of the martyrs, with 4 troparia, the acrostic whereof is: "I faithfully hymn the crowned martyrs", the composition of Joseph, in Tone IV:

ODE I

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

Having suffered faithfully and finished the contest, ye were crowned with the wreath of victory, O divine martyrs; wherefore, in gladness we celebrate your godly memory.

Impelled by the sail of the divine Spirit, ye passed over the deep of torments without sinking, O glorious martyrs, and have now made your abode in the divine haven of the Most High.

Clad in the Cross as in a breastplate, O blessed ones, ye battled the incorporeal foe in the body, enduring subtle torments and an unjust death.

Theotokion: Let us hymn the most immaculate Maiden who alone contained the pre-eternal God in her womb, for she became more spacious than the heavens, giving flesh to God for the sake of goodness.

ODE III

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

Ye were truly like divine grapes of the divine vine, O martyrs, pouring forth upon us the wine which with grace doth spiritually gladden the hearts of all.

O Nazarius who art most rich, martyr of Christ, thou didst mightily oppose the tyrant who commanded thee to sacrifice to the abominable gods, and didst ready thyself like a lamb for the slaughter, O glorious one.

With faith let us all chant a symphony of praise today to Nazarius, Gervase, Protase and Celsius, who were witnesses of the truth in the Spirit.

Theotokion: The tabernacle of the law prefigured thee, who wast to become the sacred habitation of God, O pure one, from whence our purification cometh forth, granting sanctity unto us all.

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

Honoring the suffering and persecution of Nazarius and the pangs and wounds of Protase, let us praise Gervase and Celsius, the precious vessels of the Holy Trinity, the radiant stars, the towers of defense of the faithful, the true destroyers of impiety, the pillars and unshakable foundation of the faith, to whom we cry out with faith: Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

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

All of us, the generations of mankind, bless thee who without seed gavest birth unto God in the flesh, as her who alone among women wast chosen; for the fire of the Godhead made its abode within thee, and thou gavest suck unto our Lord and Creator as a babe. Wherefore, we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and with one accord cry out to thee: Entreat Christ God, that He grant remission of transgressions unto those who with faith worship thine all-holy birthgiving.

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

ODE IV

Irmos: **S**eated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry aloud: **G**lory to Thy power, **O** Christ!

In manner past understanding the love of Thy martyrs surpasseth all the devisings, battles, manly struggles and contests which Thou hast set for those who lawfully contended, O Word.

The warriors of Christ most excellently showed forth a single understanding while they were wounded in their divers bodies, and they confessed the one God in the arena and manifestly destroyed the falsehood of polytheism.

The angels marveled at the contest of Nazarius, Protase, Gervase and Celsius, the honorable martyrs: how, struggling in the flesh against an incorporeal foe, they most valiantly cast him down to the ground.

As valiant warriors, as invincible martyrs, as soldiers of Christ, as champions of piety, ye have inherited the mansions of heaven, rejoicing ever with the angelic choirs.

Theotokion: Without leaving the bosom of the Father, the All-divine One sitteth in thine all-pure womb, O all-pure Theotokos, preparing for all a divine seat and everlasting glory by His goodness.

ODE V

Irmos: All things are filled with awe at Thy divine glory; for thou, O Virgin who knewest not wedlock, didst conceive in thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace to all who hymn thee.

Thy body, O Nazarius, partook of the wounds and stripes of multifarious torments; wherefore, it poureth forth upon us a sweet smelling myrrh which perfumeth the souls of those who honor thee with unwavering faith, O most laudable one.

With the sprinkling of thy blood thou didst extinguish the burning embers of polytheism, O athlete; and with the fire of divine miracles thou burnest up the filth of cruel sufferings through the grace of God the Savior, O Nazarius.

Let us faithfully honor and bless the all-valiant and splendid martyrs: the blossoms exuding the perfume of divine understanding, the meadows of divine knowledge, the right fruitful trees of paradise.

Let Nazarius be hymned; let Celsius and Protase be magnified; and let the valiant Gervase be praised with faith: for they were unshakable pillars and indestructible foundations of the Church.

Theotokion: The sword which of old guarded Eden is withdrawn from before the faithful, O pure one, because of the precious blood which poured forth from the side, pierced by the spear, of Him Who shone forth from thee.

ODE VI

Irmos: Come, ye divinely wise, let us clap our hands, celebrating this divine and most precious feast of the Mother of God, and let us glorify God Who was born of her.

Thy journeys were on the waters, O most blessed Nazarius, and thus thy footsteps were not recognized by the enemy because of the Spirit, by Whose power thou didst put them all to shame.

By the grace of God thou hast healed the incurable sufferings of men's bodies, O martyr Nazarius, and pourest forth fragrant myrrh upon those who have recourse to thy precious relics.

The godly Protase, and with him the great Gervase, having manifestly trampled transitory wealth and power underfoot, have been vouchsafed eternal glory.

Theotokion: **T**hou alone hast restored the laws of nature, O Virgin, having given birth to immortal God, Who clothed Himself in mortal flesh, that through grace He might bring life to the dead.

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

Revealed as radiant beacons, O divine martyrs, ye illumine creation with the light of miracles, ever dispelling the profound night of infirmities, and praying unceasingly to Christ, the one God, in behalf of us all.

Ikos: **E**ver standing as radiant and divine luminaries before the great Light, O divinely blessed martyrs, ever enlightened and deified by the effulgence of never-waning divinity which is emitted thereby, enlighten those who with faith celebrate your divine memory, and deliver them from darkness, the passions, misfortunes and evils, praying unceasingly in behalf of us all.

ODE VII

Irmos: **T**he divinely wise youths would not worship a created thing instead of the Creator; and, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **O all-hymned Lord God of our fathers, blessed art Thou!**

Having set your feet upon the rock of the knowledge of God, O glorious ones, ye did not pervert your hearts with the wiles of the enemy, chanting: **O all-hymned Lord God of our fathers, blessed art Thou!**

Never-waning light shone upon you who suffered to the shedding of your blood, O great martyrs, and gladness manifestly embraced you, who chant: **O all-hymned Lord God of our fathers, blessed art Thou!**

Most diligently traveling about, O blessed ones, ye sanctified cities, confessing Christ before tyrants and granting healings unto all in need through the grace of the most Holy Spirit.

Theotokion: **G**od found thy womb to be a most splendid palace and made His abode therein, O most immaculate one, filing children of the light those who cry: **O God of our fathers, blessed art Thou!**

ODE VIII

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

Rising early unto the great Sun Who all-gloriously shone forth from the Virgin, O invincible martyrs, ye became light and dispelled the darkness of falsehood by grace, crying: **Hymn the Lord, ye works, and exalt Him supremely for all ages!**

Old Rome proclaimed thy struggles, O much suffering Nazarius; but Constantinople, holding thy sacred relics with faith, doth hymn thy wonders, crying: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Pouring forth the myrrh of grace, the divine Nazarius commandeth all who approach with faith to draw it forth, unto the enlightenment and purification of those who cry out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Having you Nazarius, Celsius, Protase, and Gervase as most mighty intercessors before the Lord, O valiant athletes, we cry out with love: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: **H**aving united Himself to thee essentially in the flesh, O all-pure one, He Who bringeth all things into being hath restored me wholly and hath raised me up who have grown old through disobedience. Wherefore we hymn thee, the Virgin, and exalt thee supremely for all ages.

ODE IX

Irmos: **T**hrough the sickness of disobedience Eve came to live under the curse; but through the Offspring of thy pregnancy thou, O Virgin Theotokos, hast caused blessing to blossom forth for the world. Wherefore we all magnify thee.

Strengthened by the might of Christ Who destroyed the malice of the destroyer, ye bowed Your heads beneath the sword, receiving your end; departing from the flesh, O ye of great renown; wherefore ye are blessed as is meet.

Ye were beautiful in the wounds of your flesh and emulated the angels; and now ye stand before them all, ever rejoicing in beauty, manifestly and most beautifully adorned by communion, O most honored ones.

Both before and after your end the Master adorned you with signs and wonders, O invincible martyrs Nazarius, Protase, Celsius and Gervase; wherefore ye are blessed as is meet.

All who observe your memorial today have been sanctified by your love: the martyrs rejoice, and all the prophets celebrate with them. With them pray ye to the Benefactor in our behalf, O most blessed ones.

Theotokion: **I**n gladness, O all-pure Maiden, we offer thee the cry of the divine Gabriel: Rejoice, O joyous Virgin Mother who knewest not wedlock, thou boast of the martyrs and apostles and salvation of all!

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

Like one of the incorporeal hosts thou didst endure unbearable tortures, O blessed Nazarius, thou glory of the martyrs, together with the wise Gervase, Protase and the godly Celsius. Wherefore we honor with faith your most festive and honored memorial.

Theotokion: The all-glorious wonder of thy birthgiving, which passeth understanding, doth astonish the mind of every mortal and angel, for though a virgin, thou gavest birth yet remained a virgin even after giving birth, O Virgin, O awesome mystery! O wondrous nativity! O all-glorious pregnancy!

THE 15th DAY OF THE MONTH OF OCTOBER

COMMEMORATION OF OUR VENERABLE FATHER EUTHYMIUS THE NEW AND OF THE HOLY VENERABLE MARTYR LUCIAN, PRESBYTER OF ANTIOCH THE GREAT AT VESPERS

At "Lord, I have cried ...," six stichera: three for the Venerable One, in Tone IV,
Spec. Mel.: "As one valiant among the martyrs ...":

Thou didst traverse the narrow path * with untroubled spirit, * sailing to those things which lead to life; * for thou wast the boast of fasters, O Euthymius, * having steadfastly set at naught * the pursuit of the demons. * Wherefore, thou hast been counted worthy * to be an heir to the heavenly kingdom, * and thou delightest in never-ending beauty.

Thy most radiant life * astonished the angels * and manifestly affrighted the savage demons; * thou hast splendidly adorned the assemblies of the faithful, * ever commanding them to go * to the heavenly dwelling place of Christ. * Him do thou entreat, * that they that celebrate thy most honored memory with faith * be delivered from corruption and misfortunes.

Hymnody and praise * didst thou bring to Christ every day, O father, * whilst dwelling in the desert; * and offering up thy soul and mind to the one God, * like the great Moses * thou didst ascend to the impassable heights of sanctity. * Wherefore, having vanquished the invisible foe, * thou becomest a pure habitation * and an instrument of the divine Spirit.

And three stichera for the Venerable Martyr, in the same tone,
Spec. Mel.: "Thou hast given a sign ...":

Thou didst make the faithful steadfast, * enriching them with faith * and the discourse of knowledge of God, * that they might boldly endure the rage of the tyrant * for the sake of the life which is to come * and incorruptible. * Wherefore, we call thee blessed, O right glorious Lucian, * and we celebrate thy divine solemnity today.

Lengthy imprisonment * and a most violent death didst thou endure, O venerable one, * bound with bonds, * lacerated with sharp-edged shards, O blessed one, * and weakened by cruel starvation * and by long thirst. * Wherefore, thou hast manifestly received heavenly food * and an invincible martyr, * O valiant athlete.

The bosom of the sea, receiving thee, O glorious one, * gaveth thee over to the dry land after thirty days, like Jonah of old, * through the agency of wild beasts, * for divinely honorable interment, * a divine wellspring of healings, * princely election of martyrs, * establishment of the Church, * intercession for our souls, * God-bearer most rich.

Glory ..., in Tone VI:

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

**Now and ever ..., Theotokion, or this Stavrotheotokion,
Spec. Mel.: "On the third day ...":**

Beholding Thee crucified, O Christ, she that gaveth birth to Thee cried out, What is this strange mystery which I see, O my Son? How is it that Thou diest, suspended on the Cross in the flesh, a Giver of life?

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

O venerable father, thou gavest no sleep to thine eyes, nor slumber to thine eyelids, until thou didst free thy soul and body of the passions and hadst prepared thyself as a habitation of the Spirit; for Christ, coming with the Father, made His dwelling within thee, and thou becamest a favorite of the consubstantial Trinity. O great preacher Euthymius, pray thou in behalf of our souls.

**Now and ever ..., Theotokion, or this Stavrotheotokion,
Spec. Mel.: "Rejoice ...":**

The ewe-lamb, once beholding her Lamb hastening to the slaughter, diligently followed, crying out these things to Him: Whither goest Thou, O Christ, my Child most sweet? Wherefore dost Thou unflaggingly run this rapid course, O Longsuffering One? O sinless Jesus, Who art most desired, most merciful Lord, grant a word to me Thy handmaid, O my most beloved Son! Pass not by in silence me who gave birth to Thee in strange manner, O compassionate, all-compassionate God, granting the world great mercy!

Troparion of the Venerable One, in Tone VIII:

In thee, O father, that which is fashioned according to the image of God was preserved, for, having taken up thy cross, thou didst follow Christ, and by thine example didst teach that the flesh is to be disdained as transitory, but that the soul must be cared for as a thing immortal. Wherefore, thy spirit doth rejoice with the angels, O venerable Euthymius.

Troparion of the Venerable Martyr, in Tone IV:

Thy martyr Lucian, O Lord, hath in his sufferings received an imperishable crown from Thee our God; for, possessed of Thy might, he cast down his tormentors and set at naught the feeble audacity of the demons. By his prayers do Thou save our souls.

Now and ever ..., Theotokion.

AT MATINS

One canon from the Oktoechos, and two of the saints.

ODE I

Canon of the Venerable Euthymius, the acrostic whereof is, "Rejoice, blessed glory of monastics," in Tone II:

Irmos: **C**ome, 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.

Rejoice, O wellspring which gushest forth a torrent of salvation, from whence we all draw forth the grace of the healing of transgressions for them that with love have recourse to thee, O ever-memorable one.

Receiving sanctity from Christ God through thine innermost parts, O glorious one, thou wast shown to be a chosen vessel receiving all the grace of the Spirit, O father Euthymius.

Thou didst spurn transitory things, O all-wise father, that thou mightest show thyself to be a partaker of life incorruptible; and, drawing nigh unto God, thou prayest unceasingly that we all be saved.

Theotokion: **F**ollowing the wise saying of thy lips, O all-immaculate one, and rejoicing, we call thee blessed who hast been for us the cause of ineffable beatitude.

Canon of the Venerable Martyr, the acrostic whereof is, "I hymn thy glory, O most blessed Lucian," the composition of Joseph, in Tone IV:

Irmos: **I** shall sing to Thee, O Lord my God, for Thou didst lead Thy people forth from the bondage of Egypt and didst overwhelm the chariots of Pharaoh and his might.

Shining forth in wisdom, grace and spiritual power, O Lucian, thou didst enlighten men, and didst direct them to knowledge of Christ, O martyr.

He Who, in that He is compassionate, took upon Himself our weakness, defended thee with the sword of the right Faith, rendering thee invincible in opposing the enemy, O martyr.

To the heights of heaven didst thou draw up them that had fallen into the depths of heresy with the nets of thy divine words, O right wondrous athlete.

Theotokion: **T**he everlasting Word of the Father didst thou conceive without seed at the utterance of the archangel without cause and word, O pure one, and thou gavest birth unto Him for our deliverance.

ODE III

Canon of the Venerable One

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

Thou didst show thyself to be a most radiant pillar, guiding the ranks of monastics, O divinely wise one, and a cloud overshadowing the chosen of God, casting into darkness the faces of the invisible enemies with the grace of the King of all.

Thou standest before the face of thy Master, praying with untiring beckoning that thy flock be delivered from slavery to darkness and the tyranny of the passions, O venerable one, and God hearkened unto thy supplications.

Having mortified the movements of thy flesh with mighty fasting, O divinely eloquent one, thou becamest a dwelling place for the Master. Him do thou beseech, that they that have recourse to thee be delivered from sorrows and the turmoil of the passions.

Theotokion: Isaiah foresaw thee as a scroll whereon the Word was signified in the flesh, rending asunder the signature of the first-created man which he had signed through his transgression; and He hath given us liberation from slavery.

Canon of the Martyr

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.

With the splendor of the virtues thou didst make thy soul a house of God, O martyr; and by thy supplication thou didst demolish the temples of the idols.

Surrounded by dangers and oppressed by the pangs of torments, O martyr, thou didst hymn Him Who counted thee worthy of such, in that He is the Doer of good things.

Giving thy body over to torments, O martyr, thou didst keep thy soul pure, and thou didst offer thyself to the Master as an unblemished sacrifice, O most honorable one.

Theotokion: Of the Virgin is a Babe born Who wrought the ages by His will. Her do we hymn and rightly bless as the Theotokos.

Kontakion of the Martyr, in Tone II, Spec. Mel.: "The grave and mortality ...":

With hymns let us all gloriously honor as a most splendid luminary Lucian, who shone forth in fasting and later was radiant in suffering, and who prayeth unceasingly for us all.

Sedalion of the Venerable One, in Tone VIII

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

Having renounced the flesh for the sake of Christ, and shown thyself to be a leader of the people, thou didst hear words of mystic teaching; and thou wast shown to be a standard of righteousness and didst mightily trample down all the passions. Wherefore, thou didst utterly reduce the machinations of the demons to ashes, looking ever to the Lord, O God-bearing Euthymius. Entreat Christ God, that He grant remission of sins unto them that honor thy holy memory with love.

Glory ..., Sedalion of the Martyr, in the same tone and melody:

Anointing the hearts of the faithful with the word of grace, O martyr Lucian, thou didst prepare to contend and to vanquish the tyrant; and having well and truly finished the divine course, thou wast vouchsafed the glory of the martyrs at the end. Wherefore, assembling together, we all honor thy holy death, glorifying the Savior. O all-praised athlete, entreat Christ God, that He grant remission of sins unto them that honor thy holy memory with love.

Now and ever ..., Theotokion:

O Cloud of the noetic Sun, lamp of divine light fashioned of gold, O undefiled, blameless, all-immaculate Mistress: with the brightness of dispassion, I pray thee, enlighten thou my soul which hath been darkened by the blindness of the passions; with streams of compunction and tears of repentance wash thou my polluted heart, and cleanse me of the filth of my deeds, that I may cry out to thee with love: O ever-Virgin Theotokos, entreat Christ God, that He grant me remission of sins, for I, thy servant, shall trust in thee.

Or this Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and, bitterly lamenting, cried out: The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou dost endure in the lovingkindness of Thy mercy! O longsuffering Lord, Thou abyss and inexhaustible wellspring of mercy, take pity and grant remission of offenses unto them that with faith hymn Thy divine Passion!

ODE IV

Canon of the Venerable One

Irmos: I hymn Thee, O Lord, for I have heard' Thy speech, and was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension towards me, O greatly merciful One.

Divine desire set thee afire, kindling thy heart, and in the end thou didst attain that which thou desired, O divinely wise father, renouncing passionate attachment to earthly things, becoming a fellow dweller with the ministering angels in the highest.

The endearments of thy spouse didst thou trample underfoot in every way, O venerable one; for the love of the Creator entered into thee with fervor, and thou didst utterly reject dark desires for created things.

To the pure pasture of abstinence didst thou lead thy flock, O father, and thou didst bring it to the placid wellspring of dispassion, overcoming noetic beasts. Save it now also by thy supplications.

Theotokion: **B**ehold, all generations glorify thee as thou didst foretell, O Maiden; for thou becamest the palace and divine temple of the Creator, wherein the Most High did make His abode, having clad Himself in flesh, that He might save us.

Canon of the Martyr

Irmos: **S**eated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt right arm hath saved them that cry out: **G**lory to Thy power, O Christ!

One mighty against deception wast thou shown to be, O blessed one, and a teacher ever urging the faithful on to divine feats; and in thine endurance of torments, O martyr, thou didst humble the feeble strength of the proud one.

Stretched out on a tree, lacerated with leathern thongs, oppressed by prolonged starvation and thirst, and cut apart with thin shards, thou didst endure, O right glorious martyr of Christ.

Preaching the Law of God, thou didst convert the iniquitous, and didst show them how to quaff the cup of torment with zeal; with them hast thou made thine abode in the courts of our God, delighting in the tree of life, O most ever-memorable one.

Theotokion: **T**he divine Sun, shining forth from thy womb, O maiden, hath enlightened them that are in the darkness of polytheism and hath illumined them that are in the shadow of death. To Him do we cry aloud: **G**lory to Thy power, O Christ!

ODE V

Canon of the Venerable One

Irmos: **O** Christ my Savior, Enlightenment of them that lie in darkness and Salvation of the despairing, rising early to Thee, O King of the world, may I be enlightened with Thy radiance, for I know none other God than Thee.

Paying heed wholly to God, O father, thou didst valiantly endure the darkness of night in desert places, bearing also the burning heat of day; and thou becamest a house of the wisdom of God, adorned in many ways with the radiance of virtue.

Engaging in fasting in thy youth, O father, thou didst not take the serpent of gluttony to thyself as a councilor; but having united thyself to God by hunger, unceasing supplication and purity, thou becamest a partaker of a better delight.

Ascending into the clouds of the virtues, thou didst receive tablets inscribed by the hand of God, O blessed one, and didst teach multitudes of monastics to shun all material things, leading them up to the mountain of the knowledge of God.

Theotokion: **T**hou wast revealed to Jacob, the ancestor of God, O pure one, as a ladder loftier than heaven, having the Creator seated thereupon; for through thee did God reveal Himself incarnate and unite those things which before were separated. Wherefore, we, the faithful, glorify thee as the Theotokos.

Canon of the Martyr

Irmos: **T**he ungodly are unable to see Thy glory, O Christ, but we, rising at dawn out of the night, do hymn Thee, O only-begotten Effulgence of the Father's divinity, Thou Lover of mankind.

Having set afire, O venerable one, the thorns of the passions with the sweat of fasting, thou didst right knowingly extinguish the furnace of impiety with the streams of thy labors, O most blessed one.

Beset by frequent pangs, thou didst remain unbowed, lifting thine eyes unto God Who is able to save, O holy one; and rejoicing, into His hands didst thou place thy spirit.

Thou didst reprove them of evil belief who were far from God, and, beset by long and cruel pangs, O glorious one, thou didst draw nigh unto Christ, upon Whose suffering thou didst' meditate.

Theotokion: **T**hou didst remain incorrupt even after giving birth, O pure one, and in that thou gavest birth unto God, thou hast freed all the human race from corruption; wherefore, in Orthodox manner, with faith we call thee blessed.

ODE VI

Canon of the Venerable One

Irmos: **O**ut of the fish's belly Jonah cried, and said, Bring up my life from the depth of hell, I pray, that I may sacrifice unto Thee with the voice of thanksgiving, and pay that which I have vowed unto Thee, my Savior.

Pierced through by the love of the Master, thou didst forsake all tangible things and didst follow after Him, manfully taking His easy yoke upon thy shoulder, O namesake of good courage.

Taught knowledge of ineffable things, O blessed one, thou didst teach thy flock to meditate upon heavenly things, repelling the assaults of the passions with thy teachings.

Thy life became similar to that of the hosts on high, O father, and gavest thee boldness which thou hast ever held. Entreat Christ to deliver thy flock from the passions.

Theotokion: Understanding thine ineffable mystery, O pure one, the prophet Habbakuk proclaimed thee beforehand to be a mountain overshadowed, for through thee was the Creator incarnate in His lovingkindness, lifting the ancient curse.

Canon of the Martyr

Irmos: I will sacrifice unto Thee with the voice of thanksgiving, O Lord, to Thee the Church doth cry, cleansed of the blood of demons by the Blood which, for mercy's sake, flowed from Thy side.

Thou didst traverse the deep of torments dryshod, and thy body was saved from the deep by the right hand of the Almighty, and was seen unharmed by them that love thee, O divinely blessed one.

He that delivered Jonah from his three-day sojourn in the belly of the whale, saved thee also from the midst of the seas after thirty days by the ministering creatures of the deep.

Set afire by the love of Christ, O glorious one, before thy death thou didst oppose the tormentors, O most wise one; wherefore, rejoicing, thou hast been vouchsafed the kingdom of heaven.

Theotokion: The all-pure Word found thee alone to be a pure and undefiled dove, and it was His good pleasure to be born of thee, O all-holy Mother of God, most immaculate Virgin.

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

Crossing the tumult of the multitude dryshod, thou didst mightily drown the incorporeal foe in the streams of thy tears, O venerable and divinely wise Euthymius; and receiving the gift of miracles, thou healest all sufferings. Pray thou unceasingly for us all.

Ikos: Open thou my mouth by thy right acceptable supplications, O thrice-blessed and most glorious Euthymius, as thou standest before God, that I may hymn thy godly life and worthily recount thy virtues, which thou didst venerably

perfect on earth for the sake of Christ God, for thou wast shown to be a most splendid standard for monks, having acquired a life equal to that of the angels. Having dwelt in truly impassable wastes, pray thou unceasingly for us all.

ODE VII

Canon of the Venerable One

Irmos: The fiery bush on the mountain and the dew-bearing furnace of Chaldea manifestly prefigured thee, O Bride of God; for in thy material womb thou didst receive the divine and immaterial Fire without being consumed. Wherefore, to Him Who was born of thee do we chant: Blessed art Thou, O God of our fathers!

Having acquired the character of Abraham, becoming a sojourner from thy land, O all-wise one, thou didst behold God Who promised thee a rich reward. Wherefore, fervently rejoicing, thou didst chant: Blessed art Thou, O God of our fathers!

Set afire by the Spirit, O venerable one, thou didst destroy the snares of the enemy, and didst lay hold of the trophies of victory, protected by the sword of the Master Who for our sake was nailed to the Cross. Wherefore, fervently rejoicing, thou didst chant: Blessed art Thou, O God of our fathers!

Thou didst make haste to the mountain of prayer, and entering the cloud of the Spirit didst see the back parts of God, receiving the glory of discernment, as an unshakable pillar, O father. Wherefore, earnestly pray that they that hymn thee be delivered from the temptation of the enemy.

Theotokion: In times past, O all-pure one, thou gavest birth in the flesh, in manner transcending nature, unto the Son, the Lord of all, Who existed before the ages, the Fulfiller of the Law, the Wisdom and the Power, for the restoration of mortals. Wherefore, piously cry out to Him Who was born of Thee, O pure Virgin: Blessed art Thou, O God of our fathers!

Canon of the Martyr

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans who unrighteously pursued the righteous: Blessed art Thou!

The persecutor, unable to bear the assaults of thy wise words, slew thee and cast thy body into the depths of the sea, winning for thee the heavenly kingdom and divine glory, O thou of valiant mind, things which he doubted.

Not having worshipped graven images or bent thy knees before idols, cast into the fire of tribulation thou didst enter the tyrant's furnace bedewed by the Spirit and dew-bestowing power, O divinely wise martyr.

People slain and sacrificed in the abyss of pagan ungodliness didst thou draw forth by thy life-bearing words, O right wondrous one, chanting: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: O blessed one, blessed is the Fruit of thy blessed womb, Whom the hosts of heaven and the councils of mortals bless, and Who hath redeemed us from the ancient curse.

ODE VIII

Canon of the Venerable One

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 ever!

With the streams of thy tears thou didst reduce fiery pleasures to ashes and didst dispel fear of the flames of Gehenna, O wise father, having blended fear with the perfect love of thy Creator for ever.

Having passed on to God like Enoch, thou wast received by Him, O father; and dwelling with the choirs on high, thou chantest: Hymn the Lord, all ye works, and exalt Him supremely for ever!

As thou delightest now in incorruptible gifts and art filled with the radiance of the threefold Sun, O blessed one, by thy supplications deliver them that hymn thee from sufferings and darkness, that we may glorify Christ as is meet.

Theotokion: Thou didst loose mortals from the ancient curse, O all-pure one, having conceived God at the ineffable word of the archangel, for He becometh incarnate of thee in His lovingkindness, O all-immaculate Mistress. Him do we exalt supremely for ever.

Canon of the Martyr

Irmos: The Offspring of the Theotokos saved the pious youths in the furnace; then in figure, but now in deed; and she moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for ever!

With the bread of thy words didst thou strengthen them that were wasting away through spiritual starvation, instructing them to worship the one Lord, the Bread of our life. To Him do we all sing: Hymn the Lord, ye works, and exalt Him supremely for ever!

Having trampled down the cruel artifices of the deceiving foe by thy suffering, thou wast taken up to a most glorious height, O right glorious one, and hast attained unto the ranks of the angels, crying out: Hymn the Lord, ye works, and exalt Him supremely for ever!

Oh! the strange things wrought by thee, O most steadfast Lucian! For the bosom of the sea, receiving thy holy body, was content not to harm it, and gaveth it up whole to the dry land; and it poureth forth streams of healing upon them that love thee.

Theotokion: **W**ith both tongue and heart we proclaim thee to be the pure Theotokos, O Virgin, for thou gavest birth unto the Lord clad in the flesh and known in two natures. Him do all the hosts of heaven glorify for ever!

ODE IX

Canon of the Venerable One

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.

Illumined by the beauty of fasting, arrayed in the robe of incorruption, and crowned with a wreath of gifts of intelligence, O father Euthymius, thou standest before the Master of all, rejoicing.

Thou hast made thine abode in the everlasting mansions, where are the councils of the apostles, the multitudes of martyrs, the assembly of the venerable, the choirs of the prophets, O blessed, right glorious and divinely wise one, receiving from God the reward of thy pangs as is meet.

Most resplendent wast thou, O divinely eloquent one, radiantly illumined with rays of the threefold Sun. Ask thou remission of sins, deliverance from evil and separation from the wicked for all that have recourse to thee with love.

Theotokion: **B**ecoming incarnate of thee ineffably, O Mary Theotokos, the Master of all becometh perfect man; and in being born He preserved thee a pure Virgin as thou wast before giving birth. Him do thou beseech, that He save our souls from misfortunes.

Canon of the Martyr

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.

The day of thy sacred commemoration shineth with the rays of the Spirit, dispelling the cloud of the passions, illumining the assemblies of the faithful and setting fire to the legions of the demons. Preserve thou us that celebrate it.

Thou wast freed of the bonds of thy body, O blessed one, and rejoicing thou didst take flight to the heights of heaven; and thou hast shown thyself to God the Creator as comely in the adornments of thy wounds. Before Him dost thou stand, rejoicing with the martyrs.

The martyr Lucian hath brought us together today to praise his sufferings, his splendid feats, his utter courage, and the abundant grace of his miracles. Wherefore together, we all call him blessed.

Theotokion: **T**he dwelling place of the highest Wisdom which surpasseth understanding was thou shown to be, O pure Maiden, thou animate throne and portal. Wherefore, the assemblies of men and the armies of angels glorify thee, O thou who alone surpassest all.

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

Thou didst flee passionate attachment to the world as onerous, and didst lay waste to thy body by not eating. Having renewed the strength of thy soul, O venerable and ever-memorable one, thou wast enriched with heavenly glory. Wherefore, cease thou never to pray to the Lord for us.

Theotokion: **A**wesome is thine intercession, O divinely adorned Mary, and dread is thy glory to all the earth, O Theotokos, for in thee do we now boast, having thee as a mediatrix before thy Son and Creator, that by thine ever-vigilant supplication we may all be saved.

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

O venerable Father, having diligently satisfied virtue from thy childhood, thou becamest an instrument of the Holy Spirit; and receiving from Him the ability to work miracles, thou didst exhort men to overcome pleasures. And now, illumined most brightly with divine light, do thou enlighten our thoughts, O father Euthymius.

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

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

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

THE 16th DAY OF THE MONTH OF OCTOBER

COMMEMORATION OF THE HOLY MARTYR LONGINUS, THE CENTURION WHO
STOOD AT THE FOOT OF THE CROSS OF THE LORD

AT VESPERS

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

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

O most lauded martyr Longinus, * with the stains of thy blood * thou didst dye for thyself a robe of salvation, * stripping the greatly crafty one bare * by thy feats of pain. * And now thou livest in the kingdom on high, * crowned as a victor * with a never-fading wreath. * Wherefore, we honor thy glorious memory.

O most lauded martyr Longinus, * seeing the Son of God upon the Cross, * suffering of His own will, * and tasting death, * when the sun dimmed its light * and the mountains quaked, * thou didst cry out to the assembly of the Jews: * "Truly this is the Son of God, * the Lord and King of all."

The Hebrew people, * the all-iniquitous assembly, * the ungrateful nation, * cut off thy head with a sword, casting it into a dung-heap. * And a blind woman, * coming upon it and touching it, * received her sight. * O most blessed and lauded Longinus, * pray for us to the Lord, * that we be saved.

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

Seeing the temple quake during Thy suffering, O Christ, Longinus the centurion proclaimed Thee to the Jews as the Son of God. Wherefore, the cruel ones, cutting off thy head with a sword, cast it on a dung-heap; and the eyes of the woman who found it, which had been shut fast in blindness, were opened. With her we cry out: O Thou Who hast crowned him who suffered for Thee, by his supplications illumine also the eyes of our hearts, that we may glorify Thee, God Who wast nailed to the Cross in the flesh, that Thou might save us.

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

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

Of old, when the unblemished ewe-lamb, * the immaculate Mistress, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, * and, marveling, cried out: * "O my Child most sweet, * what is this new and most strange sight * which mine eyes behold? * How hath the thankless synagogue * betrayed Thee to Pilate's tribunal * and condemneth to death the Life of all? * Yet I hymn Thine ineffable condescension, O Word."

Aposticha from the Oktoechos. Glory ..., the composition of John the Monk,
in Tone VI:

Standing before the Cross, gazing upon the events which had transpired, and seeing the God-man crucified upon the Tree, thou didst cry out to Him: "Remember me in Thy kingdom, O Lord!" Wherefore, the Savior exclaimed to thee: "Blessed art thou, O Longinus! Thy memory shall be from generation to generation!"

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

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

Seeing Thee crucified, O Christ, she who gaveth birth to Thee cried out: "What is this strange mystery which 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:

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

AT MATINS

Both canons from the Oktoechos; and the canon of the martyr, the acrostic whereof is: "I hymn the great glory of Longinus", the composition of Joseph, in Tone IV:

ODE I

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

Illumined with outpourings of divine light, O glorious one, and standing with the ranks of angels before Christ God, enlighten those who celebrate thy splendid memory.

From unity with God nothing could separate thee, who through faith wast far removed from all carnal pleasures, O martyr; and in purity thou dost delight in thine uttermost Desire.

Serving the living God with purity of mind, O most wise and blessed one, thou didst in no wise offer worship to dead graven images. Wherefore, slain, thou didst pass over into everlasting life.

Theotokion: At the word of the angel thou didst conceive the Word of the Father in thy womb, Who in His goodness desired to deliver mortals from folly, O all-pure Virgin Mother, blessed and most immaculate one.

ODE III

Irmos: Thy Church is glad in Thee, O Christ, crying aloud: Thou art My might, O Lord, my refuge and confirmation.

Recognizing the true Lord on the Cross as the Son of God Who was suffering for us, thou didst believe on Him with all thy soul.

Thy soul, like irrigated land which received noetic seed, O wise one, put forth the grain of divine piety.

Sailing across the passion-plagued abyss of torments with the sail of the Cross, O glorious one, thou didst attain unto the calm havens in gladness.

Theotokion: Heal thou my soul, which is afflicted by assaults of the passions, O all-pure Mother of God, and guide it to salvation.

Sedalion, in Tone VIII:

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

Thou didst behold the Deliverer crucified, and, illumined by His rays, didst escape the darkness of deepest ignorance, and didst unite thyself to divine understanding, believing that He is the invisible God. Wherefore, having suffered, thou hast joined the choirs of the martyrs, rejoicing, O blessed Longinus. With them ever entreat Christ God, O glorious one, that He grant remission of offenses unto those who honor thy holy memory with love.

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

Having fallen into the perils of great craft laid by enemies, visible and invisible, and beset by the tempest of my countless offenses, I flee to the haven of thy goodness, O pure one, as my fervent help and protection. Wherefore, O all-pure one, earnestly beseech Him Who was incarnate of thee without seed, in behalf of thy servants who pray unceasingly to thee, O all-pure Theotokos, ever entreating Him to grant remission of offenses unto those who hymn thy glory as is meet.

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

ODE IV

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

Having acquired stronger sense in the Faith, O blessed one, thou didst demolish the feeble fortress of deception, and, rejoicing, didst cry out: **Glory to Thy power, O Lord!**

Beholding the dispassionate Lord of glory lifted up and nailed to the Tree, thou didst confess Him to be the Son of God Who was suffering of His own will, O glorious one.

Seeing death withering up through the death of the Immortal One, O Longinus, thou didst hasten to die for Him, and to life after death with those who suffered right gloriously.

Theotokion: **I**n manner past recounting, O all-pure one, thou gavest birth to the Word Who became man, uniting in thy womb the hypostases of Him Who is manifest as possessing two wills and activities.

ODE V

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

As a sojourner in every land, O Longinus, thou wast adorned with a martyr's wounds and hast made thy dwelling in the land of the meek.

Strengthened by the power of the Cross, O athlete Longinus, thou wast able to vanquish the feeble mindlessness of the tyrants.

Having set thy heart on a firm foundation, O most lauded one; thou didst remain unshaken by the turbulence of whirling temptations.

Theotokion: **S**aved by her, let us hymn the Virgin who alone, without knowing man, gaveth birth to God, and with faith let us call her blessed.

ODE VI

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

Seeing the mountains and earth reeling on the day of Christ's suffering, thou wast shaken from thy stance of unbelief and wast made steadfast through faith in Him Who suffered, O Longinus.

Seeing creation altered, thou wast able to receive an understanding true, perfect and comprehensive, and didst turn to the recognition of God, O Longinus.

Rejoicing, thou didst endure cruel torment and with undaunted resolve didst bow thy head beneath the sword, thus cutting off the heads of the enemy by faith.

Theotokion: **C**ause thou the thorny thoughts of my heart to wither and pull them up by their roots, O most immaculate one; and render it fertile through thy mediation, O most pure Maiden.

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

The Church hath rejoiced in gladness on the day of the commemoration of the ever-memorable athlete Longinus, crying out: Thou art my might and confirmation, O Christ!

Ikos: **S**eeing the sky was darkened by great gloom, the earth quaking, the stones split asunder, and the veil of the temple rent in twain during the divine passion of Christ, Longinus recognized the Son of God, Who was suffering in His compassions, though He was dispassionate in His divinity and glory, sustaining and embracing all things with the Father and the Holy Spirit, as true God and King. Wherefore, the martyr cried out with joy: Thou art my might and confirmation, O Lord!

ODE VII

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

Having suffered lawfully, with manly character of soul thou didst put to shame all the counsels of the iniquitous, and wast lawfully crowned, crying out: Blessed art Thou in the temple of Thy glory, O Lord!

The divine grace which imbued thy relics releaseth from every ailment those who piously have recourse to thee, and profess thee to be an invincible witness to the truth, O blessed one.

Thou didst not spare thy flesh, which dieth for Christ, didst refuse to sacrifice to the demons, and, rejoicing, didst offer thyself as an unblemished sacrifice to God, being beheaded by the sword, O right wondrous one.

Theotokion: **D**esiring to wash away the defilements of men through thee, O Virgin, the pure Word, finding thee pure, made His abode within thee.

ODE VIII

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

Having first calmed the uprisings of the flesh with vigils of prayer to the Lord, O glorious one, thou didst sleep a sweet sleep, dying for the sake of Christ Who poured forth life upon mortals through the divine sleep He slept upon the tree of the Cross, O blessed one.

As thou didst behold Christ, Who had become man in His lovingkindness, pierced in the side by a spear and pouring forth blood and water, O most blessed one, thou wast wounded by sweet desire for Him, chanting: Bless the Lord, all ye works of the Lord!

With the torrents of thy blood thou didst extinguish the fire of idolatry, O most wise Longinus, and, kindling thy soul with divine zeal, thou didst set fire to the graven images and their dangerous temples, crying out: Bless the Lord, all ye works of the Lord!

Having illumined the eyes of thy heart with divine splendors, thou didst fervently abandon the darkness of impiety and didst show thyself to be a star of Him Who darkened the most brilliant light of the sun, O wise one, illumining those who cry out: Bless the Lord, all ye works of the Lord!

Theotokion: **W**ith mouth, tongue and soul I profess thee to be the Theotokos, and entreat thee, O all-pure one: illumine my heart with thy light, and free me from cruel darkness, who cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ Who united 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.

Thou didst cry out to the iniquitous O martyr: "The Word Who stretched out His hands on the Cross is my strength and song! I accept death willingly, emulating His most blessed suffering!"

Thou wast shown to be wholly most comely, as an all-beauteous athlete endowed with divine strivings; and thou standest before the beautiful Word, receiving most rich rewards for thy pangs.

We bless thee who in thy splendor hast been shown to be a never-waning sun of sufferings, who hast illumined the whole world with beams of healings, and hast dispelled the darkness of ignorance.

Thou wast taken into the everlasting mansions and hast joined the choirs of all the holy martyrs. With them be thou mindful of us who piously celebrate thy memory, O most blessed martyr Longinus.

Theotokion: **T**hou wast shown to be the abode of the never-waning Light, O Theotokos, through whom those in darkness and the shadow of sin have beheld the Light. Wherefore, illumine thou the feelings of my heart.

Exapostilarion:

Thou didst behold Him Who holdeth all things in His hands hanging upon the Cross, by the ineffable counsel of the Godhead; and thou didst marvel at the wonder and call Him the Son of the God of heaven. And thou hast truly and worthily become a partaker of glory, in His likeness.

Theotokion: **O** all-pure one, let me, who have foolishly fallen through manifold transgressions, glorify thine indisputable grace. Make haste, and rescue me from sinful falls by thy might; for thou deliverest those whom thou desirest to save from all tribulations by thine invincible power.

AT LITURGY

Troparion, in Tone IV:

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

Kontakion, in Tone IV:

The Church hath rejoiced in gladness on the day of the commemoration of the ever-memorable athlete Longinus, crying out: Thou art my might and confirmation, O Christ!

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

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

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

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

Alleluia, in Tone IV: The righteous 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, § 113 [Mr. 27: 33-54]

And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the

prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

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

THE 17th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY PROPHET HOSEA
COMMEMORATION OF THE VENERABLE MARTYR ANDREW OF CRETE
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the prophet, in Tone I:
Spec. Mel.: "O most praised martyrs ...":

The Holy Spirit, * Who proceedeth from the Father, * spake through thy tongue * of the advent of Christ * which would come to pass in later times, * unto the restoration of creation: * And now, beholding * the fulfillment of what was prophesied, * we honor thy memory, * O prophet.

Espousing our nature, * which had willfully fallen away from Thee, * O Thou Who lovest mankind, * Thou didst deliver it from defilement, * joining it inseparably to Thyself * through union with Thee which passeth understanding. * And Thy prophet, being an image of this, * chastely took to wife a former harlot.

O divinely eloquent prophet, * seeing thine utterances * now filled with grace, * standing before the God of all * pray thou for all who with faith * celebrate thy memory, * asking for them * forgiveness of sins, * peace and great mercy.

And 3 stichera of the venerable martyr, in Tone IV:
Spec. Mel.: "As one mighty among the martyrs ...":

Having cleaved unto the Lord from childhood, O blessed one, * thou didst run the course until the end; * for, armed with the Cross, * thou didst set thy hands to the plough of the commandments of the Lord, * as it is written. * Him do thou entreat, * that those who with faith celebrate * thy most honored memory * be delivered from corruption and misfortunes.

Through faith thou becamest * an all-precious stone * without being broken; * for, beaten and rolled upon the ground, * thou didst make smooth the path of faith, * O glorious one, * rendering it easy of ascent; * and thou didst overturn the opinions * and the evil fame of Copronymus * like a corrupt foundation, O father.

Raised the dogmas of the apostles * and the teachings of the divine fathers, * O blessed one, * thou didst venerate the visible image of the incarnate God * in sacred signs * and honored depictions. * Wherefore, having suffered for them, O glorious one, * thou wast shown to be a teacher of piety * and the adornment of martyrs.

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

O all-pure one, who contained in thy womb * the uncontainable God * Who became man in His love for mankind, * received from thee our composition * and manifestly deified it: * disdain me not * who am sorrowful, * but quickly take

pity * and free me from the manifold enmity and malice of the evil one.

Stavrotheotokion, in the same melody:

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

Troparion of the venerable martyr, in Tone IV:

Struggling first in fasting upon the mountain, with the whole armor of the Cross thou didst destroy the noetic hordes of the enemy, O most blessed one; and afterwards thou didst manfully array thyself for thy contest, slaying Copronymus with the sword of faith. And for both thou hast been crowned by God, O ever-memorable venerable martyr Andrew.

AT MATINS

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

ODE I

Canon of the prophet, the acrostic whereof is:

"I ,hymn the divinely inspired words of Hosea", the composition of Theophanes, in Tone I:

Irmos: To God Who helped Moses in Egypt, and thereby drowned Pharaoh and his whole army, let us chant a hymn of victory, for He hath been glorified.

Truly standing before the Bestower of life as a prophet and speaker of divine things, O Hosea, pray thou earnestly, that He deliver from temptations those who faithfully praise thee.

Having cleansed the eyes of thy soul from pollution, O glorious one, thou wast vouchsafed splendidly to gaze upon things which were to come, and to foretell truly things which had not yet come to pass.

The wisdom of God, the source of foresight, showed the divinely eloquent Hosea to be an abundant river of prophecy pouring forth divine teachings.

Theotokion: Out of Egypt did the Father manifestly call Christ, Who had revealed Himself for our sake from the Virgin, as the God-seeing Prophet Hosea foretold of old.

Canon of the venerable martyr, the acrostic whereof is:

"With love I hymn the namesake of manliness";

The composition of Joseph, in Tone II:

Irmos: Once, the almighty Power overwhelmed the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

Having manfully enslaved the carnal passions to thy mind, as the namesake of manliness, O father, thou didst enslave the savagery of the tyrants and didst suffer lawfully. Wherefore, assembling together with faith, we call thee blessed.

Noetically set afire like an ember by the fervor of the divine Spirit, thou didst melt the ice of the passions, and didst extinguish the alien fire of impiety with the torrents of thy blood, O divinely blessed confessor Andrew, who art most great.

Having bound thyself with the love of Christ O father, accepting thy cross from the time of thy youth, rejoicing thou didst follow after Him, denying thyself through fasting, confession and perfect suffering.

Theotokion: **T**hough my soul is ever heavy with the sleep of despair, O all-pure Virgin Mother, I hasten to thine aid. Rouse me to the watchfulness of repentance, delivering me from everlasting torment.

ODE III

Canon of the Prophet

Irmos: **E**stablish me upon the immovable rock of Thy commandments, O Christ, and illumine me with the light of Thy countenance; for there in none more holy than Thee, Who lovest mankind.

Instructed in the divine teaching of the revelation of God, O prophet, impressed with the seal of the Holy Spirit thou didst manifestly proclaim the summoning of the nations.

Thou wast vouchsafed to foresee the things of the future as though they were present, O divinely wise one, manifestly declaring the falling away of the Jews and the destruction of the law-bound.

Thou didst foretell that Israel would be delivered, not by battle, or the bow, or weaponry, but in the Lord God Almighty, signifying for us the incarnation of the Word.

Theotokion: **R**ejoice, O honored Virgin who didst conceive the Word incarnate Who hath delivered us from deception by His own holy blood and body.

Canon of the Venerable Martyr

Irmos: **E**stablishing me upon the rock of faith, thou hast enlarged my mouth against mine enemies; for my spirit rejoiced when it sang: There is none as holy as our God, and none more righteous than Thee, O Lord!

Having established the feet of thine understanding upon the rock of the love of Christ, O father, thou wast in nowise shaken by contrary winds, crying out to thy Creator: Thou art our God, and there is none more righteous than Thee, O Lord!

Pouring forth healings both before and after thine end, thou helpst those who languish in infirmity, O venerable Andrew, and dost drive away unclean spirits, crying out to thy Creator: Thou art our God, and there is none more righteous than Thee, O Lord!

Drenched in the tears of fasting, thou didst adorn thyself with the blood of martyrdom, showing thyself to be wholly most beautiful; and thou didst hasten to Him Whom thou didst desire, crying out: Thou art our God, and there is none more righteous than Thee, O Lord!

Theotokion: In manner transcending nature, O most immaculate one, thou gavest birth to God the Word, Who is consubstantial with the Father and assumed the likeness of the flesh; yet didst remain a virgin even after giving birth. Wherefore, we bless thee with faith.

Kontakion of the venerable martyr, in Tone III:

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

Today the imperial city doth celebrate the all-splendid feast of thy radiant memory, summoning every city and land; for it rejoiceth, possessing thy much-suffering body as a great treasure, O martyr Andrew, beacon of Orthodoxy.

Sedalion of the prophet, in Tone VIII:

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

Having acquired a heart purified of the passions, O prophet, thou wast truly like a harmonious instrument of the Spirit, richly illumined by Him, O wise one, and receiving the knowledge of all things to come. Wherefore, assembling together, we celebrate thy holy memory with faith, glorifying the Savior, O ever-memorable Hosea. Entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love.

Glory ..., Sedalion of the venerable martyr, in Tone IV:

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

O ye faithful, as is meet let us praise him who is wondrous in fasting and contest, as a preacher of piety and a mighty champion; for, fearlessly opposing Copronymus, he preached that the image of Christ ought to be venerated, in that he is the adornment of all fasters and a model of courage for martyrs.

Now & ever ..., Theotokion:

He Who sitteth on the throne of the cherubim and abideth in the bosom of the Father, sitteth in thy womb as upon His holy throne, O Mistress; for the incarnate God hath truly reigned over all the nations. Let us now chant to Him with understanding. Him do thou entreat, that thy servants be saved.

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

ODE IV

Canon of the Prophet

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

O Hosea, most divine eye of the Church, deliver those who praise thee from misfortunes, O most splendid and steadfast receptacle of the Spirit, pray that those who hymn thee be saved.

Standing before the Judge of all as a prophet of God, by thy supplications deliver me from the passions.

Theotokion: **T**hou hast surpassed the ranks of the angels, O Ever-virgin, having borne their Creator in thy womb.

Canon of the Venerable Martyr

Irmos: **T**hou hast come forth from the Virgin, not as a mediator or an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man. Wherefore, I cry to Thee: Glory to Thy power, O Lord!

Obedient to the commandments of Christ, thou didst reverently venerate His image, O father; wherefore, the all-iniquitous one slew thee with multifarious wounds.

Perfumed with the sweet fragrance of the virtues, lying in the tomb thou dost perfume the faces of those who call upon thee with steadfast heart, O venerable father.

As a champion of the Orthodox, O right wondrous and venerable Andrew, with boldness thou didst denounce the most evil Copronymus who was accursedly infected with the heresy.

Theotokion: **I**n that thou art fruitful, O most hymned Theotokos, thou hast given rise to the grain of grace which feedeth all who in Orthodox manner honor thee and the Word Who was incarnate of thee, O most pure one.

ODE V

Canon of the Prophet

Irmos: **R**ising early out of the night, O Christ God, we hymn Thee Who abased Thyself for our sake, enduring the Cross and death in the flesh.

Moved by mercy, thou hast taught us of the long-suffering, compassion and goodness of God, whereby He taketh pity on all, O divinely eloquent prophet.

Having slain death, Christ arose, as thy wise prophecy proclaimed, O divinely eloquent one, and He hath given life to the souls in Hades.

By thy supplications, O Prophet Hosea, rescue me from the abyss of sin, in that thou hast blameless boldness before Christ, O divinely wise one who art most rich.

Theotokion: **T**he Lord of all, the King of all, Who is equally unoriginate with the Father, came under time through thee, O Virgin Theotokos, and showed Himself to have flesh.

Canon of the Venerable Martyr

Irmos: O Christ my Savior, enlightenment of those who lie in darkness, salvation of the despairing, King of peace: I rise early unto Thee, illumine me with Thy radiance, for I know none other God than Thee.

Hating the darkness of sin, O father, thou didst show thyself to be light through the splendor of dispassion; and with rays of healings and the grace of God thou dost enlighten the faithful who approach thy divine shrine.

Thou didst show thyself to be wholly the receptacle of God, having lived a good life and suffered with valiant mind, O father; and now, lying in the tomb, thou remainest whole and untouched by corruption, O blessed one, releasing all the faithful from their sufferings.

Having contended bravely against the demons and against heretical men, O most blessed one, thou hast been vouchsafed everlasting glory and crowns, O venerable Andrew. Wherefore, we, the faithful, ever call thee blessed.

Theotokion: Having ineffably given birth unto Christ, thou bearest in thine embrace Him Who taketh in His arms those inclined to evil and wretchedly in thrall to the wicked one, O most immaculate Maiden. Wherefore, we, the faithful, ever call thee blessed.

ODE VI

Canon of the Prophet

Irmos: Thou didst save the prophet from the whale, O Thou Who lovest mankind. Lead me out also, from the abyss of transgressions, I pray.

Proclaiming things to come, O most blessed Hosea, thou didst declare the descent of the Word unto men.

As thou didst foretell, immortal Life hath led up from the regions of Hades those dead through sin.

O prophet, thou didst reveal the abolition of the prescriptions of the law, the falling away of the Jews and the entry of the nations.

Theotokion: God the Word hath shone forth from thy womb, O most immaculate one, having arrayed Himself in flesh for our sake, in that He is compassionate.

Canon of the Venerable Martyr

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

The iniquitous one cast thee into prison, O Andrew, but thou wast preserved by the Master, immutably obeying His divine will.

Thou didst disdain thy body which was lacerated and covered with wounds, O blessed one, and, strengthened by God, didst endure, as though it were someone else suffering.

Thou art revealed as a hidden and precious treasure, O father, lying before the pious, and dost enrich all who honor thee with miracles.

Theotokion: **O**f old, the prophet perceived thee as a noetic lampstand holding Christ, the divine lamp, O pure one, whereby we have all been enlightened.

Kontakion of the venerable martyr, in Tone VIII:

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

Out of love for thee, O divinely blessed one, we utter hymns of praise as thanksgiving to the namesake of manliness, to the teacher of the mysteries of piety. As thou hast boldness before the Lord, save us from all evils, that we may chant: Rejoice, O ever-memorable father!

Ikos: **T**hou wast shown to be an angel of the truth from Crete, denouncing impiety with the voice of theology, O most wise father; and beholding thee wounded, I fear suffering, crying out and exclaiming to thee such things as these: Rejoice, O mighty swordsman of God! Rejoice, faithful favorite of the Lord! Rejoice, opponent of the blasphemous foe! Rejoice, restraint of men who speak evil! Rejoice, for thou didst suffer for the image of Christ! Rejoice, for thou didst bridle carnal pleasures! Rejoice, for by fasting thou didst vanquish the princes of darkness! Rejoice, for with suffering thou didst oppose Copronymus! Rejoice, ever-flowing fountain of miracles! Rejoice, thou who hast illumined the earth with thy sufferings! Rejoice, O father, thou dwelling-place of the faithful! Rejoice, our intercessor and deliverer! Rejoice, O ever-memorable father!

ODE VII

Canon of the Prophet

Irmos: **P**refiguring the Trinity in the furnace, the children of Abraham transformed the flame of the fire into dew, and chanting, cried out: **Blessed art Thou, O God of our fathers!**

Having illumined thy mind with supernatural enlightenment, O blessed Hosea, thou wast enriched with the knowledge of things to come, crying out to the Master: **Blessed art Thou, O God of our fathers!**

Having become like men, thou didst multiply visions in the hands of the prophets, O immortal Savior, appearing in divers images to those who cried out to Thee with faith: **Blessed art Thou, O God of our fathers!**

Thou art the well-spring of Israel, pouring forth the waters of salvation, proclaiming Christ, the River of peace, O Hosea; and to Him do we cry: Blessed art Thou, O God of our fathers!

Theotokion: **H**e Who shone forth from the unoriginate Father became incarnate of thee in His ineffable mercy, O Maiden, Mother of God; and chanting to Him we cry out: Blessed art Thou, O God of our fathers!

Canon of the Venerable Martyr

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 pious youths.

The lofty billows of wickedness did not shake the mind of thee who stood on the rock of the knowledge of Christ, O glorious Andrew; wherefore, thou hast manifestly become a tranquil haven for the tempest-tossed.

The evil-minded one, benighted of mind, strove with, foolish arguments to suborn thee who art adorned with the splendors of theology, O wise one, yet he showed himself worthy of ridicule and was filled with shame by thy boldness.

Thy mind, adorned with most divine inclinations, was shown to all to be a most radiant star, O right wondrous Andrew, illumining with miracles each of the faithful who praise thee.

Theotokion: **T**hou wast the temple of the living God, wherein He Who dwelleth in the heavens made His ineffable habitation, O most hymned Virgin, being pleased to become man in His great goodness.

ODE VIII

Canon of the Prophet

Irmos: **T**he Lord Who preserved the children in the fiery flame of the burning furnace and came down to them in the guise of an angel, do ye hymn and exalt supremely forever!

Incomprehensible gifts were given to the prophets by the divine Giver: the activity and knowledge of things to come, that they might hymn the Lord and exalt Him supremely forever.

Having acquired a divinely inspired mouth and a tongue of godly eloquence, O Hosea, thou dost hymn the illumining Light of piety, chanting: Hymn the Lord, and exalt Him supremely forever!

Prophesying by thy words and actions, thou dost denounce the adulterous people, O thou who art most rich, teaching them in images to chant: Hymn the Lord, and exalt Him supremely forever!

Theotokion: **G**od, the equally everlasting Word of God, appeared incarnate of the Virgin to those who cry out with faith: Hymn the Lord, and exalt Him supremely forever!

Canon of the Venerable Martyr

Irmos: **O**nce, in Babylon, the fire of 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!**

Having first mortified the carnal passions by struggles of fasting, O wise one, thou didst suffer mightily, reverently venerating the image of the Savior, the Ever-virgin and the saints.

Those who raged insanely against Christ like savage wild beasts put thee to death, O father; wherefore, dragging thee along as they beat thee, they cast thee into a ravine, manifestly making thee a witness of the truth.

Thou dost irrigate the faithful with miracles as with water, O most blessed one, dost drive away the spirits of wickedness, and dost wash away infirmities, receiving the grace of healing from Christ our God on high.

Theotokion: **T**hou hast been shown to be more spacious than the heavens, O Virgin, having contained within thy womb God Whom nought can contain. Him do thou entreat, that He deliver those who piously hymn thee from soul-corrupting straits, O pure Mistress.

ODE IX

Canon of the Prophet

Irmos: **R**ejoice, O boast of virgins! Rejoice, O all-pure Mother, whom all creation doth magnify with divine hymns!

Thou didst receive honor as a prophet, O most blessed Hosea, receiving a crown of splendor from God.

Illumined by the light of Christ, O most excellent one, by thy supplications render Him merciful unto all who hymn thee.

Having lived an angelic life, O Hosea, thou standest with the ranks of angels before the Master, praising Him with laudations.

Theotokion: **D**esiring to save man, the Savior and Lord clothed Himself in our flesh through the all-pure Virgin.

Canon of the Venerable Martyr

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.

Behold, O venerable father, finishing thy course thou didst preserve unsullied the Orthodox Faith for which thou didst suffer lawfully, and hast received from on high a twofold crown, as an invincible martyr and an invulnerable ascetic.

Like a sweet-smelling lily, like a rose didst thou manifestly blossom forth in the meadow of divine asceticism, O father; and, illumined as a martyr, thou dost spread thy fragrance like a cedar, O most lauded Andrew, adornment of monastics.

Manifestly adorned with signs and wonders, thou didst lie, unharmed, before the sight of all, O most blessed Andrew, and dost illumine the souls of those who with ardent faith have recourse to thee and ever bless thee.

Celebrating thy holy memorial today, a festive day full of gladness, we cry out to thee with faith, O father: By thy holy supplications to God deliver us all from the evil circumstances of life.

Theotokion: **T**hy womb became the dwelling-place of the Light Who illumineth the world with rays of divinity and hath utterly driven the darkness of ignorance away from the earth, O most immaculate Maiden. Wherefore, we glorify thee.

Exapostilarion: Spec. Mel.: "With the disciples let us ascend ...":

Let us all praise the right victorious Andrew, celebrating his honored memory in godly manner, that we may be delivered from infirmities; for he hath preached the reverent veneration of the precious images of the Savior and all the saints. Wherefore, receiving a crown in the heavens, he rejoiceth with the angels.

Theotokion: **O** ye divinely wise, let us hymn the pure Virgin: the all-holy mountain of God, the candle-stand, the jar, the table, the bridge, the staff and the lamp, the divine throne, the portal, the temple and bridal-chamber; for God, becoming incarnate through her immutably and in manner past nature, hath by ineffable union deified what He received.

THE 18th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY APOSTLE & EVANGELIST LUKE
AT GREAT VESPERS

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

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

Spec. Mel.: "What shall we call you ...":

What now shall we call thee, O apostle, Heaven, for thou hast proclaimed the glory of God; * radiance, for thou dost illumine the world with light; * cloud which droppeth divine water as rain; * most divine cup of wisdom, * which poureth forth upon us * the wine which gladdeneth men's hearts. * Pray thou that our souls be saved. (**Twice**)

What now shall I call thee, O thou who art pleasing unto God? * golden ark of the law, * which Christ hath devised; * river which floweth forth unto us out of paradise; * lamp shining forth a noetic light; * beacon illumining the whole Church; * living Bread of the divine table; * beaker of spiritual drink. * Pray thou that our souls be saved. (**Twice**)

What now shall we call thee, O thou who didst behold God? * Most active servant of the mysteries of Christ; * wise chief artisan * who cutteth boards for grace; * one who hath set down a newer law * surpassing that of Sion, * which was preached by thee. * Pray thou that our souls be saved.

What now shall we call thee, O glorious one? * Strong treasury of heavenly gifts; * renowned physician of bodies and souls; * fellow laborer of Paul, * and his companion, * who setteth forth the acts of the apostles. * Many are the names, O Luke, * which virtue hath devised for thee. * Pray thou that our souls be saved.

What now shall I proclaim thee, O divinely eloquent one? * Disciple, in that thou hast announced to us the glad tidings of Christ; * physician, in that thou healest the passions of the soul; * luminary who hast shone forth the noetic light upon us; * foundation and ground of the Faith: * for thou hast written for us * the most precious Gospel. * Pray thou that our souls be saved.

What now shall I call thee, O wondrous one? * True beholder of the wisdom of doctrine; * recorder of the act and teachings of the apostles; * unshakeable pillar of piety; * indestructible bulwark of the Church. * Many are thy names, O Luke, * and greater yet thy gifts. * Pray thou that our souls be saved.

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

O apostle of Christ and recorder of divine dogmas, foundation of the Church: with divine proclamations thou hast truly healed the hearts of men in the gloom of ignorance, which had entered into the abyss of despair; and thou hast saved them from the tempest of threefold waves, as a follower and disciple of Paul, the chosen vessel. Wherefore, we entreat thee: beseech our Savior and God in behalf of those who ever celebrate thine honored memory with faith.

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 GENERAL EPISTLE OF JOHN

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ. And these things write we unto you, that our joy may be full This, then, is the message which we have heard of Him, and declare we unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.

A READING FROM THE GENERAL EPISTLE OF JAMES

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers trials, knowing this, that the testing of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, lacking nothing. If any of you lack wisdom, let him ask of God, Who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven

with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and its flower falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to those who love Him.

A READING FROM THE GENERAL EPISTLE OF JUDE

Jude, the servant of Jesus Christ, and brother of James, to those who are sanctified by God, the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the Faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will, therefore, put you in remembrance, though ye once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. But, beloved, remember ye the words which were spoken before by the apostles of our Lord Jesus Christ; how they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These are they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy Faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh. Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

On the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice, boast of fasters ...":

Grace was poured forth in a tongue of fire upon thy lips, O apostle Luke, and thou wast shown to be a tongue of fire, emitting words of light like burning arrows against those who desire darkness, writing and teaching the precious Gospel with preaching worthy of the Light; and thou wast shown to be a living fragrance unto those who truly desire life, as said Paul, whom thou didst have as thy teacher, but the smell of death for those who loved not life. Yet grant unto us peace, life, light and great mercy.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Through thy words, as thou didst say, have we come to recognize the confirmation of the words which thou didst utter in godly manner, O initiate of the mysteries, for thou didst begin to write for us concerning matters which thou didst know, and as those who originally witnessed them transmitted them to thee, whose peer thou wast as a servant of the incarnation of the Word, Whom thou didst behold in Emmaus after His arising, and Whose bread thou didst eat with Cleopas with burning heart. Fill thou the souls of us who honor thee with His divine warmth.

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

Rejoice, thou who alone, rejoicing, hast recorded for us the archangel's greeting to the pure one: Rejoice!, and the Baptist calling her, from his mother's womb, the bearer of the Lord, and his conception and the incarnation of the Word, His temptations and miracles, words and sufferings, His Cross, death and arising, and His issuing forth, which thou didst behold; and the descent of the Spirit, the account of the acts, especially those of Paul, whose companion thou wast, as well as a physician and initiate of the mysteries and a luminary of the Church, which do thou preserve forever.

Glory ..., in Tone VI:

O most wise hunter, holy disciple, husbandman of the Savior and preacher of His sufferings: transcending creation with faith and gathering the nations out of deception and leading them to the good fragrance, thou didst attain the heavens. Wherefore, standing before the Judge of all, pray thou that He deliver us from our iniquities, and that we be freed from torment on the Day of Judgment.

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, a 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 III:

O holy apostle and evangelist Luke, entreat the merciful God, that He grant to our souls remission of transgressions.

Or this troparion, in Tone V:

The holy apostle, the all-hymned Luke, who is acknowledged by the Church of Christ as the recorder of the acts of the apostles and the splendid author of the Gospel of Christ, let us praise with sacred hymns, as a physician who healeth the infirmities of man and the ailments of nature, who cleanseth spiritual wounds and prayeth unceasingly for our souls.

Glory ..., Now & ever ..., the 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.

AT MATINS

At "God is the Lord", the troparion, twice;

O holy apostle and evangelist Luke, entreat the merciful God, that He grant to our souls remission of transgressions. (Twice)

Glory ..., Now & ever, the 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 III:

Come ye all, let us praise the apostle Luke as our helmsman; for he hath abolished the deception of idolatry and hath led men to the light of life and taught them to believe in the Trinity. Wherefore, honoring him piously today, O ye faithful, let us glorify Christ our God. (Twice)

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

Rejoice, O Mary, Virgin Mother, holy mountain, paradise of Eden, from whom Christ God, the Word seedlessly conceived, was born, through Whom life hath sprung forth for the world.

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

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

When thou didst journey with Cleopas to the town of Emmaus after the resurrection, O most sacred Luke, the Lord appeared before thee in veiled manner when thou wast downcast; and, receiving the bread He gaveth thee, thou didst straightway recognize the Savior. Him do thou entreat, that He grant us great mercy. (Twice)

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

As a vine grown without cultivation, O Virgin, thou didst cause the most comely Cluster to spring forth, which poureth forth upon us the wine of salvation, gladdening the souls and bodies of all Wherefore, ever blessing thee as the cause of good things, we cry out to thee with the angel: Rejoice, O joyous one!

Polyeleos, and this magnification: We magnify thee, O holy apostle of Christ and evangelist Luke, and we honor thy pangs and labors whereby thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verses:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

B: The heavens shall confess Thy wonders, O Lord.

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

After the Polyeleos, this Sedalion, in Tone IV:

Plying the depths of the noetic sea with the fisher's rod of wisdom, O most blessed Luke, thou didst draw forth the souls of the faithful from the deadly abyss. Wherefore, instructed by Paul, thou didst purify thy heart with the radiance of the Spirit, didst enlighten the nations with thy dogmas, and didst heal the infirmities of the passions with miracles, ever praying to Christ God for us, that our souls be saved. (Twice)

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

Having thee as our hope and intercession, O Theotokos, we fear not the assault of the foe, for thou savest our souls.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, §67 [21:15-25]

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I

come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone III:

When thou didst journey with Cleopas to the town of Emmaus after the resurrection, O most sacred Luke, the Lord appeared before thee in veiled manner when thou wast downcast; and, receiving the bread He gaveth thee, thou didst straightway recognize the Savior. Him do thou entreat, that He grant us great mercy.

Canon of Supplication to the Theotokos [the Paraklisis], with 6 troparia; and the canon of the apostle, with 8 troparia, in Tone VIII:

ODE I

Irmos: To our wondrous God Who freed Israel from slavery, O ye people, let us raise a song, chanting a hymn of victory and crying aloud: We sing to Thee Who alone art Master!

Thou wast the most splendid chariot of God, bearing a most holy and all-honored name before men, O Luke, mightily drowning the chariots and mounted captains of deceit.

Receiving a torrent of life, with showers of divine knowledge which fell from within thee thou didst irrigate a world made arid by the burning heat of ungodliness, O most blessed Luke.

Made bright as lightning by the shining of the Spirit and the purity of thy life, O thrice-blessed one, thou didst shine like a gift from God upon the whole world, illumining the hearts of the faithful.

Theotokion: Rejoice, O most holy temple, fleece bedewed by God, sealed well-spring of the stream of immortality! O Mistress, preserve thy flock unharmed by all enemies.

ODE III

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

Shining forth like the sun in thy preaching, O most blessed Luke, thou didst adorn the foundation of the Church, causing the gloom of deception to vanish with the fervor of faith.

Thou didst cut divinely beauteous tablets from the stone of the incarnation of God, O thou who art most rich, possessing a mason's hammer in thy godly tongue and divinely inspired mouth.

Entering into the most luminous cloud, and being covered thereby, O all-wise one, thou didst receive the new law inscribed upon thy heart by the finger of the Spirit.

Theotokion: There is none as blameless as thee, O Mistress, and none more pure than thee, O most immaculate one; for thou didst hold God the Word, Who alone is greatly merciful, in thy womb.

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

As the companion of Paul thou didst patiently endure divers misfortunes, O most lauded apostles of the word, and didst finish the course of faith in martyrdom. And thou dwellest with him in the highest, O blessed one. Wherefore, having preached the Gospel of Christ to the world, thou hast illumined the whole earth, O most honored Luke. Entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love.
(Twice)

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

O cloud of the noetic Sun, golden candlestick of the divine Light, unblemished, unsullied, most immaculate Mistress: with the radiance of dispassion illumine my soul which hath become dark through the blindness of the passions, I pray; wash my defiled heart with torrents of compunction and tears of repentance, and cleanse me of the filth of my deeds, that I may cry out to thee with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me forgiveness of my transgressions; for thee do I, thy servant, have as my hope.

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.

As a steed of the King of all, O divinely wise one, thou didst roil the sea of the nations, sweetening brackish unbelief with the salt of God, O ever-glorious one.

Drawing His bow, Christ loosed thee splendidly as a well-honed arrow, bright with beams of piety illumining our souls.

With mystic skill, O most blessed one, heal the passions of soul and body of those who hymn thee, excising the putridity of sin, O thou who art most wise.

Theotokion: O Bride of God, Mary Theotokos, deliver me from cruel transgressions and misfortunes, and guide me to the haven of tranquility and salvation by thy supplications.

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.

Thou wast shown to be like unto a dew which fell from the heavens, destroying the burning heat of deception by thy discourse.

Conceiving the fear of God within thee, O apostle, thou gavest birth unto salvation for those astray.

Ascending the mountain of the virtues, O most blessed one, thou didst preach the Gospel of the kingdom unto all.

Theotokion: **M**ary Theotokos, who knewest not wedlock, render the hopes of the enemy in vain, and gladden those who hymn thee.

ODE VI

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

Having drained the cup of wisdom, with the knowledge of Christ God thou gavest drink unto all, O Luke most wise.

Chosen as the companion of Paul, O most blessed and divinely eloquent Luke, thou didst fish for the nations with the net of thy dogmas.

Thou wast shown to be a cloud which raineth down upon us a shower of life, O apostle, and which floweth forth from springs of salvation.

Theotokion: **T**hine Offspring, the Destroyer of idols, O Mary Bride of God, is worshipped with the Father and the Spirit.

Kontakion, in Tone II: Spec. Mel.: "The steadfast...":

Let us praise the godly Luke: the true preacher of piety, the orator of ineffable mysteries, the star of the Church; for the Word Who alone knoweth men's hearts chose him to be, with the wise Paul, the teacher of the gentiles.

Ikos: **E**nriched with heavenly knowledge by the hand of the Master, thou wast entrusted with the portion of the gentiles, O most lauded one. Wherefore, setting thy life afire with discourse, O Luke, thou wast shown to be a transmitter of the law to the nations greater than Moses. Through the Spirit thou didst explain the divine Faith, likening thyself to the divine tablets graven by the finger of God. Wherefore, Christ, Who alone knoweth the hearts of men, hath glorified thee.

ODE VII

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

As a faithful disciple of the ineffable mysteries of Christ God, O most wise one, thou didst preach His divine Gospel to the faithful who said: O supremely exalted God of our fathers, blessed art Thou!

Thou wast shown to be adorned with the embellishment of the virtues, O most blessed Luke, illumined by the rays of divine majesty and crying out unceasingly to thy Creator: O supremely exalted God of our fathers, blessed art Thou!

Emitting radiant beams, thou wast shown to be like a torch in the midst of night, piously driving away the darkness of deception with the radiance of thy words, and crying aloud: O supremely exalted God of our fathers, blessed art Thou!

Theotokion: **P**ossessed of a life illumined with wise discourse, O Luke who beheld God, thou didst manifestly describe the birthgiving of the Virgin and didst lovingly depict her in icons. To her do we faithfully offer veneration, glorifying Christ.

ODE VIII

Irmos: **The Lord Who was glorified on the holy mountain and Who through fire revealed the mystery of the Ever-virgin in the bush unto Moses, hymn ye and exalt supremely for all ages!**

With the dew-bearing wisdom of thy words and showers of divine grace didst thou quench the furnace of deception, as a preacher and sacred proclaimer of the Lord, O divinely wise one.

Beautiful were the feet of thee, O most blessed one, who preached the Gospel of the Peace which most excellently passeth all understanding. Him do we supremely exalt and glorify for all ages.

Christ, the Light of the world, the Lord of glory, the Effulgence of the essence of the Father, revealed thee to enlighten those who sit in darkness. Him do we exalt supremely forever.

Theotokion: **W**e hymn and glorify forever the Lord Who made His abode in the Virgin's womb and, through her, hath renewed ancient Adam in manner strange and past description.

ODE IX

Irmos: **With unceasing glorification we magnify thee, the Mother of our God, who knewest not wedlock, who in manner past understanding truly gavest birth to God at the word of the archangel, and who art higher than the all-pure hosts.**

In the preaching of the Gospel thou wast a proclaimer of the salvation of the world; and, breathing the inspiration of the Spirit, thou didst show thyself a sacred and greatly renowned trumpet, O most honored one of sacred eloquence.

Adorned with the acts of the Savior's apostles, moved by God thou didst record them for the faithful, ever setting them forth as a lasting and inspired model, O most glorious sacred preacher.

Thou didst stand, O divinely governing Luke, as thou didst attain thine ultimate desire; for thou didst stand before Christ, delighting in the divine vision bestowed by Him. Wherefore, we all call thee blessed.

Theotokion: We magnify thee, O Mother of God, who bore in thine arms the unapproachable God Who is hymned in the heavens by all the hosts, and Who ever granteth salvation to us through thee.

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

O Luke, apostle of Christ, initiate of ineffable mysteries and teacher of the gentiles: with the godly Paul and the all-pure Theotokos, whose divine icon thou didst lovingly depict, pray thou, O thou who beheldest God, for us who bless thee and celebrate thy sacred repose, O most wise proclaimer of the mysteries.

Glory ..., another Exapostilarion:

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

We praise thee, the most excellent recorder of the divine Gospel, as the disciple of grace and follower of Paul; for thou didst proclaim the incarnation of the Word and His becoming man, and His sufferings, O blessed one. Wherefore, assembling with faith, O Luke, we honor thee as is meet.

Now & ever ..., Theotokion:

Ineffable was the birthgiving of the all-immaculate Bride, for, as thou wast a most pure temple, O Theotokos, thou gavest birth unto God the Word, Who by pre-eternal counsel made His abode within thee. Wherefore, hymning thy birthgiving, we magnify thee as is meet, O all-immaculate one.

On the Praises, 4 stichera, in Tone I:

Spec. Mel.: "Thee, the cloud of the Light ...":

O ye faithful, in hymns let us honor the Apostle Luke, the disciple of Christ, the most wise recorder of the Gospel, the beautiful chosen vessel, the animate image, the boast of all the Churches; for he preached the all-glorious miracles of God, enlightening those on earth with the rays of theology for the sake of goodness.

Learning the healing of souls more than the skill of healing bodies, O wise one, thou wast sown to be excellent at both, inspired by the wisdom of God. And healing souls and bodies thereby, O most blessed Luke, thou dost call men to knowledge, dost take wing to the desire of God, and ever leadest men into heaven; and thou prayest for all who praise thee.

With the hook of the word hast thou drawn forth like fish unto the knowledge of God those who entered into the abyss of ignorance, and thou didst offer to Christ goodly food, O all-blessed and most sacred Luke: fitting honor and an incorrupt life. Wherefore, thou wast an apostle of Christ, a wise herald and a recounter of the active workings of grace.

The composition of Leo the Magistrate, in Tone VIII: Come, all creation, and with hymns let us praise the true physician of souls, the ever-memorable Luke, the disciple of the Savior; for with the anointing of the font of Christ he hath healed the sickness of ungodliness, and with the rivers of divinely flowing waters which proceed from his mouth he hath irrigated animate gardens. Wherefore, his proclamation hath gone forth like prophecy into all the world, and he prayeth that our souls be saved.

Glory ..., in the same tone:

Assembling, O ye faithful, like David let us cry out in hymns to Luke, the mystic orator of the Word: thy tongue hath been shown to be the pen of a scribe, adorning the visage of Christ, the Chief-scribe, that the nations may understand the knowledge of God. Therein he preached the Gospel, recording also the actions of the apostles. Wherefore, standing before God in Trinity, he prayeth for our souls.

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

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

AT LITURGY

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

Shining forth like the sun in thy preaching, O most blessed Luke, thou didst adorn the foundation of the Church, causing the gloom of deception to vanish with the fervor of faith. *(Twice)*

Thou didst cut divinely beautiful tablets from the stone of the incarnation of God, O thou who art most rich, possessing a mason's hammer in thy godly tongue and divinely inspired mouth.

Entering into the most luminous cloud, and being covered thereby, O all-wise one, thou didst receive the new law inscribed upon thy heart by the finger of the Spirit.

Having drained the cup of wisdom, with the knowledge of Christ God thou gavest drink unto all, O Luke most wise.

Chosen as the companion of Paul, O most blessed and divinely eloquent Luke, thou didst fish for the nations with the net of thy dogmas.

Thou wast shown to be a cloud which raineth down upon us a shower of life, O apostle, and which floweth forth from springs of salvation.

Theotokion: **T**hine Offspring, the Destroyer of idols, O Mary Bride of God, is worshipped with the Father and the Spirit.

Troparion, in Tone III:

O holy apostle and evangelist Luke, entreat the merciful God, that He grant to our souls remission of transgressions.

Resurrectional 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.

Kontakion, in Tone II:

Let us praise the godly Luke: the true preacher of piety, the orator of ineffable mysteries, the star of the Church; for the Word Who alone knoweth men's hearts chose him to be, with the wise Paul, a teacher of the gentiles.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

EPISTLE TO THE COLOSSIANS, §260 [4:5-9,14,18]

Brethren: Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow servant in the Lord: whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. Luke, the beloved physician, and Demas, greet you. The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

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 LUKE, §51 [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: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 19th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY PROPHET JOEL
COMMEMORATION OF THE HOLY MARTYR VARUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the prophet, in Tone VIII:
Spec. Mel.: "O all-glorious wonder ...":

The Spirit of God hath been poured forth * upon us, the faithful, * as, moved by Him, * the honored Joel said in prophecy; * and he discloseth the revelation of divine mysteries * and doth prophesy. * And we who have received His activity * are illumined with divine radiance * and with the grace of God.

Full of divine eloquence, * the wondrous Joel * doth issue forth from Thy house * like a well-spring watering men's souls, O Master, * and hath let fall upon us the sweetness * which delighteth our thoughts, * in that he hath been exalted by the Spirit * and elevated by virtue * to divine heights.

With thy boldness as a prophet * and thy noetic closeness to God, O Joel, * by which thou seest heavenly visions, * move Him to pity for us * who with faith celebrate * thy memory, O glorious one, * asking remission of transgressions, * a share in divine delights * and great mercy.

And 3 stichera of the martyr, in Tone VI:
Spec. Mel.: "Having set aside ...":

Beholding the sufferings * of the right victorious martyrs, * full of divine boldness * thou didst enter the arena, O Varus, * and didst preach Christ, * Who became a man for our sake; * and thou wast not afraid of death * or the torments that lay before thee. * Wherefore, wounded * and mercilessly dismembered, * thou didst rejoice with perfect understanding, O wise one, * looking toward the glory which abideth * for those who love God.

Seeing thy flesh and blood * falling away, O athlete, * thou didst most valiantly endure, * as though another were suffering in thy stead. * Bound to a tree, * thou didst endure the laceration of the iniquitous most patiently; * and thou didst commit thy spirit into the hands of God, * astonishing those who beheld thee * with thy steadfast opposition. * Wherefore, we honor thee, O wise Varus, * whose courage was so great, * and who cast down the tyrant * with thy pangs.

The wondrous Cleopatra, * having embalmed thee with spices, * interred thee in the earth, * and raised up to thee a holy church, * celebrating thy feast, O wondrous Varus, * and entreating thee with faith. * Her children thou didst enroll in the noetic army, * didst adorn with glory * and number among the choirs of the saints, * whose portion do thou vouchsafe also unto us * who piously celebrate * thy festival, * O right wondrous martyr.

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

Rejoice, O root bedewed! * Rejoice, O staff of Aaron * who budded forth the never-fading * and ever-living Flower, * O pure Maiden, * thou right fruitful garden * who shone forth from the root of Jesse * the Tree of life, * and dost nurture mortals with noetic bread! * Rejoice, O most precious robe of purple, * Bride of God, the King of heaven, * most radiant crown, * adornment of hierarchs! * Rejoice, thou who alone art most pure!

Stavrotheotokion, in the same melody:

When the unblemished ewe-lamb, * the immaculate Mistress, * beheld of old her Lamb * upon the tree of the Cross, * she exclaimed maternally * and, marveling, cried out: * "O my Child most sweet, * what is this new and all-glorious sight? * How is it that the thankless assembly * hath betrayed Thee to the judgment of Pilate * and condemneth to death the Life of all? * Yet do I hymn Thine ineffable condescension, O Word!"

Troparion of the martyr, in Tone IV:

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

AT MATINS

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

ODE I

Canon of the prophet, the acrostic whereof is: "I marvel at the prophecies of the Prophet Joel", the composition of Theophanes, in Tone II:

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

The choir of the prophets rejoiceth with us when thou who hast heavenly wisdom art praised, O divinely eloquent Joel. With them pray thou that we be saved, O blessed one.

Announcing beforehand the words of God, O divinely eloquent one, thou didst foretell the grievous and righteous wrath which would befall thy vain-minded people because of their impiety.

The wondrous, radiant and life-creating inspiration of the Spirit overshadowed thee, O most blessed prophet, and breathed into thee the knowledge of things to come.

Theotokion: The tabernacle of witnesses prefigured thee who art signified in manifold ways, revealing Him Who became incarnate of thee immutably, O all-pure Mistress, Mother of God.

Canon of the martyr, the acrostic whereof is: "I praise the sufferings of Varus and his great glory", the composition of Joseph, in Tone VI:

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

Thou hast appeared in the heights of the Church of Christ as a radiant sun, illumining the fullness of the earth with the brilliance of thy battles, O blessed Varus.

Embraced by the sweet ardor of divine love, O most blessed one, thou didst deny thyself and didst hasten wisely to all the tortures of the flesh, struggling mightily.

Having sensibly bound thyself with the bonds of godly strugglers, O athlete, thou didst break asunder the bonds of falsehood by thy mighty endurance of many torments.

Theotokion: The transcendent Word made His abode within thy womb in manner past recounting, O pure one, and, having been born in godly manner, He hath led to Him the choirs of martyrs. With them we praise thee in hymnody.

ODE III

Canon of the Prophet

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

Taught by thy wise dogmas, O prophet, we piously preach fasting and ministry, proceeding to the house of the Lord.

Following thy teachings with all our heart and mind, we weep and seek out God in supplication, O right laudable one.

Revealing to us the long-suffering of the most compassionate Master, O prophet, thou hast also made plain His divine goodness and grace.

Theotokion: O all-pure one, thou didst conceive God and gavest birth ineffably to the Word incarnate, Who spake in the prophets and hath fulfilled that which they foretold.

Canon of the Martyr

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

Thou didst enter upon valiant struggles with mighty resolve, having made thyself steadfast by hope in the good things which are to come and by the most wise teachings of the martyrs of Christ, O blessed one.

Beholding the army of the holy athletes suffering lawfully, thou didst show forth their courageous strength, entering upon multifarious torments, O Varus.

As a valiant warrior, O Varus, thou didst find thyself in the sacred regiment, and didst cut down multitudes with the battle-sword of courage, O wise one, being glorified with victories.

Theotokion: O Virgin Mother of God, I beseech thee: By the effulgence of grace which is in thee, drive away the most profound darkness of my despair and the clouds of the passions.

Sedalion of the prophet, in Tone II:

Spec. Mel.: "O athletes of the Lord ...":

O divinely eloquent prophet, filled with the inspiration of the Comforter, thou didst make plain the enlightenment of the nations which would take place in later times. Wherefore, we now piously praise thee; arid, celebrating thy memory, cry out to thee: Entreat Christ God in behalf of our souls!

Glory ..., Sedalion of the martyr, in Tone I:

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

Beholding the honored sufferings of the martyrs, and venerating their fetters with love, thou didst hasten to ascend to the summit of witness, O most wondrous one; for, suspended upon a tree, thou didst endure wounds, until thou didst commit thy spirit into the hands of the Lord.

Now & ever ..., Theotokion:

O all-pure Virgin, thou hope of Christians, unceasingly entreat God to Whom thou gavest birth in manner past understanding and recounting, in behalf of those who hymn thee, that He grant remission of all our sins and correction of life unto those who ever glorify thee with faith and love.

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

ODE IV

Canon of the Prophet

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

O Lord, be Thou merciful unto those who offer Thee pure repentance, for Thou alone art compassionate and greatly merciful.

As thou didst proclaim, O glorious one, the Spirit hath been poured forth from God upon the flesh of all who believe.

The descent of the Spirit which made wise the disciples of the Lord filled thy divinely uttered words.

Theotokion: **D**elivered by thy divine birthgiving from the dark belly of Hades, O all-pure one, we call thee blessed.

Canon of the Martyr

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

Adorned with holy wounds, thou didst show thyself to be most comely and the beloved of God Who crowned thy head, O right wondrous Varus.

Stretched out on a cross and again upon the ground; O glorious one, thou didst endure cruel pangs. Wherefore, in gladness thou hast inherited the life which is devoid of pain.

The godly martyrs, seeing thee suffering lawfully, strengthened thee with words of patience, O blessed one; and having completed thy valiant sufferings with them, thou hast attained blessedness.

With praises we crown the divine martyrs, for with divine wreaths the grace of God hath crowned them who cast down the overweening thoughts of the enemy.

Theotokion: O Mistress, from the mire of the passions and the passionate thoughts which alienate me from the one pure God lead me up, that I may bless thee with faith.

ODE V

Canon of the Prophet

Irmos: Night having passed, the day hath drawn nigh, and light hath shone forth upon the world. Wherefore, the ranks of angels praise Thee, and all things glorify Thee.

The godly Joel hath manifestly foretold to all the coming of Christ, that He would come and save the human race from the deception of idolatry.

Having penetrated wholly into the light which transcendeth understanding and is higher than thought, O glorious prophet, thou didst draw forth the grace of prophecy therefrom and didst preach righteousness.

Pray thou for those who hymn thee, O Joel who art most rich, and make entreaty, that they be saved from all tribulation and be vouchsafed divine grace and radiance.

Theotokion: O all-holy Virgin, Mistress of the world, pray thou that those who confess thee to be the Theotokos be saved from countless sins and the evil circumstances of life.

Canon of the Martyr

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

Strengthened by divine inclinations, O Varus, with valiant mind thou didst endure unremitting laceration, rending apart the heart of the prideful one, the author of evil.

The glorious martyr, seeing pieces of his flesh falling to the ground, rejoiced, looking toward eternal and divine rewards with splendor of mind.

"I hymn, glorify and worship Thee, O Lord God, having been vouchsafed the good things prepared for those who love Thee!" the martyr cried out fervently amid his suffering.

Theotokion: In that thou hast truly been shown to be more holy than the cherubim and seraphim, O most immaculate one, do thou now sanctify all who with faith call thee sacred, and save them by thy mediation.

ODE VI

Canon of the Prophet

Irmos: The great abyss of sin surroundeth me, and, emulating the prophet, I cry unto Thee: Lead me up from corruption, O Lord!

The well-springs of thy words drop forth divine proclamation, O glorious one, pouring forth spiritually nourishing sweetness which watereth those who approach with faith.

We know thee, O divinely eloquent Prophet Joel, as a mountain of prophecy pouring forth sweetness, and a most wise preacher of piety.

Theotokion: O all-pure Mistress, who gavest birth to the never-waning Light, illumine the hearts of those who with faith glorify thee and Him Who was ineffably born of thee.

Canon of the Martyr

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!

Thou didst disdain the words of the all-iniquitous enemy and didst patiently endure unbearable pain of the flames, O much suffering Varus, who prayest for those who praise thee with faith.

The most mindless tyrant did not cease inflicting wounds upon thee without pity, until thou didst commit thy sacred soul into the hands of God, made radiant with the beauties of thy struggles.

Emulating Christ, thou wast uplifted upon a tree, and hanging thereon, thou didst surrender thy soul to. God, Who crowned thee, having suffered valiantly, O athlete.

Theotokion: O Mistress, ever direct my lowly soul which is tempest-tossed on the deep of evils, and guide it to the calm haven, for with unfaltering understanding it calleth thee blessed.

Kontakion of the martyr, in Tone IV:

Following Christ, O martyr Varus, and draining His cup, thou wast crowned with the wreath of martyrdom and joinest chorus with the angels. Pray thou without ceasing for our souls.

ODE VII

Canon of the Prophet

Irmos: Blessed art Thou, O God of our fathers, Who of old extinguished the thunderous furnace and bedewed the youths with a spiritual shower.

As thou didst foretell, O most honored prophet, a watery well-spring hath come forth, issuing from the house of the Lord.

As the Prophet Joel foretold, Thou hast made a satisfying torrent, a nourishing stream bearing grain. Blessed art Thou, O God of our fathers!

Theotokion: **H**e Who hath created all things, being born of the Virgin, hath saved the world, which piously chanteth: Blessed art Thou, O God of our fathers!

Canon of the Martyr

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

O Varus, the all-good Cleopatra helped to bury thee, who wast illumined with gifts of thy struggles, finding through thee the glory of faith manifestly fitting, which thou didst fervently show forth in thine end.

Shedding tears over thee and embalming thee with precious unguents, the most honored woman buried in the earth thee who buried wicked falsehood and hast illumined us with rays of brilliance from thy grave.

The ever-memorable one did not cease pleasing thee, the favorite of Christ, O wise and venerable one, until thou didst show thyself to be a mediator for her of the kingdom of heaven which she and her beloved son were vouchsafed through thee.

Theotokion: **B**y thy mediation, O Virgin, restore me, who am crushed by my countless offenses, healing my soul and granting me the words to cry out: Blessed art thou who gavest birth to God in the flesh!

ODE VIII

Canon of the Prophet

Irmos: **L**et us hymn the Lord, Who of old bedewed the Hebrew children in the flame, and all-gloriously consumed the Chaldeans therein, saying: Bless and supremely exalt Him forever!

By images of repentance, O glorious one, thou didst manifestly show forth the compassionate Lord Who accepteth those who approach Him with faith and cry out: Bless the Lord, O ye works of the Lord!

As a servant of the Lord, O Prophet Joel, thou wast entrusted with the task of proclaiming His mysteries to the people who utter praise and chant: Bless the Lord, O ye works of the Lord!

As Joel prophesied, rivers of miracles, which are the all-glorious apostles of the Lord, pour forth remission upon Judah, watering those who cry: Bless the Lord, all ye works of the Lord!

Theotokion: **O** most immaculate one, while thou didst remain a pure Virgin, thou gavest birth to Christ, the single hypostasis composed of two natures; and chanting to Him, we cry out: Bless the Lord, O ye works of the Lord!

Canon of the Martyr

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

Hearkening to a mother's entreaties, O martyr, and splendidly enrolling her son in the army of heaven, with ineffable lovingkindness thou didst show that thy glory and that of the honored youth cannot be taken away.

Cleopatra bore thee out of Egypt like riches beyond price. O martyr, lavishing precious gifts of healings upon all of Palestine, which honoreth thee with love.

In gladness thou didst complete thy struggles, O valiant warrior of the Almighty, and thou hast been crowned by Him as a victor, O most blessed Varus, thou great glory of the martyrs.

Theotokion: **S**ins upon sins do I add, yet I do not fear the coming dread judgment. O pure one, overcome the blindness of my soul, and converting me, save me by thine entreaty.

ODE IX

Canon of the Prophet

Irmos: **R**ejoice, O unwedded Virgin, who art blessed in the heavens and glorified on earth!

As a prophet thou dost now dwell joyously with the prophets in the mansions of heavens.

From on high thou dost now watch over us who reverently glorify thee, O divinely eloquent one who art most rich.

Through repentance Joel hath shown forth the short path of salvation with divine wisdom.

Theotokion: **H**aving given birth to the compassionate Master and Savior, O Mother of God, thou hast led us up who are fallen.

Canon of the Martyr

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

Manifestly girded about with divine power, O valiant athlete Varus, thou didst cast down the might of the adversary; wherefore, we, the faithful, praise thee, drawing forth abundant healing from thy relics.

Thy memory hath spread forth upon the ends of the earth like light, like the dawn, like the great sun, O all-praised one, illumining all with the radiant effulgence of thine honored struggles and driving darkness away from men's hearts.

The loving mother, beholding her son shining with thee in great glory, magnified the God of all, O martyr, and most earnestly glorified thee as an intercessor most great, having been manifestly enriched by thee.

The land on which thy most patient body lieth, O wise one, hath been divinely sanctified. By thy supplications, O Varus, grant us remission of sins, amendment of life and deliverance from all difficulties.

Theotokion: **T**he Lord, manifesting Himself through thee, the light cloud, O Virgin, wrought utter destruction upon the graven images of Egypt; and He hath vouchsafed the multitude of His athletes to endure, becoming emulators of His honored sufferings:

THE 19th DAY OF THE MONTH OF OCTOBER
AND THE 20th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF OUR HOLY AND RIGHTEOUS FATHER, JOHN OF
KRONSTADT

[Note: The Service as here given is based on the assumption that it will be celebrated on 19 October as a Vigil of St. John of Kronstadt alone, and on the 20th December in conjunction with the services for the God-bearer, Ignatius, and the Forefeast of the Nativity. For other possible combinations (with the services to the Prophet Joel and/or St. John of Rila in October, or without that to St. Ignatius in December), or in the event that either should fall on a Sunday, the Typicon should be consulted.]

AT LITTLE VESPERS

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

"**O** Jesus, Son of God, my strength! O Light of my mind, Thou peace and joy of my heart: Glory to Thee! Glory to Thee Who dost deliver me from my invisible enemies" didst thou cry aloud, O John. Thus do thou also teach us to hymn the Lord with all our heart, O righteous John, servant of Christ. (Twice)

Incarnate, Christ called thieves and harlots to repentance, and thou, O merciful pastor, fulfilling the commandment of the Chief Shepherd, ate with publicans and conversed with sinners, calling all to repentance and teaching all to pray: O God, be merciful to me, a sinner! O merciful God, glory to Thee!

Ye are the image of God, wherefore preserve ye this great image, the image of God's beauty, the image of His boundless love, that ye may be children of our Father Who is in heaven, that ye may be holy as your Father is holy." Thus, O divinely wise pastor, didst thou instruct thy flock, and thus didst thou thyself live in a holy manner.

Glory ..., in Tone VIII:

Never hath thy love failed, O merciful father John of Kronstadt. Thou art our hope for correction of life, our pastoral protector, O generous benefactor, our hope, O righteous John.

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

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

Or this sticheron, of the Forefeast:

O house of Ephratha, * thou holy city, * glory of the prophets: * adorn thou the house * wherein the Divine One is born.

At the Aposticha, these stichera, in Tone IV:

Thou didst belong to the Lord from thine infancy, acquiring the sense of a grown man in thy childhood, desiring the wisdom of God; and thou wast wholly a dwelling place of God, O gracious John, our father.

Stichos: He hath dispersed, he hath given to the poor, his righteousness abideth unto ages of ages.

Standing before the Holy Trinity with a mind illumined by grace, O blessed John, with heavenly rays thou hast illumined them that lie in the darkness of sin. Enlighten us also with the light of thy divine vision.

Stichos: His heart is ready to hope in the Lord.

Light unapproachable dwelt within thee, O righteous father, and the Lord set thee as a lamp amid the darkness of sin. Wherefore, instructed by thee, we hymn thy gracious memory, O John.

Glory ..., in Tone VI:

O Lord, Who didst bind Thine apostles with the bond of love, and hast appointed our father John as a new herald of Thy love: Establish even now the Church's bond of love, O our Savior, that united we may hymn Thee and Thine ineffable goodness.

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

No one that hath recourse to thee departeth away ashamed, O all-pure Virgin Theotokos; but he asketh grace and receiveth a gift in response to a profitable petition.

Or this sticheron of the Forefeast, in the same tone:

Sing unto the Lord Who is born of the Virgin! Chant a hymn, ye armies of heaven! Clap your hands, ye mortal men! For God is come among men! Man hath become God by a gift. Lo! a wonder taketh place among us today: Christ, the King of Israel, is come!

Troparion, in Tone IV:

With the apostles thy sound hath gone forth into all the earth; with the confessors thou didst endure sufferings for Christ; thou didst resemble the holy hierarchs in thy preaching of the Word; and with the venerable hast thou shone forth in the grace of God. Therefore, the Lord hath exalted the depths of thy humility above the heavens, and hath given us thy name as a source of most wondrous miracles. Wherefore, O wonderworker, who livest in Christ forever, take pity in thy love upon people in misfortunes; and hearken unto thy children, who with faith call upon thee, O righteous John, our beloved pastor.

Or this Troparion, in Tone IV:

O wonderworker, who livest in Christ forever, take pity in thy love upon people in misfortunes; hearken unto thy children who with faith call upon thee, expecting compassionate aid from thee, O John of Kronstadt, our beloved pastor.

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

The mystery hidden from before the ages and unknown even unto the angels hath, through thee, O Theotokos, been made manifest unto them that are on earth: God incarnate in unconfused union, Who of His own will accepted the Cross for our sake and, thereby raising Adam, hath save our souls from death.

Or this Troparion of the Forefeast, in the same tone:

Make ready, O Bethlehem! Be thou opened unto all, O Eden! Adorn thyself, O Ephratha! For in the cave the Tree of Life hath sprung forth from the Virgin. Her womb is shown to be a noetic paradise, in the midst of which is the divine Tree, whereof eating, we shall live, and not die as did Adam. Christ is born, that He might restore His image which fell of old!

Litany and Dismissal.

AT GREAT VESPERS

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

At "Lord, I have cried ...," (1) on October 19, eight stichera to St. John of Kronstadt, with the repetitions as indicated; (2) on December 20, if the service be to St. John, St. Ignatius, and the Forefeast, ten stichera: the following three of the Forefeast, three for St. Ignatius, and four for St. John; (3) but if the service be for St. John and the Forefeast only, then eight stichera: the following three for the Forefeast, and five for the righteous one.

Stichera for the Forefeast, in Tone I, the composition of Anatolius:

Let us celebrate the Forefeast of the Nativity of Christ, O ye people, and raising our thoughts on high let us go in spirit to Bethlehem; and with the eyes of our mind let us look upon the Virgin, as she hasteneth to give birth unto our God, the Lord of all. Joseph, when he beheld the magnitude of this wonder, thought that he saw a mortal wrapped as a babe in swaddling clothes; but from all that came to pass he understood that it was the true God, who granteth the world great mercy.

Let us celebrate the Forefeast of the Nativity of Christ, O ye people, and raising our thoughts on high let us go in spirit to Bethlehem, and let us look upon a great mystery in the cave, for Eden is opened once again, when from the pure Virgin God cometh forth, as perfect in His divinity as in His humanity. Wherefore, let us cry aloud: Holy God, Thou Father without-beginning! Holy Mighty, Thou Son made flesh! Holy Immortal, Thou Spirit, the Comforter! Holy Trinity, glory be to Thee!

Hearken, O heaven, and give ear, O earth! For, lo! the Son and Word of God the Father cometh forth to be born of a Maiden who hath not known man, through the good pleasure of the Father Who begat Him dispassionately, by the activity of the Holy Spirit. Make ready, O Bethlehem! Throw open thy gates, O Eden! For He Who is becometh that which He was not, and He Who formed all creation Himself taketh form, granting the world great mercy.

Stichera for St. John, in Tone VI,

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

Having set aside all the things of this world, with one voice let us praise the wondrous beacon of the land of Russia and of the whole world, the good shepherd, the priest John, who hath given us a splendid model of life in Christ, who on earth was aflame with the spirit of prayer, and who received from the Lord a twofold gift of healing. Through his prayers may Christ strengthen us in piety and show us to be steadfast children of the Church, for the salvation of our souls. (Twice)

With all thy heart and mind, O blessed John, thou didst love the life in Christ; thinking and doing all things to please God, thy labors bore fruit abundantly through the grace of the priesthood, and at the Lord's Supper, as if in heaven, with enraptured spirit thou didst stand at the altar of the Lord from day to day with tears of compunction, and now, standing before the Holy Trinity in the highest, offer up prayers, that He grant peace to the world and save our souls.

By the path of spiritual vigilance, reverence, contemplation of the mysteries of God, amendment of soul, and rest in God, thou didst attain unto the heavenly bridal chamber. By acts of mercy and thy miracles the Church is adorned, by the purity of thy life impiety is put to shame, and by the words of thy writings the Faith is confirmed. Wherefore, we entreat thee, O most honored John: Be thou our guide amid all our circumstances, that guided and guarded by thee, we may be vouchsafed the Kingdom of heaven.

And these stichera, in the same tone and melody:

Travailing with all thy heart over the darkness of the nations, thou didst at first think to depart unto the lands of the East. But, beholding Kronstadt, which was far nearer, perishing, thou didst submit to the call from on high, which came once during sleep through a vision of a temple, O righteous John. "I know," thou didst say, "the loftiness of the priesthood, yet I hope in God; for I know that He is my strength." O, the divine power of love, which doth draw us to Christ and strengthen us! **(Twice)**

Making room for all in thy pastoral heart, and constrained by the wounds inflicted upon the poor by poverty, thou didst call all people by thy words and by thy writings, to build a house of industry, that the poor might find refuge therein. O teacher of good deeds worked through faith! O nurturer of the souls and bodies of the poor! O John, joy of them that before were in despair! Thy care for such here on earth was a likeness of thine intercession now in heaven.

Having acquired boldness in prayer, with a heart open to all, full of compassion, even after thy death thou dost not cease to offer it up. And growing eternally richer in love, thou dost ever pour forth healings and consolation, O John, joyful and speedy helper. O thou that didst heal through the laying on of thy hand, knowing the needs of them that asked before a word was uttered, intercede now invisibly for us that hymn thee as one that liveth in Christ, awaiting thy help and assistance.

Glory ..., in Tone VIII:

Thou didst believe in righteousness with thy whole heart, O priest of God, and with thy lips thou didst speak unto salvation: The Lord is my being; the Lord is my deliverance from everlasting death; the Lord is my eternal life; the Lord is my purification, my deliverance and sanctification; the Lord is my strength in weakness, my freedom when I am straightened, my light amid darkness, my peace amid confusion! Glory to Thee, O my Savior, almighty power! Glory to Thee, O Savior, omnipresent power! Glory to Thee, most kind-hearted Compassion! Glory to Thee, Power ever open to my prayers! Glory to Thee, brightest Eye which ever regarded me and beholdest all my hidden things! Wherefore, O holy John, following after thee we also cry out to the Lord: Glory to Thee, O our God, wondrous in Thy saints whose teachings show forth Thy wonder! Glory to Thee!

Now and ever ..., Dogmatic Theotokion, in Tone VIII:

The King of heaven, in His love for mankind, appeared on earth and dwelt among men. For, taking flesh of a pure Virgin, He came forth from her. The Son is one, twofold in nature, but not in Hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Entreat Him, O unwedded Mother, that He have mercy on our souls!

Or this sticheron of the Forefeast, in the same tone:

Receive, O Bethlehem, the Mother of God, for she approacheth thee to give birth unto the unwaning Light. O ye angels, look down with wonder from heaven; O ye men, give glory on earth! O ye Magi from Persia, bring your threefold gift; ye shepherds abiding in the fields, sing ye the thrice-holy hymn: Let everything that hath breath praise the Creator!

Entrance. Prokimenon of the Day. And three Lessons:

READING FROM THE PROPHECY OF JOEL

Thus saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage

to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things. Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

READING FROM THE PROPHECY OF JOEL

Thus saith the Lord: Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I Will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned to darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

READING FROM THE FIRST EPISTLE GENERAL OF JOHN

Beloved, if a man say, 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 everyone 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 the Litia, these stichera, in Tone II:

"O Jesus, Son of God, my strength! O Light of my mind, Thou peace and joy of my heart: Glory to Thee! Glory to Thee Who dost deliver me from mine invisible enemies!" didst thou cry aloud, O John. Thus do thou also teach us to hymn the Lord with all our heart, O righteous John, servant of Christ.

Incarnate, Christ called thieves and harlots to repentance; and thou, O merciful pastor, fulfilling the commandment of the Chief Shepherd, ate with publicans and conversed with sinners, calling all to repentance and teaching all to pray: O God, be merciful to me, a sinner! O merciful God, glory to Thee!

"Ye are the image of God; wherefore preserve ye this great image, the image of God's beauty, the image of His boundless love, that ye may be children of our Father Who is in heaven, that ye may be holy as your Father is holy." Thus, a divinely wise pastor, didst thou instruct thy flock, and thus didst thou thyself live in a holy manner.

Glory ..., in Tone I:

"When we pray, we pray through the Holy Spirit; wherefore, all the prayers of the Church are the breathing of the Holy Spirit, and all we Christians are His offspring. Come, therefore, and abide in us, O Holy Spirit! Have mercy on us and renew us all, that we may be the one Body of Christ." Such was thine unceasing prayer, O most wondrous John our father, and God hearkened unto thee and anointed thee with the oil of eternal joy.

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

We see thee as the resplendent dawn of the unwaning Light, O Virgin; for He Who dispelled the darkness of sin came forth from thee, reviving our hearts with the fervor of the Spirit. We beseech thee: Cease not to pray earnestly to Him on behalf of us that confess thee to be the true Theotokos.

Or this sticheron of the Forefeast, in the same tone:

Receive, O manger, Him Whom Moses the Law-giver foresaw in the bush on Horeb, now born of the Virgin through the divine Spirit. This is she of whom the Law speaketh. She is the seal of the prophets, who revealeth in mortal flesh God Whom we adore.

At the Aposticha: for the October feast, the stichera of the righteous one, as given below. For the December feast, the Typicon indicates: Aposticha of the holy and righteous John, Glory ..., of St. Ignatius, Now and ever ..., of the Forefeast.

However complete stichera for the Forefeast are given as well, as below.

Stichera of St. John, in Tone VI:

O most blessed father John, being an emulator of all the saints, thou didst acquire the holy faith of the patriarchs, the zeal of the prophets and the apostles, the sanctity and godly-mindedness of the holy hierarchs, the boldness of the confessors, the freely-given aid of the unmercenary healers, the unceasing prayer of the venerable. Wherefore, we celebrate thy holy memory with splendor.

Stichos: He hath dispersed, he hath given to the poor, his righteousness abideth unto ages of ages.

O divinely wise father John, having begun with the fear of God, in understanding thou didst reach the heights of wisdom. And being crucified with Christ by love, having become His very own, thou didst later drive out the fear by love; for fear hath torment, as the Apostle of love hath taught us. Wherefore, O father, thou didst adorn the minds of the faithful and didst teach thy flock to love God. O John, entreat Christ our God, that He grant us also this grace and great mercy.

Stichos: His heart is ready to hope in the Lord.

The Lord is the strength of my heart, the Lord is the light of my mind, the Lord is; my rest and my joy, my faith, hope and love; He is my food and drink, my vesture and protection. Teach us also, O holy father, to understand these words and to place our salvation in the Lord. Grant us of thy goodness, as Elijah granted to Elisha, that all our hope and steadfastness may be in the Lord.

Glory ..., in Tone VIII:

It was not our fathers that told us, nor our elders that informed us, but we ourselves have seen the miracles that have taken place through thee; we ourselves have experienced the grace that doth pour forth from thee. Our loved ones were healed, they that were dying rose from bed in good health, our every petition was granted through thy prayer. Wherefore, we honor thee as a favorite of God and an intercessor before the Lord.

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

Thou hast been exalted above all creatures, O Virgin Theotokos, for He that dwelleth in the highest chose thee to be His habitation, that He might raise up our fallen nature. Wherefore, we fall down before thee, as the Mother of our Savior. Thou art our hope, thou art our confidence. Reject us not that seek thine aid.

Or this sticheron of the Forefeast, in the same tone:

O Lord, having come to Bethlehem, Thou didst make thine abode in a cave. Having heaven as Thy throne, Thou didst lie in a manger. Thou Whom hosts of angels surround didst come down to shepherds, that Thou mightest save our race, in that Thou art compassionate. Glory be to Thee!

Stichera for the Forefeast, in Tone II, the composition of Cyprian of the Studion:

Lo, the hour of our salvation draweth nigh! Make ready, O cave, for the Virgin approacheth to give birth! Rejoice and be glad, O Bethlehem, thou land of Judah, for from thee hath our Lord shone forth as the dawn! Harken, ye mountains and hills, and all ye lands round about Judea: for Christ cometh in His love for mankind, to save the man whom He hath fashioned.

Stichos: God shall come from Ternan, and the Holy One from the mountain overshadowed and densely wooded.

O Bethlehem, thou land of Judah, with Splendor make ready a divine cave for human habitation, wherein God shall be born in the flesh of the holy Virgin who hath not known man, that He might save the world!

Stichos: O Lord, I have heard Thy report, and I was afraid; O Lord, I have considered Thy works, and I was amazed.

The composition of Andrew Pyrrhus: Come ye all, let us faithfully celebrate the forefeast of the nativity of Christ, and noetically let us put forth like a star the hymn of the glorification of the Magi, and with the shepherds let us cry out: The salvation of men hath come from the Virgin's womb, summoning the faithful.

Troparion, in Tone IV:

With the apostles thy sound hath gone forth into all the earth; with the confessors thou didst endure sufferings for Christ; thou didst resemble the holy hierarchs in thy preaching of the Word; and with the venerable hast thou shone forth in the grace of God. Therefore, the Lord hath exalted the depths of thy humility above the heavens; and hath given us thy name as a source of most wondrous miracles. Wherefore, O wonderworker, who livest in Christ forever, take pity in thy love upon people in misfortunes; and hearken unto thy children, who with faith call upon thee, O righteous John, our beloved pastor.

Or this Troparion, in Tone IV:

O wonderworker, who livest in Christ forever, take pity in thy love upon people in misfortunes; hearken unto thy children who with faith call upon thee, expecting compassionate aid from thee, O John of Kronstadt, our beloved pastor.

If there be a vigil, this troparion, twice, and "Virgin Theotokos, rejoice ...," once.

But if there be not a vigil, then after the troparion we say:

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

The mystery hidden from before the ages and unknown even unto the angels hath, through thee, O Theotokos, been made manifest unto them that are on earth: God incarnate in unconfused union, Who of His own will accepted the Cross for our sake and, thereby raising Adam, hath save our souls from death.

Or this Troparion of the Forefeast, in the same tone:

Make ready, O Bethlehem! Be thou opened unto all, O Eden! Adorn thyself, O Ephratha! For in the cave the Tree of Life hath sprung forth from the Virgin. Her womb is shown to be a noetic paradise, in the midst of which is the divine Tree, whereof eating, we shall live, and not die as did Adam. Christ is born, that He might restore His image which fell of old!

AT MATINS

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

Thou didst despise neither stranger nor sojourner, O father John, but wast kind and merciful and compassionate unto all: a father for orphans and a defender for widows, vesture for the naked and food for the hungry. Remember us also, thy poor children, and deny us not thy gracious love.

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

Joseph marveled, beholding that which is supernatural in thy seedless conception, O Theotokos, and it brought to his mind the rain into a fleece of wool, the bush unburnt by fire, and the rod of Aaron which budded; and he, as thy betrothed and protector, bare witness, crying to the priests: A virgin giveth birth, yet even after remaineth a virgin!

Or this Sedalion, of the Forefeast, in Tone I:

He that bowed down the heavens and made His abode in the Virgin now cometh forth in the flesh to be born in the cave of Bethlehem as it was written, and He Who imparteth life to infants in the womb is seen as a babe Himself. Rejoicing now, let us all go forth to meet Him with uprightness of heart.

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

Strengthened by divine power, thou didst overcome the temptations of the invisible foe and hast passed on to the unwaning light. Heal thou the sufferings of our souls and direct us by thy counsel, for thou hast been given by God to all as a physician and comforter, O John, our father.

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

O Theotokos, bride who knewest not wedlock, who hast transformed the grief of Eve into joy, we the faithful hymn and bow down before thee, for thou hast delivered us from the ancient curse, and do thou now pray for us unceasingly, O all-hymned one, that we may be saved.

Or this Sedalion, of the Forefeast, in Tone IV:

Rejoice exceedingly, O Zion! Make ready, O Bethlehem! The Sustainer of all, sending a star before Him, hath proclaimed His infinite condescension. He before Whom the hosts of heaven do tremble, is in very truth born without change of a Virgin, for He alone loveth mankind.

After the Polyelos, this Magnification: We magnify thee, O holy and righteous father John, and we honor thy holy memory, for thou dost entreat Christ God for us.

Selected Psalm:

A: Blessed is the man that feareth the Lord;

B: In his commandments shall he greatly delight.

Glory ..., Now and ever ...Alleluia..., Glory to Thee, a God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

A fiery minister of the Word of God and a vessel of faith wast thou, O divinely inspired John; wherefore, the Lord appointed thee a new Abraham, O father of many. Pray thou therefore, O holy father, that we may all be children of God and that our souls may be saved.

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

O Virgin, we call thee the portal of heaven, the tabernacle, the all-holy mountain, the luminous cloud, the ladder of heaven, the paradise of the Word, the deliverance of Eve and the great treasure of all the universe, for in thee hath salvation and the remission of the ancient transgression been wrought in the world. Wherefore, we cry out to thee: Beseech thy Son and God, that He grant remission of transgressions to them that piously worship thine all-holy birthgiving.

Or this Sedalion, of the Forefeast, in Tone VI,

Spec. Mel.: "The angelic hosts ...":

As the shepherds were piping songs, the angelic host called out and stopped them, saying: Cease now, ye who abide in the fields tending your flocks; and cry aloud and sing that Christ the Lord is born, Whose good pleasure it is, as God, to save the race of man!

Song of Ascent, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Let thy priests be clothed with righteousness, and let thy saints sing with joyfulness.

Stichos: Lord, remember David, and all his trouble.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. LUKE [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.

After Psalm 50, this sticheron, in Tone VI:

O earthly angel, friend of men, instrument of the Spirit Comforter, bearer of the love of Christ, griever over all the world and mouth of all the faithful, consolation of the grieving and sorrowful, help of the persecuted, physician of our souls and bodies, father and intercessor, holy and righteous John: come thou and stand with us, that with thee we may offer up praise and thanksgiving unto God the Savior, performing this great solemnity.

Canon of the all-holy Theotokos [the Paraklisis], or that of the Forefeast, with six troparia, including the Irmos; and that of the Righteous One (and of other saints whose feasts may be kept concurrently), with eight troparia, the acrostic whereof is:

"My life is in Christ, to Whom I chant for all ages, " in Tone IV:

ODE I

Canon of the Forefeast

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

Let us begin this day to celebrate the forefeast of the Nativity of Christ, Who was born in the flesh of the Virgin Mother in the cave at Bethlehem, in His great lovingkindness.

The pre-eternal God, Who released me from the bonds of sin, is wrapped in swaddling bands, and, seen as a babe, He is laid in a manger. Glory to His dominion!

Theotokion: Eden is opened unto Thee, O Master, Who wast born in the flesh of the divine Maiden and Virgin in the city of Bethlehem. We hymn Thine awesome dispensation!

Canon of the Righteous One

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.

Make firm my senses and mind, O my Savior, that I may be able worthily to hymn the supplications and struggles of Thy servant John our father, who loved Thee and was beloved of Thee.

O blessed one who from thy youth wast forechosen to chant unto the first-called apostle in his holy temple, illumined with the radiance of the Cross thou didst flee the gloom of sin, unceasingly offering up prayers and hymnody to God our Savior.

On a chariot of the virtues didst thou mount to heaven, as did Elijah on a chariot of fire; hence, beseech thou the Lord that He send down upon us correction of life.

Theotokion: Through thee, O Virgin Theotokos, have we received everlasting life who once were deprived of life in paradise; for thou gavest birth unto Him Who alone is without beginning and giveth life unto all.

Katavasia (October): 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.

Katavasia (Forefeast): 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!

ODE III

Canon of the Forefeast

Irmos: The same stone which the builders refused, is become the headstone in the corner; this is the stone whereon Christ hath established the Church which He redeemed from the nations.

Let all creation chant the hymnody of the forefeast unto Him Who was begotten of the Father before the morning star, and hath now shone forth ineffably from the Virgin, and is born in Bethlehem, in His great lovingkindness.

A star hath already shone forth from the tribe of Judah; and, recognizing it, the kings are journeying from the East, and hasten to behold Christ born in the flesh in Bethlehem.

Theotokion: Isaiah, knowing of this incarnation of Christ, clearly foretelleth through the Holy Spirit: Behold, a virgin shall conceive, and bear a son, and shall call his name 'God is with us,' and the government shall be upon his shoulder.

Canon of the Righteous One

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

One who shared in the manner of life of the apostles and an emulator of their life wast thou, O divinely inspired one, and thou didst set forth the word of truth unto the end.

The eye of thy soul beheld the kingdom of heaven, for it was pure; wherefore, thou didst splendidly set forth thy life, and, honoring it in God, we glorify thee.

Let him that doth not labor not eat! These words of the Apostle Paul didst thou proclaim to thy brethren; wherefore, thou didst raise up a house of industry for the sake of the poor, wherein the impoverished and ailing might be provided for, being sustained by the work of their own hands.

Theotokion: **T**hou art wholly light, all goodness, all wisdom; thou canst, as Mother of the Almighty, do all things; thou alone art all-perfect, in that thou art the Mother of the all-perfect King of glory.

Katavasia (October): **O** Theotokos, thou living and abundant fountain, in thy divine glory establish them that hymn thee and that spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Katavasia (Forefeast): **T**o Christ, the Son Who was begotten of the Father incorruptibly before the ages, 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!

After the Little Litany, this Sedalion, in Tone VIII:

O blessed John, lamp of Kronstadt, thou whose activity and preaching were continual, who offered up before the throne of the Most High lamentation over the sins of many, and who in the Spirit beheld the bowing down of the heavens at the holy liturgy: Pray thou in behalf of our souls!

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

O all-pure one, thou art an immovable foundation and divine gift for our souls; wherefore, falling down before thee we cry out with the Archangel to thee: Rejoice, thou who gavest birth unto our Savior! Rejoice, helper and mediatrix for the Christian race!

Or this Sedalion, of the forefeast, in the same tone:

Having shone forth from the Father, from the womb before the ages, in unconfused manner, the Word of God cometh forth from thy womb without seed, **O** all-pure one, in the fullness of time, raising up man who of old had grievously fallen, and leading him up to his pristine beauty, in that He is full of lovingkindness. Before His birth the hosts of the incorporeal ones go forth, and they mystically send down hymns of victory upon men, crying out: Glory to God Who hath given us peace, Who hath broken down the middle wall of enmity, as is His pleasure!

If the feast be celebrated on the 20th of December, we chant the Kontakion of the Forefeast, in Tone III,

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

Today the Virgin cometh to the cave to give birth ineffably unto the pre-eternal Word. Hearing this, be of good cheer, **O** universe, and with the angels and shepherds glorify Him Who is to manifest Himself as a young Child, the pre-eternal God!

Ikos: **O** wonder truly awesome and past recounting! He that hath given existence unto all things hath, in His goodness, entered into the womb of the holy Virgin, and cometh to be born in a cave, and to be laid in a manger. From above the star heraldeth Him to the Magi who come to do Him homage with gifts, drawn from afar, following with care the prophecy of Balaam, who said: A star will announce beforehand the young Child, the pre-eternal God.

ODE IV

Canon of the Forefeast

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

Ye mountains, hills and trees of the forest, ye rivers and sea, and everything that hath breath: leap up in gladness! Our salvation now draweth nigh! Jesus cometh to be born of a Virgin in the city of Bethlehem!

Take up thy psaltery, O Prophet David, and sing a hymn clearly, inspired by the Holy Spirit; for Christ God, the Lord of glory, Who shone forth without confusion from the womb of the Father before the morning star, is born of the Virgin.

Theotokion: **H**ow can the least and most lowly cave receive Thee born in the flesh, O Word? How is it that Thou Who clothest heaven with clouds art wrapped in swaddling clothes? How is it that Thou Hest as a babe in a manger of dumb beasts?

Canon of the Righteous One

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!**

Having a firm foundation in Christ, thou didst imitate Abraham of old in thy hospitality, receiving them that came to thee from all lands, and leading them to the Lord; and thus didst thou do what is pleasing unto God.

Desiring to make of thy heart a temple of God, it was thy wish to serve unceasingly in the house of God, adorning thy soul with the beauties of heaven.

Having quenched all the passions of the body with the dew of thy feats, thou didst kindle the light of dispassion; wherefore, thou wast shown also to be a child of the everlasting day, O blessed father.

Theotokion: **T**he divine Ezekiel, O all-pure one, called thee prophetically the gate which was closed, through which He that alone is pre-eternal hath passed without change, granting His peace.

Katavasia (October): 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!

Katavasia (Forefeast): 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 that kneweth not man, O Thou praised and immaterial God. Glory to Thy power, O Lord!

ODE V

Canon of the Forefeast

Irmos: Grant us Thy peace, O Son of God, for we know none other God than Thee; we call upon Thy name, for Thou art the God of the quick and the dead.

May the clouds, rejoicing, let sweetness drop down like dew; for the Lord draweth nigh to be born as a babe of the pure Virgin in a cave.

Leap up now, O divine prophets of God; for He Who is anointed of a truth cometh to fulfill the preaching of your divine tongues, being born as a babe.

Theotokion: O Eden, which of old wast closed to me, open thyself now, beholding Christ as a babe in the flesh, born of the Virgin Maiden in the city of Bethlehem, as is His good pleasure.

Canon of the Righteous One

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

Unceasingly serving thy Lord and ever emulating the labors of the apostles, O father, thou wast vouchsafed heavenly gifts.

Having slain the passionate pleasures of thy corruptible flesh, thou didst enliven thine incorruptible soul with piety and didst make of it a house of the divine Spirit.

Earnestly proclaiming the Gospel of Christ unto all, thou wast a daily communicant at the banquet of the Lord, making thyself and thy flock a living offering which was holy in God's sight.

Theotokion: O all-pure one, thou gavest birth unto One of the Trinity, Who, for the sake of His lovingkindness, appeared on earth in two natures; Him do thou unceasingly entreat, that He save our souls.

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

Katavasia (Forefeast): As 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, O Lover of mankind.

ODE VI

Canon of the Forefeast

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free me from corruption! O Savior of the world, save me that cry out: Glory to Thee!

To the astrologers heaven now pointeth, through a radiant star, to the King of heaven Who is born on earth for our sake in the city of David.

The Prophet David clearly holdeth forth and crieth aloud: Thou, O house of Ephratha, a Bethlehem, wherein God manifesteth Himself through the Virgin, leap up and dance!

Theotokion: In the cave of Bethlehem the Virgin manifestly giveth birth unto the Lord and Creator of all; and, wrapping Him as a man in swaddling clothes, she layeth Him now in a manger.

Canon of the Righteous One

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

Thou wast a fruitful olive tree in the house of thy Lord, O divinely manifest John, for the Lord imparted divine knowledge unto thee and strengthened thee in thine apostolic work.

Ye are the members of the body of Christ! Thus, with the Apostle Paul didst thou preach, and didst teach thy flock to love Christ alone, that all may be one.

Thy life is holy, thy discourse, a divinely wise one, was filled with the grace of God, and thy heart became a vessel of grace-filled prayer. Wherefore, with faith and love we honor thee.

Theotokion: The angelic nature marveled at the ineffable wonder which took place within thee, O all-holy Virgin; how He Who is incorporeal and sustaineth all things took flesh of thee.

Katavasia (October): 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.

Katavasia (Forefeast): 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, came forth, preserving her incorrupt. He kept her that gave Him birth unharmed, for He Himself was not subject to corruption.

Kontakion, in Tone IV:

O father John, namesake of grace, who wast chosen by God from childhood, who in thy youth miraculously received from Him the gift of learning, and in a dream wast most gloriously called to be a priest: Entreat Christ God, that we may all be with thee in the kingdom of heaven.

Ikos: The Holy Spirit Who spake in the prophets and enlightened the whole world through the apostles, Who gave strength to the martyrs and made clear the Orthodox Faith through the holy hierarchs, poured forth His grace abundantly upon thee, O father John; for by thy discourse, by thy works and thy whole life thou didst proclaim the faith of Christ. Wherefore, the Lord hath summoned thee to His habitations; and as thou dost now stand before the throne of His glory, do thou pray that all that honor thee may be with thee in the kingdom of God.

ODE VII

Canon of the Forefeast

Irmos: The fire neither touched nor vexed Thy children that were in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

Pointing to the appearance of Christ in the flesh, Jeremiah cried out: The Lord hath appeared on earth incarnate; and, born of His Mother in Bethlehem, He hath found every way of knowledge.

Let us hearken to the sacred words: The Lord is born a babe for our sake, Whose government is upon His shoulder; and He is called the Angel of the Father's great counsel, Christ the Prince of peace.

Canon of the Righteous One

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!

By the providence of God wast thou shown to be a light of piety amid the heavy darkness of godlessness and unbelief, O father, calling upon all to cry out: Blessed art Thou in the churches of Thy glory, O Lord!

Man is in the image of God; and thou, O father John, wast a most splendid mirror of the love of God and a dwelling place of the Holy Trinity, Whom we sinners also glorify.

From the Lord didst thou receive the grace to heal the infirmities and passions of men; visit us also therewith always, that with thee we may all chant in oneness of mind: Blessed art Thou, O Lord God, for ever!

Theotokion: O Mistress, save thy people, save them that are of the same blood as thee. Save us, O Mother of life and of the whole human race, and, even though we are unworthy to call thee our mother, sanctify, make steadfast and save us by thy supplications.

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

Katavasia (Forefeast): **The children, raised together in piety, scorning the impious decree, feared not the threat of the fire; but, standing in the midst of the flame, they sang: O God of our fathers, blessed art Thou!**

ODE VIII

Canon of the Forefeast

Irmos: **Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt supremely for all ages!**

The Lord manifestly cometh to His own. Let us receive Him, that, born in the cave, He may make His own again them that have been denied access to the sweetness of paradise.

Behold, our summons arriveth! Let us zealously give utterance to joyous hymnody, and let us chant the hymns of the forefeast unto Him Who is born in the meanest of caves.

Theotokion: As the Lord hath sworn, so hath He already brought to pass, giving us His Virgin Mother from the seed of David, from whom He was born a babe in the city of Bethlehem, in manner past recounting.

Canon of the Righteous 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, all ye works of the Lord!**

Cleanse our hearts and thoughts by thy supplications, and show us forth to be fertile ground, that, girded about with virtue, we may cry out: Bless the Lord all ye works of the Lord!

Thou wast crowned with a crown of gifts of grace, contemplating heavenly wisdom and ever crying out: Bless the Lord, all ye works of the Lord!

Trinitarian: **G**lory to Thee, O all-holy, life-creating Spirit, Who proceedest from the Father and ever restest in the Son! Glory to Thee, O Son of God, Who sanctifiest through the Holy Spirit, and strengthenest and makest us wise! Glory to Thee, O Father, Who art ever well pleased with us through the Holy Spirit! O indivisible Triune Unity, have mercy upon us!

Theotokion: **R**ejoice, thou who gavest birth to the salvation of the world! for through thee have we been taken up from earth to heaven! Rejoice, O blessed one, thou protection and dominion, rampart and foundation of them that chant: Hymn the Lord, O ye works, and exalt Him supremely for ever!

Katavasia (October): **T**hou, the Offspring of the Theotokos, hast saved the pious youths in the furnace: then in figure, but now in deed; and she hath moved all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Katavasia (Forefeast): **T**he dew-bearing furnace presented an image of a supernatural wonder, for it did not consume the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb wherein It had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

ODE IX

Canon of the Forefeast

Irmos: **O** ye faithful, let us magnify the Theotokos, the ever-flowing, life-receiving fountain, the light-bearing lamp of grace, the animate temple, the all-pure tabernacle which is more spacious than heaven and earth.

Let us leap for joy with the patriarchs and all the righteous, and with the holy prophets, for the Lord Jesus our deliverance, enlightenment, life and salvation, is now born of the Virgin in the city of David.

Already the vestibule of the divine incarnation of the Word is manifestly opened unto all. Rejoice, ye heavens! Leap for joy, ye angels! And let the earth rejoice in spirit with men, shepherds and Magi!

Theotokion: **T**he Virgin, a noetic phial of alabaster, beareth Christ like an inexhaustible myrrh. And He cometh openly to be poured forth through the Spirit in the cave, that He may fill our souls with His fragrance.

Canon of the Righteous One

Irmos: Christ, the chief Headstone of the corner, Who hath united two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Truly thou wast a light to the world, O holy father, for, having adorned thy soul with godly works, thou wast shown to be an eminent pastor of the Orthodox Church, being a model for the faithful in word and life; wherefore, we bless thee.

Keeping ever before thy mind the One Creator, through Whom and in Whom all things exist, with a pure heart and guileless soul thou didst labor for Him all thy life as for thy Lord; and thou wast in no wise in bondage to Mammon.

Princes praised thee and many people glorified thee; but, disdainingly earthly glory, thou didst desire to be in the eternal mansions of God, there to glorify the Lord for ever.

Theotokion: He Who is pre-eternal descended into thy womb, O all-holy Virgin, and ineffably, in manner transcending comprehension and recounting, was born of thee, that He might renew Adam of old; wherefore, we ever magnify thee as the cause of our renewal.

Katavasia (October): Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God; and let them cry aloud: Rejoice, O most blessed Theotokos, pure ever-Virgin!

Katavasia (Forefeast): A strange and most glorious mystery do I behold: the cave is heaven; the Virgin, the throne of the cherubim; the manger, the place wherein lay Christ God, Whom naught can contain, and Whom praising, we magnify.

Exapostilarion:

Performing thy priestly ministry in the temple of the first-called of Christ, and zealously emulating his apostolic service of faith, thou wast a good laborer of the garden of Christ, and didst bring the faithful to the Lord like a bountiful harvest, ever proclaiming throughout thy whole life: My life is in Christ!

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

He that was born of thee, O all-holy Virgin, and hath poured forth His Spirit upon all flesh, sanctified, glorified and received into His mansions His faithful servant, intercessor and prophet; with him cease thou never to pray for them that honor thee.

Or this Exapostilarion of the Forefeast:

O Bethlehem, prepare ye a new dwelling: a cave and the sacred manger! Ye assemblies of shepherds and wise men from the east: Go to it, guided by the radiance of the star, for the Virgin giveth birth therein to the all-Perfect One as a Babe.

At the Praises: (1) If the feast be celebrated on October 19th, four stichera to the Righteous One, as below, with Glory ..., Now and ever ..., as indicated; (2) If the feast be celebrated on December 20th, we chant eight stichera: the following four for the Forefeast, and four for the Righteous One, with the additional stichoi as given, and Glory ..., as indicated (or for St. Ignatius, if his feast be also celebrated), and Now and ever ..., with the Theotokion of the Forefeast.

Stichera for the Forefeast, in Tone VI, alphabetical,

The composition of Romanus the Melodist:

Go before us, ye angelic hosts, * and prepare the manger in Bethlehem; * for the Word is born, * Wisdom cometh forth, * and the Church receiveth a salutation, * to the joy of the Theotokos. * O ye people, let us say: * O our God, blessed art Thou Who comest! * Glory be to Thee!

Let the mountains rain down sweetness, * for, lo! God cometh from Teman. * Submit yourselves, ye nations! * Rejoice, ye prophets! *c Leap for joy, ye patriarchs! * Clap your hands, O men! * Christ, the mighty and great Prince, is born! * The King of the heavens cometh to earth!

The Creator is come, * raising up mankind from the earth, * making His royal image new again! * Rejoice together, ye hosts on high, and chant! * The middle wall of enmity is broken down! * He is come Who accomplished this! * For God becometh man, * the King of Israel, * Christ our God!

Come, O hard-hearted Israel, * cast away the cloud * which lieth over thy soul. * Acknowledge the Creator Who is born in the cave. * He is the expectation of the nations. * He shall abolish thy festivals, * for thou shalt not deign to cry out: * Christ cometh forth, * the King of Israel!

Stichera for the Righteous One, in Tone VIII,

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

O most joyous tidings! * the child John entreateth God, * asking God's mercy, * that He enlighten his mind. * He casteth himself down before the icon, * confessing to God the sorrow of his heart. * And, lo! the bindings fall from the eyes of the child's mind, * and the boy is illumined with the light of Christ, * that he might do mighty things and teach many. **(Twice)**

Additional Stichos for the December feast:

Stichos: Let Thy priests be clothed with righteousness, O Lord; and let thy saints sing with joyfulness.

O abundance of wonders! * O living splendor of love! * Who will not marvel at thy beneficence * and thy lovingkindness toward the destitute? * In the countless number of thy miracles * thou wast like the glorious and holy hierarch of Myra in Lycia. * Wherefore, the cities and villages of the land of Russia, * O righteous John, * through thee beheld the light of Christ.

Additional Stichos for the December feast:

Stichos: The righteous man shall rejoice in the Lord, and shall hope in Him.

As light and warmth * cannot be separated from the sun, * so in thee sanctity and learning, * love and compassion were present, * O most sacred John, * who wast given by God to the people. * Wherefore, O pastor, * warm us and enlighten us; * be thou like the sun unto our souls.

Glory ..., in Tone VII:

"Bowing down before the holy icons, I glorify Christ, God incarnate, the image of the glory of the Father. I confess the Father, Who begat the Son without beginning. I glorify the divine likeness of men, who are temples of the Holy Spirit. And beholding the image of the Cross, I sense the power of the Cross." Behold, this is thy theology, O holy father, wherein thou didst emulate the great teachers of the Church, honoring the iconographic images to the glory of their prototypes.

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

Ineffably wast Thou born of the Virgin, O Christ, and Thou hast enlightened them that are in darkness who cry out: Glory to Thee, O Lord!

Or this Theotokion of the Forefeast, in Tone II

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

Come, ye earthborn, * and together let us unceasingly * hymn the Virgin, * Mary the Theotokos, * from whom Christ is born.

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III and four from Ode VI. If it be the Forefeast, Ode III of the Forefeast, and Ode VI of the canon for the saint.

From Ode III of the Forefeast,

Let all creation chant the hymnody of the forefeast unto Him Who was begotten of the Father before the morning star, and hath now shone forth ineffably from the Virgin, and is born in Bethlehem, in His great lovingkindness. (Twice)

A star hath already shone forth from the tribe of Judah; and, recognizing it, the kings are journeying from the East, and hasten to behold Christ born in the flesh in Bethlehem. (Twice)

From Ode III of the Righteous One,

One who shared in the manner of life of the apostles and an emulator of their life wast thou, O divinely inspired one, and thou didst set forth the word of truth unto the end. (Twice)

The eye of thy soul beheld the kingdom of heaven, for it was pure; wherefore, thou didst splendidly set forth thy life, and, honoring it in God, we glorify thee.

Let him that doth not labor not eat! These words of the Apostle Paul didst thou proclaim to thy brethren; wherefore, thou didst raise up a house of industry for the sake of the poor, wherein the impoverished and ailing might be provided for, being sustained by the work of their own hands.

From Ode VI of the Righteous One,

Thou wast a fruitful olive tree in the house of thy Lord, O divinely manifest John, for the Lord imparted divine knowledge unto thee and strengthened thee in thine apostolic work.

Ye are the members of the body of Christ! Thus, with the Apostle Paul didst thou preach, and didst teach thy flock to love Christ alone, that all may be one.

Thy life is holy, thy discourse, a divinely wise one, was filled with the grace of God, and thy heart became a vessel of grace-filled prayer. Wherefore, with faith and love we honor thee.

Theotokion: **T**he angelic nature marveled at the ineffable wonder which took place within thee, O all-holy Virgin; how He Who is incorporeal and sustaineth all things took flesh of thee.

Troparion of the Righteous One, in Tone IV:

With the apostles thy sound hath gone forth into all the earth; with the confessors thou didst endure sufferings for Christ; thou didst resemble the holy hierarchs in thy preaching of the Word; and with the venerable hast thou shone forth in the grace of God. Therefore, the Lord hath exalted the depths of thy humility above the heavens; and hath given us thy name as a source of most wondrous miracles. Wherefore, O wonderworker, who livest in Christ forever, take pity in thy love upon people in misfortunes; and hearken unto thy children, who with faith call upon thee, O righteous John, our beloved pastor.

Or this Troparion, in Tone IV:

O wonderworker, who livest in Christ forever, take pity in thy love upon people in misfortunes; hearken unto thy children who with faith call upon thee, expecting compassionate aid from thee, O John of Kronstadt, our beloved pastor.

Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even unto the angels hath, through thee, O Theotokos, been made manifest unto them that are on earth: God incarnate in unconfused union, Who of His own will accepted the Cross for our sake and, thereby raising Adam, hath save our souls from death.

Troparion of the Forefeast, in the same tone:

Make ready, O Bethlehem! Be thou opened unto all, O Eden! Adorn thyself, O Ephratha! For in the cave the Tree of Life hath sprung forth from the Virgin. Her womb is shown to be a noetic paradise, in the midst of which is the divine Tree, whereof eating, we shall live, and not die as did Adam. Christ is born, that He might restore His image which fell of old!

Kontakion of the Forefeast, in Tone III,

Today the Virgin cometh to the cave to give birth ineffably unto the pre-eternal Word. Hearing this, be of good cheer, O universe, and with the angels and shepherds glorify Him Who is to manifest Himself as a young Child, the pre-eternal God!

Kontakion of the Righteous One, in Tone IV:

O father John, namesake of grace, who wast chosen by God from childhood, who in thy youth miraculously received from Him the gift of learning, and in a dream wast most gloriously called to be a priest: Entreat Christ God, that we may all be with thee in the kingdom of heaven.

Prokimenon: 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.

THE FIRST EPISTLE GENERAL OF JOHN [4:7-11]

Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because, that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

Alleluia, in Tone IV: His heart is ready to hope in the Lord.

Stichos: A good man is he that is compassionate and lendeth.

THE GOSPEL ACCORDING TO ST. LUKE [6:31-36]

As ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.

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

THE 19th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR HOLY & VENERABLE FATHER JOHN OF RYLA
AT VESPERS

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

On "Lord, I have cried ...", 6 stichera: 3 in Tone I:

Spec. Mel.: "O wondrous marvel...":

With the words of hymnody, O ye faithful, let us all praise the paragon who shone forth in fasting, the offspring of the wilderness, the lamp of men's hearts, crying: Rejoice, O all-blessed one, thou great glory who hast shone forth in our days!

In the midst of two ways of life didst thou wisely set thy balance in God-pleasing manner, O father, for thou didst forsake corruptible things; and with thy mind on Christ Who abideth forever, O blessed John, thou didst set Him as the rule of thy soul.

Thou rejoicest, seeing the completion of thy labors, which eye hath not seen, nor ear heard; and having the beauties of paradise as the splendid reward of thy struggles, thy tomb poureth forth grace and thy body remaineth untouched by corruption.

And 3 stichera, in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

Those things which eye hath not seen, nor ear heard, * and which have not entered into the heart of men, * which have been prepared by God for those who love Him, * didst thou desire, O divinely inspired John. * Thou didst hate the confusion of the world * and didst hasten to God alone, * ever delighting in His grace. * Him do thou earnestly beseech, * that our souls be saved.

Adorned with the splendor of understanding, * with the commandments of God * thou didst illumine thy soul. * Thou didst spurn corrupt things which pass quickly away, * and, forsaking all earthly things, * didst desire to dwell in the wilderness. * Thou didst keep the commandments of Christ, * O venerable John. * Him do thou entreat, that He save our souls.

With love thou didst desire the master, * observing His precepts from earliest childhood, * and thou wast raised more on piety than on milk. * Thou didst adorn thy body * with chastity and purity, * and, ever desiring to be in the house of God, * didst find Christ. * Him do thou beseech, O all-blessed one, * that He save our souls.

Glory ..., in Tone VIII:

The Spirit of God hath been poured forth, as the holy Joel prophesied; and, moved thereby, and having received His activity, the venerable John manifestly revealeth the mysteries of God to us, the faithful. Wherefore, he hath illumined us with the light of God and with grace.

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

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

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the light-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

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

N.B.: There are no *Litia stichera* provided for this service.

At the Aposticha, these stichera, in Tone I: Spec. Mel.: "O most praised martyrs ...":

Thou wast a beholder in mind * of the noetic hosts * as a doer of the words of God, * laying them up in thy heart, * wherein thou didst establish thine ascents * as they were a ladder. * O John our venerable father, * pray that peace and great mercy * be granted to the world.

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

O venerable John, * from childhood thou didst set thy life * upon Christ our God; * and, strengthened by Him, * thou didst subject the passions of the flesh * to thy mind, * making that which is lower submit to that which is higher. * Wherefore, pray thou, * that our souls be saved.

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

O divinely wise John our father, * thou wast shown to be a great beacon, * enlightening the whole world * with the effulgence of miracles * and divine works. * Wherefore, after thy repose * thou hast received the Light which waneth not. * Pray, therefore, * that our souls be saved.

Glory ..., in Tone VIII:

O ye chosen flock of Christ, ye councils of the faithful, ye newly consecrated people, come, let us all hasten to the honored memorial of our venerable father John, Who shone forth in heart and hath come to us. For, lo! his sacred body lieth before us, an honorable confirmation of our Faith a true adornment of the venerable. Let the assemblies of the heretics who believe not in the resurrection be put to shame! For, behold, even after death he preserveth his countenance: he enableth the lame to walk and the blind to see, and empowereth the paralyzed; and he strengtheneth our pious Orthodox hierarchs against all heresies; and, standing in spirit before the throne of the Master, he prayeth that our souls be saved.

Now & ever ..., Theotokion:

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

Troparion, in Tone I:

Thine angelic life hath been the foundation of repentance, the prescription of compunction, the model of consolation and spiritual perfection, O venerable father John, who abode in prayers, fasting and tears. Entreat Christ God in behalf of our souls.

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

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

AT MATINS

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

Thine angelic life hath been the foundation of repentance, the prescription of compunction, the model of consolation and spiritual perfection, O venerable father John, who abode in prayers, fasting and tears. Entreat Christ God in behalf of our souls. (Twice)

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

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

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

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

With abstinence thou didst cause the carnal passions to wither away, O father, and through the giving of alms thou didst receive great spiritual grace. Wherefore, thou wast well-pleasing to God, and even after thy death wast shown to be a worthy vessel of miracles, cleansing us from the passions. O venerable John, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. Twice

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

By thy divine birthgiving, O pure one, thou hast restored the dead nature of mortals which had become corrupt in the passions, and thou hast raised all up from death to the life of incorruption. Wherefore, as is meet, we all bless thee as thou didst foretell, O all-glorious Virgin.

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

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

With hymns let us honor the faster of the Lord as one who struck down the assaults of the passions with steadfast abstinence, with patience truly put to shame the adverse foe and set his arrogance at nought, and now prayeth that our souls find mercy. (Twice)

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

Awesome is the miracle of thy conceiving, and the ineffable image of birth giving known in thee, O pure Ever-virgin, filleth my mind with awe and amazeth my thoughts. Thy glory hath spread over all, O Theotokos, unto the salvation of our souls.

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

Selected Psalm verses-

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

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

Glory ..., Now & ever ...

Alleluia, Alleluia, Alleluia, Glory to Thee, O God! Thrice

After the Polyeleos, this Sedalion, in Tone VIII:

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

Receiving pastoral ability, O pillar and foundation of monastics, thou didst tend thy flock with understanding; for, having desired the divine teachings of Christ, thou didst find illumination therein, O venerable one. Wherefore, thou didst inspire all to zeal for the angelic life, that they might glorify God with oneness of mind. O God-bearing John, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. Twice

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

O all-pure Virgin Mother of God, heal thou the grievous passions of my soul, I pray, and grant me forgiveness of the transgressions which I have committed, defiling my soul and body, wretch that I am. Woe is me! What shall I do at that hour when the angel will separate my soul from my passion-plagued body? Then be thou my helper and most fervent intercessor; for thee do I, thy servant, have as my hope.

Song of Ascents, the first antiphon of Tone IV.

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

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

Let every breath praise the Lord.

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

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

After Psalm 50, this sticheron, in Tone VI:

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

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the irmos; and that of the venerable one, with 8 troparia.

ODE I

Canon of the venerable one, the acrostic whereof is: "O most blessed luminary, I hymn thy wonders", in Tone IV:

Irmos: The people of Israel, having fled across the watery deep of the Red Sea with dryshod feet, beholding the mounted captains of the enemy drowned therein, sang with gladness: Let us chant unto our God, for He hath been glorified!

Illumined with divine light, thou dwellest now with the angels, O father. By thy supplications ever save those who keep thy sacred memory, chanting with joy: Let us chant unto our God, for He hath been glorified!

Elected by the Lord to serve the precious gospel, thou O blessed Father John, nourished thy people with wisdom by thy wise instructions.

Enriched with God's understanding, O most wise Hierarch of God, thou didst take the living-word that flowed from thy heart and feed it unto souls deadened by passions, O God-blessed John.

Theotokion: The sacred choir of Prophets foretold of thee O pure one, as one that was to become a true Parent of God, higher than the Cherubim and all created things.

ODE III

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

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou didst become an honorable temple consecrated to God.

Thou didst adorn the three parts of thy soul, O venerable one, making thy mind the master, for it hath Christ guiding thee to the heavenly way.

Predestined by God's judgment, thou didst appear O Hierarch offering the bloodless sacrifice unto God who offered up Himself for our sake, O Father John.

Theotokion: The Virgin gave birth to the all-pure God Who setteth down the law, the Savior of all men, who proclaimeth piety to all on earth.

The Sedalion, in Tone IV:

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

In an Orthodox manner hast thou, O holy one, tended the Church of Christ in Ryla, driving off the bitter taxing of heresy, wherefore, O blessed one, thou dost now make thine abode on high.

Glory..., Both now ..., Theotokion:

We have come to know, O Theotokos Virgin, the Word of the Father, Christ God, who became incarnate from thee, the only pure, the only blessed one; wherefore, unceasingly hymning thee, we magnify thee.

The Stavrotheotokion: Upon seeing thy Son hung upon the cross and lacerated thou, O most pure one, didst cry out from the depths of thy motherly bosom: 'Woe unto me! To where hast Thou descended, O my Ever-shining Light?'

ODE IV

Irmos: Christ is my power, my God and my Lord, the holy Church divinely sings, crying with a pure mind, keeping festival in the Lord.

Filled with the Holy Spirit, O sacred Father John, thou didst drive away evil spirits from those who made recourse unto thee, enriching the faithful with thy spiritual instructions.

Thou didst teach that God is a Unity undivided and yet known in three Hypostases, not separated nor mingled, thus enlightening the devout with thy sacred theology.

Having first mortified the subtleties of the flesh by abstinence and spiritual labors, thou hast been revealed as a divine Hierarch and all-sacred intercessor before the Trinity.

Theotokion: The foremothers curse hath been done away with by thee, O Mother of God; for thou, O most pure one, hast brought forth unto us the Source of holiness, the Ever-lasting Life.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, the souls of those who with love rise early to pray to Thee, that they may know Thee, O Word of God, as the true God, Who recallesh us from the darkness of sin.

Performing the divine mysteries in a godlike manner, and with a most pure mind approaching the holy things, thou hast blamelessly served God as a most sacred Hierarch.

By thy precious instructions those who were enslaved to idolatrous things have become favorites of God, and recalling them from their unworthy ways thou hast become a worthy servant of God Almighty.

Called by grace O holy one, to abolish the lawlessness of idolatry by the sacred waters of thy instructions, thou hast, by the grace of God, made barren and frozen hearts fertile with the fruits of the spirit.

Theotokion: O Mary, thou who knewest not wedlock didst remain a Virgin even after thy strange birth-giving, for it was God Who was born of thee and Who commands everything as He wills, O Bride of God.

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea-monster, cried out: Deliver me from corruption, O Jesus, King of hosts I

Thou didst sincerely love to dwell in the wilderness, O God-bearer, receiving therein God Who delivereth thee and guardeth thy steps.

Thou didst endure, unwavering, in the wilderness, O divinely wise one, preserving the purity of thy life unadulterated even until thy repose; therefore thou hast been vouchsafed delight.

Thou didst live an angelic life on earth and hast fittingly received honor equal to that of the angels, standing with the angels before God.

Theotokion: In thy womb, O Mother of God, thou didst conceive the Word of the unoriginate God, Who became like us among men for our sake, being known immutably in two natures.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Emulating the life of the angels, O venerable one, forsaking all things of earth thou didst hasten to Christ; and guarding thyself with His commandments, thou wast shown to be a tower unshaken by the assaults of the enemy. Wherefore, we cry out to thee: Rejoice, O father John, thou all-radiant luminary!

Ikos: Come, all ye faithful, let us hymn the venerable John, who in his mortal body supernaturally emulated the life of the angels and joinest chorus with them in the heavens. For he considered all the beauties of this world but dung, that he might receive the things of heaven, and, having ascended the mountain, like the great Moses and Elijah of old, and purified himself by fasting, he hath been vouchsafed to behold the effulgence of the Trinity, not in darkness, nor in the whirlwind, but in the light of the grace of God. Wherefore, radiantly emitting beams of miracles, and pouring forth rivers of healing from his tomb, he is like a living healer of infirmities; for which cause we cry to him: Rejoice, father John, thou all-radiant luminary!

ODE VII

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook: blessed art Thou!

With the most high power of the help of God thou didst cast down the enemy, and wast a victor, crying out: O all-hymned Lord God of our fathers, blessed art Thou!

Having done away with the darkness of the passions and been illumined with the enlightenment of dispassion, O venerable one, thou didst cry: O all-hymned Lord God of our fathers, blessed art Thou!

Having wounded thy soul with the beauties of the virtues, thou becamest comely in beauty, and, rejoicing, thou chantest to the Lord: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: **T**he Lord Who loveth mankind, having made His abode in thy womb and become incarnate, O Virgin, hath called us captives to the state we enjoyed in the beginning.

ODE VIII

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

Taking the words of life everlasting to heart, O all-blessed one, thou didst lay waste to thy flesh; and having mortified thyself to the world, thou didst clothe thyself in life-bearing mortality, chanting: Hymn ye the Lord, and exalt Him supremely for all ages!

O God-bearer, entreat the only Benefactor, that He be merciful unto those who celebrate thine all-honored memorial and grant them remission of offenses.

Unceasingly directing thy gaze toward God, and receiving the radiance of effulgence therefrom, like a mirror thou dost reflect the never

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou becamest an honorable temple consecrated to God.

Thou didst adorn the three parts of thy soul, O venerable one, making thy mind the master, for it hath Christ guiding thee to the heavenly way.

Theotokion: **T**he Virgin gave birth to the all-pure God Who setteth down the law, the Savior of all men, who proclaimeth piety to all on earth.

ODE IX

Irmos: **E**ve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

With the tears of ascetic endeavor thou didst water thy furrow, O God-bearing father, and thou rejoicest now, gathering in the sheaves of the honor of thy struggles with joy. Wherefore, we all call thee blessed.

The never-waning Light shone within thee, and thou hast received everlasting gladness where thou joinest chorus with the angels around the King and Lord. O most blessed father, be thou mindful of those who keep thy memory with faith.

Enabled to elude the demons' arrows and evil wiles, thou wast saved, O blessed one; wherefore, thy soul, which is holy, pure and undefiled, hath been vouchsafed heavenly delight. Remember those who honor thee.

Exercising thyself in the law of asceticism, thou didst vanquish hordes of the demons, O father; wherefore, He Who alone is the Bestower of honors crowneth thee with glory and hath vouchsafed thee divine enjoyment of the effulgence of God.

Theotokion: **H**aving given birth to the Author of all created things, O Mother of God, thou hast surpassed all creation in divine glory, holiness and grace, and art greater than all in virtue. Wherefore, we all magnify thee.

Exapostilarion: Spec. Met.: "Heaven with stars ...":

Desiring the life of the angels, thou didst withdraw to the wilderness; and having brought the carnal passions to submission, thou wast shown to be the peer of the angels, O John our God-bearing father. Twice

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

By thy mighty protection, O pure one, preserve all of us, thy servants, unharmed by the assault of the enemy; for thee alone among women do we have as a refuge.

On the Praises, 4 stichera, in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

O venerable father John, * having taken the yoke of Christ * upon thy shoulders, * thou didst manfully trample underfoot * the visitation of the enemy. * Wherefore, with faith we all honor thee, * O all-blessed boast of monastics. * For which cause, entreat Christ unceasingly, * that He save our souls. **(Twice)**

Assembling with faith, * we all honor thee, O wise John, as an ascetic of Christ; * for, rejoicing, thou didst journey * into the impassable wilderness, * becoming an honored guide. * Wherefore, we cry to thee with faith, O blessed one, * thou boast of fasters; * pray for us to the Lord, * that our souls find mercy.

O John our venerable father, * for the sake of the life which is to come * thou didst confine thyself to rocky places and forests, * in nowise daunted by the invisible foe who assailed thee many times. * But by thy supplications thou didst cause them to vanish, * O thou who art steadfast of soul, * thou wondrous sheep in the wilderness of Ryla, * who hast Christ the Lamb as thy Shepherd. * Wherefore, we all honor and bless thee with faith.

Glory ..., in the same tone:

Mounting the chariot of the virtues, bound for heaven, O wondrous one, thou didst attain unto the highest life through abstinence. Dwelling in the wilderness, looking toward the beauty of the Jerusalem on high, and having received honors for thy struggles and pangs, thou rejoicest with the heavenly ranks, O all-blessed one,

having become a dweller in the kingdom, an heir to eternal good things. Yet entreat the Savior of all, O God-bearing John, that He grant peace to the world and save our souls.

Now & ever ..., Theotokion:

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

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

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

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou didst become an honorable temple consecrated to God. (Twice)

Thou didst adorn the three parts of thy soul, O venerable one, making thy mind the master, for it hath Christ guiding thee to the heavenly way.

Predestined by God's judgment, thou didst appear O Hierarch offering the bloodless sacrifice unto God who offered up Himself for our sake, O Father John.

Thou didst sincerely love to dwell in the wilderness, O God-bearer, receiving therein God Who delivereth thee and guardeth thy steps.

Thou didst endure, unwavering, in the wilderness, O divinely wise one, preserving the purity of thy life unadulterated even until thy repose; therefore thou hast been vouchsafed delight.

Thou didst live an angelic life on earth and hast fittingly received honor equal to that of the angels, standing with the angels before God.

Theotokion: In thy womb, O Mother of God, thou didst conceive the Word of the unoriginate God, Who became like us among men for our sake, being known immutably in two natures.

Troparion, in Tone I:

Thine angelic life hath been the foundation of repentance, the prescription of compunction, the model of consolation and spiritual perfection, O venerable father John, who abode in prayers, fasting and tears. Entreat Christ God in behalf of our souls.

Theotokion, in Tone I:

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

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Emulating the life of the angels, O venerable one, forsaking all things of earth thou didst hasten to Christ; and guarding thyself with His commandments, thou wast shown to be a tower unshaken by the assaults of the enemy. Wherefore, we cry out to thee: Rejoice, O father John, thou all-radiant luminary!

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

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

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

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

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

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE; § 24 [LK. 6: 17-23].

And [Jesus] came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

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

THE 20th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY GREAT MARTYR ARTEMIUS
AT VESPERS

At "Lord, I have cried ...," six stichera, in Tone IV,
Spec. Mel.: "As one valiant among the martyrs ...":

Giving thine agonized and long-suffering body over to be scourged * with the varied torments of cruel wounds, * O divinely wise Artemius, * thou didst not reject Christ, * nor didst thou sacrifice unto idols. * But thou wast patient, * as though another were suffering in thy stead, * and thou didst await future rewards * and immortal glory. (Twice)

Mangled while suspended aloft, * broken by stoning, * laid waste on every side by heated irons, * and beheaded with a sword, * thou didst remain steadfast, * having set the foundation of the house of thy soul upon the noetic Rock, O glorious one. * Wherefore, through thy victories * thou didst join the angels and martyrs, filled with ineffable light. (Twice)

Thy relics, O glorious one, * ever pour forth the grace of healings * upon them that love thee, * and they drown passions and infirmities, O Artemius, * and rout legions of evil demons; * and they water the hearts of the faithful, * causing the divine fruits of the virtues * and the knowledge of piety * to spring forth. (Twice)

Glory ..., in Tone II, the composition of St. Joseph the Studite:

Let us honor Artemius, the spiritual beacon of faith, for he denounced the hateful emperor, and God hath invested the Church with the purple of his martyric blood. Wherefore, he hath received the abundant grace of healing, to cure the infirmities of them that approach the shrine of his relics with faith.

Now and ever ..., Theotokion, or this Stavrotheotokion,
Spec. Mel.: "When from the Tree ...":

When the unblemished ewe-lamb beheld her Lamb as a man led of His own will to the slaughter, weeping, she said, Why dost Thou hasten to leave me childless, who gave Thee birth O Christ? What is this that Thou hast wrought, O Deliverer of all? Yet do I hymn and glorify Thine extreme goodness, which is beyond comprehension and telling, O Lover of mankind.

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

Having suffered for Christ in accordance with the law, O Artemius, and set at naught both an earthly emperor and the spiritual foe, as is meet thou didst receive a crown from the Savior, the Judge Who did determine thine ordeal. And now thou dost rejoice in the heavens with the ranks of the angels, manifestly delighting in the effusion of light on high, and abundantly partaking of the first and tri-

Hypostatic Light. Wherefore, we, the right-believing people who love the martyrs, with hymns cry out to thee: Rejoice, invincible adamant of soul and mighty warrior of Christ! Rejoice, destroyer of the falsehood of idolatry and radiant champion of the truth! Yet entreat thou the Lord, that through thee we also may receive a place at the throne of His majesty.

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

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

Beholdng Thee crucified, O Christ, she that gave Thee birth cried out, What is this strange mystery which I see, O my Son? How is it that Thou diest, suspended upon a Tree, O Giver of life?

Troparion, in Tone IV:

Thy martyr Artemius, O Lord, in his sufferings received an imperishable crown from Thee, our God; for, possessed of Thy might, he hath set at naught the tormentors and destroyed the feeble audacity of the demons, through his prayers save Thou our souls.

Glory ..., Now and ever ..., Theotokion, or Stavrotheotokion.

AT MATINS

Both canons from the Oktoechos, without the troparia to the martyrs; and this canon to the Great Martyr, in Tone II: the acrostic whereof is: "Grant me thy rich grace, O blessed one," the composition of the Venerable Joseph the Hymnographer:

ODE I

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

Having fought the good fight, O martyr, and received a splendid crown, thou now dost stand, illumined, before the immaterial Light and dost partake thereof. Wherefore, we beseech thee: Enlighten us by thy prayers.

Thy radiant festival, O martyr, hath joyously summoned us all to a banquet today, setting before us the struggles of thy suffering, thy courage and resolve; and, delighted thereby, we bless thee with faith and love.

Slain upon a cross, O most blessed one, thou didst perceive the Lord Who is not perceptible to the flesh, and is the Cause of life; and thou didst love thy voluntary death of suffering. Wherefore, thou hast received immortal glory.

Theotokion: **T**he incorporeal Word, incarnate of thee in godly manner in the abundance of His love for mankind, O all-pure one, drew nigh to suffering; and the most glorious Lord hath poured forth dispassion upon men, for gloriously hath He been glorified!

ODE III

Irmos: **The desert, the barren Church of the Gentiles, bloomed like a lily at Thine Advent, O Lord, and therein hath my heart been established.**

Wishing to be adorned with crowns of martyrdom, O glorious one, with grace divine didst thou endure wounds and the bitter pain of being rent asunder.

The pillar of thy heart did not quake at the most grievous prospect of torture, for it was firmly established upon the immovable Rock of the Spirit.

Suspended upon a tree, covered on all sides with close-set wounds, thou didst direct the gaze of thine eyes unto Him that can save, O right glorious one.

Theotokion: **I**ncarnate, of His own desire, of thy most pure blood, O Mistress, the Lord saveth mankind and hath assembled multitudes of martyrs.

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

Pleasing the King of the ages, thou didst spurn all the counsel of the iniquitous emperor, and didst not sacrifice unto graven images, O glorious one. Hence didst thou bring thyself as a sacrifice unto the, Word, Who had Himself been sacrificed, suffering mightily. Wherefore, thou dost pour forth streams of miracles, healing the faithful that approach thee. O passion-bearer Artemius, entreat Christ God, that He grant remission of sins unto them that with love honor thy holy memory. (Twice)

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

O cloud of the noetic Sun, golden beacon of divine light, O Mistress unblemished, undefiled, all-immaculate: with a ray of dispassion illumine thou my soul which hath been darkened by the blindness of the passions, I pray thee; wash thou my polluted heart with streams of compunction, repentance and tears, and cleanse me of the mire of my deeds, that I may cry out to thee with love: O ever-Virgin Theotokos, entreat Christ God, that He grant me remission of transgressions, for I, thy servant, have thee as my hope.

Or this Stavrotheotokion:

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

ODE IV

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

Emulating Him that was crucified, thou wast of thine own will lifted up upon a tree, stretched out and inexorably flayed, divesting thyself of the vesture of mortality.

The pains of thy flesh and the intensity of the evils inflicted upon thee have clearly brought thee rest without pain, O martyr; and, delighting therein, thou dost alleviate all the pain of our souls.

Unto thee, who have become equal to the angels through the radiance of thy suffering, unto thee by the hand of an angel did our Life, the Bread of heaven, send food which strengthened thee, O martyr worthy of praise.

The grace of the Spirit hath adorned thee with a wealth of spiritual gifts, O most wise one. Wherefore, thou dost drive all infirmities from them that have recourse to thee in faith, O most honored martyr.

Theotokion: **E**ven after giving birth thou wast kept by Christ an incorrupt Virgin, O undefiled one, for He was well pleased, in His extreme goodness, to assume my whole manhood in thy womb.

ODE V

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

Thou art seen through the Spirit to be a brilliant lamp, O Artemius, illumining the faithful and driving away the gloom of evil and the spirits of darkness.

Having anchored the pillars of thy soul to the Rock of life, though crushed by stones and covered with wounds, thou didst remain unshaken, a true passion-bearer.

Armed with the precious powers of the Spirit, O victorious martyr, thou didst disdain the three-pronged blades, thereby removing the sting of the enemy.

Theotokion: **O** Mistress, He that was born of thee, having willingly endured the Cross and burial for our sake, in that He is mighty, hath made Artemius a most mighty witness to His own sufferings.

ODE VI

Irmos: **W**hirled about in the abyss of sin, I invoke the unfathomable abyss of Thy lovingkindness. Bring up my life from corruption, O God!

Thou didst bring thyself as a lamb and a whole-burnt offering, O Artemius, unto Him that accepted voluntary crucifixion that we might be restored.

When thy body was rent asunder by unremitting flogging, O Artemius most patient in endurance, by faith didst thou maintain thy spiritual nobility uncompromised.

O Artemius, emulator of the Savior: from afflictions, temptations, passions and sorrows do thou deliver us that have recourse unto thee.

Theotokion: **O** Virgin Theotokos, save me, thy servant, who am in the midst of a raging sea of sorrows and am compassed about by the billows and threefold waves of temptation.

Kontakion, in Tone II, Spec. Mel.: "The steadfast...":

Assembling, let us praise with hymns, as is meet, the pious and crown-bearing martyr, who hath won the trophy of victory over the enemy, most great among the martyrs, the abundant bestower of miracles, for he entreateth the Lord in behalf of us all.

Ikos: **W**ho can recount thy struggles or the pains which thou didst manfully endure for the sake of thy faith in the Lord, or the gifts which thou wast vouchsafed, O passion-bearer? Human lips are unable to proclaim them; for, adorned with wisdom and courage, disdainng wealth and transitory honor, thou didst show thyself to be a most dedicated warrior, and therefore dost entreat the Lord in behalf of us all.

ODE VII

Irmos: **T**he ungodly command of the iniquitous tyrant raised a lofty flame; but Christ rained down a spiritual dew upon the pious youths, He that is blessed and most glorious.

Having acquired an invincible mind through steadfast firmness of spirit, O Artemius, thou didst foil the wiles of the enemy, chanting, especially, O martyr: Blessed and most glorious art Thou!

With the streams of thy blood thou didst quench the fire of torments which had been raised on high, O blessed one; and, drenched with the dew of the Spirit, thou didst cry out, rejoicing: Blessed and most glorious art Thou!

Pourng forth gifts of healing, thou dost extinguish the burning of the passions with grace divine, and dost drive away evil spirits by thy visitation, O Artemius, chanting: Blessed and most glorious art Thou!

Theotokion: **O** all-immaculate Virgin, in godly manner didst thou give birth unto Him that hath poured forth immortality upon the dead. Wherefore, entreat Him, that He slay the passions of our bodies, O pure one, and vouchsafe us everlasting life.

ODE VIII

Irmos: **O**nce, in Babylon, the activity of the fire was divided at the command of God, for it consumed the Chaldeans, yet bedewed the faithful, who sang: Bless the Lord, all ye works of the Lord!

The wasting of thy body with cruel wounds by three-pronged claws didst thou endure, directing thy gaze to the future reward which God, the Master and Lord of all, hath bestowed upon thee that cried out to Him, O glorious one.

Thou didst sanctify the earth with thy blood and hast shown thy much-suffering body to be a source of healing, ever driving away every infirmity, affliction and demonic harm from them that have recourse to thee in faith.

Thou art shown to be the adornment of passion-bearers, piously spurning the things of this world and purchasing with thy precious blood transcendent things for the lowly, O all-praised one, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hou hast restored us that fled after the bitter tasting of the fruit of the tree and fell headlong, O all-pure one, who gavest birth unto our Creator, the hypostatic Word. And unto Him, O pure one, we cry: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **O**ur God and Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten them that are in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Wishing to behold the beauties of heaven, thou didst avoid the visible beauties of this world; and, having adorned thyself with the beauties of the passion-bearers, O valorous martyr, rejoicing, thou didst receive the greatest of blessings.

O blessed one, thy memory, illumining the hearts of the faithful like the dawn, hath shone forth like the sun; for thou art shown to be a radiant heir of the light and of the day, O Artemius, dispelling gloom from our souls.

Let us leap for joy, O ye people, spiritually holding chorus on this, the commemoration of the divine martyr Artemius; and with praise let us sing unto God Who is wondrous in His saints and Who sanctifieth them that with faith honor him.

Thy shrine, which poureth forth healings unceasingly, doth summon the faithful to draw therefrom with love, for the health of their bodies and the true salvation of their souls, O most blessed Artemius, thou intercessor for them that praise thee.

Theotokion: **W**ith the light of Thy countenance, O Lord, illumine me who am enshrouded in the darkness of despondency, for I have as intercessors before Thee, O Word, Thy truly pure Mother, the angelic hosts and the all-glorious Artemius.

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

Light shone within thy heart, O passion-bearer Artemius, and thou didst manfully endure the most bitter of torments; and thou hast received from on high the grace of healing, that thou mightest ever cure infirmities.

Stavrotheotokion: The Light which shone forth timelessly from the Father before the ages hath now in these latter days sprung forth in time from thee, O Virgin, for the salvation of the world. Him do thou never cease to entreat in behalf of the world.

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

Today is the whole world enlightened with the rays of the passion-bearer, and the Church of God, adorned with flowers, O Artemius, crieth out to thee: O favorite of Christ and fervent intercessor, cease thou never to pray for thy servants!

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

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

Beholdings Thee crucified, O Christ, she that gave Thee birth cried out, What is this strange mystery that I see, O my Son? How dost Thou die suspended upon a Tree, O Giver of life?

AT LITURGY

On the Beatitudes, eight troparia: four from the Oktoechos, and four from Ode III of the Martyr's canon.

Wishing to be adorned with crowns of martyrdom, O glorious one, with grace divine didst thou endure wounds and the bitter pain of being rent asunder.

The pillar of thy heart did not quake at the most grievous prospect of torture, for it was firmly established upon the immovable Rock of the Spirit.

Suspended upon a tree, covered on all sides with close-set wounds, thou didst direct the gaze of thine eyes unto Him that can save, O right glorious one.

Theotokion: **I**ncarnate, of His own desire, of thy most pure blood, O Mistress, the Lord saveth mankind and hath assembled multitudes of martyrs.

Troparion, in Tone IV:

Thy martyr Artemius, O Lord, in his sufferings received an imperishable crown from Thee, our God; for, possessed of Thy might, he hath set at naught the tormentors and destroyed the feeble audacity of the demons. Through his prayers save Thou our souls.

Kontakion, in Tone II:

Assembling, let us praise with hymns, as is meet, the pious and crown-bearing martyr, who hath won the trophy of victory over the enemy, most great among the martyrs, the abundant bestower of miracles, for he entreateth the Lord in behalf of us all.

The 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 SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY [2:1-10]

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from

the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar of 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. JOHN [15:17-16:2]

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

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

THE 21ST DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR VENERABLE FATHER HILARION THE GREAT
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone IV:

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

Being meek of soul and heart, * when thou wast wounded with divine love * and didst submit to withdraw from the tumults of life * through sacred ascents, * then, armed with the power of the Cross, * thou didst advance upon the demons * waging battle, O most blessed one, * and didst fashion for thyself a diadem of victory; * and now thou dwellest in the splendors of the saints. * With them ask for us * enlightenment and peace, * and deliverance from offenses. (Twice)

With the luminous beams * of thy healings * thou didst all-gloriously enlighten the world, * O right glorious father, * dispelling the most profound darkness of infirmities. * Wherefore, we all acknowledge thee * to be another sun, * the confirmation of monastics, * who by the divine Spirit guidest those who are saved. * And we now celebrate * thy radiant and saving memory, O Hilarion, * receiving remission of transgressions through thee. (Twice)

By abstinence, O father, * thou didst make the carnal passions * subject to thy reason endued soul, * and, adorned with wings of dispassion, O venerable one, * thou hast received the grace to heal, * to expel evils spirits * and to save those who have recourse to thee. * Wherefore, the choirs of monastics bless thee, * O right glorious one, * and all creation doth honor thy struggles, * O Hilarion. (Twice)

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

Bearing the wisdom of perfection from thy youth, and taking upon thyself the yoke of Christ, O Hilarion, thou didst emulate the life of the godly Anthony, imitating his virtue in divers ways; and thou didst cause to wither up the flesh which leapt about like a colt, for it was needful that thy soul tame it, finishing the race of fasting. O most blessed father and miraculous God-bearer, ask thou cleansing and great mercy for those who celebrate thy memory with love.

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

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

Beholding Thee nailed to the tree of the Cross, O Jesus, she who knew not wedlock said, weeping: "O my sweet Child, why hast Thou left me alone who gave Thee birth? O unapproachable Light of the all-unoriginate Father, haste Thou and glorify Thyself, that those who glorify Thy divine sufferings may receive divine glory!"

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

Filled with the Holy Spirit, the venerable Hilarion set at nought the wiles of the demons; for, armed with the Cross, and being of good cheer therein, by his word he healed all sicknesses, the passions of the soul and every bodily infirmity. Through his supplications, O Christ, send down peace upon us, in that Thou lovest mankind.

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

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

The unblemished heifer, * beholding her Bullock * nailed to the Tree of His own will, * cried out, lamenting piteously: * "Woe is me, * o most beloved Child! * How hath the thankless assembly of the Jews * recompensed Thee, * desiring to leave me bereft of Thee, my Child, O most Beloved?"

Troparion, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Hilarion our father, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without the martyria;
And that of the venerable one, with 6 troparia.

ODE I

Canon of the venerable one, the acrostic whereof is: "I hymn the splendor of thy miracles, O most blessed one", the composition of Theophanes, in Tone II:

Irmos: Once, the almighty power engulfed the whole army of Pharaoh in the deep, and the incarnate Word abolished pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

With the serenity of thy splendor illumine me who am eager to praise most joyously thy luminous and radiant life, O blessed father, and drive away from me the despondency of sin.

Removed from the flesh and the world, O blessed one, rejoicing, thou didst cleave to God with all thy being; and through abstinence thou didst preserve thy mind untroubled and steadfast, joining thyself to Him with the divine dispassion which cometh from Him.

Illumined with the splendid rays of the unoriginate and uncreated Godhead, thou didst not choose the false belief of thy father, but, turning away from his tumultuous ignorance, didst unite thyself to the Trinity alone.

Theotokion: The invisible Sun Who shone forth from the Father before time began and through thee became all-gloriously circumscribed by a visible body, O Ever-virgin Mother, hath illumined men with the light of piety.

ODE III

Irmos: Having established me upon the rock of faith, thou hast enlarged my mouth against mine enemies; for my spirit hath rejoiced to sing: There is none as holy as our God, and none more righteous than Thee, O Lord!

The uprisings of the poisonous passions didst thou dry up, restraining them with the medicine of fasting, O ever-memorable one, and crying aloud: There is none as holy as our God, and none more righteous than Thee, O Lord!

Having cut away garments of mortal skin with the knife of abstinence, thou didst fashion a robe of salvation, crying out to thy Creator: Thou art our God, and there is none more holy than Thee, O Lord!

Strengthened by hope of things eternal, and brought to God by the hands of the divinely wise Anthony, O venerable God-bearer, emulating him thou becamest a beacon, shedding the rays of all-glorious miracles.

Theotokion: He Who formed all things by His divine desire deigned to form Himself into a man, taking form In thy womb, O Theotokos. To Him do we now cry out: Thou art our God, and there is none more righteous than Thee, O Lord!

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

Spiritually emulating the virtuous life of the godly Anthony, thou didst take the Cross of thy Lord on thy shoulders, forsaking all the care of life; and, having mortified the passions, thou didst live thy life in the Spirit. Wherefore, thou hast filled creation with all-glorious miracles through the grace of the Spirit. O venerable Hilarion our father, entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love. **(Twice)**

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

All we, the generations of mankind, bless thee who without seed gavest birth to God in the flesh, as her who alone among women wast Virgin; for the fire of the Godhead made its abode within thee, and thou didst give suck unto our Lord and Creator as a babe. Wherefore, we, the race of angels and of men, glorify thine all-holy birth giving as is meet, and with one accord cry out to thee: Entreat Christ God, that He grant remission of transgressions unto them that with faith worship thine all-holy birthgiving.

Stavrotheotokion: **B**eholding the Lamb, Shepherd and Deliverer upon the Cross, the ewe-lamb exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb is in pain, beholding the crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, abyss and inexhaustible wellspring of mercy, take pity, and grant remission of offenses unto those who with faith hymn thy divine sufferings!"

ODE IV

Irmos: I hymn Thee, O Lord, for I have heard report of Thee and was afraid; for Thou comest to me, seeking me who have gone astray. Wherefore, I glorify Thy surpassing condescension toward me, O greatly Merciful One.

Having mortified the wisdom of thy flesh, O venerable father, escaping the torrent of the tumult of iniquity and the wiles of the demons, thou hast found rest with the righteous in thee serenity of the divine Spirit.

Irrigated by the watery torrents of thy tears, O venerable father, through the husbandry of the Savior thou didst manifestly show the meadow of thy soul to be most fertile, increasing the companies of fasters.

Strengthened by the communion of the Holy Spirit, O God-bearer, thou didst cast down evil spirits, and healest men's infirmities with the power of Christ, enriching them with the purity of prophecy.

Theotokion: O blessed Mother of God, we understand thee to be the animate temple and bridal-chamber, the noetic table and lampstand, from whence the Light, the Effulgence of the Father's essence, hath shone forth upon those in darkness.

ODE V

Irmos: **O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing, I rise early unto Thee. O King of peace, illumine me with Thy radiance, for I know none other God than Thee.**

Illuminated with the light of piety, O divinely blessed one, thou drivest away the prince of darkness, shining forth in the world like lightning, emulating the incorporeal ones in thy purity of life and manner of living.

Resplendent with all manner of miracles and illumined by the grace of God, O divinely wise one, thou becamest known as a treasury of healings unto all who love thee, O God-pleasing father, who art known to be as another prophet of God.

With the splendor of thy meek corrections, o father, thou didst drive away the dark hosts of the enemy; and rescuing from their rage those who have recourse to thee, thou hast lighted their way toward the Faith by thy divine teachings.

Theotokion: **T**hou alone, O blessed one, gavest birth ineffably for us to God, God the Word, the one visible Hypostasis in two natures, Who became incarnate in His ineffable mercy. Wherefore, pray thou, that He preserve those who hymn Thee.

ODE VI

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

Serving the Godhead of the unoriginate Divinity, thou didst denounce polytheism, setting the impiety of idolatry at nought by grace, O wise one.

Springing forth, thou didst flourish in the Church like a palm-tree, O divinely wise and most blessed father, gladdening the fullness of the faithful with the sweetness of thy fruits.

Thou wast shown to be an invincible conqueror of the evil spirits, O most glorious and blessed one, having received rich gifts from Christ.

Theotokion: **W**ithout knowing man, thou gavest birth, O Virgin, yet remainest forever virgin, revealing the true Divinity, thy Son and God, through images.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Assembling today, in hymns we praise thee as a never-waning luminary of the noetic Sun; for thou hast shone forth upon those in the darkness of ignorance, guiding all up to the divine heights, O Hilarion. Wherefore, we cry out: Rejoice, O father, thou foundation of all fasters!

Ikos: Loving the divine commandments of Christ, and hating the pleasures of all the world, thou didst zealously go to Him, and becamest a luminary, enlightening all the ends of the earth with the radiance of the Spirit. Wherefore, falling down, I entreat thee: Enlighten also the eyes of my soul, that I may hymn the struggles which thou didst undertake on earth for the sake of the life to come. Enjoying them now, be thou mindful of those who cry out to thee: Rejoice, O father, thou foundation of all fasters!

ODE VII

Irmos: The God-opposing command of the iniquitous tyrant raised up a lofty flame, but Christ spread a spiritual dew upon the youths Who worshiped God, Who is blessed and all-glorious.

The sound of thy words and the divine grace of thy miracles hath gone forth into all the earth, O most blessed one, shining forth the serenity of miracles with the radiance of piety upon ail with faith.

Protected by the Cross of the Savior, thou wast unshaken when the savagery of the demons mindlessly assaulted thee, O most wise one; for God Most High knoweth how to preserve His favored ones.

Through fasting thou didst show thyself to be an unshakable pillar reaching to the heavens, an immovable rampart, shining with miracles, bestowing healings and pouring forth divine dogmas from the ever-flowing wellspring of divinely inspired writings.

Theotokion: Remaining a virgin, the Virgin, the cloud, gave birth to the Sun of righteousness Who shared in the coarseness of the flesh, becoming man in His compassion and condescension. Him do we hymn as all-glorious.

ODE VIII

Irmos: Once, in Babylon, the fiery furnace divided its activity, consuming the Chaldeans by the command of God, but bedewing the faithful who cry out: Bless the Lord, all ye works of the Lord!

Illumined by divine understanding, thou wast truly a throne of sensibility; and guided with divine wisdom by the command of God, thou didst shine forth in virtue, crying: Bless the Lord, all ye works of the Lord!

By the splendor of thy words, the manifestation of miracles and the purity of thy life thou wast shown to be a mystic chariot bearing the name of the Lord, O venerable one, crying: Bless the Lord, all ye works of the Lord!

Adopted by divine grace, thou becamest a fellow heir with Christ and hast received the riches of heaven and the kingdom which will never be superseded, O divinely eloquent one, crying: Bless the Lord, all ye works of the Lord!

Theotokion: **O** Virgin, thou didst bear in thy womb the Son, the noetic Myrrh poured forth, perfuming mortals with the incense of divinity and delivering from corruption those who cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **G**od the Lord, the Son of the unoriginate Father, hath appeared, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the most hymned Theotokos.

Having reached the end of thy holy life, thou wast vouchsafed to pass over the habitations of the saints; and, the thrice-radiant Light having shone upon thee who art righteous, thou hast received from Him twofold gladness.

Receiving from Christ the reward of thy labors, having manifestly partaken of everlasting life and having past understanding become most excellent in the beauties of splendor, O father, pray thou to the Master for those who hymn Thee.

Exalted in virtue like a lofty cedar, O God-bearer, thou wast planted in the courts of God, and thou hast been shown to be like a walled orchard, like a right flourishing garden of paradise, like a well-spring pouring forth gifts of healings.

Theotokion: **T**hou wast the bridal-chamber of the Word Who, in manner past understanding, became incarnate, O Virgin Theotokos who art clothed and adorned with the glory of the virtues. Wherefore, O most immaculate one, we declare thee to be the Theotokos.

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

Thou didst avoid attachment to the world as passionate, and having caused thy flesh to wither away by not eating, thou dost restore those who hold bit and bridle and hast enriched them with glory, working most excellent miracles, O God-pleasing Hilarion, summit of chief shepherds.

Theotokion: **O** most immaculate Virgin Mother of God, thou didst ineffably give birth to God in two natures and wills, but in a single hypostasis, Who for our sake hath abased Himself even to taking upon Himself the Cross of His own will, and hath given us the riches of divinity.

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

Beholding thy life as tranquil and pure, meek and quiet, O father, Christ made His dwelling within thee, and thou becomest a divine habitation. Wherefore, thou abidest with the angels in the heavens, O blessed one.

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

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

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

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos; and 4 from Ode III of the canon of the venerable one.

The uprisings of the poisonous passions didst thou dry up, restraining them with the medicine of fasting, O ever-memorable one, and crying aloud: There is none as holy as our God, and none more righteous than Thee, O Lord!

Having cut away garments of mortal skin with the knife of abstinence, thou didst fashion a robe of salvation, crying out to thy Creator: Thou art our God, and there is none more holy than Thee, O Lord!

Strengthened by hope of things eternal, and brought to God by the hands of the divinely wise Anthony, O venerable God-bearer, emulating him thou becamest a beacon, shedding the rays of all-glorious miracles.

Theotokion: **H**e Who formed all things by His divine desire deigned to form Himself into a man, taking form In thy womb, O Theotokos. To Him do we now cry out: Thou art our God, and there is none more righteous than Thee, O Lord!

Troparion, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Hilarion our father, entreat Christ God, that our souls be saved.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Assembling today, in hymns we praise thee as a never-waning luminary of the noetic Sun; for thou hast shone forth upon those in the darkness of ignorance, guiding all up to the divine heights, O Hilarion. Wherefore, we cry out: Rejoice, O father, thou foundation of all fasters!

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, § 185 [II COR. 9: 6-11]

Brethren: He who soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower

both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to 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 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 seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

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

THE 22nd DAY OF THE MONTH OF OCTOBER
(& THE 8th DAY OF THE MONTH OF JULY)
COMMEMORATION OF THE KAZAN ICON OF THE MOST HOLY
THEOTOKOS
AT GREAT VESPERS

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

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

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

As the all-beauteous palace of the Word * and His light-bearing throne, O Mistress, * thou didst contain within thy womb * the Word Who is equally enthroned with the Father. * And having given birth unto the never-waning Light, thou hast brought light to our darkness, * hast driven away the falsehood of the serpent and destroyed corruption, * and by thy birthgiving hast granted everlasting life to the world. * Thou hast opened the gates of paradise and bestowed all manner of blessings upon human nature. * And now, do thou by thy supplications, O Lady, deliver thy servants from all misfortunes.

As thou art the great Queen * and Mother of the King of the all-exalted hosts in heaven, * stretching forth thine all-pure hands, * thou dost intercede for us with supplication; * and on earth, as a mighty helper, * thou abidest with thy servants in spirit and in thy divine icon, * and dost gladly save * and deliverest from all temptation * them that piously confess thee to be the Theotokos.

As a paradise of golden radiance, * an all-beauteous palace of divine light, * a holy tree overshadowed by the Holy Spirit, * a habitation of the never-waning Light, * shining manifestly with divine splendor upon them that know thee, * thou dost illumine all creation with thine Infant; * and entreating Him, a Queen and Theotokos, * save all Orthodox hierarchs and people * who flee to thee from all misfortunes.

The Church of God, made splendid * with the icon of thee and thy Son, a Theotokos, * as with royal purple and fine linen, * is adorned with miracles. * Today, at the revelation of thine image, it calleth all to celebrate, * shining with the grace of the Holy Spirit more brightly than the radiance of the sun, * pouring forth streams of healing * upon the sick and the infirm, * and granting rich mercy unto all.

And these stichera, in Tone VIII:

O Jesus, exalted and unapproachable King, Who art enthroned with the Father and the divine Spirit, and Who wast well-pleased to be born on earth of the Virgin who tasted not of wedlock: taking pity on thy creation, bestowing ineffable beauties upon human nature, accept Thou the supplications of Thy Mother which are offered to Thee in our behalf; and be not mindful of our iniquities, but, as Thou art compassionate, remember and save our souls. **(Twice)**

Bowing down the heavens, the King of glory condescended to restore Adam who had become all corrupt through his transgression; He made His abode within thee, a pure Virgin, was born without violating the seal of thy virginity, and, though King of the archangels, was borne in thine arms, a lowly Babe. And now He accepteth thine entreaty, and fulleth thy petition in all things, in that He is thy Son and God. Therefore, beseech Him earnestly, that He save our souls, in that He is compassionate.

More than the tabernacle of Moses, which was fashioned according to a heavenly plan, did God hallow thee wholly with the Holy Spirit, O Theotokos; and, having dwelt wholly within thee, He hath given life to all men. Wherefore, thine icon also hath been filled with the grace of God more than the ark of Aaron, and poureth forth sanctification upon souls and bodies. And bowing down with love before it, we ask of thee great mercy, that thou save our souls, a blessed helper.

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

Come, let us rejoice in the mighty helper of our race, the Queen and Theotokos! Come, let us bow down before her serene and precious image, which is venerated by the angels! For the Theotokos giveth abundant gifts of healing to the faithful, pouring forth never-failing grace from the inexhaustible wellspring of her holy icon. She delivereth from the darkness of temptations and misfortunes, and from every sin, us who piously and in God-pleasing manner glorify and honor the radiant and wondrous holy icon of the Mother of God. Wherefore, chanting, we cry aloud to the prototype thereof: Rejoice, O loving help of the world, in the salvation of our souls!

Entrance. Prokimenon of the Day. And three lessons:

READING FROM THE BOOK OF GENESIS [28:10-17].

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 [43:27-44:4].

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 II:

As thine icon, O Theotokos, is truly more venerable than the ark of old before which David danced, having assembled the ranks of Israel, there now stand before it the councils of hierarchs with the ranks of the angels, kings and princes, and all the multitude of the Christian people; and they bless thee, the Mother of God; they glorify thee as befitteth servants, and honor and bow down before thee; and they pray to thee, after God, that thou grant the world peace in Orthodoxy, make steadfast the scepters of kings, and save thy servants from all evils, in that thou art blessed.

Before thine image, O all-pure Lady Theotokos, stand the company of hierarchs, kings and princes, and all the people, monastics and laity, who know thee truly to be a powerful and invincible helper; and they are moved to offer thee supplications with all their soul, and are impelled to pray to God, needful of thine aid, that thou mightest stretch forth thy God-bearing hands and pray for the world. Hearken thou and give ear, O Mistress, and grant consolation to thy servants, lest our heavy and grievous sins gain the victory over us; for we are all ever in need of thine assistance.

In Tone VIII: **W**hen first thine icon was painted by Luke, the Evangelist of the mysteries of the Gospel, and was brought to thee, O Queen, that thou mightest make it thine own and impart to it the power to save them that honor thee, thou didst rejoice; and as thou art the merciful collaborator in our salvation, in that once thou didst conceive God in thy womb, thou didst chant a hymn to the icon, giving mouth and voice thereto: "Behold, from henceforth all generations shall call me blessed!", and, gazing at it thou didst say with authority: "My grace and power are with this image!" And we truly believe what thou didst say, O Lady, for in this image thou art with us. Wherefore, standing reverently before it, we thy servants bow down before thee. Visit us with thy maternal compassion.

In Tone VII: **A** great and all-glorious mountain art thou, O Theotokos, surpassing Mount Sinai. For, unable to bear the descent of the glory of God in types and shadows, it caught on fire, and thunder and lightning struck it; but thou, being all divine light, bore the Word of God in thy womb without being consumed, and with the milk of thy breasts didst nurture Him Who holdeth all things in His hand. And now, as thou dost possess maternal boldness toward Him, O Mistress, help them that faithfully celebrate thine honored festival, and visiting us in thy mercy, forget us not; for thou hast received from God the gift of ordering and protecting the Christian flock, thy servants.

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

To thee do all the generations of men offer gifts of praise, and they entreat thee as Queen and the Mother of God: the prophets proclaimed thee most wisely, the Levites blessed thee, the apostles and martyrs confessed thee, kings and princes bow down before thee, hierarchs proclaim thee, monks and layfolk render thee reverence, rich and poor, orphans and widows, and men of every age and station, old and young, flee beneath thy mighty protection with faith. By thy prayers, O Lady, protect and preserve us, and save our souls from misfortunes.

At the Aposticha, these stichera, in Tone VIII:

O Theotokos, thou honored habitation of the all-pure Light, how can we, thy slaves, worthily hymn thee? For by the revelation of the all-pure icon of thee and the pre-eternal Infant are all sanctified.

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

O undefiled Virgin, full of divine joy, what thanks can we ever offer unto thee? For by the most radiant effulgence of thy blessed birthgiving thou hast led all up from corruption to life.

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

O Virgin Lady, Mother of the Creator, joy of the ranks of heaven and blessed helper of the human race, pray for the salvation of our souls.

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

O ye people, let us splendidly chant the hymn of David to the Maiden Bride of God, the Mother of Christ the King: At Thy right hand stood the Queen, O Master, arrayed in a vesture of woven gold and adorned with divine splendors. Making her more beautiful than all the world, in that she is good and elect among women, Thou wast well-pleased to be born of her in Thy great mercy, and hast given her as a helper to Thy people, to save and protect them from misfortunes by Thine omnipotent and divine power. By her supplications, O Christ God, have mercy upon us.

Troparion, in Tone IV:

O earnest helper, Mother of the Lord Most High, thou dost entreat Christ, thy Son and our God, in behalf of all, and causest all to be saved who have recourse to thy mighty protection. O Lady, Queen and Mistress, help us all who, amid temptations, sorrows and sickness, are heavy laden with many sins, who stand before thee and with tears pray to thee with compunctionate soul and contrite heart before thine all-pure image, and who have unfailing hope in thee: grant deliverance from all evils, and things profitable unto all, O Virgin Theotokos, and save us all, for thou art the divine protection of thy servants.

AT MATINS

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

O earnest helper, Mother of the Lord Most High, thou dost entreat Christ, thy Son and our God, in behalf of all, and causest all to be saved who have recourse to thy mighty protection. O Lady, Queen and Mistress, help us all who, amid temptations, sorrows and sickness, are heavy laden with many sins, who stand before thee and with tears pray to thee with compunctionate soul and contrite heart before thine all-pure image, and who have unfailing hope in thee: grant deliverance from all evils, and things profitable unto all, O Virgin Theotokos, and save us all, for thou art the divine protection of thy servants. (Thrice)

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

O pious people, ye assemblies of Orthodox Christians, draw ye all nigh with faith, falling down before the divine image of the Mother of God; for she joyfully granteth healing to all the ailing, woundeth the heretical like a shaft from a bow, maketh us all radiantly glad, and illumineth us with grace by her supplications.

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

God made thee wholly a good and undefiled Virgin among women, having prefigured thee honorably through the prophets; and having blessed thee by His priests, He caused thee to dwell in the Holy of Holies and nurtured thee by an angel, giving thee bread from heaven. And the same all-good One, the only-begotten Word of God, made His abode within thee and issued forth from thee in the flesh. Wherefore, we worship and honor thee truly as the true Theotokos.

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

Let all the multitude of the faithful radiantly join chorus, and let the army of the demons lament, beholding the manifold feasts of the Mother of God shining forth, praising the blessed Mother of God with divine hymns. For where the all-blessed Mistress Theotokos, the divinely elect Maiden, is glorified in God-pleasing manner, there are the fall of wickedness and the mighty confirmation of Christians.

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

O most blessed Mistress Theotokos, divinely elect Maiden, splendid fulfillment of the words of the prophets, boast of the apostles, crown and confession of the martyrs, greatly hymned one who art honored by the angels and the generations of men, longed-for helper of the whole world: deliver thy servants from future damnation and the lake of fire, O thou who alone art blessed.

After the Polyeleos, this Sedalion, in Tone I:

O Mother of God, save them that honor thee in Orthodox manner, and flee to thee, and lovingly bow down before thy holy icon; and give us not as plunder to our adversaries, neither let all the evils which our sins have prepared for us come upon us, nor let our iniquities gain ascendancy over our heads; but may thy God-pleasing maternal prayers to God win the victory.

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

Thine all-pure icon, O Virgin Theotokos, is spiritual healing for the whole world; and having recourse thereto, we bow down before thee, and venerate, kiss and honor it, drawing forth therefrom the grace of healing of bodily infirmities and the passions of the spirit; and thus are we freed by thy supplications.

Song of Ascents, the first antiphon of Tone IV.

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

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

Let every breath praise the Lord:

GOSPEL ACCORDING TO ST. LUKE, §4 [LK I :39-49, 56]

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the 'mother of my Lord should come to me? For, Lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone VIII:

Come, let us rejoice in the mighty helper of our race, the Queen and Theotokos! Come, let us bow down before her serene, wondrous and precious image, which is venerated by the angels! For the Theotokos giveth abundant gifts of healing to the faithful, pouring forth never-failing grace from the inexhaustible well-spring of her holy icon. She delivereth from the darkness of

temptations and misfortunes, and from every sin, us who piously and in God-pleasing manner glorify and honor the radiant and wondrous holy icon of the Mother of God. Wherefore, chanting, we cry aloud to the prototype thereof: Rejoice, O loving help of the world, in the salvation of our souls!

ODE I

Canon to the Directress, the all-holy Theotokos, with six troparia, including the Irmos, the composition of the priest-monk Ignatius, in Tone IV:

Irmos: I shall open my lips, and with the Spirit shall they be filled; and I shall utter discourse unto the Queen Mother, and shall appear radiantly keeping festival, and rejoicing I shall hymn her wonders.

O pure one, joyously do I now offer my foremost praise: Rejoice! And with gladsome voice I cry out to thee, O Directress: Rejoice, and fill me with understanding as I begin to hymn thee!

Rejoice, O all-hymned one who gavest birth unto Christ our everlasting Joy! O Directress, thou hope of the Orthodox, all-hymned Virgin, fill me with the joy which the world hath desired.

All men and angels join chorus, ever crying out together in heaven and on earth, O Directress: Rejoice, O Virgin, for by thy birthgiving thou hast filled all things with joy!

O Directress, vouchsafe joy unto them that with fear cry out to thee Rejoice!, in that thou art the Mother of joy who deliverest from all tribulations; and have mercy on all that have recourse to thee.

Another canon of the feast, with eight troparia, in the same tone:

Irmos: I shall open my lips, and with the Spirit shall they be filled; and I shall utter discourse unto the Queen Mother, and shall appear radiantly keeping festival, and rejoicing I shall hymn her wonders.

The leaders of the angels reverence thee, O Theotokos; and the ranks of the saints serve thee with honor; the righteous adorn themselves and bless thee as the mediatrix of heavenly things; heaven and earth together praise thee splendidly in gladness. And we sinners ask mercy: Illumine our hearts, O Mistress, that we may chant a hymn to the revelation of thy holy icon.

Come ye, O Christian people, having mystically cleansed your minds, and assemble in the holy church of the Mother of Christ our God; for from her holy icon there poureth forth upon us inexhaustibly a spiritual well-spring which healeth the souls and bodies of them that cry out in song: Blessed is our God Who was born of thee!

The strange wonder of thy divine birthgiving striketh every ear with wonder and awe, O all-immaculate one: how thou didst conceive the Creator of the cherubim; how thou didst bear in the flesh Him Who is life and for the whole world didst give birth to life: the God and Man!

Beneath thy shelter do all we, the generations of man, flee, O Virgin Lady. With the light of thy birthgiving enlighten us, thy sinful servants who earnestly pray, bowing down before thine all-pure icon, asking to receive from thee great mercy.

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

First Canon

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

Rejoice, O unshakable, pure and animate palace of Christ the King Most High! Rejoice, O Directress, Rejoice! For by thee is our city preserved intact!

In thy womb which tasted not of wedlock thou didst bodily contain Him Creation cannot contain, O Virgin Directress. Wherefore, magnifying thee as is meet, we chant Rejoice!

O all-hymned joy of the world, ever hymning thee with joy, O pure one, we are vouchsafed everlasting joy by thy maternal supplications unto Him Who was born of thee, O Directress.

O Directress, we invoke thee as the golden jar, the candlestick, the rod and the table, O pure one, and we ever raise the cry Rejoice! to thee when we use these terms.

Second Canon

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

What worthy praise can our utter infirmity offer thee? For through the manifestation of thine all-pure, divine icon thou pourest forth bountiful streams of healing upon thy servants who faithfully have recourse to thee.

The holy revelation of thy divine icon, O Virgin Theotokos, hath shone upon us like the radiant sun, emitting rays of all-glorious miracles, and dispelling a myriad of evil circumstances by thy sacred intercessions, O Mistress.

Thou didst once fill thy first-painted icon with grace, O Virgin Lady Theotokos; and now that same grace speaketh forth truly in the effulgence of the wonders of faith, as the first one did for the sake of thee who wast first depicted thereon, unto them that with faith have recourse to thee after God.

We bow down before the all-pure image of thee and thy Babe all-sweet, Christ the pre-eternal and never-waning Light, O Theotokos, by Whom thou hast saved all human nature from cruel evils and mortal corruption.

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

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

The divine apostles of the Word, the clarion voiced universal heralds of the Gospel of Christ, having founded a divine church in thine all-holy name, O Theotokos, approached thee, entreating thee to come to its consecration. But thou didst say, O Mother of God: "Go in peace, and I shall be with you there!" And they, going forth, found there, on the wall of the church, the likeness of thine image limned powerfully in colored hues; and seeing it, they did thee homage and glorified God. And we also, with them, bow down before thy divine icon, asking of thee great mercy. Grant thou remission of sins to thy servants, O thou who alone art blessed.

Glory ..., Now and ever ..., the above Sedalion is repeated.

ODE IV

First Canon

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!

Rejoice, O Mistress Directress, thou wonder of wonders! Rejoice, joy of all cities and towns, impregnable fortress and bulwark for Christians amid misfortunes, thou victory over the enemy!

Rejoice, rejoice, O boast of Orthodox kings, for thou, O Queen of all, dost accompany Christ-loving armies! Rejoice, O Directress, thou refuge and confirmation of us all!

Rejoice, deliverance for all amid misfortunes! Rejoice, ready consolation for all the sorrowful! Rejoice, O all-hymned one! Rejoice, most blessed Directress, healer of all the infirm!

Rejoice, thou whose mighty works all creation doth make haste to glorify as is meet; yet it is unable, O Directress, and therefore it crieth out to thee! Rejoice, O Mistress, thou dwelling-place which contained God!

Second Canon

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!

O ye pure people, in purity let us honor the icon of the Virgin Theotokos and of the divine Infant Christ our God; and let us kiss it and glorify her with fear and trembling; for we right honorably venerate the icon and honor even more the pure Mother of God.

David, the divine and wondrous prophet, foreseeing as from a great distance, said: The rich among the people shall entreat thy countenance. And let us, O ye faithful, bow down and venerate the precious icon, sanctified body and soul.

Luke, the divinely eloquent recorder of the Gospel, at the behest of God set down thine all-immaculate image, O Theotokos, depicting the pre-eternal Infant in thine arms; and from temptations and misfortunes thou deliverest them that have recourse thereto, and thou protectest and savest them all by thine image.

Thou art the boast and crown of all the saints, O Queen; after God, thou art our hope and helper, and on thee have we all set our hope of salvation. Thee do we entreat as the Mother of God: Rain down thy rich and soul-saving mercies upon thy sinful servants.

Katavasia: 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!

ODE V

First Canon

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

Thou art an abyss of goodness and compassions. Rejoice, O Virgin Directress! Rejoice, thou who makest all faithful! O rejoice, most speedy helper of them that are in misfortune and sorrow!

Beholding the mighty works of the fullness of thy wonders, we, the faithful, are filled with joy; and they among us who hear of them see them not. Wherefore, in every place we all ever chant unto thee, Rejoice, O Directress!

O rejoice, O Virgin Directress, thou dwelling-place of Christ our God and habitation of His ineffable and all-divine glory! O rejoice, palace all adorned! Rejoice, animate city ever reigning!

Looking upon thee as a sea of joy inexhaustible, O Virgin Maiden Directress, rejoicing we all cry out to thee: Rejoice! And chanting, we ever expect of thee divine gifts invisibly bestowed.

Second Canon

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

Every being is at a loss how to hymn thee, O all-pure one, for thou art exalted far above the heavenly intelligences, having given birth unto the unapproachable and dread King and God of all, but as thou art merciful and the ready helper of men, attend unto the entreaty of thy servants, and grant us thy help.

Where thy grace overshadoweth, O Theotokos, the demons vanish in fear and their wickedly devised fantasy is destroyed; the dark demons flee and the whole multitude of the faithful rejoice, crying out a hymn of praise to thee from their hearts: Rejoice, thou divine protection of our souls!

Sweet sight is given to the eyeless, hearing to the deaf, good speech to the mute, the ability to walk to the lame, cleansing to the leprous, chastity to the demonized, and healing to them that suffer from divers sicknesses, through the overshadowing of thine all-pure icon, O Theotokos.

O joyous Theotokos, let us never fail to hymn thy mighty works with psalms and hymns; for thou truly gavest birth unto the incarnate God unto our universal salvation and deliverance.

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

ODE VI

First Canon

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!

Receiving Christ within thyself, O pure Virgin Directress, thou didst hear the cry: Rejoice! And having given birth unto Him ineffably, thou dost ever hear from all the salutation Rejoice!

Thou hast filled all with joy, and hast united them that are on high with them below, O Directress. Wherefore, with joy heaven and all the earth now cry out to thee together.

Rejoice, O all-hymned Directress, consolation of widows and all orphans! Rejoice, thou that pourest forth inexhaustible riches upon all the destitute!

Rejoice, O Directress, dwelling-place of Christ, more lustrous than any gold and more splendid than the dawning of the sun! Rejoice, O Virgin! Rejoice, O Bride unwedded!

Second Canon

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!

O Virgin Lady, of old thou didst by thine exclamation impart to thine all-pure image the all-rich grace of thy divine birthgiving, that it work great and all-glorious miracles in abundance, unto the salvation of them that set their hope on thee.

Where the holy name of the joyous Theotokos is glorified, streams of every good thing pour forth. Come ye in purity, O people, for lo, by the manifestation of the divine icon of the Virgin is the presence of the Queen revealed, unto the salvation of all the faithful.

Approaching with faith, O all-immaculate Mistress and Mother of God, from thine all-pure icon we receive healing of maladies, the dispelling of the passions, salvation which nourisheth the soul, forgiveness of sins, and everlasting deliverance.

To thee, O Lady, do the generations of the earthborn flee, and ask great mercy; and they that are infirm receive healing in abundance, release from the passions, and consolation amid grief. O Mistress, let fall upon me a drop of soul-saving rain, that with all I also may hymn thy magnitude.

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

O ye people, let us flee to that calm and good haven, the speedy helper and ready and fervent salvation, the protection of the Virgin, and let us make haste to prayer and speed to repentance. For the all-pure Theotokos poureth forth upon us inexhaustible mercies; she goeth before to help us and delivereth her goodhearted and God-fearing servants from great misfortunes and evils.

Ikos: Having cleansed thought and mind, let us make haste to the Theotokos, calling her blessed in splendid hymns; and let us glorify and honor her all-pure icon, and falling down before it, let us do homage as to herself; for the veneration shown an icon ascendeth unto the Prototype, and he that honoreth and boweth down before it, honoreth the Prototype Himself, as the divine fathers have said. And if one doth not reverence the all-holy Theotokos, and doth not venerate her icon, let him be anathema. For she putteth to shame and destroyeth them that honor her not, and delivereth from great misfortunes and evils her good-hearted and God-fearing servants.

ODE VII

First Canon

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

Rejoice, rejoice, O Directress, who dost ever direct all the faithful to tread the path to all salvation! Rejoice, O Mistress, for by thee are we ever delivered from the present tribulations brought about by the barbarians!

Rejoice, rejoice, O Theotokos Directress, who keepest watch and prayest to God for us, delivering all the people from every sorrow and from all evil by thy mediation!

Rejoice, rejoice, O all-holy Directress, who fulfilllest those of our petitions which are for our profit, and ever desirest for all good and brotherly unity, especially among the leaders.

Rejoice, rejoice, O Directress of ships which must needs sail, who deliverest the faithful, and quickly loosest them from divers and longstanding ailments, O deliverance of all from every sorrow!

Second Canon

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

Come ye, let us draw forth remission from the inexhaustible well-spring which poureth forth sanctity, the all-pure Virgin and her all-pure Infant, God the Word, Who becometh incarnate for our sake. And let us cry out to Him: O Creator and Deliverer Who art God glorified with the Father and the Spirit, blessed art Thou!

Possessed of ever-vigilant and God-pleasing prayer, O pure one, and an insuperable dominion of might, crush thou the audacity of the enemy which is directed against us, that we, thy servants, may rejoice in thee, crying out to thy Son: O God of our fathers, blessed art Thou!

O ye faithful people, let us rejoice and be glad in the wondrous appearance of the icon of the all-pure Mistress, the Theotokos; for it hath been shown to be an inexhaustible river pouring forth the water of healing. For it giveth sight to the blind, hearing to the deaf, the ability to walk to the lame, and free healing to all amid their infirmities.

An unfathomable abyss, an incomprehensible mystery is the unapproachable image of thy conception, O Virgin; for thy conception was seedless; thou gavest birth without a husband; the Incorporeal One becometh incarnate, the Pre-eternal One becometh an infant, the Son of God becometh thy Son, O Virgin. To Him do we cry aloud: Blessed art Thou, O God!

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

ODE VIII

First Canon

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!**

Rejoice, O most blessed Mary, for through thee the most blessed God hath arrayed Himself in all of me; and having arrayed Himself in man, He hath united man to His divinity in an ineffable union, O Virgin Directress! Rejoice, O joyous one, thou joy of all the world!

Rejoice, dispeller of evil spirits! Rejoice, O Theotokos Directress! Rejoice, thou whom the invisible armies of heaven ever glorify and magnify as the Mother of God! Rejoice, thou who hast joined them that are below with them above!

Rejoice, rejoice, O Directress who without exception surpassest all the heavenly hosts! Rejoice, O all-hymned Mistress, who gavest birth to the God of all creation, and hast dominion over it! Rejoice, O pure one, who even after giving birth remainest a virgin!

Rejoice, glory of all women, all-hallowed temple of our God! Rejoice, O Directress! Rejoice, thou who savest the souls of all the world! Rejoice, protecting cloud broader than the heavens! Rejoice, phial full of divine oil of myrrh!

Second Canon

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!

The minds of angels and men are filled with awe, O Theotokos, at how thou gavest flesh unto the God of heaven, containing Him in thy womb, and how, having given birth unto Him as a babe, thou bearest Him as a Son in thine arms. Before Him doth creation stand in awe and the heavenly thrones tremble, crying out unceasingly: Holy, holy, holy art Thou, O God Who art all-hymned and supremely exalted above all forever! Rejoice, thou who art the joy of all the world!

With the Archangel Gabriel we cry out to thee, O Theotokos: Rejoice, thou who didst contain the Infinite One! Rejoice, O thou who art full of grace, bearer of the whole Divinity! Rejoice, restoration of Adam, the Lord is with thee, saving us for thy sake! Him do we hymn and exalt supremely forever.

O sanctified root of Jesse, thou hast plucked forth the root of our sin, O rod of Aaron which blossomed, giving rise to a Blossom, Christ the Bestower of life! O jar which received the Manna, thou hast crushed all the power of death, and hast brought the human race to the generation of life. Wherefore, we hymn thee, the cause of that which is good.

Thou art the boast of Christians, O Mistress; thou art a sword against our enemies and a rampart for them that have recourse unto thee. We now call upon thee for aid, O Lady: permit not the foe to rise up against thy people, for they praise neither thee nor thy Son, O Theotokos, nor do they bow down before thine icon. Vanquish them, and save thou our souls.

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

First Canon

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

Rejoice, O lamp who bore the never-waning Light and who in thy birth-giving hast destroyed the darkness of polytheism and delivered thy people from the abyss of Hades! Rejoice, O Theotokos Directress, mediatrix of all good things!

Rejoice, O earth from whence the Ear of heavenly grain hath budded forth for the faithful; and deliver the whole world from soul destroying famine, O noetic and animate one! Rejoice, O vine who gavest birth to the Cluster of life, O pure Theotokos Directress!

Rejoice, most comely paradise of mystic flowers! Rejoice, Virgin Mother, O Theotokos who by purity hast most strangely vanquished the understanding of the invisible foe! Rejoice, O Maiden, rejoice, O Directress, thou universal wonder and report!

By thine aid, keep thou the remaining time of our life untouched by harm, O Virgin Maiden, and count us worthy of receiving a good end, for we hymn thee and cry aloud: Rejoice, O most blessed and pure Theotokos and Directress!

Second Canon

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

Thee, the steadfast helper of the human race, O Theotokos Mary, did the choir of the prophets foretell in many and divers ways, as the holy tabernacle more spacious than the heavens, the tablet divinely inscribed, the bush unconsumed by the Fire, the portal through which God passeth, the mountain and the ladder, the bridge and the rod which blossomed forth. And we truly magnify thee as the Theotokos.

The mystery of the depth of thy birthgiving moveth the mind of the angels to awe, O Virgin, and thine all-pure icon driveth the demons away, darkeneth the countenances of the ungodly, and putteth them to shame. For they cannot bear to look upon its power, and they flee and vanish away. And we lovingly bow down and venerate it, and magnify thee as the Theotokos.

As a constant intercessor before the King Most High, in that thou art possessed of undaunted boldness, establish thou the life of the Orthodox in profound peace, exalt our right believing hierarchs, and ever grant unto thy servants all things profitable, that we may magnify thee as the Theotokos.

O most merciful helper of Christians, the mind of men or angels cannot hymn thee as is meet, for thou art more honorable than all creation, more glorious than all things of heaven and earth; for thou gavest birth unto the Creator and God of all. O Mistress, mercifully accept the hymn which we have composed for thee from the depths of our heart, and ever save us, for on thee have we set our hope.

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

Exapostilarion:

Let the all-hymned Mother of God be honored, who gaveth birth unto Christ our God, our Life, for she is the opening of the gates of paradise, the cleansing of the whole world, the restoration to life. And He is the One of Whom the prophets spake, and we worship Him as our God, the Savior of our souls. **(Twice)**

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

Come ye with purity, O ye faithful, and let us exalt the wondrous icon of the all-pure Mother of our God and Christ, the divine Infant Savior. For, having given birth to Him and borne Him in her arms, and possessing boldness before Him, she prayeth unceasingly for us, and bestoweth upon her servants rich mercies.

On the Praises, four stichera, in Tone IV:

Let us glorify the joyous Theotokos, O ye faithful, for we ever have her holy and blessed name upon our lips more than any other, unceasingly fleeing to her all-pure and healing icon; for thereby do we find all things good and profitable on earth, and we are delivered from the snares of the demons in the air. Yea, as the Mother who gaveth birth to the Creator of all, she saveth our souls from misfortunes. **(Twice)**

Everlastingly may the assembly of the impious lament, who do not confess thee to be the Theotokos pure in thy birthgiving, and do not bow down before thine all-pure icon. But we, thy faithful people, rejoicing confess thee to be the true Theotokos and Virgin, in that thou didst truly give birth unto Christ our

God in the flesh, hast trampled the corruption of Adam underfoot, hast cleansed the whole world of sin, hast granted never-ending life and opened the gates of paradise to the faithful through thy divine Offspring. Him do thou entreat, that we who hymn thy mystery with faith may be saved.

Let all the multitude of the pious be glad and rejoice with ineffable joy; and, falling down, let them all do homage and reverence the Mother of God with fear, giving thanks to her after God, in that she is the mediatrix of such great blessings. The angels desire to gaze upon those things which Christ our God hath given to the faithful through the Theotokos, for He hath an abundance of compassions and great and all-rich mercy.

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

Thy holy icon which depicteth thy form, O Virgin Theotokos, is by thy grace an all-bounteous fountain which poureth forth its waters for all the earth and enlighteneth the whole world with the effulgent radiance of the Holy Spirit. For thou didst ineffably give birth in the flesh to God the Word, hearing such things as these from the Archangel Gabriel: Rejoice, O thou who art full of grace, the Lord is with thee, and the Holy Spirit overshadoweth thee at thy conceiving! And thus didst thou say to the first icon depicting thee, when thou didst gaze upon it: My grace is with it! And thy word was fulfilled in the power of the icon. Divine grace, transcending every image, voice, power, deed and mind, abiding with it forever, unceasingly worketh signs and wonders, and giveth spiritually profitable healing to all that approach it with faith, through thine unceasing divine, maternal supplications to God.

Great Doxology and Dismissal.

AT THE LITURGY

On the Beatitudes, eight troparia: four from Ode III of Canon I, and four from Ode VI of Canon II.

Rejoice, O unshakable, pure and animate palace of Christ the King Most High! Rejoice, O Directress, Rejoice! For by thee is our city preserved intact!

In thy womb which tasted not of wedlock thou didst bodily contain Him Creation cannot contain, O Virgin Directress. Wherefore, magnifying thee as is meet, we chant Rejoice!

O all-hymned joy of the world, ever hymning thee with joy, O pure one, we are vouchsafed everlasting joy by thy maternal supplications unto Him Who was born of thee, O Directress.

O Directress, we invoke thee as the golden jar, the candlestick, the rod and the table, O pure one, and we ever raise the cry Rejoice! to thee when we use these terms.

O Virgin Lady, of old thou didst by thine exclamation impart to thine all-pure image the all-rich grace of thy divine birthgiving, that it work great and all-glorious miracles in abundance, unto the salvation of them that set their hope on thee.

Where the holy name of the joyous Theotokos is glorified, streams of every good thing pour forth. Come ye in purity, O people, for, lo by the manifestation of the divine icon of the Virgin is the presence of the Queen revealed, unto the salvation of all the faithful.

Approaching with faith, O all-immaculate Mistress and Mother of God, from thine all-pure icon we receive healing of maladies, the dispelling of the passions, salvation which nourisheth the soul, forgiveness of sins, and everlasting deliverance.

To thee, O Lady, do the generations of the earthborn flee, and ask great mercy; and they that are infirm receive healing in abundance, release from the passions, and consolation amid grief. O Mistress, let fall upon me a drop of soul-saving rain, that with all I also may hymn thy magnitude.

Troparion, in Tone IV:

O earnest helper, Mother of the Lord Most High, thou dost entreat Christ, thy Son and our God, in behalf of all, and causeth all to be saved who have recourse to thy mighty protection. O Lady, Queen and Mistress, help us all who, amid temptations, sorrows and sickness, are heavy laden with many sins, who stand before thee and with tears pray to thee with compunctionate soul and contrite heart before thine all-pure image, and who have unfailing hope in thee: grant deliverance from all evils, and things profitable unto all, O Virgin Theotokos, and save us all, for thou art the divine protection of thy servants.

Kontakion, in Tone VIII: Spec. Mel.:" To thee, the champion leader ..."

O ye people, let us flee to that calm and good haven, the speedy helper and ready and fervent salvation, the protection of the Virgin, and let us make haste to prayer and speed to repentance. For the all-pure Theotokos poureth forth upon us inexhaustible mercies; she goeth before to help us and delivereth her goodhearted and God-fearing servants from great misfortunes and evils.

Prokimenon, in Tone II, 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 ST. LUKE, §54 [LK 10:38-42; 11:27-28]

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

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

THE 23rd DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY APOSTLE JAMES, THE BROTHER OF GOD
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone IV:
Spec. Mel.: "Thou hast given a sign ...":

Come, O ye divinely wise, * and in sacred manner let us honor the memory of the brother of God; * for, taking up the yoke of Christ with zeal, * he showed himself to be a preacher * of the goodness Of His Gospel and kingdom, * and persuadeth us of His ineffable providence. * Wherefore, through him, O Almighty One, grant us cleansing, (Twice)

The proclamation of thy words * hath catechized all the ends of the world; * thereby are we enlightened * for every manner of divine virtue * and are guided by faith to acknowledge the Holy Trinity. * Wherefore, we beseech thee, as a hierarch: * Pray thou to Jesus, Who loveth mankind, * that He save our souls, (Twice)

Perceiving thy manner of life * from afar, O James, * Christ, Who loveth mankind, * the All-wise One Who seeth all things, * receiving thee, ordaineth thee as an instructor of the sacred mysteries for the people of Jerusalem and a priest to perform the ineffable sacred mysteries. * Him do thou now beseech, * that our souls be saved. (Twice)

Glory ..., in Tone VI:

With the blood of martyrdom thou didst adorn thy priesthood, O hieromartyr and apostle; for standing forth on the pinnacle of the temple, thou didst proclaim God the Word to be the Creator of all that existeth. Wherefore, cast down by the Jews, thou wast vouchsafed the mansions of heaven, O James, brother of God, entreat Christ God, that our souls be saved.

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

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birth giving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy.

At the Aposticha, these stichera, in Tone I:

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

All of us, the multitudes of the pious, * celebrating the sacred feast now with joy, * exclaim with loud voices, * faithfully praising the brother of God, * the disciple of the Lord, * in psalms and hymnody; * for he ever prayeth that we be saved.

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

Thou wast shown to be the word's brother in the flesh * by His own desire, O wise one, * His disciple and an eye-witness to divine mysteries, * having fled with Him to Egypt, * with Joseph and the Mother of Jesus. * With them pray that we be saved.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The choir of the apostles * chose thee to be the first bishop in holy Sion * for Christ our Benefactor, * in that thou art His kinsman and brother according to the flesh, * His companion and the heir to His footsteps, O James.

Glory ..., in Tone VIII:

Thou wast the brother and successor of Christ, the Chief Shepherd, and He putteth thee forward among the apostles. Thou didst love Him for Whom thou didst die, and wast not daunted by torture, O glorious James. Him do thou unceasingly entreat, that He save our souls.

Now & ever ..., Theotokion:

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

Troparion, in Tone II:

As a disciple of the Lord thou didst receive the Gospel, O just one; as a martyr thou dost possess what is infinite; as the brother of God, thou hast boldness before Him; and as a hierarch, thou canst make entreaty. Beseech Christ God, that our souls be saved.

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.

AT MATINS

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

As a disciple of the Lord thou didst receive the Gospel, O just one; as a martyr thou dost possess what is infinite; as the brother of God, thou hast boldness before Him; and as a hierarch, thou canst make entreaty. Beseech Christ God, that our souls be saved. (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 I:

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

O James all-wise, blessed brother of God, apostle, eye-witness and martyr of Christ: by thy supplications free those who celebrate thine honored memory from the transgressions which beset us, inheriting the heavens through the power of the Spirit. (Twice)

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

I hymn thee, O Virgin, the unconsumed bush which Moses beheld, the mountain of God, the holy cloud, the undefiled tabernacle, the God-pleasing table, the palace of the most high King, the most splendid and impassable gate.

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

Spec. Mel.: "The Word Who is equally unoriginate ...":

O disciple of the Word, preacher of the Truth, holy apostle, thou wast dispatched like an arrow, illumining those in the darkness of cruelty; and, driving the darkness of ungodliness from the earth, thou hast shown us all forth as right believing children of the day, O holy James, beholder of Christ. (Twice)

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

O all-pure Virgin, from divers perils, evil circumstances and cruel misfortunes free those who place their unwavering trust in thee as their protection, entreating thy Son with His apostle; and save all who hymn thee.

Both canons from the Oktoechos, without martyria; and the canon of the apostle, with 6 troparia, the composition of Theophanes, in Tone IV:

ODE I

Irmos: Having traversed the abyss of the -Red Sea with dryshod feet, Israel of old vanquished the power of Amalek in the wilderness by Moses' arms outstretched in the form of the Cross.

Thou dost openly teach, O apostle, that every good gift and ever perfect gift is given to men by the Father of lights, pray thou that those who hymn thee may partake thereof.

Illumined by the light of the divine Spirit and setting forth laws with Him, O valiant one, thou dost guide the Churches of the nations as an apostle of Christ, O most blessed teacher of the sacred mysteries.

Thou didst manifestly adorn the choir of the apostles as the first hierarch, O most wise one, anointed by the Word's own action, in that thou art the disciple and brother of God, O most sacred preacher of sacred things.

Theotokion: **H**aving thee as a well-spring of healings, who gavest birth to the Well-spring of life, O pure Virgin Theotokos, we draw forth health for our souls and restoration for our bodies.

ODE III

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

The tribe of Judah rejoiceth in thee today, seeing thee shining brightly with the splendors of Christ.

Having thee, the right glorious preacher, as a divinely shining star, the Church of the nations is illumined with divine light.

Thou didst lay down the law of life for the Church of Christ, codifying and proclaiming it through the life-giving Spirit.

Theotokion: **T**hou gavest birth in the flesh, O Mother of God, to Him Who hath shone forth from the Father, Him hath James preached as the God of all, O pure one.

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

Thou wast the kinsman of Jesus according to the flesh, O most wise Apostle James, hast received much grace from Him, and hast imparted enlightenment and understanding upon all, uprooting the falsehood of idolatry; wherefore, the lying leaders of darkness unjustly slew thee who preached the Savior. For this cause we cry out to thee: entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. *(Twice)*

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

O undefiled, pure and most immaculate Mistress, golden lamp-stand of the divine Light, cloud of the noetic Sun, with a beam of dispassion illumine my soul, which hath been darkened by the blindness of the passions, I pray; and with torrents of compunction wash clean my defiled heart, and with tears of repentance cleanse me of the mire of my deeds, that I may cry out to thee with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of transgressions, for thee do I, thy servant, have as my hope.

ODE IV

Irmos: For love of Thine image, O Compassionate One, thou didst take Thy stand upon the Cross; and the nation's melted away. For Thou art my might and boast, O Thou Who lovest mankind.

Thou didst lead thy steeds, the apostles, to the sea, O Savior, and hast enlightened the nations, drawing them to acknowledge Thee, O Master.

Thou hast shone forth upon all, revealed as a clear reflection, having manifestly received the pristine rays of the uncreated Trinity.

Consecrated prophecy perceiveth thee as a whirling stone which crusheth the foul vanity of falsehood by the power of the Spirit.

Theotokion: The pre-eternal Word Who was ineffably begotten of the Father and descended into thy womb, O Mother of God, hath revealed unto us the Apostle James.

ODE V

Irmos: Thou hast come, a light to the world, O my Lord, a holy light which turneth from the darkness of unbelief those who hymn Thee with faith

Thou, O Lord, the light and effulgence, hast shown forth James as one shining with light, drawing forth mortals out of unbelief and darkness.

With an unrestrained tongue, O Lord, Thy just brother preached Thee, and, slain, he becometh an emulator of Thy suffering.

What earthly mind can offer hymns of praise to thee who wast illumined with the graces of the virtues, O James?

Theotokion: The Word, contemplating our salvation, O Virgin, found thee a truly divine dwelling-place and made His abode in thee.

ODE VI

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

He Who, in His mercy, accepted thy brotherhood, revealeth thee as a hierarch higher in honor than Aaron of old and hath clad thee in vestments better than those of the law.

Thou wast a lyre sounded by the movements of the Spirit, delighting all our thoughts and leading to God those saved from bondage most cruel, O most excellent one.

Thirsting, thou didst drink of the water of life, and pourest forth from thy divinely eloquent belly rivers which flow out to all the world through the divine Spirit.

Theotokion: Through disobedience Eve gaveth birth to sin, but the Theotokos, conceiving, gaveth birth to Life which groweth not old and hath abolished the ancient debt for us all.

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

The Word of God, the Only-begotten of the Father, Who cameth unto us in latter times, showed thee to be the first pastor and teacher of the people of Jerusalem, and a faithful server of the mysteries of the Spirit, O godly James. Wherefore we all honor thee O apostle.

Ikos: With hymns of praise we faithfully hymn thee, the child of Joseph, first hierarch of the people of Jerusalem and brother of the Lord, O God-seer James, and we cry out to thee: Bestow upon us the perfect gift from the Father of lights, and dispel the sorrow which is the result of the multitude of our transgressions. For our enemies have crushed us under their heel, the Moslems have surrounded us, whose bows do thou swiftly break, O thou who art manifest in sanctity, that we may all honor thee, O apostle.

ODE VII

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

Enlightened on the pinnacle by the divine advent of the Spirit, as in a furnace, O divinely eloquent one, thou didst cry out mystically: Blessed art Thou in the temple of Thy glory, O Lord!

Mighty inspiration from on high caused the apostle to proclaim the great works of God with fiery tongue: Blessed art Thou in the temple of Thy glory, O Lord!

Producing the writing-tablet of active vision like the tablets of the Spirit, thou didst teach men, crying: Blessed art Thou, O Lord my God!

Theotokion: In thy womb, O Bride of God, He Who created the world showeth James to be a performer of service to God, who crieth: Blessed art thou among women, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the mouths of the lions in the den; 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!

Stretching forth Thy mighty hands, O Savior, Thou didst bless Thine apostles, ascending to Thine unoriginate Father; and Thou didst cause them to cry out with gladness, O Master: Bless the Lord, all ye works of the Lord!

As Thou didst truly promise to Thine apostles, O Master, Thou didst send the Spirit; and James, illumined with the splendor thereof, manifestly enlighteneth the whole world with lightning-flashes, O Master, and crieth out to Thee: Bless the Lord, all ye works of the Lord!

O wise James, thou didst have as thy Teacher the hypostatic Wisdom, Who hath taught thee ineffable and unutterable mysteries; and thou hast roused the people in piety to cry out: Bless the Lord, all ye works of the Lord!

Theotokion: **T**he prophet beheld thee, O pure Virgin, as a manifest and noetic mountain; for from thee was the all-precious Stone cut, truly saving the whole world, which chanteth in godly manner: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **C**hrist, the Chief Cornerstone not quarried by men's hands, Who uniteth 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 sacred hymns let us magnify James, the first-enthroned luminary of the Church, as hierarch and preacher of Christ, who was rightly named the Just.

We magnify thee, O James, thou godly one who hast a share in the kingdom without end, who art called the brother of God, thou initiate of the sacred mysteries 'who hast received a title corresponding to thy life.

Standing, crowned, before the throne of the Trinity, O blessed James, as a right pleasing hierarch entreat thy Master, that those who honor thy memory with faith may enjoy incorruptible honors.

Theotokion: **O** divinely manifest one, by thy teachings thou dost plainly teach us to worship as God the incarnate Word Who was born of the Virgin who kneweth not wedlock; and, believing on Him now, we offer magnification as is meet.

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

As is meet, O divinely inspired and blessed James, we, the faithful, praise thee as the brother of the Lord, glorifying thy radiant, most honorable and light-bearing memory. Pray thou earnestly for those who honor thee. **(Twice)**

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

As is meet, we, the faithful, set before Thee as suppliant and fervent intercessor Thy pure Mother. Vouchsafe that Thy servants may partake of Thy glory, the portion of the righteous and the sweetness of paradise, and that we may obtain the kingdom of heaven.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O Lord, even if at the tribunal ...":

○ Lord, * even as James stood * on the pinnacle of the temple, * he proclaimed Thee, crying out with boldness, * to be God the Word, * the Creator of all * Who cameth into the world. * Through his supplications grant enlightenment * unto our souls.

○ Lord, * even though the head of the apostle * was crushed by a stave, * the tree of life hath been given him in paradise, * and, departing from transitory things, * he rejoiceth eternally. * Through his supplications * send down Thy peace upon the Churches.

○ Lord, * the brother of God, * who is truly ever-memorable, * confessing Thee valiantly on earth, * put to shame and subdued * the heretical foes. * Wherefore, having suffered, * he standeth before Thee, rejoicing.

○ Lord, * even though the Jews * cast the just one down from a height, * yet hath he been vouchsafed * to dwell in the mansions of heaven with gladness, * and to rejoice as is meet * in the sustenance of delight. * Wherefore, Thou dost grant peace * unto our souls.

Glory ..., the composition of Byzantium, in Tone I:

Enlightened by the fiery beams of the divine Spirit, a James, brother of God, thou wast shown to be a godly lover of piety. Wherefore, arraying thee in the vestments of a lawful priesthood, more precious than those of Aaron of old, in His lovingkindness He accepted thee as His brother. Him do thou entreat, O boast of the apostles, that our souls be saved.

Now & ever ..., Theotokion.

Great Doxology, litanies & dismissal.

AT LITURGY

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

The tribe of Judah rejoiceth in thee today, seeing thee shining brightly with the splendors of Christ.

The tribe of Judah rejoiceth in thee today, seeing thee shining brightly with the splendors of Christ.

Having thee, the right glorious preacher, as a divinely shining star, the Church of the nations is illumined with divine light.

Thou didst lay down the law of life for the Church of Christ, codifying and proclaiming it through the life-giving Spirit.

He Who, in His mercy, accepted thy brotherhood, revealeth thee as a hierarch higher in honor than Aaron of old and hath clad thee in vestments better than those of the law.

Thou wast a lyre sounded by the movements of the Spirit, delighting all our thoughts and leading to God those saved from bondage most cruel, O most excellent one.

Thirsting, thou didst drink of the water of life, and pourest forth from thy divinely eloquent belly rivers which flow out to all the world through the divine Spirit.

Theotokion: **T**hrough disobedience Eve gaveth birth to sin, but the Theotokos, conceiving, gaveth birth to Life which groweth not old and hath abolished the ancient debt for us all.

Kontakion, in Tone IV:

The Word of God, the Only-begotten of the Father, Who cameth unto us in latter times, showed thee to be the first pastor and teacher of the people of Jerusalem, and a faithful server of the mysteries of the Spirit, O godly James. Wherefore we all honor thee O apostle.

Troparion, in Tone II:

As a disciple of the Lord thou didst receive the Gospel, O just one; as a martyr thou dost possess what is infinite; as the brother of God, thou hast boldness before Him; and as a hierarch, thou canst make entreaty. Beseech Christ God, that our souls be saved.

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.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

EPISTLE TO THE GALATIANS, §200 [1: 11-19]

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the, Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.

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

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

GOSPEL ACCORDING TO MATTHEW, §56 [13: 54-58]

At that time, Jesus came into His own country, and taught the people in their synagogue, insomuch that they were astounded, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses and Simon, and Judas? And his sisters, are they not all with us? Whence hath this man all these things? And they were offended in him, But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

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

THE 24th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYR ARETHAS & THOSE WITH HIM
AT VESPERS

At "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "O all-praised martyrs ...":

Thou didst oppose thy courage * to the savagery of the Jews, * O most lauded martyr Arethas, and wast shown to be victorious * by the grace of God. * Thou didst bring to Christ, * O glorious one, * a militant choir of martyrs of every age, * composed of all races.

O most glorious Arethas, * having formed a beautiful choir * of thy sacred fellow martyrs, * with them thou didst struggle, * completing the good race * and the good fight * of thy most courageous contest. * Wherefore, entreat Christ, * that He grant peace and great mercy * unto our souls.

The divinely wise martyred virgins, * enkindled by the love of Christ, * unmindful of the weakness of their nature, * but manifestly strengthened * by the power of God, * trampled upon the deception of the enemy; * and, unafraid of the pain of torture, * they feared not the fiery furnace.

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

With oneness of mind, O ye faithful, and with hymnody let us honor today the most glorious chief shepherd Arethas and those with him; for he denounced the most iniquitous one and shed his blood in confession of Christ. Hence, a cloud of fire consumed the face of the earth, in reproof of the ungodliness of the all-iniquitous. Wherefore, O Christ God, Who strengthened the athletes for Thy glorification, by the supplications of Thy saints preserve us also from temptations and tribulations, in that Thou art the Master of all.

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

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

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

Understanding beforehand the wicked and evil plan of the unbelieving Jews, ye struggled toward suffering for Christ with boldness of spirit; for Him Who of old, in the time of the law, saved them from Egypt in the wilderness they condemned to the Cross. And so now also with you did they, infected with unbelief, pass from words to deeds and condemn you to the fire. But, suffering with manly patience and oneness of mind, ye showed yourselves to be marvelous among martyrs. As ye have boldness before God, entreat Him, that our souls be delivered from grievous transgressions.

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

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

What is this sight * which mine eyes behold, O Master? * He Who sustaineth all creation dieth, * giving up His life for all, * lifted up upon the Tree!" * the Theotokos said, weeping, * when she beheld the God-man * Who had shone forth from her ineffably * lifted up upon the Cross.

Troparion, in Tone I:

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

AT MATINS

Canon of the martyrs, with 4 troparia, the acrostic whereof is:
"With songs we hymn the assembly of martyrs with divine beauty";
The composition of Theophanes, in Tone VIII:

ODE I

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

O martyr Arethas, most blessed athlete of God, illumine my mind by thy supplications and those of the martyrs who suffered with thee, that I may hymn your radiant and divine memory.

Having manifestly acquired a life in the heavens above, O divinely blessed one, by emulating Christ, with a desire for martyrdom thou didst give thyself over to the iniquitous Jews, O divinely wise one.

The all-iniquitous and most unrighteous Jews, violating the word of God, destroyed the divinely elect flock of Christ; yet they accepted condemnation with upright and divine intent.

Having trodden the path which leadeth to heaven surely, O most lauded Arethas, thou didst lead to Christ a company of martyrs assembled of every age and class.

Theotokion: With hymns, O ye faithful, let us praise the all-holy Mary, the joyous Mother of God, the calm haven, the intercessor for all the faithful.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Seeing Thy Church established by the grace of the Cross, the all-iniquitous children of the Jews, consumed by jealousy, pitilessly tortured Thy children with multifarious wounds, O Thou Who alone lovest mankind.

The impious ones, possessed of a venomous tongue and blaspheming Thee, O Savior, slaughtered those who believe on Thee, Who had delivered them from the ancient torment of our first parents.

O Christ, Who alone hast fashioned men's hearts with Thy divine hand: who can fathom the depths of Thy forethought? For Thou didst give over to wolves the flock which Thou hadst gathered.

Thy divinely wise flock, cut down by the swords of the barbarians, earnestly called upon Thee: "Accept our spirits and souls, O Savior, and guide them to the light of Thy kingdom!"

Theotokion: In that thou alone gavest birth to the hypostatic Life, O all-pure one, thou hast led me up again to life, who of old wast slain. And, stricken thereby, most malicious death hath manifestly burst asunder.

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

Armed with the power of the Cross, and having fortified thy city with faith, thou didst put the tyrant's savagery to shame by thy deeds; and as a model of divine hymnody, thou didst lead martyrs to Christ. Wherefore, assembling, we honor thy most festive memory as is meet, O all-praised Arethas. Entreat Christ God, O most glorious passion-bearer, that He grant remission of sins to those who honor thy holy memory with love.

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

Having fallen into the subtle snares of mine enemies, visible and invisible, and beset by the storm of my countless offenses, O pure one, I flee to the haven of thy goodness as to my fervent assistance and shelter. Wherefore, O all-pure one, earnestly pray to Him Who was incarnate of thee without seed, in behalf of thy servants who unceasingly beseech thee, O all-pure Theotokos, ever entreating Him to grant remission of offenses unto those who hymn thy glory as is meet.

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

ODE IV

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

Made strong by grace, the divine and all-radiant assembly and choir, the multitude of the martyrs, the victorious army, which had Arethas as its commander, suffered. Let it be hymned with love and honor by those who chant: Glory to Thy power, O Thou Who lovest mankind!

Thy divinely wise city, sustained by the knowledge of thee who art resplendent with honorable grey hairs and struggled manfully against the all-iniquitous ones, O thou who aft most rich, seized the trophy and chanteth unto the Savior: Glory to Thy power, O Thou Who lovest mankind!

Protected by the new law of the life-creating Spirit, and trampling upon the written law, the pious city prevailed with spiritual purity and noble character, chanting unto Christ: Glory to Thy power, O Thou Who lovest mankind!

Truly the city of God hath been shown to be all-honored and a divine habitation of martyrs, and of thee most glorious, great and wondrous things are now chanted; for thou leadest to the Master a choir of those who chant: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: **S**pringing forth from the royal house of David, O Virgin, thou gavest birth to the Word Who ineffably reigneth from before the beginning of time and hath shone forth from thee in manner past understanding. Wherefore, we, the faithful, call thee, the Theotokos, blessed.

ODE V

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

The divinely blessed assembly, called by God, struggled, and, strengthening and aiding one another fervently, the right victorious ones gloriously assented to be slaughtered for Christ's sake by the iniquitous.

Fortified by faith and kindled with the zeal of piety, Thy favored ones, O Christ, were not afraid of the terror of the most iniquitous ones, and, chastely bound by Thy love, they gave themselves over willingly.

Committing their whole life to the divine forethought and inescapable judgments of God's providence, with goodly boldness the divine assembly, the valiant ones, rushed at the all-iniquitous, vile and murderous Jews.

Trusting in Thee, and believing on Thy resurrection, O Savior, Thy most valiant martyrs were slain by the iniquitous for confessing Thee, neither protesting nor wailing.

Theotokion: **G**od, the Word of God, Who from before time began is equally existent with the Father, making His abode within thy womb in the richness of His compassion, impoverished Himself and appeared on earth as a man, becoming flesh, O most hymned Virgin Theotokos.

ODE VI

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

Signed with the blood of Christ, the holy and glorious martyrs fervently shed their own blood and have now been counted worthy to reign with Him.

Mute tongues prophetically spake peace, speechless babes preached Christ, and divinely wise virgins offered themselves to God for piety's sake.

The light which richly shineth forth healings from Christ was apportioned unto thee, O divinely eloquent Arethas; and thou didst depart thereto, still pouring forth the sweat of thy contest.

A multitude of martyrs was divinely led to Thee, O Savior; and dancing in chorus around Thee, the choirs of the saints ask remission of sins for those who ever glorify them.

Theotokion: Ineffably arrayed by assuming flesh from thee to unite Himself with mankind, o thou who knewest not wedlock, He shone forth majesty from Sion on high and hath illumined the world.

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

The feast of the passion-bearers hath dawned upon us today as the harbinger of gladness; and celebrating it, we glorify the Lord Who liveth in the highest.

Ikos: Illumine my mind with the splendor of the struggles of the valiant Arethas and all the saints who suffered with him; for he, first of all, showed himself to be faithful, manfully doing battle with those who reject the incarnation of Thee Who, in manner transcending nature, took flesh and wast born, that Thou mightest deliver us from deception and show us how to walk without wavering the path of witness which the athletes trod, hymning, Thee, the Lord Who livest in the highest.

ODE VII

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

The torrents of the blood of Thine athletes pour forth healings upon those who praise their memory with faith and cry out earnestly to Thee, the Creator: Blessed art Thou, O God of our fathers!

The victors put the whole council of the iniquitous to shame, for, adorned with divine understanding and keenness of mind, and rejoicing while being slaughtered, they chanted: Blessed art Thou, O God of our fathers!

As they were wounded with love of Thee, O Christ, the compassionate mothers spared not their children, but, burned alive in the furnace, they chanted unto Thee, the Master, crying: Blessed art Thou, O God of our fathers!

Brightly lighting lamps of virginal struggle, the God-bearers, rejoicing with the wise virgins in the bridal chamber of God, cry out: Blessed art Thou, O God of our fathers!

Theotokion: **T**hou art the cleansing of souls and the mediatrix of salvation for those who with faith and love proclaim thee to be the Mother of God and likewise cry out to thy Son: Blessed art Thou, O God of our fathers!

ODE VIII

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

The martyrs cried out, saying to the God-slayers: "Perfection is manifestly not in the law; rather salvation hath been given in Christ! Wherefore, we are all slain, rejoicing, and we die zealously, chanting unto Him: Ye people, exalt Christ supremely forever! "

A babe instructeth in the mysteries and teacheth the mindless ones to look to Thine all-pure image, O Christ, and to embrace faith in Thy coming to earth; and, compelled by the hands of the all-iniquitous ones, he entered the flame with her who gave him birth, chanting: Ye people, exalt Him supremely forever!

Having struggled piously on earth, O martyrs, ye received crowns from Christ in the heavens as is meet, joyfully departing to the habitation of those who rejoice, who chant with faith and cry out unceasingly: Ye people, exalt Him supremely forever!

Having vanquished the cruel prince of this world and those who serve his will, O saints, with boldness and ineffable joy ye passed over to the Ruler and Lord of all, crying out: Ye priests, hymn; ye people, exalt Him supremely forever!

Theotokion: **P**ray to thy Son and Lord for us who truly hymn thee in a pure manner, and who confess thee to be the Mother of God, O all-pure one; and ask that salvation and the remission of sins be given to those who with faith chant: Ye priests, bless; ye people, exalt Him supremely forever!

ODE IX

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

Having shared in death, ye were partakers of the glory of Christ, O holy martyrs, and have been splendidly adorned with a diadem. And ye stand before God, asking salvation of soul for us, O right glorious ones.

Ye were shown to be lawful soldiers of Christ and invincible martyrs, O most wise Arethas and those who diligently suffered with thee, together with the women passion-bearers and the virgin maidens. Wherefore, we beseech thee earnestly: Make supplication in our behalf!

Direct my life, O Word of God, and by the entreaties of Thy favored ones who love Thee, O Master, pilot me, and count me worthy to have a share with them, overlooking my sins, in that Thou art good and lovest mankind.

Theotokion: **T**hou wast the dwelling-place of God, containing the Infinite One, Who before was incorporeal, in thy womb, and giving birth to Him for us, incarnate. Him do thou now entreat, O pure one, that He grant remission of transgressions unto all who with faith ever magnify thee.

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

God was the fulfiller of the prophecy of Arethas, raising up the courageous Elesbaan, who pursueth and slayeth legions of the iniquitous, and Negranes, who is borne up and filled with gladness, unto the bringing low of the impious Omiritus.

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

Saved by thee, O Mistress, we confess thee to be the Theotokos; for ineffably thou gavest birth unto God Who hath destroyed death by the Cross and hath drawn to Himself multitudes of martyrs. With them we praise thee, O Virgin.

AT LITURGY

Troparion, in Tone I:

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

Kontakion, in Tone IV:

The feast of the passion-bearers hath dawned upon us today as the harbinger of gladness; and celebrating it, we glorify the Lord Who liveth in the highest.

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 TO THE HEBREWS, § 330 [HEB. 11: 33-40]

[And time would fail me to tell of those] 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 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 tribulations.

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

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

And the Lord said: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what

shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

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

THE 24th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE ICON OF THE MOST HOLY THEOTOKOS
"THE JOY OF ALL WHO SORROW"
AT LITTLE VESPERS

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

Having acquired Mary the Theotokos as all unassailable rampart, come, ye faithful, let us worship and bow down before her, for she hath boldness before Him that was born of her, and she doth pray and save our souls from wrath and death.

Great is the power of thy wonders, O pure one, for thou dost deliver from misfortunes, dost save from death, dost rescue from desperate straits, dost free from sorrows, and dost take away the iniquities of men.

He that is the God of all, Who took flesh of thy blood, O all-pure one, hath shown thee forth to the faithful as a protection, an intercessor and champion of them that are in want and grievous circumstances, and a calm haven amid tempest. Wherefore, from all sorrow and anguish save thou them that have recourse to thy divine protection.

Deliver us from our needs, O Mother of Christ God, who didst give birth unto the Maker of all, that we all may cry out to thee: Rejoice, thou that alone art the intercession for our souls!

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

Confessing thee, O all-pure one, to be the Theotokos, holier than the cherubim and more exalted than the seraphim, we sinners have in thee a helper, and in time of temptation we find salvation in thee. Wherefore, cease thou never to pray for us, O strength and refuge of our souls!

"O joyous Light ...," Prokimenon of the Day, "Vouchsafe, O Lord ...":

At the Aposticha, these stichera, in Tone V:

O fervent and invincible intercessor, hope sure and certain, shelter and haven for them that betake themselves to thee, O pure ever-Virgin: Entreat thy Son and God to grant peace, salvation and great mercy to the world.

Stichos: I will remember thy Name from one generation to another.

Show forth thy speedy protection, aid and mercy upon thy servants, O pure one; calm thou the waves of vain thoughts, and raise up my fallen soul, O Theotokos; for I know, O Virgin, that whatsoever thou desirest thou canst do.

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

Thee alone, the pure and undefiled Virgin, do we have as an unassailable rampart, a haven and mighty protection, and a weapon of salvation. Disdain me not, wretch that I am, O hope of the hopeless, support and aid of the sorrowful.

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

We bless thee, O Virgin Theotokos; and, as is fitting, we, the faithful, glorify thee, the unshaken city, the unassailable rampart, the steadfast intercessor and refuge for our souls.

Troparion, in Tone IV:

Let us, the sinful and humble, now earnestly flee to the Theotokos, and bow down, crying out in repentance from the depth of our souls: Help us, O Lady, who hast had mercy upon us. Hasten thou, for we perish from a multitude of transgressions. Turn not thy servants away, for thee do we have as our only hope.

Another Troparion, in the same tone:

Unworthy though we be, we cannot cease to proclaim thy power, O Theotokos; for if thou shouldst not intercede in prayer, who would deliver us from such misfortunes? Who would have kept us free until now? We shall not forsake thee, O Mistress, for thou dost ever save thy servants from all evil.

AT GREAT VESPERS

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

At "Lord, I have cried ...," eight stichera:

In Tone II: **O** good one, thou dost intercede for all that with faith betake themselves to thy mighty protection; for before God we sinners, ever weighted down by many sins, have none other deliverance in misfortune and sorrows, O Mother of God most high. Wherefore, we bow down before thee; deliver thy servants from every evil circumstance.

Joy of all who sorrow art thou, and protector of the oppressed, feeder of the hungry, consolation of travelers, haven for the tempest-tossed, visitation of the sick, protection and aid of the infirm, staff of old age, O all-pure Mother of the most high God. Haste thou, we pray thee, to save thy servants.

In Tone IV: **R**ejoice, O all-pure Mother of God! Rejoice, thou hope of the faithful! Rejoice, cleansing of the world! Rejoice, thou that deliverest thy servants from all sorrows! Rejoice, haven for the tempest-tossed! Rejoice, light of all the world! Rejoice, comforter and helper of Christians! Rejoice, refuge and salvation of all that bless thee, O Bride of God!

Rejoice, thou beauty of Jacob which God hath chosen and loved, portal for the saved, loosing of the curse, O all-blessed one, womb that contained God, restoration of the fallen, more holy than the cherubim and most exalted of all creation, fiery throne of the Word, cloud whence the Sun hath shone forth, granting great mercy to them that are in darkness.

In Tone VIII: **R**ejoice, thou joy of the angels! Rejoice, glory of men! Rejoice, hope and intercession, rampart and aid of the faithful, O all-pure Mistress and Mother of God, who without knowing man gavest birth to God, the Redeemer of the world, in the flesh. Disdain not thy servants, but by thine entreaties deliver us from the temptations, misfortunes and evil circumstances which surround us, O joy of all who sorrow, sole refuge of Christians.

Rejoice, O all-hymned Theotokos, thou fount that gushest forth life for the faithful! Rejoice, Mistress of all and Lady of creation, thou blessed one! Rejoice, bush unburnt! Rejoice, holy mount! Rejoice, life-bearing garden! Rejoice, animate paradise! Rejoice, Virgin Mother! Rejoice, thou Bride of God!

Rejoice, O Theotokos, Mother of Christ! Rejoice, our only hope, thou help of men! Rejoice, most radiant beacon of the Light! Rejoice, lamp of holiness! Rejoice, fiery chariot of the Word! Rejoice, divine habitation! Rejoice, thou fountain of joy, which gushest forth the water of grace upon them that have recourse unto thee!

Rejoice, boast of all the world! Rejoice, temple of the Lord! Rejoice, mountain thickly wooded! Rejoice, refuge of all! Rejoice, golden candlestick! Rejoice, precious glory of the Orthodox! Rejoice, Mary, Mother of Christ God! Rejoice, thou paradise! Rejoice, divine table! Rejoice, O tabernacle! Rejoice, golden jar! Rejoice, thou hope of all!

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

Come, ye assemblies of them that love the feasts of the Church, let us bless the all-holy Virgin, the divine Maiden, for she is the mediatrix of joy and salvation for the world, in that she hath given birth unto Christ God. For the all-unoriginate Father claimed for Himself this daughter, who alone was chosen from all generations; and the co-unoriginate and equally everlasting Word chose her as His Mother; and the Holy Spirit in godly manner joined her to Himself as an all-pure bride. With unceasing hymns the hosts of the Most High, having Gabriel as their chief captain, magnify her as one chosen of God and blessed among women, crying: Rejoice, for the Lord is with thee! And with the prophet David, the patriarchs, prophets and all the saints crown her with joyful voices, crying: The queen did stand at Thy right hand, O Master, in a vesture of gold, wrought about with divine graces. And we, the unworthy, hymn her as the mighty helper of our race, saying: Rejoice, wondrous adornment of the Church and most marvelous protection of the whole world! Rejoice, ally in battle for faithful kings and might of warriors! Rejoice, protection, praise and joy of all born of earth! Rejoice, divine consolation of all who sorrow and are oppressed! Rejoice, joyous one, the Lord is with thee, granting the world great mercy through thee!

Entrance. Prokimenon of the Day. And three Lessons:

READING FROM THE FIRST BOOK OF MOSES, CALLED 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 beheld a ladder set up on the earth, and the top of it reached to heaven: and he beheld 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

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, who so 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 VIII:

○ Theotokos, thou intercessor for all, joy of the sorrowful and great consolation of the weeping; with the angels, apostles and all the saints, entreat thy Son, Christ our God, that He deliver us at the hour of examination, of dread condemnation, that having acquired salvation through thee, we may glorify thee as most blessed for ever.

With faith do I flee unto thy protection, O all-pure Theotokos: Save me from temptations and misfortunes, from the retribution of the passions and the malice of the demons, for thou hast an abyss of mercy and art shown to be a mediatrix of salvation who didst bear the merciful God, Who alone is most compassionate and full of lovingkindness.

O most pure one, the all-unoriginate Word, having found thee alone among women from all ages to be the beautiful comeliness of Jacob, and making His abode within thee, for mercy's sake, hath renewed human nature. Him do thou entreat unceasingly, that we that honor thee as the joy and salvation of the world be delivered from all misfortune and sorrow.

Let us hymn the portal of heaven, the ark, the most holy mountain, the luminous cloud, the heavenly ladder, the noetic paradise, the deliverance of Eve, the great treasure of the whole universe, for in her hath been wrought the salvation of the world and the remission of the ancient transgression. Wherefore, we cry aloud unto her: Beseech thy Son and God, that He grant forgiveness of sins unto them that bow down before thee and with gladness celebrate thine all-honored festival, O blessed Mother of God, our glory and joy.

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

With a trumpet let us sound forth hymns, for the Virgin Mother, the Queen of all, bending down from on high, doth crown with blessings them that raise hymns unto her. Let kings and princes come together, and let them clap their hands in praise to the queen who gaveth birth unto the King Who, in His love for man, was well pleased to loose them that aforetime were held fast by death. O ye pastors and teachers, assembling, let us hymn the all-pure Mother of the Good Shepherd, she who is far more spacious than the heavens, the animate ark of the Lord, the fiery throne of the Master, the golden jar which contained the heavenly Manna, the portal of the Word which was shut, the refuge of all Christians. All ye people, praising her with eloquent hymns, thus let us say: O Mother of God! the Word, vouchsafe thou the kingdom of heaven unto us, the lowly, for naught is impossible for thy mediation.

At the Aposticha, these stichera, in Tone II:

To the Christian race hath Christ given thee as one higher than all heaven and earth, more glorious than the cherubim and more honorable than all creation, a helper and a mighty shelter to save and protect sinful men that have recourse unto thee. Wherefore, we hymn thee, the refuge of all, O Mistress, and we radiantly celebrate thine honored and right propitious feast, O joyous joy of all, entreating Christ to grant us great mercy through thee.

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

In Tone V: With splendor let us chant the hymn of David to the Maiden Bride of God, the Mother of Christ, the King of all: Upon Thy right hand did stand the Queen, O Master, in a vesture of gold, wrought about with divers colors; for, having made her that was chosen among women yet more beautiful than all the world, He was well pleased to be born of her, for His mercy's sake; and He hath given her that alone is blessed to His people as a helper, to watch over and protect His servants from all misfortune.

Stichos: The rich also among the people shall make their supplication before Thee.

In Tone VII: O Theotokos, thou art a mountain greater and more glorious than mount Zion; for, unable to endure the descent of the glory of God in image and shadow, it burned with fire, and lightning and thunder were there; but thou, without being consumed, didst bear within thy womb the Word of God, Who is fire divine. Wherefore, O Mistress, cease thou never to visit thy servants with thy mercy, for from thy Son and God hast thou received the gift to watch over and protect thy Christian flock.

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

Regard thou the entreaties of thy servants, O all-immaculate one, quelling the evil onslaughts that are directed against us, and setting us free from all sorrow, for thee do we have as a steadfast and sure confirmation, and thine intercession have we acquired, that we that call upon thee be not put to shame. Haste thou to make supplication for them that cry out to thee with faith: Rejoice, O Mistress, thou help, joy and protection of all, and salvation of our souls.

Troparion, in Tone IV:

Let us, the sinful and humble, now earnestly flee to the Theotokos, and bow down, crying out in repentance from the depth of our souls: Help us, O Lady, who hast had mercy upon us. Haste thou, for we perish from a multitude of transgressions. Turn not thy servants away, for thee do we have as our only hope. **(Twice)**

Another Troparion, in the same tone:

Unworthy though we be, we cannot cease to proclaim thy power, O Theotokos; for if thou shouldst not intercede in prayer, who would deliver us from such misfortunes? Who would have kept us free until now? We shall not forsake thee, O Mistress, for thou dost ever save thy servants from all evil. **(Once)**

AT MATINS

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

Let us, the sinful and humble, now earnestly flee to the Theotokos, and bow down, crying out in repentance from the depth of our souls: Help us, O Lady, who hast had mercy upon us. Hasten thou, for we perish from a multitude of transgressions. Turn not thy servants away, for thee do we have as our only hope. (Twice)

Glory ..., Now and ever ..., the second troparion, in Tone IV:

Unworthy though we be, we cannot cease to proclaim thy power, O Theotokos; for if thou shouldst not intercede in prayer, who would deliver us from such misfortunes? Who would have kept us free until now? We shall not forsake thee, O Mistress, for thou dost ever save thy servants from all evil.

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

Assuage thou the pain of my anguished soul, O thou that hast wiped every tear from the face of the earth; for thou dost drive pain away from men and dost put an end to the sorrows of the sinful. Thee have we all acquired as our hope and confirmation, O all-holy Virgin Mother.

Glory ..., Now and ever ..., and the above Sedalion is repeated.

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

O good Virgin Theotokos, thou hope of the world, we beseech thine awesome intercession alone. Take pity upon helpless people and entreat the merciful God, that our souls be delivered from all threat, O thou that alone art blessed.

Glory ..., Now and ever ..., and the above Sedalion is repeated.

Polyeleos, and this magnification: It is meet to magnify thee, O Theotokos, who art more honorable than the cherubim and more glorious beyond compare than the seraphim.

Or this magnification: We magnify thee, O all-immaculate Mother of Christ our God, and we honor thy labors and thy precious omophorion, for the holy Andrew beheld thee in the air, entreating Christ for us.

Selected Psalm verses:

A: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven.

B: With His shoulders will He overshadow thee, and under His wings shalt thou have hope.

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

After the Polyeleos, this Sedalion, in Tone VI:

The comfort of the sorrowing, the release of the ailing, art Thou, O all-hymned Theotokos, save thy city and thy people, O pacification of them that do battle, calm of the tempest-tossed, O thou that alone art the intercessor for the faithful.

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

Hymn 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 consider, incline thine ear.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 4 [LK. 1: 39-49, 56]

In those days, Mary arose, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

Psalm 50

Glory ..., Through the prayers of the Theotokos ...,

Now and ever ..., Through the prayers of the Theotokos ...,

"Have mercy upon me, O God ..., "

Sticheron, in Tone VI:

O ye faithful, like the Archangel let us hymn her that is truly the heavenly antechamber and the door which is shut, crying out: Rejoice, thou for whose sake sprang forth for us Christ, the Savior of all, our God, the Giver of life. Cast thou down tyrants, our godless foes, by thy hand, O all-pure one, thou hope of Christians.

Two canons for the Theotokos: the first with eight troparia, including its Irmos, in Tone IV; the second with six troparia, in Tone VIII-

ODE I

Canon I

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

What worthy hymn can our infirmity offer unto thee? Only that of joy, which Gabriel hath mystically taught us: Rejoice, O Virgin Theotokos, Mother unwedded!

Rejoice, wellspring of grace! Rejoice, ladder and portal of heaven! Rejoice, candlestick and golden jar, and mountain-unquarried, who for the world gavest birth unto Christ, the Giver of life.

O intercessor for all my life, deliver me from many misfortunes. O all-pure Bride of God, rescue me from the torment to come, that I may chant to thee with a voice of thanksgiving.

O good Mistress Theotokos, joy of the sorrowful, who dost readily hear all that are in sorrow and dost help them that are grieved: grant thou grace unto them that dare to hymn thee.

O Mistress who hast acquired grace of great richness, by thy bold prayer do thou most gloriously rescue me from temptation, O joy of them that sorrow.

O thou that alone dost defend them that fervently flee to thy protection amid temptations, O all-pure one: As thou art good, accept these supplications which proceed from our hearts.

Canon II

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

Overwhelmed by the waves of the sea of life, held fast by evil temptations, I have set my course for the calm harbor of thy protection. Wherefore, deliver me from evils, O Theotokos.

O pure one, God, Who was well pleased to take flesh of thee, hath set thee as a haven for them that find themselves amid misfortunes. Grant thou thy help unto thy servants.

O thou that alone art blessed and divinely joyous, who gavest birth unto ineffable joy for men: Remove thou the grief of my soul, I pray, and gladden thou my heart.

○ all-pure one, deliver me from demonic deception, from misery, harm and temptation, that with faith I may glorify thee who, after God, art my helper and protection.

○ thou that art the hope of the hopeless, the restoration of the fallen, the comfort of the grieving, who gavest birth unto the divine Light: Illumine my soul, which is in darkness.

Come, ye faithful, to the Virgin, as did Gabriel, and let us cry out reverently: O pure one, who gavest birth unto Joy, truly hast thou been adorned! Rejoice, O blessed one!

Katavasia: "I shall open my lips ...":

ODE III

Canon I

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

○ Virgin Theotokos, be thou confirmation, refuge and protection unto them that flee to thee in faith and confess thee to be the Mother of God.

○ all-immaculate one, thou art my strength, joy and gladness, a steadfast rampart and an intercessor that deliverest me from temptation and misfortune.

○ Theotokos, gazing with thy merciful and meek eye upon me who am surrounded by evil circumstances and sorrow, do thou quickly free me, for thee do I summon to mine aid.

○ Virgin, thou dost pour forth streams of healing everywhere, for the Lord of mercy, Who was born of thee in a manner surpassing comprehension, hath shown thee forth as a wellspring of lovingkindness, O Mistress.

Thou art a wellspring of mercy which grantest consolation unto the sorrowful. Wherefore, O Mistress, pour forth a fountain of the waters of thy mercies upon me, and quench thou the furnace of my passions.

Bereft of all help, to thee, O all-immaculate one, my mighty preserver and protection, have I recourse. Therefore, refuse me not thy divine protection.

Canon II

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

Thou art the hope, help and joy, the protection and refuge of the earth-born, O mistress, Mother of Life. Wherefore, we beseech thee: Send down thy help upon all that hymn thee, O all-pure one.

Delivered by thee from misfortune and having received joy for thy sake, we all glorify thee as a good benefactress and a right laudable helper, O Mother unwedded.

Blessed is the Fruit of thy womb, O Virgin Theotokos, thou joy of all, for thou hast given birth for the whole world unto the Joy and Gladness which driveth away the grief of sin, O Bride of God.

Thee have I acquired as a preserver amid temptations, thee have I as mine ever-vigilant intercessor before God. May I find thee to be one that delivereth me from all condemnation on the Day of Judgment, O all-pure one.

Magnify the mercy and aid of thy prayers upon me, O all-pure one, and deliver me from temptations and sorrows, O thou that gavest birth to the Joy of the world.

O thou that didst receive the fullness of joy, accept from us, thy servants, the greeting of the Archangel: Rejoice, O thou that gavest birth unto the world's Joy! Rejoice, jar, whence the heavenly Manna is given to all the faithful! Rejoice, O blessed one!

Sedalion, in Tone VII:

Rejoice, O Mistress, thou cloud of the ineffable and noetic Sun! Rejoice, most radiant lamp! Rejoice, golden candlestick! Through thee, O all-holy one, hath Eve been delivered from the curse. But, as thou hast boldness before thine easily-appeased Son and God, do thou not fail to pray for us in thy maternal supplication, O all-pure one.

Glory ..., Now and ever ..., and the above Sedalion is repeated.

ODE IV

Canon I

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

O Mistress, thou hope of the hopeless, helper of the poor, consolation of the weeping, cleansing of the sinful, guide of them astray, healer of the sick and restoration of the fallen: Save thou thy servants!

We are not strangers to thine aid amid sorrows, O Mistress. Wherefore, do thou now quickly help, stretching forth thy hand unto us that are cruelly tossed about by the tempest, O pure one, be thou merciful unto our infirmities, granting swift joy, O Mother of God.

O all-pure Theotokos and Mistress, who art an all-good and fervent helper for the sinful and humble: Save thy servants from misfortune, sorrow and sin.

○ Christ, accept Thou Thy most glorious Mother that prayeth for the world and mercifully crieth out to Thee: O my Son, accept mine entreaty and calm Thy wrath which lieth upon the earth!

○ Virgin, be thou unto me, thy servant, shelter, help and refuge; and deliver me from boundless evil, that I may sing to thee, O all-pure one: Glory to thine ineffable birthgiving!

○ good one, thou art my hope, shield and confirmation, my deliverance from evils, the enlightenment of my soul, my praise, rampart and might.

Canon II

Irmos: O Word, with divine vision the prophet Habbakuk perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

Thou dost ever save me from great and divers offenses and temptations; wherefore, as thou gavest birth unto the Lord, I pray thee and have recourse to thee, the invincible help of the sorrowful: Lead me up from misfortune by thy supplications.

"O my God of lovingkindness, God and Lover of mankind, Who dost will mercy: Pour forth Thy mercy upon me now!" Thus doth Thy Mother, my hope and helper, entreat Thee.

○ pure one, stretch forth thy mercy and lovingkindness upon thy servants that ever beseech thee, saving them from all sorrow and torment by thy supplications.

Rejoice, beautiful palace of the Word, virginal bridal chamber of Christ! Rejoice, boast of all the bodiless host! Rejoice, joy, help and hope of men!

Grant me salvation of soul and body, O all-immaculate one, and grant healing unto one who is infirm, and deliverance from evil.

Who can entreat the Judge concerning my wicked deeds and my many transgressions, if not thee, O thou that alone art helper of the sinful?

ODE V

Canon I

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

Thou art my strength, thou art my boast, joy and protector, my help and refuge, and invincible intercessor, O all-holy Virgin Theotokos. Wherefore, save thou thy servant.

Save me from the depths of temptation and sorrow, of grief and the passions of my body, O Mistress, and preserve thou my soul in divine tranquility.

O sure intercessor, hope of Christians, divinely joyous one: Accept these entreaties from us that invoke and pray to thee.

Thou art my protection and steadfast praise, O Mistress Theotokos, for thou dost in no wise disdain them that have recourse unto thee.

O pure one, the Son of God, Who made His abode within thee, wrought of thee a house of glory, a holy mountain of God, a bride and bridal chamber, a temple of holiness and a paradise of everlasting sweetness and light for us.

O pure one, having acquired thy prayer as an unassailable rampart, we cry out to thee: O Mistress, take pity and dispel our enemies, visible and invisible.

Canon II

Irmos: Having dispelled the primeval darkness of the deep, O Christ God, Giver of life, dissolve the gloom of my soul, and grant me the light of Thy commandments, O Word, that, waking at dawn unto Thee, I may glorify Thy Name.

O Virgin Maiden, God hath loved thee, the comeliness of Jacob, adorning thee with all that from the beginning had been enshrouded by the gloom of the transgression.

As the apple of thine eye do thou keep my soul under the shelter of thy wings, O good and all-pure one, and deliver it from the vengeance and torment of the evil spirits.

Delivered by thee from the grief of our first mother, O Theotokos, we have been filled with consolation, O thou that for all gavest birth unto Gladness and universal Joy. Wherefore, O all-hymned one, by thy prayers do thou keep them that hymn thee from misfortune.

Delivered by thee from our many sins, weaknesses, infirmities and cruel afflictions, we thank thee, O all-pure Mistress, for thou art a steadfast hope for thy faithful servants.

Joining with the divine Gabriel, we faithfully cry out to the Theotokos: Rejoice, O holy Virgin, full of grace! The Lord is with thee, He that, having destroyed grief for thy sake, hath granted joy to the world.

Heal thou my pain-wracked soul, O thou that gavest birth unto Him that taketh away afflictions, O all-pure Mistress!

ODE VI

Canon I

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

O Theotokos, I entreat thee, the healer of the sick, the restoration of the fallen, the cleansing of the sinful; and with tears do I fall down and cry to thee: As thou art mighty, do thou thyself save me who am perishing.

Thou art an un-breached rampart. Thou art a steadfast protection, O good Theotokos. Thou art a mighty intercessor for thy servant. Wherefore, I ever call upon thee and have recourse unto thy protection.

With the angel we faithfully cry out to thee, O Virgin: Rejoice, O pure Theotokos, who art the joy of the world! Vouchsafe us thy joy and cast down our grief.

O Virgin Mother of the Lord, thou art the delight of the angels, the joy of the sorrowful, the intercessor for Christians. Help us, and deliver us from eternal torment.

On the Day of Judgment, when I shall be loosed from the bonds of the flesh, intercede for me, O Theotokos, and rescue me from the grasp of the demons.

Look down upon me, lowly as I am, O Mistress, and save me against hope, for thou art my hope and protection, the life and light of my heart, and my confirmation, O Theotokos.

Canon II

Irmos: O Lover of 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 Jonah, O Lord.

Night and day, openly and in secret, we that faithfully glorify thee flee to thy protection, O all-pure Virgin.

We have thee as a helper amid temptations, a mighty salvation amid sorrows and an aid amid misfortunes, O ever-Virgin.

O Virgin Theotokos, thou art the beauty of the holy and honored angels, the joy of men. Guide me to life.

Thou wast the palace and fiery throne of the King of glory, O Virgin, who art more exalted than the cherubim and seraphim. Wherefore, every creature that hath breath doth glorify thee as the Mother of the Creator.

Rejoice, thou tongs which held the divine Ember! Rejoice, seal of the prophets and boast of the apostles, O all-pure Theotokos, for whose sake we have been freed from corruption!

O Virgin Theotokos, who gavest birth unto the Abyss of compassion, save thou my soul from the sorrows of life, and open unto me the doors of spiritual life; for I have placed mine only hope in thee.

Kontakion, in Tone VI:

We have none other help but thee, we have none other hope but thee, O Lady, do thou help us. For have our hope in thee and in thee do we glory. Let us never be put to shame, for we are thy servants.

Ikos: **S**tretch forth thy hands, wherewith thou didst receive the Master of all as a Babe, that we may receive therefrom an abundance of goodness. In thy mighty prayer forsake us not that trust in thee, and take pity on us in thine infinite -simplicity, and grant our souls thy lovingkindness, pouring it forth everlastingly; for thee do we sinners have as a protectress against the evils and misfortunes that come upon us. And as thou hast the compassion of lovingkindness, do thou make haste to help us and make speed to save us, ever interceding for them that honor thee, O Theotokos.

ODE VII

Canon I

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of fire underfoot, they rejoiced, chanting: **Blessed art Thou, O Lord God of our fathers, worthy to be praised!**

Having grown old through the passions, unremitting temptation and sorrow, and having reached the sunset of my life bereft of virtue, overcome by sloth, I cry aloud to thee, O Lady: Have mercy upon me, thou consolation of mortals!

Rejoice, thou wellspring of the water of immortality, paradise of delight! Rejoice, rampart of the faithful! Rejoice, thou that hast not known wedlock! Rejoice, universal joy, through whom the praised and most glorious God of our fathers hath shone forth upon us!

Thou art a helper for all in the world, a rampart for Christians and a sure refuge, O pure Mary. Wherefore, honoring thee with faith, we cry out to Christ: O God of our fathers, blessed art Thou!

Oh, thy lovingkindness, O Virgin! For thou dost loose the bonds of boundless grief and temptation for them that cry out to thee in need and every evil circumstance, wherefore, help thou now them that praise thee, O blessed one.

As thou art the sole hope and help of the faithful, O Theotokos, haste thou to help thy servants that are overwhelmed by sorrows and are in pain, and have recourse to thee with heartfelt love.

O Mother of God, we offer thee joyous thanksgiving, for truly, through thee have we been delivered from every evil device, and, as thou hast said, we cry out to thee: Blessed art thou!

Canon II

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the children in the furnace, joining chorus with joyful measure as in a meadow, sang: Blessed art Thou, O Lord God of our fathers!

We have spent the evening in the lamentation of grief and the expectation of evil; yet, deified by thy godly protection, O Virgin, we have found joy in the morning, for thou hast saved us.

Having acquired thy protection before God as a divine refuge, O Mistress, we all have recourse to thee amid our temptations, persecutions and sins, and through thee are we transformed, O all-pure one.

O Mistress, thou art the refuge of sinners, the restoration of them that have been cast down; wherefore, I flee to thy protection. Save me, O Bride of God!

In perplexity and grief, and amid misfortunes, I fervently call upon thee from the depths of my heart, O all-pure one: Haste thou to deliver me, and grant me consolation, O pure one.

O blessed Virgin, joy of all the faithful that sorrow, rescue me from all temptation and grief, from the malice of them that hate me; and from sins and divers infirmities deliver me.

O pure Virgin, thou art all splendid with light, having received within thyself the unwaning Light; and thou dost enlighten them that cry out to thee with faith: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon I

Irmos: The Offspring of the Theotokos saved the pious youths in the furnace; then in figure, but now in deed. And she moveth all the world to chant to Thee: O all ye works of the Lord, bless ye the Lord: praise and exalt Him above all for ever!

Rejoice, glorious throne of God! Rejoice, rampart of the faithful, through whom Christ the Light hath shone forth upon them that are in darkness, yet bless thee and cry out: O all ye works of the Lord, bless ye the Lord: praise and exalt Him above all for ever!

We hymn thee, O all-pure Mother of God, and who doth not glorify thee who art truly good and the hope of our souls? Wherefore, O all-pure one, accept thou mine entreaty.

The salvation of all men art thou that hast ineffably given birth unto God, O Theotokos, thou art her that savest the faithful and guidest the blind and restorest the fallen. Wherefore, praising thee, we cry out to Christ: O all ye works of the Lord, bless ye the Lord: praise and exalt Him above all for ever!

O pure one, thou dost ever pour forth streams of healing upon the faithful; wherefore, availing ourselves of their abundant grace, we praise thine Offspring, O pure one, and exalt Him above all for ever.

To thee have I entrusted my heart, soul and body, O Mistress; for I have none other hope, save thee, through whom I receive mercy. Wherefore, grant me thy rich grace.

Look down mercifully now upon my prayer, and grant me joy instead of grief, that I may praise thee, O Mistress, and cry out to thy Son: Bless ye the Lord, O all ye works of the Lord!

Canon II

Irmos: **The Lord Who was glorified on the holy mountain, and Who through the fire in the bush revealed to Moses the mystery of the ever-Virgin, praise ye and exalt above all for ever!**

Foretelling thee, O all-pure one, the Spirit of God hath said: Thou art all fair, my love; there is no spot in thee.

O Mother of God, boast of angels and salvation of men: Be thou my surety, that I may acquire and receive remission of the sins I have committed in the past, witting or unwitting.

We, the faithful, having thee, after God, as our hope of salvation amid temptations, cry out: O all ye works of the Lord, bless ye the Lord: praise and exalt Him above all for ever!

O all-praised Virgin, accept this hymn from blasphemous lips which cry out: Rejoice, thou healing of pain-wracked bodies and salvation of despairing souls!

Disdain not them that are held fast in pain and temptation, O good one, but, hearkening unto this poor supplication, free us from great sorrows, that we may hymn thy mercy and aid, O pure one.

O Virgin, thou art the confirmation of them that stand fast and the restoration of the fallen; wherefore, raise me up, who am fallen, that I may glorify thee who art blessed and joyous.

ODE IX

Canon I

Irmos: Let every mortal man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure ever-Virgin!

Rejoice, O Mary, great wonder of all creation! Rejoice, daughter of David and Mother of the Lord! Rejoice, hymn of Gabriel! Rejoice, refuge, confirmation and help of all sinners on the earth, O all-holy one!

O Master, mercifully accept Thy Mother as intercessor in our behalf, as Thou hast been pleased so to do, that all things may be filled with Thy goodness, and that all may magnify Thee as Benefactor.

O good Virgin! O joy and refuge of all the world! O abode of the faithful and deliverance from sorrow! Intercede for me at the hour of my death, and deliver me from the demons that seek to devour me!

Thou art the joy of the angels; thou art the beauty of the righteous; thou art the hope of the faithful; thou art our preservation; thou art the bridge which leadeth them that magnify thee with faith and love unto the life which ageeth not.

O Mother of the Maker of all, most splendid consolation of the grieving, intercessor for the afflicted and protector of the weak: Preserve me, O good one, from misfortune and the assaults of the enemy.

O Mistress, who alone art the visitation of the sick, who alone art the restoration of the fallen, who alone art guide and access to God, who alone art the mediatrix of eternal blessings: Have mercy upon me who alone have sinned more than all other men!

Canon II

Irmos: Blessed is the Lord God of Israel, Who hath raised up the horn of salvation for us in the House of David, His child; wherein the Orient from on High hath visited us, and guided us to the way of peace.

O pure Theotokos, in manner transcending nature hast thou revealed to us the joy of eternal life, O Mediatrix who gavest birth unto the Savior of all, Who hath manifestly wiped every tear from the face of the earth and hath granted joy unto all.

O Virgin who hast not known man, thou hast increased for us the joy, gladness and divine bliss of God; for, lo, weeping grievously, we are gladdened by thy prayers.

They that with faith have recourse to thy lovingkindness are delivered from the sorrowful misfortunes of life; wherefore, even I have fled to thy protection, O Theotokos.

We chant psalms unto thee, O gracious one, and unceasingly offer thee the hymn, Rejoice; for thou hast poured forth joy upon all.

Dropping down divine sweetness like the dew, O thou that hast given birth unto the Sweetness of all, do thou sweeten my soul which hath been embittered by the venom of the serpent, and by thy mediation ever remove me from bitter harm, a Mistress, thou intercessor and joy of the faithful.

Blessing, I bless thee; and glorying, I glorify thee fervently, O all-pure one. Therefore, bless me who bless thee; deliver me from all want and grief, and with thy hand sustain me undefeated.

Exapostilarion, Spec. Mel.: "Thy chamber ...":

Under thy shelter do all the generations of men flee, O Virgin Lady; illumine with the light of thy birth giving us, thy sinful servants, who earnestly pray and bow down before thee, and beg peace for the world and great mercy for our souls. **(Thrice)**

At the Praises, four stichera, in Tone II:

Come, let us rejoice in the Theotokos and Queen, the mighty helper of our race; come ye in gladness to her calm and wondrous protection; for to the faithful doth the Theotokos grant abundant gifts of healing from the inexhaustible wellspring of her mercy; from myriads of temptations, misfortunes and evil circumstances doth she deliver us that piously glorify and honor her in a God-pleasing manner. Wherefore, joyously we cry out to her: Rejoice, thou palace of the Word! Rejoice, Bride unwedded! Rejoice, O our joy! Rejoice, Mother of Life! Blessed is the Fruit of thy womb!

Rejoice, most blessed Mary, Mother of Christ! Rejoice, thou that art the joy of all the world! Rejoice, all-good helper of Christians! Rejoice, protector of the oppressed! Rejoice, ready and certain refuge for the afflicted! Rejoice, divine consolation of orphans and widows! Rejoice, protection and nourisher of all the poor! Rejoice, quick deliverance for all amid misfortune! Rejoice, Mistress, Bride of God, hope of Christians!

Rejoice, hope and protection of all Christians, all-immaculate Mother of God, who art more honorable than all creation, and more glorious than all in heaven and on earth; for thou didst give birth unto the Creator and God of all. Yet, O Mistress, mercifully accept our supplications, and do thou ever save us, in that thou art good and merciful, that with gladness we may venerate thine all-holy icon, and, ever rejoicing, may praise and magnify thee, O thou glad joy of thy faithful servants. **(Twice)**

Glory ..., Now and ever ..., in Tone VI

Gathering together, O ye assemblies of the faithful, let us spiritually keep festival today, and with hymns of praise let us bless the divine Maiden, the Virgin Theotokos, saying: Rejoice, thou that alone wast chosen from among all generations to be the Mother of the pre-eternal Word! Rejoice, thou abode of Him Whom naught can contain! Rejoice, joy of the angels and seraphim! Rejoice, proclamation and boast of the prophets! Rejoice, adornment of the apostles and holy hierarchs! Rejoice, strength of the martyrs and glory of all the righteous! Rejoice, divine consolation of the sorrowful! Rejoice, quick deliverance for them amid misfortunes and temptations! Rejoice, refuge and good protector of all sinners! Rejoice, O thou that art full of grace and joy, the Lord is with thee, Who doth grant the world great mercy through thee.

Great Doxology and the Dismissal.

AT THE LITURGY

On the Beatitudes, eight troparia: four from Ode III of Canon I, and four from Ode VI of Canon II.

○ Virgin Theotokos, be thou confirmation, refuge and protection unto them that flee to thee in faith and confess thee to be the Mother of God.

○ all-immaculate one, thou art my strength, joy and gladness, a steadfast rampart and an intercessor that deliverest me from temptation and misfortune.

○ Theotokos, gazing with thy merciful and meek eye upon me who am surrounded by evil circumstances and sorrow, do thou quickly free me, for thee do I summon to mine aid.

○ Virgin, thou dost pour forth streams of healing everywhere, for the Lord of mercy, Who was born of thee in a manner surpassing comprehension, hath shown thee forth as a wellspring of lovingkindness, O Mistress.

Night and day, openly and in secret, we that faithfully glorify thee flee to thy protection, O all-pure Virgin.

We have thee as a helper amid temptations, a mighty salvation amid sorrows and an aid amid misfortunes, O ever-Virgin.

○ Virgin Theotokos, thou art the beauty of the holy and honored angels, the joy of men. Guide me to life.

Thou wast the palace and fiery throne of the King of glory, O Virgin, who art more exalted than the cherubim and seraphim. Wherefore, every creature that hath breath doth glorify thee as the Mother of the Creator.

After the Entrance, the Troparion, in Tone IV:

Let us, the sinful and humble, now earnestly flee to the Theotokos, and bow down, crying out in repentance from the depth of our souls: Help us, O Lady, who hast had mercy upon us. Haste thou, for we perish from a multitude of transgressions. Turn not thy servants away, for thee do we have as our only hope.

Glory ..., Now and ever ..., the Kontakion to the Mother of God, in Tone VI:

We have none other help but thee, we have none other hope but thee, O Lady, do thou help us. For have our hope in thee and in thee do we glory. Let us never be put to shame, for we are thy servants.

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

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

EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Brethren: The first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Alleluia, in Tone 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 paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

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

THE 25th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS MARCIAN & MARTYRIUS, THE
NOTARIES
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

Having finished the race * and kept the Faith, * ye were crowned with the crown of martyrdom, * O Marcian and Martyrius, * ye immovable pillars of the Church, * breasts putting forth the milk of truth, * lustrous pearls, * beacons illumining creation * with the splendors of piety.

Having among yourselves a single understanding * and agreeing as one, * O godly twain, * ye destroyed the division of Arius, * teaching all to worship the Son as consubstantial with the Father * and equally unoriginate with the Spirit: * the Trinity in Unity, * the Unity in Trinity, * the one Godhead indivisible in three Persons.

Ye showed yourselves to be like-minded followers, * emulators and zealots * of the sacred preacher Paul, * and with the outpouring of your blood * ye drowned the enemy, * dried up the torrent of grievous heresies * and showed yourselves to be rivers of piety, * watering the Church of Christ, * O Marcian and Martyrius.

Glory ..., the composition of German us, in Tone I:

As disciples and followers of the preacher and confessor of the consubstantial Trinity, O blessed ones, persecuted with him therefore, ye preferred death by the sword to blasphemous heresy. Wherefore, adorned by God with crowns of martyrdom, and having received boldness before Him, pray ye, that those who honor your memory be delivered from misfortunes.

Now & ever ..., Theotokion, or this Stavrotheotokion:
Spec. Mel.: "O most lauded martyrs ...":

When she beheld the Lamb upon the Cross * bereft of form and beauty, * the most immaculate ewe-lamb and Mistress * said weeping: "Woe is me! * Where hath Thy comeliness gone, O Thou Who art most sweet? * Where is the shining grace * of Thine image, * O my Son most beloved?"

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

Having cast down heresies with the shield of the Faith, Marcian and Martyrius, the champions of the Trinity and noetic beacons of the Church, illumined the world with the light of Orthodoxy. And, obedient to Paul the equal of the apostles, the pastor and teacher of true dogmas, they set at nought

the distinctions of Arius and Nestorius and did away with the confusions of Sabellius and Severus. And theologizing concerning the Unity in Trinity, and God Who was incarnate of the Virgin, the most lauded ones preached that all should piously hymn the one Christ in two natures. Wherefore, having received crowns of victory from heaven, the divinely eloquent ones ask for us great mercy.

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

A sword pierced thy heart, O all-pure one, when thou didst behold thy Son upon the Cross, and thou didst cry out: "Show me not to be childless, O my Son and my God, Who hast preserved me in virginity even after giving birth!"

Troparion in Tone IV:

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

AT MATINS

Both canons from the Oktoechos; and the canon of the martyrs, with 4 troparia, the acrostic whereof is: "I offer hymnody unto the two martyrs", the composition of Joseph, in Tone IV:

ODE I

Irmos: **O** Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the abyss of dispassion, as Thou didst drown the mighty captains; that in the mortality of my body, as upon a timbrel, I may sing to Thee a hymn of victory.

Ever most greatly illumined with the light of the Holy Trinity, O holy ones, ye are become constant luminaries; wherefore, celebrating today your radiant feast with faith, we rejoice in splendor.

Desiring to behold on earth the Word Who shone forth for our sake from the Virgin, O athletes, and confessing Him to be consubstantial, with most mighty resolve ye suffered a violent death.

Showing yourselves to be followers and disciples of the wise Paul, O divinely eloquent ones, ye preached the Son as equal in honor with the Father; wherefore, cut down with the sword, ye have sanctified the earth with the outpouring of your blood, O athletes.

Theotokion: **C**onceiving the unoriginate Son of God, O pure one, thou gavest flesh to Him, and He became man in His ineffable mercy; wherefore, worshiping Him, we piously glorify thee, the cause of the deification of all.

ODE III

Irmos: **N**ot in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for there is none more holy than Thee, Who lovest mankind.

Illumined by the Spirit with the divine truths of Orthodoxy, ye drove away the darkness of Arius, becoming witnesses of the Almighty.

Preaching the dogma of the equality of the Word with the Father, O holy Marcian and Martyrius, ye preferred to die, and have passed over to life without end.

Through sacred enlistment ye have been numbered with the angels and have all-radiantly joined the choirs of the martyrs; wherefore, we praise your honored memory.

Theotokion: **A**dorned with golden robes like a queen, O Mistress, thou standest now before God the King, praying for thy servants.

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

Continuing to confess even unto the shedding of your blood, O glorious martyrs, ye accepted the divine ordinance concerning God, denouncing the falsehood of the heretics and preserving the Orthodox Faith. Pray ye unceasingly to Christ God, that He grant us great mercy.

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

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

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

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

The martyrs of the Lord, made steadfast by their valiant mind and the perfect wisdom of Orthodoxy, finished the contest of martyrdom and have driven away the darkness of heresy.

He who did not profess that the Word is consubstantial with the Father and was mindlessly wroth against you, O martyrs, was strangled with the cords of your sacred struggles and by the grace of God was drowned in the torrents of your blood.

With joyous hymnody let the valiant Marcian and Martyrius be praised: the breasts of the Church pouring forth the milk of Orthodoxy and nurturing the pious.

Theotokion: Of old, the sacred prophet called thee the divine mountain of God greatly overshadowed by the virtues, O all-pure Virgin, from whom the Savior and Word appeared for the restoration and enlightenment of our souls.

ODE V

Irmos: The impious cannot look upon Thy glory, O Christ; but we, rising at dawn out of the night, O Only-begotten One Who lovest mankind, do hymn Thee as the Effulgence of the glory of the Father's divinity.

Ye showed yourselves to be followers of the all-wise dogmas of Paul; the divine hierarch, O martyrs; and emulating his ways, ye suffered patiently and have been lawfully crowned.

Like stars ye shine forth radiantly at the summit of the honored Church, driving away the most profound darkness of the heresy of Arius, O most valiant martyrs.

Withdrawing from the beauties of life, O holy ones, ye drew nigh unto Christ, and by shedding but a little blood ye have inherited an immovable kingdom, O glorious athletes.

Theotokion: **O**n earth thou gavest birth to the Son and Truth Who is consubstantial with the Father and the divine Spirit, O Theotokos. Him do thou unceasingly entreat, that He have compassion on our souls.

ODE VI

Irmos: I have come into the depths of the sea, and the tempest of many sins hath engulfed me; but as Thou art God, lead up my life from the depths, O greatly Merciful One.

Following the words of Paul, the all-wise pastor, ye kept the Orthodox Faith, and like lambs ye were slaughtered by the swords of the blood-thirsty, rejoicing.

Precious in the sight of the Lord was your death, O right glorious and wise warriors; wherefore, every year ye are blessed by all with honors, O saints.

O most blessed and valiant athletes Marcian and Martyrius, the Church of Christ ever rejoiceth, possessing you as a well-spring of miracles.

Theotokion: **W**ith mouth and tongue we truly confess thee to be the Mother of our God, O Virgin. Him do thou earnestly entreat, O pure one, that our souls be saved.

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

Having struggled well from childhood, O Marcian and wise Martyrius, ye cast down the apostate Arius, preserving the Orthodox Faith unadulterated, following Paul, the wise teacher. Wherefore, with him ye have found life, as most excellent champions of the Trinity.

Ikos: As servants of the piety of God Who loveth mankind, O blessed twain, go ye quickly before me and deliver me from evils, bestowing upon me discourse of wisdom, that I may praise your suffering for the Faith, O holy ones who suffered with constant integrity and have received heavenly crowns. And ye rejoice with the choirs of athletes and apostles, teachers and honored hierarchs, as preachers of the Word of God and most excellent champions of the Trinity.

ODE VII

Irmos: **O**nce, in Babylon, the children of Abraham trampled the flame of the furnace underfoot, crying out in hymns: **O** God of our fathers, blessed art **Thou!**

Following well the sacred pastor, and adorned with Orthodoxy, in vain were ye slain at the hands of the heretics, **O** all-glorious warriors.

Faithfully preserving the law of God unadulterated, **O** divine martyrs, ye suffered lawfully and were slain together at the hands of the iniquitous.

After your sacred burial, **O** saints, ye bury the infirmities of those who approach your tomb with faith, through your holy mediation before the Bestower of life.

Theotokion: **D**elivered from eternal damnation by thy birthgiving, **O** Mother of God, we cry out to thee: Rejoice, **O** ever blessed and joyous one!

ODE VIII

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: **O** all ye works of the Lord, bless and hymn the Lord!

Professing the Lamb of God to be consubstantial with the Father, ye were slaughtered like two lambs; and brought to the banquet on high, ye have been reckoned among the assembly of those who suffered.

Strengthened by the power of the Spirit, ye uprooted the savagery of falsehood, **O** wise martyrs, and, having suffered mightily, ye heal those who are grievously afflicted by infirmities.

As physicians of the passions of our souls, **O** holy martyrs, by your divine supplications free us from cruel infirmities and the uprisings of the adversary.

Triadicon: **W**e hymn the unbegotten Father, the Son and the Holy Spirit, the one uncreated Essence, the one Divinity; and we cry out together: All ye works of the Lord, bless ye the Lord!

Theotokion: **O** Theotokos and Mistress, who gavest birth to the Life of all, thou glory of the martyrs and the righteous, and fervent cleansing of transgressions: thou hast brought life to us who are dead.

ODE IX

Irmos: **T**hrough weakness Eve came to live under the curse of disobedience; but through the Offspring of thy pregnancy, thou, **O** Virgin Theotokos, hast caused blessing to blossom forth for the world. Wherefore, we all magnify thee.

Enlivened by divine strength, O athletes, ye were not afraid of death, and, zealously bowing your necks beneath the sword, ye valiantly finished your divine contest. Wherefore, ye are worthily called blessed.

Like two radiant beacons ye illumine the fullness of the world with the splendors of divine sufferings, O wise Marcian and Martyrius, driving away the gloom of the dark heresy of Arius.

Having vanquished Macedonius who is blind of mind, ye received from God crowns of glory as is meet. Standing before the throne of the Master, O right glorious ones, ask for us perfect remission of transgressions.

Your divine memory hath shone forth more brightly than the sun, illumining the hearts of all who celebrate it, O blessed ones. Thereon beseech ye the Lord, that He deliver us from the darkness of our offenses.

Theotokion: As the dwelling-place of the Light, O pure and most immaculate one, illumine the eyes of my soul which have been darkened by negligence and are ever afflicted with the most profound gloom of ignorance, that I may bless thee with faith.

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

As followers of the most blessed Paul, ye finished your course and with him have received the kingdom of Christ and immortal glory; and ye stand together with all the saints before the worshipful Trinity, glorifying the Godhead as is meet.

Theotokion: The ranks of the incorporeal ones praise thy birthgiving; for thou alone hast filled those on earth with joy. Wherefore, we the faithful glorify thee who art all-immaculate, praising thee with hymns. For upon those in darkness thou hast shone forth the Light Which shineth forth today like the dawn.

AT LITURGY

Troparion in Tone IV:

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

Kontakion, in Tone IV:

Having struggled well from childhood, O Marcian and wise Martyrius, ye cast down the apostate Arius, preserving the Orthodox Faith unadulterated, following Paul, the wise teacher. Wherefore, with him ye have found life, as most excellent champions of the Trinity.

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 EPHESIANS, §224B [EPH 4:7-13]

Brethren: Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

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, §34 [MT 10:1, 5-8]

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them saying: "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

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

THE 25th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY & RIGHTEOUS TABITHA
AT GREAT VESPERS

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

On "Lord, I have cried ...", 6 stichera, in Tone IV:

Today the Church of Christ doth glorify a strange wonder: one of the daughters of Adam is received by the grave, as earth returning to the earth, fulfilling the command of the Creator; yet as the Destroyer of death, He giveth utterance through his apostle, saying: "O Tabitha, I say unto thee, arise! And thou shalt live again, that for thy sake all may understand that I am the Resurrection and the Life, and everyone who believeth in Me shall not die forever!" **(Twice)**

When word of thy resurrection spread throughout the parts of Joppa, belief in Christ was established among many; for all understood the dominion of the Lord Who hath the power to raise up the dead. For this is a fulfillment of prophetic images, in that death hath been slain by the victory of the Son of God, and He is the Master and Bestower of life, Who restoreth and enlighteneth our souls. **(Twice)**

He Who is the salvation of all men sent His disciples throughout the whole world, that they might preach His resurrection; and if the Lord had not arisen, hope in life eternal would be in vain. He who was preeminent among the apostles arrived in Joppa and commanded Tabitha to rise up from the dead, that all the faithful might truly understand that she received life through the resurrection of Christ. And we, believing in miracles and the resurrection without doubt, fall down in supplication before the Almighty, crying: O Thou Who art full of mercy and kindness, through the prayers of Thy holy one save Thou our souls! **(Twice)**

Glory ..., in the same tone:

O Tabitha who wast called "the doe", thou wast truly like unto one when thou didst zealously strive to avoid all impiety, didst love thy neighbor and didst abundantly adorn thyself with lovingkindness. Wherefore this queen of the virtues led thee up to the celestial life, and Christ, the King of glory, seeing thee to be a wise virgin holding a splendid lamp in thy right hand, raised thee up again to this transitory life, that, showing forth a manner of life in the flesh worthy of our calling, we may be instructed by thee to walk in the light, may become truly perfect, and may be vouchsafed the sweetness of paradise, the Jerusalem on high, through thy supplications to our Savior.

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

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

Entrance. Prokimenon of the Day. Three readings:

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 who judge the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

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

At Litia, these stichera, in Tone I:

Blessed is the righteous one who abideth in grace, for he hath been like unto a tree by streams of waters, whose leaf shall not fall. In thee, O Tabitha, do we see these words of David fulfilled, for thou didst establish thy salvation upon the firm rock which is the trampling down of falls into sin, didst set thy feet upon the path of the virtues, and didst hasten to the mansions of heaven, where thou sittest in never-waning glory. Thither do thou bear supplication unto the throne of the triune Immortal One, that He loose the bonds of sin wherewith we have caused His image to become corrupt, and that, dwelling within us, He establish us also in piety.

The saying of the all-wise one, that a good woman shall have glory and honor, hath been fulfilled: word of thee, O Tabitha, hath gone forth into all the earth; for all have thee as a model of piety which we ought to emulate, that the greatest of the commandments might be fulfilled. Thy love extended to all men, in accordance with the commandment of God; wherefore, the Lord also loved thee and raised thee up from the grave. Forget us not who celebrate thy memory, and entreat Christ our God, the Master of all, Who is perfect Love, that His peace may reign within us and all throughout the world, and that we may ever abide in His love.

In Tone II: "We have no other consolation such as Tabitha hath shown us," the widows cried aloud to the holy Apostle Peter, "for she devoted her hands to serving us, sheltered many from burning heat and the cold, and brought many of the indigent into her own house, giving the sick all that was necessary for their cure; wherefore, do thou, the preeminent herald of the Almighty, command her to rise from the dead, for our joy and unto the glory of God!"

Glory, in Tone V:

Today widows sing glory unto God with voices of praise, and with them all mortals rejoice; for they have received from the dead an exalted woman of virtue, who hath been and continueth to be for them a refuge amid sorrows and needs; and they rejoice at the all-glorious wonder, for dry bones and human flesh shall arise on the day of judgment, to receive the glory or condemnation of the Bestower of all rewards. Wherefore, let us hasten to join those at His right hand, and let us emulate not sacrifice, but mercy, setting the righteous Tabitha as intercessor before the Lord, for the salvation of our souls.

Now & ever ..., Theotokion, in Tone VIII:

O Mistress and Mother of the Deliverer of the human race: we fall down before thee, and unto thee do we pray: Intercede, O all-pure one, before thy Son, the God of all, that His people, who have been slain by sins, He raise up unto life and spiritual fruitfulness, as of old,. He raised up Tabitha at the command of the apostle, that in thanksgiving we may cry unto Him: Glory to Thy power, O Lord!

On the Aposticha, these stichera, in Tone II:

The Son and Word of the unoriginate Father, Who appeared on earth to restore those who had fallen, setteth forth the way to salvation, saying: "Let him who wisheth to be saved be charitable!" And desiring exalted mercy, O Tabitha, thou didst feed the hungry with bread, didst assuage the thirst of those in need, becamest the consolation of widows and orphans, and wast the refuge of the sick and homeless. Wherefore, teach us all to emulate thee, and pray thou that our souls be saved.

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

When our first father thought himself higher than God, death was shown to be the wages of sin. But committing thy heart unto the Creator, O Tabitha, thou didst love those who were created in the image of the Creator. Wherefore thou didst fulfill the commandment of the New Adam Who hath annulled the curse of our first parent, and didst receive a taste of death; yet thou didst arise from the dead through the power of the Immortal One, that the glory of God might be made manifest unto the faithful, and that all people might see that even in this life the Lord crowneth the righteous and glorifieth those who please Him.

Stichos: The Lord brought me up out of the pit of misery, and from the mire of clay.

The joy of the widows turned into lamentation at the time of thy repose, O Tabitha, for no one who came to thee departed empty away, but in the name of the Lord thou didst satisfy every human need, didst dry the tears of the sorrowful with thy heartfelt discourse, didst add thereto the work of thine own hands, and thereby, as with wings, didst soar aloft to the throne of the Lord of the hosts on high. Him do thou entreat, that we be saved.

Glory ..., in the same tone:

"Even though ye see Tabitha in the grave, do ye not lament, neither weep ye," the son of Jonah said with boldness; "In sending us forth to proclaim His glad tidings, our divine Teacher gave us authority over all flesh: to heal the sick and infirm, to drive out demons and cleanse lepers, and also to resurrect the dead, that the confession of Him Who rise from the dead might be confirmed. For with God all things are possible for the faithful. Wherefore, seeing your faith, I cry aloud, exclaiming: Tabitha, arise from the dead!"

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 that 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 them that honor thee, that He have compassion and save our souls.

Troparion, in Tone IV:

Today the Faith of Christ is confirmed by Peter, and the faithful who behold the great wonder which hath been wrought in Joppa join chorus in gladness and glorify with psalms the Son of God, the Bestower of life. The preeminent apostle speaketh, and she who had died riseth from the grave. Her doth He Who hath cast down death give to the Christ, that the people may adorn themselves in emulation of her virtues. Wherefore come, ye Christians, let us bear our supplications to the saint: O blessed and loving Tabitha, bear thou our sighs unto the all-holy Trinity, and pray thou with boldness, that we may be children of the pre-eternal Light, may be counted worthy of the mercy of God, and may abide in love divine; and that peace may reign throughout all the world.

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 the Faith of Christ is confirmed by Peter, and the faithful who behold the great wonder which hath been wrought in Joppa join chorus in gladness and glorify with psalms the Son of God, the Bestower of life. The preeminent apostle speaketh, and she who had died riseth from the grave. Her doth He Who hath cast down death give to the Christ, that the people may adorn themselves in emulation of her virtues. Wherefore come, ye Christians, let us bear our supplications to the saint: O blessed and loving Tabitha, bear thou our sighs unto the all-holy Trinity, and pray thou with boldness, that we may be children of the pre-eternal Light, may be counted worthy of the mercy of God, and may abide in love divine; and that peace may reign throughout all the world. (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, these Sedalia, in Tone III:

One of the Trinity, He Who became incarnate for our sake, at the word of His first-enthroned apostle raiseth up from the grave her who died in the flesh, that His confession might reign in the hearts of men through the triumph of virtue. And falling down before Him, we cry aloud: Save us, O Almighty, through the intercession of Tabitha!

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

In the name of the Savior the preeminent apostle raised up Tabitha, who lay in the grave; for he is truly a righteous and pious man, and, instructed by him, we cry aloud: Wondrous is God in His saints!

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

O unwedded Virgin who supernaturally gavest birth to the Word of God by Whom all life and the universe are established! O our joy and hope, accept thou the entreaties of the blessed Tabitha, and thereby cause us to be saved who cry unto thee: Rejoice, O Bride unwedded!

After the second chanting of the Psalter, these Sedalia, in Tone VII:

The human race rejoiceth today, and the whole world danceth for joy; for there is no more fear of corruption among mortals. The risen Christ bestoweth life and raiseth up Tabitha from the grave; and, beholding this great wonder, we cry aloud: Raise us up also, O Thou Who lovest mankind, and vouchsafe unto us Thy glory! (Twice)

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

Rejoice, O tabernacle of God! Rejoice, O holy of holies, wherein the Effulgence of the glory of the Father, Who of His own will assumed the guise of a servant, doth rest, as upon the cherubim! Rejoice, thou who gavest birth unto Him Who giveth life unto all, and Who hath now by His own power, at the word of His disciple, raised up Tabitha from the grave.

Polyeleos, and this magnification: We bless thee, O holy and righteous Tabitha, and we honor thy holy memory, for thou dost entreat Christ our 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 VII:

Even though, having ascended to heaven, the Destroyer of death and hell reigneth at the right hand of the Father, yet doth He abide inseparably within His Church, as the apostle promised; and He now raiseth up Tabitha from the dead, in full health, at the word of His disciple, teaching the virtues to those who believe on Him. **(Twice)**

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

O Lord, we are Thy people and the sheep of Thy pasture. Like a shepherd return us who have strayed, and gather us together who have been scattered by corruption. Have mercy upon Thy flock, take pity upon Thy people, through the supplications of the Theotokos, O Thou Who alone art sinless.

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.

GOSPEL ACCORDING TO MARK, §21 [MK. 5: 24-34]

At that time, many people followed Jesus, and thronged Him. And a certain woman, who 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 who 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."

After Psalm 50, this sticheron, in Tone VI:

When Tabitha reposed, the faithful of Joppa were seized with grief, especially the widows, who wept, for one had departed from among mortals, who was full of many virtues, a true heir to the promise, who had done great alms-deeds. And when the preeminent apostle was found, all the people of the Church said unto him: "Transform thou the grief and tears of all into joy, for thou dost preach the glad tidings of Him Who hath destroyed death!" And Peter stood in their midst and lifted up his voice, and uttered supplication with authority, saying: "Remain thou no longer among the dead, O thou who hast fallen asleep!"

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the saint, with 8 troparia, the acrostic whereof is: "We all hymn thy memory and arising, O Tabitha", in Tone IV:

ODE I

Irmos: **T**here is none like unto Thee, O all-glorious Lord; for with Thy mighty hand Thou didst deliver the people whom Thou hadst acquired, O Thou Who lovest mankind.

Today the luminous feast hath arrived, filling the whole world with joy. Tabitha returneth to this life from the sleep of death, showing forth the path to salvation.

Even though, having ascended into heaven, the Destroyer of death and hell reigneth at the right hand of the father, yet doth He also abide inseparably within His Church, according to His true promise; and He now raiseth up His disciple, who was adorned with the virtues, in full health, from the midst of the dead, at the word of His apostle, showing forth to His faithful the path to salvation.

As a Well-spring of mercy, He Who hath promised to have mercy upon the kindly of heart raised up from corruption the blessed Tabitha, who loved her neighbor, unto the edification of all, showing forth through her life the path to salvation.

Theotokion: **O** most hymned Virgin who hath brought into the world joy, peace and salvation, with the merciful Tabitha entreat thy Son, the Almighty that He have mercy upon His people; for He is the way to salvation for His faithful.

ODE III

Irmos: Willingly didst Thou descend from on high to earth, O Thou Who art more highly 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.

The Author of all creation, abasing Himself for our sake, condescended even to endure the Cross and burial; yet He arose as God in glory, raising up those in the graves. And now He hath also raised up Tabitha from the dead, at the word of the preeminent apostle. Wherefore, gloriously hath He been glorified!

Fulfilling His whole dispensation concerning us, the Master of life and death sent forth His apostles, the initiates of the mysteries of heaven, to all the nations, to proclaim the salvation of all mortals; and at the utterance of the rock of faith He raiseth up Tabitha who had died. Wherefore, gloriously hath He been glorified!

He Who imparteth life unto all raiseth up from corruption the merciful Tabitha who had tasted of death; and He confirmeth the faith of His disciples by the miracle of His evangelist. Therein hath He gloriously been glorified.

Theotokion: In thanksgiving let us all gloriously glorify her who is more exalted than the heavens and more pure than all creation, who revealed to the world Emmanuel Who hath saved us and made us His own, Who hath united us to Him and raised us up from everlasting death.

Sedalion, in Tone III:

O wonder transcending nature! O the greatness of God! Through the resurrection of the Creator life hath been established and death cast down! And in His apostles He worketh all manner of miracles, as we now see in the raising of Tabitha from the dead at the word of Peter.

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

In the fervor of faith I cry out to thee with unworthy lips and a heart defiled, O Theotokos: Save me who am drowning in sins! Take pity on one, who is slain by despair, that, saved, I may cry out to thee: Rejoice, O Virgin, thou help of Christians!

ODE IV

Irmos: This is our God, Who became incarnate of the Virgin and hath deified our nature! And, hymning Him, we cry aloud: Glory to Thy power, O Lord!

A sign of the universal resurrection on the last day do we now see in Joppa: the apostle commandeth, and a dead woman obtaineth life again, edifying all in virtue. And falling down before her, we cry aloud: O blessed Tabitha, pray thou that we all be saved!

By the power of the resurrected Savior at the sound of Peter's voice thou wast roused from the sleep of death, that thou mightest again dwell in righteousness according to the commandments of the merciful Savior. Him do thou beseech, O blessed Tabitha, that we all be saved.

The mystery of death merely touched thee, O blessed Tabitha, for the Savior, through the voice of His disciple, commanded thee to rise from the dead, that all mortals might know that the goings out and the comings in of our life are in the right hand of God. Him do thou entreat, that we all be saved.

Theotokion: **T**he Archangel Gabriel made announcement to thee, a Virgin, crying out that thy Son had cast down death and arisen as God bestowing deliverance upon His people, who fervently cry out to thee: a Mistress, our hope, pray thou that we all be saved!

ODE V

Irmos: **"Now I shall arise, now I shall be glorified, now I shall be exalted, elevating fallen human nature, which I received from the Virgin, to the noetic light of My divinity!"** said God through the prophet.

No one setteth a lighted lamp under a bushel, but rather placeth it upon a lamp-stand, that it might shed light upon all. Wherefore, at the word of the preeminent apostle, the Lord Who loveth mankind raiseth thee up now, O blessed Tabitha, full of the oil of mercy and shining with the light of Christ. Entreat thou the Savior, the Bestower of life, that He enlighten our souls.

He Who hath the authority to judge; the living and the dead sendeth His disciples to resurrect the dead, unto the confirmation of the glad tidings of the Gospel. Wherefore, Tabitha also is roused from the sleep of death, and we fall down before her, crying aloud: Entreat Him Who arose for our sake, that He enlighten our souls.

With fitting hymnody let us all praise her whom the first-enthroned among the apostles raised from the grave. O blessed Tabitha, thou chosen vessel of the mercy of God, beseech the Kind-hearted One Who loveth mankind, that He illumine our souls.

Theotokion: **T**hee do we magnify, O Virgin Theotokos! Thou art a noetic lamp revealing to the world the unapproachable Light, whereby we all are illumined in the font of baptism, even though we have been benighted by transgressions. Beseech Him Who received flesh of thee, that He illumine our souls.

ODE VI

Irmos: **I** have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

All creation is now filled with awe and joy, beholding death laid low by the resurrection of Tabitha by a man who received the command of the God-man, the Destroyer of hell and death. To Him do we cry aloud: Grant us Thy peace, O Almighty One!

O blessed Tabitha who arose from the dead at the sound of the voice of the apostle whom the Lord had sent to perform miracles for the increase of men's faith: cry aloud unto Him before Whom thou standest and upon Whom thou dost gaze continually in thy second repose: Grant Thou Thy peace unto Thy people, O Almighty One!

When the voice of the apostle entered thine ear, O blessed one, thou didst rise up from thy death-bier, and, having lived piously, didst again pass over to heavenly glory, where do thou beseech the Lord of all, O Tabitha, that He grant peace to us all, in that He is almighty.

Theotokion: O Mother of God, our joy and refuge of salvation! We are tempest-tossed by transgressions and the perils of life, and we fall down before thee, offering thee contrite hearts, and call upon thee for help: Grant peace to the world through thy supplications!

Kontakion, in Tone IV:

The people of Joppa were filled with awe, and the angels of God marveled, when he who healed Eneas called forth from the dead her who was called Dorcas, who was wholly adorned with lovingkindness, for whom the poor widows cried aloud. And now, O blessed Tabitha, hearken to our prayers which are offered unto thee, and beg thou the Bestower of all good things that He grant mercy and compassions unto His faithful, that, blessing thee, we may cry aloud: Rejoice, O thou who teachest us the virtues!

Ikos: Thou art the refuge of the orphans and widows, O Tabitha, handmaid of the Lord. Thou didst do good to the people, didst fulfill the commandments of the Gospel, and didst teach men not to live for themselves, but to do good unto their neighbors. Wherefore, thou hast been shown to be an heir to the kingdom of heaven, and didst abide on the earth, possessed of heavenly love. Therein by thy supplications do thou cause us to share, who honor thee with faith and cry aloud: Rejoice, O thou who teachest us the virtues!

ODE VII

Irmos: O unoriginate Word, only-begotten Son, Who existed in the beginning with the Father and the Spirit: blessed and supremely exalted art Thou, O God of our fathers!

The choir of the apostles scattered throughout the world, illumining all the ends of the earth with the light of the Gospel. And by raising up Tabitha from the dead Peter confirmed the whole world to confess the resurrection of Christ, the Bestower of life, Whom we exalt supremely forever.

The dead shall be resurrected and those in the graves shall arise, the prophet said of old, foreseeing in the Spirit the trampling down of hell. And this was revealed also by thy falling asleep and arising, O Tabitha. Wherefore, faithfully honoring thy memory, we exalt Christ, the Bestower of life, forever.

Confessing the Lord Jesus with thy mouth, O blessed Tabitha, thou didst give thy heart to Him, didst hasten to carry out His commandments, and didst serve the poor with the work of thy hands. And by virtue, as with a ladder, thou didst ascend to the mansions of heaven. And we, beholding thee shining with the light of the Gospel, hymn and supremely exalt Christ, the Bestower of life, forever.

Theotokion: **W**hen Thomas arrived at thy tomb, O Mistress, and beheld only thy cincture, he understood that thou hadst arisen from the tomb through the grace and power of thy Son. Then the apostles glorified the Lord and thee, our helper. And taught by them we also believe that thou art ever inseparably with us. Vouchsafe unto us sinners, bereft of the oil of mercy, that we may stand with the choirs of the elect before the throne of Christ, the Bestower of life, like Tabitha, that we may exalt Him supremely forever.

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, all ye works!**

Thou hast been shown to be a dwelling-place of the most Holy Spirit, O right wondrous one; for thou didst uproot from thy heart all sinful thoughts, didst acquire the fear of God beyond all things, and didst erect within thy soul a temple of piety, divine knowledge and love for man. And now, rejoicing in the mansions of heaven, pray for us who honor thee with faith.

The spiritual fruit of peace and joy in the Holy Spirit is love, which is the bond of perfection, long-suffering, goodness and lovingkindness. And possessed of all these things, thou didst make within thyself an abode of the grace of God, O right laudable Tabitha, and wast a model of virtue, proclaiming the Gospel of the kingdom of heaven by thy manner of life. Wherefore, pray for us who honor thee with faith.

Thou didst show forth a model of consolation and longsuffering, O blessed Tabitha, by thy life in the Lord; for thou didst mingle all thy works with the mercy which poured forth from thy heart, wherein grace abode. Wherefore, grant us also this oil, that our lamps may not be extinguished, for we honor thee with faith.

Theotokion: **T**he mystery which existed from before time began was disclosed, O Virgin, when, in fulfillment of the counsel of the Pre-eternal One, Gabriel announced to thee the birth of Emmanuel, the true God and man, Who hath resurrected and deified all with Himself. Him do thou beseech, O our all-blessed helper, that He grant eternal joy to those who honor thee with faith.

ODE IX

Irmos: The ineffable hidden mystery of God is revealed in thee, O all-pure Virgin; for God hath become incarnate of thee in His lovingkindness. Wherefore, we magnify thee as the Theotokos.

Following the word of the Lord, thou didst love mercy, O blessed Tabitha, and didst offer Him thy heart as a pure sacrifice, which thou didst cleanse with the fire of divine love; and gazing upon the people, thou didst perceive in them the image of God, and didst deal with them as the Savior of the world commanded. Wherefore, grant thy love also unto us, and entreat Him Whom thou didst love, that He grant us life without end.

The ends of the earth are glad, and Joppa rejoiceth, beholding an all-glorious miracle now wrought: for a blessed and righteous woman hath arisen from the grave, a disciple of Him Who trampled down the power of death and the gates of hell. Him do thou entreat, O Tabitha, in behalf of us all.

Glorification and hymnody do we offer, O blessed Tabitha, unto the only Well-spring of immortality, Who at the word of His apostle raised thee from the dead, confirmed the Faith, and hath taught us how to enter into His heavenly mansions by the path of mercy which thou didst tread. And filled with joy by this, we offer him ardent hymns and prayers: By Thy light illumine us all!

Theotokion: Those in heaven and those on earth hymn thee with voices of praise, O Mother of God, for through thee have we come to know God and have found life eternal. For thy divine Son hath broken asunder the bonds of death through His own death and resurrection. Wherefore, honoring the raising of Tabitha from the sleep of death by the voice of the preeminent apostle, we beseech thee, O Mistress: Grant peace to the Church and to thy world, O Theotokos; allay the trials of the Church, and set us among the choirs of thy chosen ones.

Exapostilarion:

The light which hath shone forth from the tomb of the pre-eternal and incarnate Word hath illumined the whole world with the effulgence of the resurrection, whereby death hath been trampled down. And the apostle, bearing the effulgence of this life-bearing light, called forth Tabitha from the dead, in Joppa, confirming the confession of Him Who arose, to Whom we cry aloud: Enlighten us by Thy truth!

Glory ..., another Exapostilarion:

O thrice-radiant Trinity, with the beams of Thy light illumine us who are benighted by transgressions, and raise us up who have been cast down and lie prostrate on the ground, that we may not die forever, but may arise from the corruption of sin, like Tabitha from the grave. For even though we all sin, yet do we confess without hesitation the Father, the Son and the Holy Spirit, in Orthodox manner.

Now & ever ..., Theotokion:

O all-pure and all-blessed Virgin, Mother of the Effulgence of the glory of the unoriginate Father, thou who received the light of the Sun of righteousness: Like the all-luminous moon enlighten thy people, that all darkness may be driven from their hearts, for they all have thee as their helper, protection and refuge.

On the Praises, 4 stichera, in Tone VIII:

Blessed art thou, O holy Tabitha, who ripened within the vineyard of Christ, which is the Church of God. From Jesus most sweet, the Vine of truth, thou didst draw forth divine streams of grace, whereby thou didst produce fruit on earth for heaven. Like grapes of the vine nurture and gladden us that we may emulate thee in good works and be vouchsafed ineffable good things.

The Lord once taught that if a grain of wheat, falling to the ground doth not die, it remaineth as it is; but if it dieth, it putteth forth fruit in abundance. Thy falling asleep, O Tabitha, hath been shown to be fruitful, for thou didst arise from the dead because of the tears of widows, not only because of thy virtues, of which the whole Church hath now heard; and thou hast been shown to be a right goodly model for the emulation of many.

O Tabitha, This miracle was wrought for the confirmation of the Faith of Christ, which openeth to men the gates of paradise, that those in heaven may be united with those on earth. And we, lacking in the virtues, ask thy prayers to the most Compassionate One, that He save and have mercy upon our souls, and grant unto the world peace and great mercy.

Today the assemblies of the faithful join choirs, glorifying the magnitude of virtue which the Lord revealed in the life of His disciple, who flourished like a palm-tree, increasing the talents of the Lord. O Tabitha, entreat remission of transgressions for those who call thee blessed.

Glory ..., in the same tone:

Hearkening to the voice of Christ the Master, Who said: "Be ye perfect, even as your heavenly Father is perfect", thou didst follow His divine words, O Tabitha, didst plant the seeds of everlasting life in thy heart as in goodly soil, and didst show forth fruits before men, who glorify Him Who hath glorified thee, and who learn to live according to thine example. Pray thou for all who keep thy memory.

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

The Author of all creation, abasing Himself for our sake, condescended even to endure the Cross and burial; yet He arose as God in glory, raising up those in the graves. And now He hath also raised up Tabitha from the dead, at the word of the preeminent apostle. Wherefore, gloriously hath He been glorified! (*Twice*)

Fulfilling His whole dispensation concerning us, the Master of life and death sent forth His apostles, the initiates of the mysteries of heaven, to all the nations, to proclaim the salvation of all mortals; and at the utterance of the rock of faith He raiseth up Tabitha who had died. Wherefore, gloriously hath He been glorified!

He Who imparteth life unto all raiseth up from corruption the merciful Tabitha who had tasted of death; and He confirmeth the faith of His disciples by the miracle of His evangelist. Therein hath He gloriously been glorified.

All creation is now filled with awe and joy, beholding death laid low by the resurrection of Tabitha by a man who received the command of the God-man, the Destroyer of hell and death. To Him do we cry aloud: Grant us Thy peace, O Almighty One!

O blessed Tabitha who arose from the dead at the sound of the voice of the apostle whom the Lord had sent to perform miracles for the increase of men's faith: cry aloud unto Him before Whom thou standest and upon Whom thou dost gaze continually in thy second repose: Grant Thou Thy peace unto Thy people, O Almighty One!

When the voice of the apostle entered thine ear, O blessed one, thou didst rise up from thy death-bier, and, having lived piously, didst again pass over to heavenly glory, where do thou beseech the Lord of all, O Tabitha, that He grant peace to us all, in that He is almighty.

Theotokion: **O** Mother of God, our joy and refuge of salvation! We are tempest-tossed by transgressions and the perils of life, and we fall down before thee, offering thee contrite hearts, and call upon thee for help: Grant peace to the world through thy supplications!

Troparion, in Tone IV:

Today the Faith of Christ is confirmed by Peter, and the faithful who behold the great wonder which hath been wrought in Joppa join chorus in gladness and glorify with psalms the Son of God, the Bestower of life. The preeminent apostle speaketh, and she who had died riseth from the grave. Her doth He Who hath cast down death give to the Christ, that the people may adorn themselves in emulation of her virtues. Wherefore come, ye Christians, let us bear our supplications to the saint: O blessed and loving Tabitha, bear thou our sighs unto the all-holy Trinity, and pray thou with boldness, that we may be children of the pre-eternal Light, may be counted worthy of the mercy of God, and may abide in love divine; and that peace may reign throughout all the world.

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:

The people of Joppa were filled with awe, and the angels of God marveled, when he who healed Eneas called forth from the dead her who was called Dorcas, who was wholly adorned with lovingkindness, for whom the poor widows cried aloud. And now, O blessed Tabitha, hearken to our prayers which are offered unto thee, and beg thou the Bestower of all good things that He grant mercy and compassions unto His faithful, that, blessing thee, we may cry aloud: Rejoice, O thou who teachest us the virtues!

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.

READING FROM THE ACTS OF THE APOSTLES, §23 [ACTS 9: 32-42]

In those days, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, who had kept his bed eight years, and was sick of the palsy. And Peter said unto him: "Eneas, Jesus Christ maketh thee whole: arise, and make thy bed." And he arose immediately. And all that dwelt at Lydda and Sharon saw him, and turned to the Lord. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said: "Tabitha, arise!" And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord.

Alleluia, in Tone I: 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 from the mire of clay.

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

The Lord said this parable: "The Kingdom of heaven is like unto ten virgins, who 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: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 26th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY AND GLORIOUS GREAT MARTYR DEMETRIUS
THE MYRRH-GUSHER OF THESSALONICA
COMMEMORATION OF THE GREAT AND DREADFUL EARTHQUAKE AT
CONSTANTINOPLE IN 740 A.D.

If the pastor or abbot so desireth, he holdeth vigil.

AT LITTLE VESPERS

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

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

O God, Who dost shake the foundations of the whole earth, * Who alone dost make the seabed tremble * as the Creator of all: * deliver us from the earthquake of Thy righteous wrath, O Lover of mankind, * being ever entreated in Thy lovingkindness. (Twice)

Thessalonica doth hold chorus on the day of thy commemoration, * O thrice-blessed Demetrius, * and doth call upon all the surrounding cities * to keep thy splendid festival, * and we, assembling with them, * praise thy struggles in song.

Come, ye faithful, * and, assembling, let us praise the soldier of Christ, * the valiant luminary Demetrius, * who trampled down all the might of the enemy, * and with faith let us cry out to him: * Entreat Christ in our behalf, O martyr!

Glory ..., in Tone VI:

Today is the whole universe illumined with the passion-bearer's rays; and the Church of God, adorned with flowers, doth cry out to thee, O Demetrius: O favorite of Christ and most fervent intercessor, cease thou never to pray for thy servants!

Now and ever ..., Theotokion:

O Theotokos, thou art the true vine which hast budded forth for us the Fruit of life. We entreat thee, O Mistress: pray thou with the holy apostles, that He have mercy on our souls.

At the Aposticha, these stichera, in Tone II:

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

Thee have we * as a bestower of many gifts, * O favorite of Christ, * for thou dost ever fulfill * the requests which we have.

Stichos: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

O blessed Demetrius, * accept these offerings, * sweet hymns, * praises of thy sufferings, * and thanks for thy graces.

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

O comeliness of sufferers, * splendor of martyrs, * protector of kings: * accept thou now the praise * of them that with love do glorify thee.

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

O thing of comeliness divine! * O Virgin, who remained so after giving birth! * God the Word, Who hath been born, * taketh human nature upon Himself * and revealeth material things!

Troparion to the Great Martyr, in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, who conquered the pagans, O passion-bearer. Therefore, as thou didst cast down the pride of Lyaeus and didst appoint the bold Nestor for the struggle, thus, O Demetrius, beseech Christ God to grant us great mercy.

Glory ..., Now and ever, Troparion of the earthquake, in Tone VIII:

O Christ our God, Who lookest on the earth and makest it tremble: deliver us from the dreadful threat of earthquake, and send down upon us thy rich mercies and save us, through the prayers of the Theotokos.

AT GREAT VESPERS

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

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

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

O glorious martyr Demetrius, like a radiant star dost thou ever illumine thy native land; for thou dost ever protect it from lies and destruction wrought by the foe, and dost deliver it from misery and every tempest. Wherefore, blessed one, it doth joyously offer praise unto thee, keeping thy yearly commemoration, hymning with faith and love the Lord who hath glorified thee. (Twice)

O martyr and passion-bearer of Christ, holy Demetrius, thou dost illumine the world with miracles like the sun. Wherefore, on the day of thy commemoration we all delight in thy wonders, O blessed one, keeping festival with faith. Thus, as thou hast boldness before the Lord, beseech Him to save thy servants from corruption and tribulations.

Thy side was pierced by spears for the sake of the Savior Whose side was pierced on the Cross; for with love didst thou emulate Him in thy wounds, O passion-bearer Demetrius, revealing unto all the steadfastness of thy witness. Wherefore, the tyrant fell wounded, receiving the shaft of thy confession, O athlete of Christ.

And four in Tone VIII:

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

O most glorious wonder! * Today, on the commemoration of the martyr Demetrius, * joy hath shone forth in heaven and on earth. * He is crowned with praises by the angels * and receiveth hymns from men. * O, how he suffered! * How well he fought the fight! * Thereby was the evil foe felled * when Christ conquered him. (Twice)

O most glorious wonder! * With rays of miracles brighter than the sun * doth Demetrius ever enlighten the ends of the earth, * he that is illumined with the never-fading light * and delighteth in the Light unwaning. * By his rays have clouds of barbarians been dispelled, * infirmities driven away, * and the demons vanquished.

O most glorious wonder! * The thrice-blessed Demetrius, * pierced for the sake of Christ, * hath ever shown himself to the foe as a two-edged sword, * mowing down the uprisings of the enemy * and casting down the audacity of the demons. * Let us cry out to him: * O holy Demetrius, * save us that ever faithfully honor thee with love!

Glory ..., in Tone VI, the composition of the holy Emperor Leo VI:

Today the universal festival of the passion-bearer doth call us together. Come, then, ye that love the feasts of the Church, and let us radiantly celebrate his commemoration, saying: Rejoice, thou that didst rend the garment of impiety with faith and didst robe thyself in manliness of spirit! Rejoice, thou that didst wreck the schemes of the alien one with the might given thee by the One God! Rejoice, thou that with thy pierced limbs didst spiritually portray the suffering of Christ for us! Him do thou entreat, O Demetrius, adornment of athletes, that we be delivered from enemies, visible and invisible, and that our souls be saved!

Now and ever ..., the Dogmatic Theotokion "Who doth not bless thee ...," in the same tone:

Entrance. Prokimenon of the day. Three lessons:

READING FROM THE BOOK OF THE PROPHET ISAIAH

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou earnest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Thou, meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

READING FROM THE BOOK OF THE PROPHET JEREMIAH

Moreover the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and

the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priest said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chitin, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

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 Litia, the sticheron of the temple, and these stichera for the Great Martyr, in
Tone I: The composition of George:*

Be thou glad in the Lord, O city of Thessalonica! Rejoice and hold chorus, splendidly arraying thyself with faith, for thou dost have as a treasure within thy bosom Demetrius, the most glorious passion-bearer and witness to the truth. Delight thou in his miracles, see the -healing he doth accomplish, and behold him that casteth down the audacity of the aliens; and cry out in thanksgiving unto the Savior: O Lord, glory to Thee!

The composition of Anatolius: With the comeliness of hymns let us brighten this day, and let us proclaim the struggles of the martyr; for the great Demetrius doth move us to praise. For, having manfully put down the assaults of the demons, he zealously entered the stadium and, having gloriously carried off the trophies of victory, he doth entreat the Savior, that our souls be saved.

In Tone II, the composition of Germanus: O wise Demetrius, Christ God hath blamelessly set thy soul in the dwellings on high; for thou wast a champion of the Trinity and, hard as adamant, thou didst manfully suffer in the stadium; and pierced in thine incorrupt sides, O most honored one, emulating Him that was pierced on the Tree for the salvation of the whole world, thou didst receive the gift of working miracles, richly bestowing healings upon men. Wherefore, today we celebrate thy repose as is meet, glorifying the Lord Who hath glorified thee.

Glory, in Tone V:

Spec. Mel.: "Let us trumpet forth":

Let us make haste with faith and love, and let us cry out hymns of festivity, and let us all clap our hands during this festival of our chief leader. Let the armies of heaven rejoice over him that was pierced for the King and Lord Who was pierced with a spear, and who boldly cast down the audacity of Lyaeus. Let the earth and the sea marvel at the most glorious signs wrought by the radiant luminary. Let the young praise, as is fitting, the bridler of youth, the staff of old age, the intercessor amid misfortunes, the enricher of the destitute, the guide on the good path, the ally in war, O city of Thessalonica, and in prayer let us say: O most glorious Demetrius, go thou before us and rescue us from every need, and save thy servants by thy prayers.

Now and ever ..., Theotokion, in the same tone, the composition of Patriarch Germanus:

Let us sound forth with the trumpet of hymns, for, the Virgin Mother, the Queen of all, bending down from on high, with blessings doth crown them that hymn her. Let kings and princes make haste hither, and let them clap their hands in hymns to the Queen who gaveth birth unto the King Who, in His love for mankind, was well pleased to loose them that afore were held fast by death. O pastors and teachers, assembling, let us praise the all-pure Mother of the Good Shepherd, the golden candle-stick, the Light-bearing cloud, who is more spacious than the heavens, the animate tabernacle, the fiery throne of the Master, the golden jar that held the Manna, the door of the Word, the refuge of all Christians, and praising her with divinely eloquent hymns, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly, for naught is impossible to thy mediation.

At the Aposticha, these stichera for the earthquake, the composition of Symeon of the Wondrous Mountain: In Tone II:

When the earth trembled with fear at Thy wrath, the mountains and hills did quake, O Lord; but, regarding us with the eye of Thy compassion, be Thou not wroth with us in Thine anger, but, taking pity on the works of Thy hands, free us from the dreadful threat of earthquake, in that Thou art good and the Lover of mankind.

Stichos: He looketh on the earth and maketh it tremble.

In Tone IV: Awesome art Thou, O Lord, and who can abide Thy righteous wrath? Who can entreat Thee? Who can render Thee mild concerning Thy sinful and despairing people, O Good One? The ranks of heaven: the angels, authorities, principalities, thrones, dominions, cherubim and seraphim, cry out to Thee in our behalf: Holy, holy, holy art Thou, O Lord! Disdain not the works of Thy hands, and in the compassion of Thy mercy save Thou Thine imperiled city.

Stichos: Thou madest the earth to quake and troubled it.

The Ninevites, because of their offenses, heard the threat of destruction by earthquake; ye, through the resurrection of Jonah in the intermediate sign of the whale, cried out in appeal. Thus, taking pity on Thy people and their babes and cattle, Thou didst accept their cry. So also take pity and have mercy on us that are being chastised, for the sake of Thine own Rising on the third day.

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

O ever-memorable Demetrius, thy most blessed and immaculate soul doth have the heavenly Jerusalem as a dwelling place, whose walls have been adorned by the all-pure hands of the invisible God. And on earth this most eminent temple doth possess thy most precious and much-suffering body as an inviolate treasury of miracles, a medicine for infirmities; arid having recourse thereto we draw forth healings. O all-praised one, from the obstacles of the adversary keep thou this city which doth magnify thee, for thou hast boldness before Christ, Who hath glorified thee.

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

O unwedded Virgin, who ineffably gavest birth unto God in the flesh, Mother of God Most High: accept thou the entreaties of thy servants, O all-immaculate one, bestowing upon all cleansing from transgressions. And now, receiving our supplications, do thou pray that we all be saved.

At the Blessing of the Loaves, the Troparion to the Great Martyr, in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, who conquered the pagans, O passion-bearer. Therefore, as thou didst cast down the pride of Lyaeus and didst appoint the bold Nestor for the struggle, thus, O Demetrius, beseech Christ God to grant us great mercy. (Twice)

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

AT MATINS

At "God is the Lord ...," the Troparion for the Earthquake, in Tone VIII:

O Christ our God, Who lookest on the earth and makest it tremble: deliver us from the dreadful threat of earthquake, and send down upon us thy rich mercies and save us, through the prayers of the Theotokos. (Twice)

Glory ..., that of Demetrius in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, who conquered the pagans, O passion-bearer. Therefore, as thou didst cast down the pride of Lyaeus and didst appoint the bold Nestor for the struggle, thus, a Demetrius, beseech Christ God to grant us great mercy.

Now and ever ..., that for the earthquake.

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

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

Today we piously celebrate the feast of the passion-bearer Demetrius, for he entreateth Christ unceasingly to grant peace and mercy unto all. (Twice)

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

O ye faithful, let us bless the Theotokos, the fervent succor of them that are amid misfortunes, our helper and deliverance before God, for by her have we been delivered from corruption.

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

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

Thy memorial hath rendered the Church of Christ splendid, O glorious martyr Demetrius, and hath brought all together to praise thee fittingly with hymns as a true warrior and destroyer of the enemy, O divinely wise one. Wherefore, by thy supplication deliver us from temptations. (Twice)

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

We hymn thee, O Bride of God, Mother of Christ God, glorifying thine unapproachable birthgiving, whereby we have been delivered from the deception of the devil and from all misfortunes, O Mistress Theotokos; and we faithfully cry out: Have mercy on thy flock, O thou that alone art all-hymned!

The Polyeleos and Magnification: We magnify thee, O holy passion-bearer Demetrius, and we honor thy precious sufferings, which thou didst endure for Christ.

The Selected Psalm:

A: Our God is refuge and strength. A helper in afflictions which mightily befall us.

B: Therefore shall we not fear when the earth is shaken.

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

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

As with rays of the radiance of miracles thou dost illumine and enlighten all the ends of the earth like a most luminous star. And like another paradise thou dost make fragrant and dost gladden souls, and dost cause infirmities to cease. Wherefore, we hymn thee as is meet, O most blessed one, and with love we honor thy precious memory. O passion-bearer Demetrius, entreat Christ God, that He grant remission of offenses unto them that honor thy holy memory with love. (Twice)

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

All we, the generations of humanity, bless thee as the Virgin who, alone among women, hast given birth without seed to God in the flesh; for the Fire of the Godhead made His abode within thee, and thou dost give suck unto thy Creator and Lord as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet, and together we cry out to thee: Beseech Christ God to grant remission of offenses unto them that worship thine all-holy birthgiving with faith.

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 the saints that are in His earth hath the Lord been wondrous;
He hath wrought all His desires in them.

Let every breath praise the Lord ...,

THE GOSPEL ACCORDING TO ST. MATTHEW [10:16-22]

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and gentle 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:

Today the universal festival of the passion-bearer doth call us together. Come, then, O ye that love the feasts of the Church, and let us radiantly celebrate his commemoration, saying: Rejoice, thou that didst rend the garment

of impiety with faith and didst robe thyself in manliness of spirit! Rejoice, thou that didst wreck the schemes of the alien one with the might given thee by the One God! Rejoice, thou that with thy pierced limbs didst spiritually portray the suffering of Christ for us! Him do thou entreat, O Demetrius, adornment of athletes, that we be delivered from enemies, visible and invisible, and that our souls be saved!

Three canons: one for the Earthquake, with six troparia, including its Irmos; and two for the Great Martyr, with four troparia each.

ODE I

Canon for the Earthquake, in Tone VI, the acrostic whereof is:

"O Christ, quickly put an end to the quaking of the earth!" the composition of St. Joseph:

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

As Thy wrath is dreadful, Thou hast delivered us therefrom, O Lord, not having buried all our creation in the ground. Wherefore, we ever glorify Thee with thanksgiving.

O Master, Thou dost shake the whole earth like a dry leaf, confirming the faithful in the fear of Thee, and we ever rejoice at our unending correction, O Lord.

Deliver us all from the earthquake which doth weigh down greatly upon us, O Lord, and grant not that Thine inheritance perish utterly which hath angered Thy longsuffering with many evils.

Theotokion: **A**s servants we cry to thee, O Mother of God: rescue us from the most oppressive earthquake and from corruption, mercifully showing forth thy wonted mercies upon this city and people.

Canon I to the Great Martyr Demetrius, in Tone IV, the acrostic whereof is:

"I address the right victorious Demetrius!" the composition of St. Theophanes:

Irmos: Israel of old, having traversed the depths of the Red Sea with dryshod feet, conquered the might of Amalek in the wilderness through Moses' hands stretched forth in the form of a cross.

Crowned with a divine crown of martyrdom, thou dost dance in the presence of God, shining with splendors therefrom and filled with radiance, O right wondrous great martyr.

The Master hath received thee who art a witness to the truth, who struggled patiently even to the shedding of thy blood, and steadfastly showed forth opposition to the tyrants, O blessed one.

The author of evil didst thou cast to the earth, O Demetrius, slaying him with the spear of thy martyrdom, strengthened therefore with divine grace and power which passeth understanding, O blessed one.

Theotokion: **H**e that, as God, was first begotten without mother hath come among us, receiving flesh and uniting Himself thereto through thee without father, O all-hymned Theotokos, which transcendeth comprehension and recounting.

Canon II to the Great Martyr, in Tone VIII, the acrostic whereof is:

"I honor the grace of the myrrh of Demetrius," the composition of George of Skilitza:

Irmos: **T**he 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 Demetrius, thou open wellspring of fragrant and precious myrrh, who washest my heart clean of the filth of the passions, having shown me to be the fragrance of Christ through the exercise of the virtues, fill my mind with grace, that I may hymn thy divine graces.

Rivers of living water flow from the midst of the faithful, saith the word of God. Wherefore, the ever-flowing springs of thy myrrh are poured forth, whose streams gladden the city of God, which doth glorify thy martyr's boldness.

Of old, the staff of Moses, striking the rock in the desert land, disclosed gushing streams of water; and thy body, O Demetrius, pierced by a spear, hath shown forth a wellspring of myrrh, refreshing the new Israel

O Demetrius, who hast received a recompense for the wounds of thy martyrdom such as eyes have not seen, nor ear heard, thou dost now pour forth a sea of myrrh, the rewards of purity, upon the ends of the earth, washing away the passions of our souls.

Theotokion: **O** all-pure one, the Word of God, finding thee to be an all-undefiled dwelling, made His abode in thy womb; and having anointed with His divinity that which He took from thee, He came forth with both alone and called Himself flowing Myrrh, for Christ is both God and man.

Katavasia: **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.

ODE III

Canon for the Earthquake

Irmos: **N**one is holy as Thee, O Lord my God, Who hast exalted the horn of thy faithful, O Good One, and hast established us on the rock of Thy confession.

The earth is wounded because of us that conceal ourselves evilly and ever move Thine anger against us, O compassionate King of all. But take pity on Thy servants, O Master.

Having shaken it, Thou hast made the earth firm again, O Lord, chastising and converting our weaknesses, wishing to make us steadfast through godly fear of Thee, O Most Blessed One.

O brethren, let us flee sin which hath given birth to bitter death, most oppressive earthquakes and unbearable plagues; and let us please God with repentance.

Theotokion: **O** pure Theotokos, who alone art good, we beseech thee: earnestly entreat the all-good Word, that we may all be delivered from earthquake and wrath.

Canon I to the Great Martyr

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

Thou didst account the tyrant's command but naught, for thou didst honor the word of God above all, O passion-bearer.

A splendid candlestick in the midst of the tabernacle of martyrdom wast thou, shining with divine light, O Demetrius, martyr and athlete.

Thy city, having acquired thee as a sacred and wondrous fountain of healings and an inviolable treasure, hath been enriched with all gladness.

Theotokion: **O** all-pure one, healing the corrupted image of the earthborn, the Lover of mankind clothed Himself therein with flesh taken from thee, yet remaining as He was before.

Canon II to the Great Martyr

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.**

Begotten from on high by God, thou wast an heir of divine blessings, being called His son, a co-heir with Christ; and thou dost reign with Him, for thy myrrh is a token thereof, O Demetrius.

Planted by flowing waters like the tree mentioned by David, O glorious one, thou didst put forth the great fruit of martyrdom, and art now shown to be a wellspring of myrrh, which floweth unto the ends of the earth.

Drawing forth the grace of Christ, from Whose side flowed forth blood and water, thou didst shed thy blood, pierced for His sake, and now thou dost pour forth fragrant myrrh like water upon our hearts, O Demetrius.

Theotokion: **O** all-pure one, thy sacred and spiritual vessels are full of fragrance and the myrrh of the divine Spirit Who descended upon thee. For, having given birth unto God, thou hast rescued the faithful from the stench of the passions.

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

Kontakion for the Earthquake, in Tone IV:

Deliver us all from the grievous trembling of the earth, O Lord, and from plagues unbearable on account of our sins. Take pity on the Orthodox people which Thou hast purchased with Thy blood, O Lord and Master, and deliver not this city un to destruction by dreadful earthquake; for we know none other God than Thee, and unto them that hymn Thee hast Thou exclaimed: I am with you, and no one is against you!

Sedalion for the Great Martyr, in Tone IV:

Spec. Mel.: "Joseph was amazed ...":

With psalms do we cry out to the valiant athlete, the mighty warrior of Christ, Who reigneth over all: Rejoice, adornment and comeliness of martyrs! Rejoice, radiant star of the Church! Rejoice, rampart and refuge of them that have recourse to thee! O glorious great martyr Demetrius, from every wound and affliction of the alien save all that hymn thee. **(Twice)**

Glory ..., Now and ever ..., that for the Earthquake, in the same tone:

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

Thou hast not despised them that have greatly sinned against Thee, but, chastising them, Thou hast mercifully corrected them. Thou didst cause the earth to quake with Thy divine gaze, O longsuffering Master, in no wise harming all Thy servants, in Thy great lovingkindness. Wherefore, we sing Thy glory with thankful voices and glorify Thee in fear.

ODE IV

Canon for the Earthquake

Irmos: **Christ is my power, my God and my Lord, the honored Church doth chant in godly manner, crying out from its pure mind, keeping festival in the Lord.**

Thou dost shake the earth, O Lord, desiring to make steadfast with true fear all of us that are shaken by the assaults of the lying enemy, O Master.

Thou dost cause all things to quake by thy divine command, and Thou dost strike terror into the hearts of them that live on earth, O Master. Wherefore, calm thou the waves of Thy righteous wrath, O Lord!

Them that have no fear of Thee in their minds dost Thou terrify by the shaking of the whole earth, O Thou that alone art merciful. Yet show forth the wonder of all Thy mercies upon us, as is Thy wont.

Theotokion: Knowing thee to be a temple of God, O Mistress, in supplication we stretch forth hands of compunction in thy holy church. Behold our affliction, and grant us aid!

Canon I to the Great Martyr

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

Beholding thee, the vanquisher of the deception of impiety, the most exalted Word of God hath crowned thee with glory, O Demetrius, who chantest: Glory to Thy power, O Lord!

Having won a victory over delusion, thou didst receive a victor's crown of righteousness, O Demetrius, crying out to Thy Creator: Glory to Thy power, O Lord!

Guided by God's life-bearing hand, thou didst attain unto the harbors most tranquil, where, rejoicing, O Demetrius, thou dost now cry out: Glory to Thy power, O Lord!

Theotokion: As the most sacred of all created beings, thou alone wast vouchsafed to become the Mother of God; for, having given birth unto Him, thou hast illumined the world with the grace of divine knowledge.

Canon II to the Great Martyr

Irmos: Thou art my strength, O Lord; Thou art my power. Thou art my God; Thou art my joy, Who didst not leave the Father and hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Lover of mankind!

Having done away with all the defilement of thy birth through the laver of regeneration, thou didst show thyself to be one who preserved his purity even unto the end. Wherefore, Christ hath transformed thy natural goodness into myrrh, as He changed water into wine.

As the nature of fire is bestowed upon all, preserving its whole power, so thy myrrh is drawn forth by all, yet remaineth undiminished, O sufferer. Wherefore, bowing down in worship, we piously hymn God, Who hath given thee grace.

Who can render Thee audible praises, O Christ, Thou Word of God, beholding the graces which Thou hast bestowed upon Thy sufferers? For, lo, the myrrh of the martyr Demetrius floweth like a fountain, and his fragrance wafteth forth, and he dispelleth the gloom of wickedness.

A fountain springing up from the earth gave thee to drink before watering all the face thereof; and having been hidden beneath the earth, thou hast been shown to be a wellspring of fragrant myrrh, O martyr Demetrius; for a multitude of spears opened thy veins, and thou dost now water the ends of the earth.

Theotokion: **O** Theotokos, we know thee to be the Bride and Mother of God, for the Word of God, finding thee as a fragrant rose blossoming amid the lowly valley of humanity, desired thy beauty and, having come forth from thee, He hath perfumed the faithful.

Katavasia: **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!**

ODE V

Canon for the Earthquake

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

O heart, tremble thou now, beholding the threat that hangeth over thee, and cry out: Take pity on thy people, O Lord and Master, and cause Thy righteous wrath to cease, O Compassionate One.

"O Jesus, give not this people and city, whom Thou hast purchased with Thy blood, over to destruction by troubling the earth with fearsome earthquake", the choir of the apostles doth entreat Thee.

Having turned away and departed in spirit from Thy straight ways, we have moved Thee, Who art merciful and rememberest not offenses, to displeasure, O Master. Yet be Thou merciful and compassionate unto Thy servants.

Theotokion: **N**ow hath the time for aid arrived, O pure one, now is deliverance needed. Pray thou to thy Son and God, that He spare us sinners and deliver us from the wrath which lieth upon us.

Canon I to the Great Martyr

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

Receiving the fire of divine love in thy heart, thou didst quench the fire of the impious madness of idolatry, O glorious Demetrius.

Thou hast shown thyself to be one that delivereth us from misfortunes, O Demetrius, protecting by thy prayers them that praise thee with faith and love.

They that earnestly have recourse unto thy temple in faith, O Demetrius, are quickly delivered from infirmities and soul-destroying passions.

Theotokion: The Word of God, Who is one in essence with the Father, O Mother of God, hath, in a manner transcending comprehension and recounting, become thy Son, of one essence with thee.

Canon II to the Great Martyr

Irmos: Why hast Thou thrust me from Thy presence, O Light never-waning? Why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I pray.

Thou wast a cistern collecting the mercy of Him that descended from the heavens, as it were rain or dew; and thou didst gush forth with mystical gifts, and now thou dost put forth a wellspring of myrrh from thy tomb, O Demetrius.

Following the rule of athletes, thou didst strip thyself naked, but of all earthly love, O martyr; and thou didst anoint thyself with the oil of grace, and, having vanquished the prince of darkness, thou didst receive the reward of pouring forth sweet-smelling myrrh, O Demetrius.

Thou wast shown to be a rose blooming in the midst of the Master's meadow, O Demetrius, empurpled with the blood of thy torment and with the wounds of thy lincings, and with thy pangs of suffering.

Lo! the martyr's temple is again seen to be a divine ark wherein is a lamp, his tomb, which holdeth myrrh and oil, and around which we leap in spirit; and, holding chorus, we praise

Wounded with zeal for the love of Christ, like a new Elijah thou didst denounce the emperor and didst give thyself over unto death. Yet thou livest and hast shown thy tomb to be a wellspring of myrrh, like unto the inexhaustible ewer of oil.

Theotokion: Of old thy forefather, chanting, described thy mystery and all the glory within the daughter of the King, glorifying thee as her that is blessed among men. Rejoice, thou restoration of the whole world.

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

ODE VI

Canon for the Earthquake

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

Lacking the boldness to entreat Thine exaltedness, O Master, we, the lowly, move Thy chosen angels to fervent prayer. For their sake take away Thy wrath from us.

Now have we realized how Thou hast desired us great sinners with our grievous transgressions. Wherefore, we thankfully glorify Thee.

Thou commandest that the foundations of the earth be moved, that we, the lowly, cease not to be moved by the virtues of a better state, and that we be made steadfast through fear of Thee, O Word.

Theotokion: O holy Bride of God, with thy maternal prayers take pity now upon thy troubled people, and quickly alter the displeasure of God in our regard, we beseech thee.

Canon I to the Great 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.

Assembling together, we chant thy glorious and luminous memorial which is full of wonders and of gifts of the honored and holy Spirit, O most blessed one.

By thy prayers loose thou the bonds of mine offenses, for, as an invincible martyr, thou hast boldness before the Master; and be thou my refuge and protection, O Demetrius.

Theotokion: Finding thee, O pure one, as a most pure lily, a lily of the valley, among the thorns, the Bridegroom, the Word, made His abode in thy womb, O Mother of God.

Canon II to the Great Martyr

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray Thee; for to Thee have I cried, and Thou hast heard me, O God of my salvation!

Thou didst flourish spiritually, like a fruitful olive tree, and wast forcibly pressed by the hands of soldiers. But now thou dost comfort the faithful, O Demetrius, pouring forth myrrh from thy divine tomb.

Like a bee, thou didst show thyself to be a cultivator of all the virtues wrought by God, O blessed one, keeping thine immaculate soul like a honeycomb; and now thou pourest forth myrrh, delighting our souls.

Thou didst love Christ with all thy soul and didst follow Him to the myrrh of sweet fragrance; and thou didst partake thereof through a better union. And now thou dost pour forth unending streams of myrrh, O Demetrius.

The droplets of the blood of thy sufferings, falling upon the ground, have made it a wellspring of fragrant myrrh. And now thou dost continually pour it out for them that draw it forth, O Demetrius.

Drenched with the flow of thy blood, O wise one, like another, new, wellspring, like a river, thou dost richly put forth thy myrrh for the healing of them that ask it and that earnestly approach, O blessed one.

Theotokion: Beholding the golden and ever burning lamp of the Light, we that have darkened our souls with a multitude of sins draw nigh, for she giveth us illumination and driveth away all darkness.

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 of the Great Martyr, in Tone II:

He that gaveth thee invincible strength, O Demetrius, hath dyed the Church in the streams of thy blood, and hath kept thy city unharmed, for thou art its confirmation.

Ikos: Assembling in faith, let us all hymn the great Demetrius as a warrior and martyr of Christ, crying out together in hymns and songs unto the Master and Creator of the universe: Deliver us from earthquake and want, O Lover of mankind, through the prayers of the Theotokos and of all Thy holy martyrs, for in Thee do we all place our trust, that we be delivered from misfortunes and tribulations. For Thou art our confirmation.

ODE VII

Canon for the Earthquake

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

All-hymned art Thou, O long-suffering Lord, for Thou hast not slain Thy servants by the quaking and dreadful shaking of the earth, but hast frightened them, seeking to turn us all from evils unto life.

Let us give vent to groaning from the depths of our hearts, and let us pour forth tears, that we may dissuade Christ, the merciful Master, Who doth threaten us because of the increase of our sins, from destroying us all by earthquake.

Let us cry: Alas! Let us stretch forth our hands unto God Most High, and let us cease to do evil any longer, for, lot the Savior, in His displeasure, doth shake the whole earth, wishing to make us steadfast.

Theotokion: **O** pure one, look down and save all that hymn thee, for we shall be destroyed in the wrath of God and by the great and dreadful anger, for His threatening hath now come upon us because of our many sins.

Canon I to the Great Martyr

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!**

All adorned with divine glory and grace, O martyr and passion-bearer, thou hast shone forth brilliantly and illuminest them that cry out: Blessed art Thou in the temple of Thy glory, O Lord!

Arrayed in thy blood as in a purple cloak, and holding the Cross instead of a scepter, O glorious one, thou dost now reign with Christ, O martyr Demetrius, crying out: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **O** all-glorious and radiant Mother of God: Protect all that honor thee as the Theotokos, for blessed art thou among women, O all-immaculate Mistress.

Canon II to the Great Martyr

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

Isaiah doth in prophecy command the thirsting to draw forth water, O Demetrius. And if he had seen thy tomb, he would certainly have cried: Come ye to the wellspring of myrrh and draw forth salvation!

Thou wast born of earth and hast made thine abode in the land of the meek, where the water of sweetness is found; and having drunk thy fill thereof, thou dost now pour forth an ever-flowing wellspring of myrrh, O Demetrius.

Thou dost grow like the branch of a vine, remaining joined to God, without being cut off. And filled with the ineffable sap thereof, thou dost now pour forth myrrh in streams upon all, O Demetrius.

O, thy new struggles! O, the strange sufferings of thy martyrdom! For, accepting the drops of sweat which thou didst pour forth for Him, Christ hath shown thee to be a wellspring of myrrh, O blessed one.

Pouring forth the stream of thy myrrh, O Demetrius, thou hast spread out a great abyss of miracles and dost drown therein the infirmities of our bodies and souls, calming every tempest of temptation.

Theotokion: **W**ith thy milk didst thou nourish thy God, Who was born of thee incarnate, that He might lighten the affliction in Hades of Adam, who ate of the tree of knowledge and transgressed God's commandment.

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

ODE VIII

Canon for the Earthquake

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

When this, Thy righteous wrath, descended upon us, O Lover of mankind, we were confounded and seized by boundless despair, beholding Thee, Who wast displeased with us.

O ye faithful, let us stretch forth our hands and direct our gaze toward our only Master, Who can save us, and let us cry: O Christ, avert Thine anger quickly from us, as Thou art the Lover of mankind.

Thousands of angels, the company of martyrs, prophets and apostles, and the holy choir of the venerable and hierarchs entreat Thee, O Master: Spare Thy lowly people!

O Compassionate One, Who knowest our weakness and that which doth easily fall and is uncorrected within us, let Thine anger abate; calm this turmoil, and spare the world in Thy mercy.

Theotokion: O merciful Theotokos, who gavest birth to the merciful Savior, behold the affliction and the groaning of thy people, and haste thou to offer supplication, that He have pity on them.

Canon I to the Great 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!

Thou didst eclipse all the wrath of the enemy, O glorious one, arrayed for battle with the indelible power of Christ, and as a victor thou didst cry out, O martyr Demetrius: Bless the Lord, all ye works of the Lord!

Having shown the steadfastness of the martyrs, thou didst inherit the eminence of the martyrs, O martyr, being washed in the holy laver which is not defiled by further attacks of sin; and, pierced by a spear, thou didst cry out: Bless the Lord, all ye works of the Lord!

The multitude of thy miracles and the gifts that Christ gave thee, which surpass comprehension, are evident to all, O glorious one, and the grace of healings, which transcendeth recounting, clearly proclaimeth thy grace unto us that cry: Bless the Lord, all ye works of the Lord!

Theotokion: Let us hymn the pure Theotokos, who, alone among all generations, is a Virgin Mother; for she is the mediatrix of our salvation, in that she gaveth birth unto the Word, the Deliverer of the world, to Whom we cry out: Bless the Lord, all ye works of the Lord!

Canon II to the Great Martyr

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

May God reveal thee to them that are in this world, O Demetrius, as one who hath kept the lamp of thy soul alight, ever filled with the oil of good works. Doors, as of a chamber, have been opened unto thee, and He showeth thee to be an ever-flowing wellspring of divine myrrh, imparting grace thereto as the reward of thy purity.

Not of blood, nor of the lust of the flesh, O Demetrius, wast thou born, as the Gospel saith, but of God; for thou dost honor the incarnate God, and zealously exhausting thyself for His sake, thou didst receive wondrous grace from on High, and dost pour forth divine myrrh, perfuming souls.

Thou art shown to be an animate ladder firmly anchored to the ground by pillars of flesh, but reaching to the heavens; for thou wast enriched by God, Who was established within thee, O martyr. And having been shown to be a pillar anointed with the oil of the struggles of martyrdom, thou dost now pour forth a wellspring of divine myrrh upon them that approach with faith.

David, chanting prophetically, O Demetrius, described thee as the river of God filled with waters; for, lo! the flow of thy myrrh is inexhaustible. Wherefore, the watery multitude of rivers lift up their voices and clap their hands to the glory of God, Who hath glorified thee by all of these.

Thou alone art the thrice-holy Lord, O Almighty God, of Whom the sufferer Demetrius theologized when locked in prison, having slain the noetic serpent with a tangible knout and cast down the audacity of Lyaeus through the divine Nestor; and he was pierced by a spear, and now myrrh floweth forth from his tomb.

Theotokion: In place of Adam, the Lord; in place of Eve, thee O all-pure one; instead of the lying serpent, Gabriel; instead of the tree; the Cross; instead of Eden, the garden of the tomb; Rejoice! instead of grief; the spear instead of the fiery sword, and the purple robe instead of the fig leaves. Therefore, we hymn thee, O maiden, as the cause of these things.

Katavasia: Thou, the Offspring of the Theotokos, hast saved the pious youths in the furnace: then in figure, but now in deed; and she hath moved all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

ODE IX

Canon for the Earthquake

Irmos: It is not possible for men to see God, upon Whom the hosts of angels dare not gaze; but through thee, O all-pure one, the incarnate Word hath appeared to men, and, magnifying Him, we bless thee with the heavenly hosts.

Behold, we have all sinned, but the earth, which hath not sinned, doth suffer dreadfully; for the Lover of mankind, chastising us, doth shake it all. Let us come to our senses and take care for our salvation.

As Thou art the Lord of times and seasons, O Master, wishing to lay Thy servants low in the twinkling of an eye, Thou didst yet restrain Thyself according to Thy great compassion. And we who are without excuse give Thee thanks, O Thou that alone lovest mankind.

O Christ, from earthquake, the sword, bitter bondage, pagan invasion, defeat, famine, pestilence, and every other affliction deliver Thou Thy city and every land that doth hymn Thee in faith.

Groaning, the earth crieth out wordlessly: Wherefore do ye pollute me with many evils, all ye men? For, sparing you, the Master woundeth me alone. Come, then, to your senses, and move God to mercy by repenting!

Theotokion: O Virgin, who in thy birthgiving received no defilement, thou hast rescued us from corruption and the most grievous earthquake and tribulation, allaying the Master's displeasure by thy maternal deliverance, O divinely joyous one.

Canon I to the Great 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.

Loose the bonds of the transgressions of them that hymn thee, O passion-bearer; put an end to the assaults of the passions; cause the tumult of heresies to cease, and calm the tempest of temptations by thy prayers.

O crowned martyr Demetrius, guide thou thy most sacred flock to the straight paths of the kingdom of heaven, to the pasture of salvation, to the eternal fold.

O martyr Demetrius, entreat the Lord, the Bestower of life and King of hosts, that they that hymn thee may obtain crowns of glory and the kingdom of heaven.

Theotokion: Trusting in thee, O Virgin, all we, the faithful, honor thee as the root, the wellspring and cause of incorruption; for thou hast poured forth upon us the hypostatic Immortality.

Canon II to the Great Martyr

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.

Thou didst receive a soul like unto an alabaster box filled with the divine myrrh of virtue, and Christ bowed His head toward thee, O martyr; for thy life was calmed by the brilliance of purity. Wherefore, thou wast blessed and filled with the grace to pour forth myrrh upon the ends of the earth.

Behold the radiant types of ineffable rewards that await thee! Behold the wellspring of ever-flowing myrrh, O sufferer! Wherefore, standing before God with the boldness of a martyr, beg thou victory for Orthodox Christians over their adversaries.

With the sign of the Cross of the Victor thou didst vanquish the savagery of Lyaeus, setting over him as victorious thy fellow contender Nestor. And now, do thou subject every barbaric nation to holy Orthodoxy, O Demetrius.

Us that have recourse with fervent love from the depths of our hearts to the coffer of thy relics, which poureth forth rivers of myrrh, O martyr of Christ, do thou deliver from soul-destroying deeds and from the deluge of the stench of the passions by thy prayers; and show them forth as sweet fragrances before the Lord.

We celebrate a day of spiritual joy, O Demetrius, beholding the wellspring of thy myrrh, which floweth unceasingly. Driving away the gloom of the passions as one filled with divine light, do thou grant that we walk nobly, as in daylight, that we may behold the unapproachable light of God.

Theotokion: **T**hou, O all-pure one, art a golden dove which beareth the Word of God like an olive sprig, anointing thy flesh with the oil of divinity. And the sufferer, having accepted Him into his heart, as in a coffer, doth pour forth myrrh from his tomb and doth anoint the faces of the faithful.

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

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

Thou didst arm Nestor with the Cross, destroying the audacity of Lyaeus through him in the stadium, O Demetrius; like Christ, thy side was opened by a spear, and with it thou hast preserved thy flock. **(Twice)**

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

O Lord, Who lookest down upon the earth from heaven and makest all things to tremble: Deliver us from earthquake through the prayers of the Theotokos, whom Thou hast given to Christians as an intercessor.

At the Praises, six stichera to the Great Martyr; three in Tone IV:

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

Having been pierced, * thou didst wound the Adversary with thy spears * and didst render him dead and of no effect; * deliver us from his malice, O Demetrius, * rendering us ever strong * against the tormenting passions * by thy sacred prayers, * piercing our hearts and souls * with divine fear, O holy one.

Beholding thee to be a river full of spiritual waters, O holy one, * we pray thee: * In thy great goodness * sacredly bedew our souls, * which have wasted away * through offenses of the passions, * and them that are amid defilement do thou wash clean, * and deliver from manifold misfortunes * and eternal torment.

As a most radiant star * hast thou shone forth upon the earth * in the splendor of miracles; * and thou dost ever enlighten the earth, * O glorious Demetrius, * driving away the gloom of darkness from our souls by thy prayers. * Heal thou the infirmities * of them that celebrate thy memory with love, * O glory and boast of the martyrs.

And three in Tone V: Spec. Mel.: "Rejoice ...":

O martyr of Christ, come thou to us that beseech thy merciful visitation, and deliver them that are afflicted with threats of torment and the mad raging of heresy. For as captives and naked are we persecuted by them, moving often

from place to place and straying into the caves and mountains. Therefore, spare us, O all-praised one, and grant us liberty; calm the tempest and dampen the displeasure which is directed against us, entreating God, Who granteth great mercy to the world.

O thou that didst not fear the bondage of the enemy, thou hast been given to us as a rampart, setting at naught incursions of barbarians and easing infirmities. An indestructible base and unassailable foundation, a governor, a citizen and champion of thy city wast thou, O Demetrius. O all-blessed one, by thy prayers save it, which now is in grievous danger and is wretchedly oppressed, beseeching Christ, Who granteth the world great mercy.

The choir of passion-bearers hath appeared, possessed of every virtue, by which the great martyr hath worthily inherited the enjoyment of incorruptible and blessed life. Adorned therein, O right wondrous Demetrius, revered for thine emulation of Christ and praised for the spear which also pierced thee, pray thou yet more earnestly that He deliver us that honor thee from suffering and grievous circumstances, fervently entreating Him Who granteth the world great mercy.

Glory ..., in Tone II, the composition of St. Andrew of Jerusalem:

Let us honor him who, through spears, hath inherited the grace of the Savior's side, which was pierced by a spear and whence the Savior poureth forth upon the waters of life and incorruption, Demetrius, most wise in teachings and crowned amid torments, who completed the course of suffering with the shedding of his blood and hath shone forth upon the whole world with miracles, who loved the Master and mercifully loved the poor, the intercession for the Thessalonians amid many and exceeding grievous misfortunes. And honoring his yearly memorial, let us glorify Christ God, Who for his sake worketh healings for all.

Now and ever ..., Theotokion:

Deliver us from our wants, O Mother of Christ God, thou who gavest birth unto the. Creator of all, that we may all cry out to thee: Rejoice, thou that alone art the intercessor for our souls!

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III of the canon for the earthquake, and four from Ode VI of the 2nd canon to the great martyr.

The earth is wounded because of us that conceal ourselves evilly and ever move Thine anger against us, O compassionate King of all. But take pity on Thy servants, O Master. (Twice)

Having shaken it, Thou hast made the earth firm again, O Lord, chastising and converting our weaknesses, wishing to make us steadfast through godly fear of Thee, O Most Blessed One.

O brethren, let us flee sin which hath given birth to bitter death, most oppressive earthquakes and unbearable plagues; and let us please God with repentance.

Thou didst love Christ with all thy soul and didst follow Him to the myrrh of sweet fragrance; and thou didst partake thereof through a better union. And now thou dost pour forth unending streams of myrrh, O Demetrius.

The droplets of the blood of thy sufferings, falling upon the ground, have made it a wellspring of fragrant myrrh. And now thou dost continually pour it out for them that draw it forth, O Demetrius.

Drenched with the flow of thy blood, O wise one, like another, new, wellspring, like a river, thou dost richly put forth thy myrrh for the healing of them that ask it and that earnestly approach, O blessed one.

Theotokion: **B**eholding the golden and ever burning lamp of the Light, we that have darkened our souls with a multitude of sins draw nigh, for she giveth us illumination and driveth away all darkness.

Troparion to the Great Martyr, in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, who conquered the pagans, O passion-bearer. Therefore, as thou didst cast down the pride of Lyaeus and didst appoint the bold Nestor for the struggle, thus, a Demetrius, beseech Christ God to grant us great mercy.

Troparion of the earthquake, in Tone VIII:

O Christ our God, Who lookest on the earth and makest it tremble: deliver us from the dreadful threat of earthquake, and send down upon us thy rich mercies and save us, through the prayers of the Theotokos.

Kontakion for the Earthquake, in Tone IV:

Deliver us all from the grievous trembling of the earth, O Lord, and from plagues unbearable on account of our sins. Take pity on the Orthodox people which Thou hast purchased with Thy blood, O Lord and Master, and deliver not this city un to destruction by dreadful earthquake; for we know none other God than Thee, and unto them that hymn Thee hast Thou exclaimed: I am with you, and no one is against you!

Kontakion of the Great Martyr, in Tone II:

He that gaveth thee invincible strength, O Demetrius, hath dyed the Church in the streams of thy blood, and hath kept thy city unharmed, for thou art its confirmation.

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

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

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

FOR THE EARTHQUAKE: THE EPISTLE TO THE HEBREWS [12:6-13, 25-27]

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is fame be turned out of the way; but let it rather be healed. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

FOR THE MARTYR: THE EPISTLE OF PAUL TO TIMOTHY [2:1-10]

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding

in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: O God, Thou hast cast us off and hast destroyed us; Thou hast been wroth and hast had pity on us.

Stichos: Thou madest the earth to quake and troubled it.

For the Great Martyr: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

FOR THE EARTHQUAKE: THE GOSPEL OF ST. MATTHEW [8:23-27]

And when [Jesus] was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying: What manner of man is this, that even the winds and the sea obey him!

FOR THE MARTYR: THE GOSPEL OF ST. JOHN [15:17-16:2]

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Communion Verse for the Earthquake: Praise the Lord from the heavens,
praise Him in the highest.

Communion Verse for the saint: In everlasting remembrance shall the right-
eous be; he shall not be afraid of evil tidings.

THE 27th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYR NESTOR OF THESSALONICA
AT VESPERS

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

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

O wondrous sufferer Nestor, * thou didst array thyself in all the armor of Christ; * and, locked in mortal combat with Lyaeus, * thou didst destroy him, * and with invisible arrows * thou didst bring down the invisible Belial and didst slay him. * Wherefore, the Bountiful One hath crowned thee * with a wreath of victory.

Strengthened with divine words, * O wise Nestor, * with true courage didst thou slay * the proud tormentor of the martyr Demetrius; * and confessing the immortal God * Who died and harrowed hell, * thou didst receive an unjust death, O glorious one. * Wherefore, rejoicing, * thou hast inherited life everlasting.

Thou wast a godly youth, * shining forth in comeliness of body * and adorned with grace divine, O wise one, * and invested with power. * Wherefore, having cast down the power of Lyaeus * by the power of the Almighty, * thou didst suffer, rejoicing, * and hast been numbered among the choirs of sufferers. * Rejoicing with them, do thou remember us.

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

Thee, our intercessor, * do we entreat, O all-pure one:* Do thou not overlook us, thy servants, * who are troubled amid grief, * that we perish utterly; * but haste thou to remove us from this present wrath and grief, * O divinely joyous, all-holy and pure one, * for our rampart art thou, * and our unassailable assistance.

Or this Stavrotheotokion: **B**eholding Thee, O Jesus, * nailed to the Cross, * and willingly accepting Thy Passion, * the Virgin, Thy Mother, O Master,* cried aloud: O woe is me, my sweet Child! How dost Thou endure wounds unjustly inflicted, * O Physician Who hast healed the sickness of man, * and hast delivered all from corruption * in Thy tender mercy?

Troparion, in Tone IV:

Thy martyr Nestor, O Lord, hath in his sufferings received an imperishable crown from Thee our God; for, possessed of Thy might, he cast down his tormentors and set at naught the feeble audacity of the demons. By his prayers do Thou save our souls.

AT MATINS

Both canons from the Oktoechos, and this canon for the Martyr, in Tone IV, with four troparia.

ODE I

Irmos: He that is mighty in battle cast the chariots of Pharaoh and his power into the sea. Let us chant a new hymn, for He hath been glorified!

By thy blood wast thou vouchsafed to sit upon the fiery chariot rejoicing, and with joy didst thou ascend to the heights of heaven, where Jesus, the ageless Light, doth dwell.

Having arrayed thyself in the breastplate of faith, O Nestor, and having the Cross in thy hands, as it were a spear, thou didst mightily cut down legions of the enemy.

Strengthened with the fervor of Christ's love, thou didst stride forth into the midst of the arena and didst set at naught the wiles of Lyaeus and didst win the trophy of victory.

Theotokion: In thy womb didst thou conceive Him that is co-unoriginate with the Father, and in manner transcending nature thou didst give birth unto Him in the flesh, O thou that hast not known man, remaining truly a pure Virgin. Wherefore, we all honor thee.

ODE III

Irmos: O Lord, Who out of heaven dost thunder upon thine adversaries and walkest upon the wings of the wind, raise me up, that I may truly hymn Thee and do Thy will, for there is none holy as Thou, O our God.

Strengthened with the might of the strength of Him that shattered the gates and portals of hell, with zeal didst thou enter into the arena and mightily shatter the wiles of the enemy.

With thy feet didst thou trample down the ancient author of deception, for as a youth didst thou bow thyself to be beheaded by the sword, O Nestor, boast of martyrs. Wherefore, we praise thee.

Setting at naught the pride of the most iniquitous, O martyr, thou didst sacrifice a sacrifice unto God, shedding thy sacred blood as an offering. Wherefore, He hath rewarded thee with rich gifts.

Theotokion: O Theotokos, Jesus, Whom thou didst bear in thy womb, having supernaturally transformed the ugliness which was incurred through eating by the race of Adam, hath granted us our pristine comeliness.

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

Thou didst not fear the tyranny of the enemy, nor wast thou afraid of the wounding of thy body, but didst run fearlessly to the conflict, O wise one, bearing the invincible divine weapon of the Cross. Wherefore, having slain the deceiver straightway, thou wast thyself slain, O Nestor, and, standing before Christ, thou hast been vouchsafed life.

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

Though I am a lover of sin, O all-pure one, yet do I beseech thee, who gavest birth unto the sinless God Who taketh away the sins of the world, to have pity on my most sinful soul, and to wash away my many sins; for thou art the cleansing of the sinful, the salvation and preservation of the faithful.

Or this Stavrotheotokion: She that in these latter days gaveth birth unto Thee, Who wast begotten of the unoriginate Father, O Christ, beholding Thee suspended upon the Cross, cried aloud: Woe is me, O my most beloved Jesus! How art Thou, O my Son, who art glorified as God by the angels, now crucified by iniquitous men? I hymn Thee, O Long-suffering One!

ODE IV

Irmos: O Lord, I have heard Thy speech, and was afraid; O Lord, I have considered Thy works, and was amazed; for the earth is full of Thy praise.

Shining with the splendid teachings of Demetrius, thou didst put to flight the gloom of Hellenic vanity and wast illumined with the light of martyrdom.

Thou didst trouble the salty sea of unbelief with the sweetness of thy good faith, O martyr, and didst drown an army of the impious in the abyss of thy blood.

Thou wast shown to be a tree raised up towards life, nourishing the fullness of the faithful with the bounty of thy struggles, O Nestor of Christ, thou boast of martyrs.

Theotokion: Be thou unto me for the cleansing of sins and do thou extend a helping hand unto me who am in distress, O most holy Mistress, sure aid of Christians.

ODE V

Irmos: Send Thou a radiant dawn upon us, as Thou art good, and guide us to the fear of Thee, O Master.

Having watered thy thoughts with words of divine understanding, O glorious Nestor, thou didst put forth the ripe ear of martyrdom.

With the healing of thy words, O Demetrius, martyr for Christ, Nestor put an end to the great iniquity of godlessness.

Locked in combat with a visible foe, thou didst invisibly acquire the help of God, O glorious Nestor.

Theotokion: **R**ejoice, thou that without seed gavest birth unto our God! Rejoice, thou that alone art the all-pure Mother of God! Rejoice, thou Bride unwedded!

ODE VI

Irmos: **T**he tempest of evil thoughts, having overtaken me, doth drag me down into the abyss of my countless sins; but going before me, O good Helmsman; do thou govern me and save me, as Thou didst the prophet Jonah.

Having stamped thy heart with a seal, thou didst courageously wound the heart of Lyaeus with the spear of thy valor, O passion-bearer. And, rejoicing, thou wast slain for Christ, the Life of all.

Like a bridegroom didst thou depart from the chamber of thy flesh, O wise one; and manifestly arrayed in garments woven of thy sacred blood, O martyr, thou hast taken thy place before Christ the Master.

Having set thy feet upon the rock of piety, Christ, the Rock of life, guided thy steps to Himself, O Nestor, and put thine enemies to shame.

Theotokion: **O** Virgin Mary, who gavest birth unto God Who taketh away the sin of the world, thou hast broken the chains of my transgression, for on thee have I placed my hope of salvation.

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

Having contested well, thou hast now inherited immortal glory, for thou wast an excellent warrior of the Master by the prayers of the martyr Demetrius; with him, then, cease not to pray for us all, O wise Nestor.

Ikos: **F**rom childhood didst thou tread the path of the Lord, O thrice-blessed one, and didst piously desire His testimonies; and, having zealously taken the Cross upon thy shoulders, O divinely wise Nestor, thou didst destroy the wicked deception of the madness of idolatry, breaking and destroying the snares and nets of Lyaeus. Wherefore, we flee to thy protection with faith, crying aloud: O most rich one, entreat Christ God in behalf of us all!

ODE VII

Irmos: **B**lessed art Thou, O God of our fathers, Who spake on the mountain with Moses and revealed an image of the Virgin in the bush.

Blessed art Thou, O Lord God of our fathers, Who hast illumined the hearts of the faithful with the splendor of the passion-bearer's struggles.

Having quenched the flame of impiety with the dew of thy blood, O divine martyr Nestor, thou dost chant: Blessed art Thou, O Lord God of our fathers!

Offering a living sacrifice as an odor of sweet fragrance to the Lord, O martyr Nestor, thou didst cry out: Blessed art Thou, O Lord God of our fathers!

Theotokion: **T**hou hast been shown to be more holy than the cherubim, O most holy Mistress who gavest birth unto the Word of God Who doth sanctify us.

ODE VIII

Irmos: **O** ye earth and all that therein is, O ye seas and every shower and dew, O ye stars of heaven, light and darkness, frost and fiery heat, children of men and priests, bless ye the Lord: praise and exalt him above all for ever!

The earth received thy precious blood which was shed for Christ; the heavens received thy soul which was adorned like a bride; and the choirs of martyrs and the souls of all the righteous greeted thee with joy, O martyr.

Oh, thy God-loving soul which considered a temporal death to be but naught and chose to live in the Lord! Oh, thy divine manliness which was much stronger than the cowardice of the foe! For thou hast denounced them that do not confess Christ!

Having fought the good fight, thou didst truly finish thy course, O wise martyr, and didst keep the faith. And now a crown of righteousness doth lie before thee, which Christ shall bestow upon thee forever.

Theotokion: **I** fear not the pursuit of the enemy, for I have thy help; I fear not evil men, but flee to thee, O Theotokos. For in thee do I boast, and in thee do I cross the wall of sin, saved by thy prayers.

ODE IX

Irmos: **F**or He that is mighty hath magnified me; and holy is His Name. And His mercy is on them that fear Him throughout all generations.

In sacred manner hast thou arrayed thyself in a purple cloak dyed in thy blood; and, grasping the Cross in thy right hand as a scepter, thou dost reign with Christ, O blessed Nestor.

Thou art shown to be a ripe cluster on the noetic Vine; and, squeezed out by the winepress of martyrdom, thou hast poured forth the wine of compunction upon us that ever praise thee.

Joining chorus with the angels before the face of Jesus and delighting in His glory, O Nestor, do thou ever remember them that faithfully keep thine honored memory.

Theotokion: **T**hou wast revealed as the abode of the Light which hath truly driven away the gloom of the ancient ignorance, O pure one, ark of holiness and golden candlestick, O thou that art more spacious than the heavens.

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

By the power of the Cross and the prayers of Demetrius, the glorious martyr, thou didst cast down the magnitude of the impious Lyaeus and the pride of the enemy, O Nestor, having first vanquished the passions; and thou wast shown to be an excellent martyr for Christ, O wise sufferer.

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

Saved by thee, O Theotokos, we hymn thee as an invincible weapon, an unassailable rampart, a tower of all strength, a haven of salvation, a truly divine foundation, and the bridge which leadeth from earth to heaven.

AT LITURGY

Troparion, in Tone IV:

Thy martyr Nestor, O Lord, hath in his sufferings received an imperishable crown from Thee our God; for, possessed of Thy might, he cast down his tormentors and set at naught the feeble audacity of the demons. By his prayers do Thou save our souls.

Kontakion, in Tone II:

Having contested well, thou hast now inherited immortal glory, for thou wast an excellent warrior of the Master by the prayers of the martyr Demetrius; with him, then, cease not to pray for us all, O wise Nestor.

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.

THE EPISTLE OF PAUL TO THE EPHESIANS [6:10-17]

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 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.

THE GOSPEL ACCORDING TO ST. LUKE [21 :12-19]

But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and

brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

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

THE 27th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR VENERABLE FATHER NESTOR THE CHRONICLER,
OF THE CAVES OF KIEV
AT VESPERS

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

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

Recording the times and seasons of right memorable events and the struggles and labors of the God-bearing fathers, O blessed Nestor, thou didst burn with love for noetic desire; and showing thyself to be a good disciple, thou didst follow in the steps of thy first leaders. And while yet in this life thou didst choose the good portion, which is even now with thee. By thy supplications cause us also to share therein who earnestly hymn thy memory.

Diligently recording in thy book the words of the divine Scriptures and the struggles of those who lived angelically, thou didst set down in the book of thy heart memory of the reward which is to come; wherefore, thy name shall be recorded in the Book of Life. O most blessed father, pray thou in our behalf, that we also may find ourselves recorded in the Book of Life, who honor thy memory.

Desiring to have an understanding of the wisdom of the Spirit, O venerable one, thou didst go to the great fathers, from whom thou didst learn heavenly understandings; wherefore, having lived angelically in the flesh, thou didst shine forth like a noetic dawn. And as thou art now a child of the day and a partaker of the light, thou dost never cease to pray earnestly, that those who hymn thy most honored memory may be delivered from corruption and misfortunes.

Glory ..., in Tone VI:

Preparing thy heart as a tablet for the Holy Spirit, O Nestor our father, thou didst adorn thy soul with purity and humility, the choosing of voluntary poverty, all-night vigils and obedience, and never-ceasing prayer; and with the pen of thy chastity thou didst record the holy lives of the first fathers of the Caves. And as thou didst have an unceasing desire for God, thou didst find Him Whom thou didst seek. Reigning now with Him in never-ending light, pray that our souls be saved.

Now & ever..., Theotokion, or this Stavrotheotokion, in the same tone:

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

O all-pure Mistress, * a sword pierced thy heart, * as Symeon said, * when thou didst behold Him Who shone forth from thee * in manner past recounting * lifted up on the Cross by the iniquitous as One condemned, * given vinegar and gall to drink, * His side pierced, * His hands and feet run through with nails; * and, lamenting, thou didst exclaim, * crying out maternally: * "What is this new mystery, * O my Child most sweet?"

On the Aposticha, the stichera from the Oktoechos, and, Glory ..., in Tone V:

Thou didst fulfill the saying of the prophets, O venerable Nestor, proclaiming to us the works of God in writing, saying as did David in the psalm: "I remembered the works of the Lord, and I will remember Thy wonders from the beginning, O God, which I marveled to see in the beginning of the monastery of Thy Mother, that Thy power among the venerable may be known to the next generation." And having seen this through thy writings, O all-blessed one, we venerate thy labors, we bless thy memory with hymns, and unto Him Who dwelleth in the highest we offer the hymnody of psalms: Thou art God Who doeth wonders!

Now & ever ..., Theotokion, or this Stavrotheotokion, in the same tone:

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

Having assumed my whole form and clothed Himself therein, the Creator and God, Who desired to restore the form of Adam who before had fallen, was willingly lifted up upon the Cross as one guilty; and extending now His hands, He healeth the hands which of old went slack as they stretched forth to grasp the fruit of the tree. Beholding Him, the most pure one exclaimed: "What is this Thine ineffable longsuffering, O my Son? I cannot bear to see Thee lifted up upon the Cross, Who holdeth the ends of the whole earth in the palm of Thy hand!"

AT MATINS

Canon of the venerable one, in Tone IV:

ODE I

Irmos: The people, of Israel, having fled across the watery deep of the Red Sea with dryshod feet, beholding the mounted captains of the enemy drowned therein, sang with gladness: Let us chant unto our God, for He hath been glorified!

O ye choirs of monks, at the annual commemoration of the God-bearing father haste ye diligently together to the holy cave, and bowing down with love before the shrine of the relics of Nestor the lover of wisdom, chant ye unto God, for gloriously is He glorified in His saints.

O holy Nestor, by thy supplications aid me who am coarser than all others, yet who join the choirs of monks and dare to hymn thy memory today; for God hath been wondrously glorified in thee.

Desiring to be numbered among the angelic choirs, thou wast numbered among those who in the flesh were equal to the angels; and having learned from them the angelic life, thou didst ascend to thy noetic desire. Wherefore, we honor thee, for God hath been wondrously glorified in thee.

Theotokion: O ye choirs of the holy and venerable fathers, standing with the angelic choirs glorify her who gave birth to the Word Who is holier than all the saints, and help us on earth to glorify the Mother of God today, for she is wondrously glorified by all.

ODE III

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.

The disposition of thy mind was like a taut bow, O father; for, living in this vale of tears, thou didst continually make ascent unto God in thy heart. O Nestor, help me who constantly live my life amid griefs, praying for me, that my heart may rejoice in the Lord.

When thou wast seventeen years of age, thou didst spiritually receive the stature of a mature man; for thou wast resplendent with good works as an elder is with gray hairs. Set these forth also in me, O blessed one, that my heart may rejoice in the Lord.

Receiving purity and profound humility in poverty, O holy one, thou didst soar aloft on the wings of the monastic virtues; wherefore, having perceived in the twinkling of an eye the fleeting form of this world, thou didst furnish thy heart with wings to fly to the love of God above.

Theotokion: Having given birth to the Orchard of purity, with the fruit thereof thou hast abundantly fed those who believe thee to be the Mother of God; wherefore, grant that I, who bow down before thee with faith, O Virgin Bride of God, may taste if only a little of His fruit, that my grieving heart may rejoice.

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

Guided by great fathers toward goodly ways, and having united thyself wholly unto God in thy youth, thou didst mortify the carnal passions with mighty asceticism and didst enliven thy spirit with the hope of everlasting good things. And having lived angelically on earth, thou now abidest with the angels; wherefore, we honor thee, O blessed Nestor.

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

In thee do I behold the ineffable image of awesome wonders, O all-pure Virgin; for thou didst conceive God and didst contain the Infinite One within thy womb. What manner of mystery this is I cannot prove; yet I believe, and with fear I bless thee, chanting: Rejoice, O spacious habitation of the infinite God!

Or this Stavrotheotokion: The Virgin and ewe-lamb, beholding on the Cross the Lamb Who was born of her without seed, His side pierced by a spear, was wounded with shafts of grief and cried out, exclaiming amid her pain: What is this new mystery? How is it that Thou diest Who alone art Lord of life? Wherefore, arise, raising up our fallen forefather!"

ODE IV

Irmos: I have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mightest save from deception those who cry: Glory to Thy power, O Lord!

Having heard glorious and all-wondrous things of the Mount of the Caves, thou didst go thither, O venerable one; and beholding the grace of God descending with fire and dew at the ground-breaking of the church, though thou wast yet a youth thou didst chant with the elders: Glory to Thy power;" O Lord!

Fashioning a greater and more perfect tabernacle for the Holy Spirit within thy soul, thou didst gild it by thy loving acceptance of the commands of the God-bearing fathers, O holy Nestor; wherefore, the Father, the Son and the Holy Spirit have come to thee, as to a beautiful bridal chamber, and made their abode in thee.

Receiving the teaching of the God-bearing fathers like sweet milk, thou didst fulfill their words in deeds, O blessed one, and wast filled with higher wisdom. And, honoring it in thy writings, we gladden our souls with the knowledge of the grace of God which descended upon those hills.

Theotokion: O pure Maiden, thou givest the sweet milk of repentance and the heavenly nectar of compunction to those who with love offer hymns unto thee; and, bound fast by fear and moved by love, I offer these to thee, O Mistress, and pray: Sweeten thou my heart, O thou who gavest birth to my sweet Jesus Christ!

ODE V

Irmos: O Christ, Who separated the primal light from light, that Thy works may hymn Thee, the Creator, in light: direct Thou our paths in Thy light.

Withdrawing from the love of this deceitful world, thou didst greatly desire to follow the steps, ways and teachings of the great fathers, O Nestor. By thy supplications direct thou our paths in the light of their works, and grant that we also may be zealous therefore.

Protected by profound humility, O venerable one, thou didst cast down and trample underfoot the enemy who walketh in haughty vainglory; and by thy mediation before God, O father, grant humility also unto us, and guide our steps aright therein.

All had thee like an angel of God who lived thy life angelically; wherefore, thou wast vouchsafed to ascend to the rank of deacon, wherein thou didst set thy course aright. O Nestor, direct thou our paths in holiness.

Theotokion: O most holy Virgin, who gavest birth to the Way of life: in that thou art full of lovingkindness, thou guidest to the straight paths those who walk paths of temptation. O Mistress, disdain me not who am astray, but, as thou gavest birth to the Guide of the lost, direct my paths in His light.

ODE VI

Irmos: When I was troubled, I cried unto the Lord, and the God of my salvation hearkened unto me.

Conducting thy ministry in holiness and righteousness, thou didst make thyself wholly into a temple for the Holy Spirit; and having entered into the temple not made by the hands of men, thou standest before the throne of the Most High. By thy supplications help me, O father, who desire to be there also, I entreat thee who prayest for my salvation.

Thou wast a comely offshoot of the beautiful plant of the heavenly Husbandman, adorned with beautiful works as with goodly fruits, which thou hast put forth, and of whose fragrance thou art now redolent. Wherefore, I beseech thee, O blessed one: Bestow them upon me as a gift from God my Savior.

Shedding manifold drops of sweat through the labor of thy struggles, O venerable Nestor, thou didst water the field of thy soul; and having produced the grain of the virtues, thou now reapest the harvest, dwelling forever in the mansions of heaven. Entreat Christ my Savior, that I too may dwell therein.

Theotokion: Rejoice, O holy ground sown by the Spirit of the Father, for thou hast caused the Tree of goodly foliage to spring forth for us! O Mistress, beneath its shadow do thou lead me who am consumed by the burning heat of the passions, I beseech thee as the Mediatrix of my salvation.

Kontakion, in Tone II:

As the disciple of the God-bearing Theodosius and a true emulator of his life, thou wast vouchsafed to be the first to behold his precious relics; and having translated them to rest in holiness with the other saints, with them thou hast inherited the kingdom of heaven. Pray thou to the Lord, that we who honor thee may also receive it.

ODE VII

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

Following the steps of Abraham in fulfilling the commandments, O holy one, thou didst offer a pure mind unto the Master, as he offered up Isaac; wherefore, from this life thou hast passed over to the land flowing with endless sweetness. O Nestor, converser with our God-bearing fathers, pray thou that I too may dwell therein.

Translated from this passion-fraught world, thou hast passed over to the world of dispassion, where thou dwellest with the children of peace. Forsake not us who are in this world, but entreat thy Creator, that we may have a share with thee, chanting: Blessed art Thou, O God!

Thou didst not incline thy heart unto words of evil in this greatly tumultuous life, O venerable one; wherefore, having passed untroubled through the aerial spirits of evil, thou didst reach the gates of heaven, which do thou make haste to open unto us by thy supplications, in that thou art blessed.

Theotokion: I have wandered from the path of righteousness and have not set my feet upon the straight paths but, lost among the sheer precipices of the passions, I have wounded my heels on the thorns of sin; yet, limping, I hasten to thy goodness, and pray, O Mistress, that thou heal me, for thou art the cure of my soul.

ODE VIII

Irmos: The children in Babylon, consumed by zeal divine, manfully trampled the tyrant and the flame underfoot; and, cast into the midst of the fire, bedewed they chanted: Bless the Lord, all ye works of the Lord!

Strengthened by the power of the Spirit, on the wings of thy virtues thou didst soar aloft to the heavens, O divinely wise one; and for all these years thou hast now dwelt where time is never-ending. Pray that we also may attain thereto, who chant: Bless the Lord, all ye works of the Lord!

From the house of the Mother of God thou hast passed over to the most radiant Jerusalem, the abode of God. Dwelling with the angels among the citizens of heaven, mediate for us, that we who hymn the Lord with songs at thy memorial may be reckoned among their number.

O Father, Son and Holy Spirit, Thou single Essence of the Trinity, possessed of one kingship, power and authority: Deliver us from the power of the prince of darkness through the supplications of our God-bearing fathers of the Caves, with whom we, who bless Thee as the Lord forever, bring Nestor before Thee to make entreaty.

Theotokion: Standing before the throne of the Trinity, O Virgin Mother, and gazing continually upon the glory of the Godhead in three Hypostases, pray for us sinners, that we, who with hymns glorify thee and the Lord Who was born of thee, may not be deprived of the glory of heaven.

ODE IX

Irmos: Thy birthgiving was shown to be incorrupt: God came forth from thy womb, appeared on earth as a mortal, and dwelt with men. Wherefore, we all magnify thee as the Theotokos.

Thou hast departed for the habitations of the righteous, and standest in spirit before the everlasting Light; wherefore, look thou upon us who live in the dwellings of this greatly tumultuous world, and aid those who do battle, O blessed Nestor, for we now magnify thee with hymns.

With the holy ones thou didst acquire love while living in the body, and having departed in spirit thou dwellest inseparably with them, as thy relics, which lie in the cave with the saints, demonstrate. With them do thou make intercession, praying to God for us who magnify thy memory.

The Lord loveth mercy and truth. Emulating Him, O all-blessed one, be thou a merciful mediator for our salvation, that having found grace for thy sake, we may not fall away from eternal glory, for with hymns we magnify thy holy dormition.

Theotokion: The Master of all loveth thy mediation, O all-pure virgin, and accepteth thy prayers for the human race. Wherefore, pray also for us thy servants, O Queen of all, that we may receive mercy on the day of judgment; for, bowing down, we continually magnify thee as our mediatress

On the Aposticha, the stichera from the Oktoechos; and, Glory ..., in Tone II:

Having first purified thyself with monastic works, O venerable one, thou becamest a precious vessel of the Holy Spirit, from Whom thou didst receive abundant grace to help all who have recourse unto thee with faith amid tribulations. Wherefore, be thou an ever-present helper for us who fall prostrate before the shrine of thy relics, invisibly aiding us against those who wage war against us; and entreat God, the Creator of all, that He grant us forgiveness of sins, that we who bless thy memory may receive mercy on the day of judgment, O divinely wise Nestor.

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

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

O pure one, when thou didst behold the mature Vine, Whom thou didst bear in thy womb without being cultivated by man, suspended upon the Tree, thou didst exclaim, lamenting: "O my Child and Benefactor, as Thou art compassionate, with Thy divine consolations pour forth the sweetness which taketh away the drunkenness of the passions, for the sake of me who gave birth unto Thee!"

THE 28th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYR PARASCEVA
AT GREAT VESPERS

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

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

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

Rome presenteth thee * as a garden of sweet-smelling flowers, * O much suffering Parasceva, * perfuming the thoughts of the faithful * with the fragrance of the virtues, * and ever dispelling the stench of the passions * with grace, O glorious one, * thou beauty of the martyrs, * boast of virgins and abyss of miracles.

Thou hast been given to all as glory beyond price * by Christ our God, * having suffered in Rome; * and, abiding therein, O glorious martyr, * thou drivest away from men the wickedness of the demons * by thine assistance. * Wherefore, we all bless thee * and praise thy holy sufferings today, * O much suffering Parasceva.

Preserved by the power of Christ, * O most glorious Parasceva, * thou didst ignore the pain of thy body * and didst enter upon thy struggles * with manly intent, * paying no heed to thy womanly weakness; * and, strengthened by hope, * thou hast received illumination * with those who came before thee.

And 3 stichera in Tone VI:

Assembling, we, the faithful, praise thee with love and bless thy struggles and sufferings, O martyr Parasceva. Entreat Christ thy Bridegroom, that by thy supplications He deliver us from misfortunes and perils.

Desiring to follow after Christ, thy Bridegroom, O all-praised martyr Parasceva, thou didst zealously drain the true cup of thy blood, like a melodious swallow chanting a hymn to Christ God, the Creator of all, for those who celebrate thy memory.

Thy parents, honoring the sufferings of Christ, made thee the namesake of the day on which they are commemorated; and when thou didst reach maturity, thou didst brave sufferings, enduring wounds; and, dancing in prison as in a splendid bridal-chamber, thou didst cry out: "I shall never be separated from Thee, O Lord! Send me Thine aid, and save me in Thy great mercy"

Glory ..., in the same tone:

The Queen stood at the right hand of the Savior, as David doth sing; and thy soul, adorned as with vesture of gold, thou didst set before thy Lord as a sacrifice, and thou didst offer Him the blood of thy body like incense of sweet savor. O all-praised martyr Parasceva, pray for us to Christ God, the Master of all, that He save our souls.

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

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He 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. 3 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.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among

sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litia, these stichera, in Tone V:

Rejoice, O ewe-lamb of the Lord, who emulated well the honorable and blessed suffering of the Immortal One upon the Cross, Who hath destroyed the sufferings of the world, O passion-bearer who art most rich, thou well-spring pouring forth miracles like water, giving drink to the withered hearts of the infirm with the gift of healings! Thou hast destroyed the feeble audacity of the idols, inheriting as thy dwelling-place the bridal-chamber of heaven. Pray thou to Christ, that He grant unto our souls peace and great mercy.

Where the abode is of those who rejoice, where the never-waning light is, in the house of the living God, in the midst of the wondrous tabernacles, where is the choir of those who keep festival with gladness, O pure one, thou standest, holding a lamp of undimmed brightness. Wherefore, delighting in the divinity of the Most High, and shining richly with His splendors, pray thou to Christ, that He grant our souls peace and great mercy.

The hosts of heaven, beholding Parasceva suffering in the flesh for the sake of the Creator and strengthened by His power, said: "Behold, even virgins have glorified the Lord on earth!" And men, seized with trembling, were astonished and, marveling, rendered glory in hymnody, saying: "O the wonder! A virgin hath vanquished the enemy and entreateth the merciful Master for the salvation of the world, that He grant it peace and great mercy!"

Rejoicing, thou didst stand before the procurator, O valiant martyr Parasceva, openly professing the Faith, and thou didst manfully endure great laceration; and having put the tyrant to shame, thou didst betroth thyself to Christ. Standing before Him, pray for those who honor thee and celebrate thy memory with faith.

Rejoice, O ewe-lamb most good, who offered thyself to the Lamb and Shepherd as a sacrifice wholly consumed with fire, in that thou wast enkindled with the fire of love for Christ thy Bridegroom; who extinguished the flame of the vanity of idolatry and kept the lamp of thy soul ever burning; who by thy sufferings vanquished the dark hordes of the demons: thou hast entered with Christ into the heavenly bridal-chamber. Pray thou for those who keep thy memory, that He grant us peace and great mercy.

Glory ..., in Tone VI:

Vanquished by a virgin, the wicked enemy was put to shame, for Christ God, the Word of the Father Who was immutably and ineffably born of the Virgin, as He Himself knew, hath lifted the curse from Adam and Eve, making our first mother bold against sin. He hath crowned the martyr Parasceva as is meet, and for her sake granteth cleansing and great mercy to the world.

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

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

At the Aposticha, these stichera, in Tone IV:

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

Having stained for thyself * raiment of salvation * using thy blood for dye, O most lauded one, * and whitened it with the Spirit, * thou didst commend thyself to the Lord, the immortal King, * Who hath preserved thee immaculate and incorrupt * for ages of ages in the mansions of heaven, * as an all-comely and incorrupt virgin.

Stichos: In the saints that are in His earth hath the Lord been wondrous;
He hath wrought all His desires in them.

Having partaken of wounds, * been cast into the fire, * endured the flaying of her flesh, * and valiantly borne * trampling by horses, * Parasceva was invincible of mind * and did not sacrifice to graven images; * but, bowing her neck before God, * through beheading with the sword * she entered the heavens, wearing a crown.

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

Stained with the drops of thy blood, * thou didst manifestly shine forth like the sun * and by grace didst drive away * the darkness of ungodliness, * O most lauded martyr Parasceva; * and thou hast illumined the faithful * who honor thy valiant struggles * and thy radiant and luminous * and all-saving memory.

Glory ..., in Tone VIII:

These things did Parasceva say to the tyrant: "O ungodly and adverse governor, wherefore dost thou rage against the Christians? I have neither deprived thee of a kingdom, nor destroyed thy city, yet thou thinkest to persuade me with foolish words. I shall pay no heed to thee or to thy mindless words; for I will not spare my flesh for my Christ, for He loveth me and shall bestow a kingdom upon me. To Him will I go to be His bride, and He will save me from the hands of mine enemies and grant me life everlasting."

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

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

Troparion, in Tone IV:

O all-wise and most lauded Parasceva, martyr of Christ, having received manly might and set aside thy womanly weakness, thou didst vanquish the devil and put the tyrant to shame, crying out and saying: "Come ye, cut my body asunder with your swords and burn me with fire; for, rejoicing, I shall go to Christ my Bridegroom!" Through her supplications, O Christ God, save our souls.

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

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

AT MATINS

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

O all-wise and most lauded Parasceva, martyr of Christ, having received manly might and set aside thy womanly weakness, thou didst vanquish the devil and put the tyrant to shame, crying out and saying: "Come ye, cut my body asunder with your swords and burn me with fire; for, rejoicing, I shall go to Christ my Bridegroom!" Through her supplications, O Christ God, save our souls. (Twice)

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Loving the Bridegroom, thy Creator and God, thou didst forsake a corruptible bridegroom, O honored martyr Parasceva, and, rejoicing, didst endure torments, laceration and torture by fire. Wherefore, wearing a crown, thou hast entered into the divine bridal-chamber, asking remission of sins for all. (Twice)

Glory ..., Now & ever ..., Theotokion:

O all-immaculate Virgin who gavest birth to the transcendent God, with the passion-bearer do thou unceasingly entreat Him, that before the end He grant remission of transgressions and correction of life unto us who hymn thee with faith and love, O thou who alone art all-hymned.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Loving Christ thy Bridegroom, and making thy lamp radiant with light, thou didst shine forth with the virtues, O glorious one; wherefore, thou hast ascended to the heavenly bridal-chamber, having received the crown of martyrdom. From misfortunes deliver us who celebrate thy memory, O Parasceva. (Twice)

Glory ..., Now & ever ..., Theotokion:

O Theotokos, after God it is to thy divine protection that I flee, lowly as I am; and, falling prostrate, I pray: Have mercy, O all-pure Mistress, for my sins have passed over my head, and I fear the torments and tremble. Offer up supplication to thy Son, O pure one, that He deliver me from them.

Polyeleos, and this magnification: We magnify thee, O holy passion-bearer Parasceva, 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:

Spec. Mel.: "Of the Wisdom ...":

Wedded to the Lord in godly manner, thou didst offer Him thy blood and sacrifice as a gift, O passion-bearer and maiden Parasceva; and as is meet thou hast reached the divine bridal-chamber, continually full of ineffable radiance. Wherefore, spiritually celebrating thy holy and honored memory, we glorify the Savior and cry out to thee with faith: entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

All we, the generations of mankind, bless thee who without seed gavest birth to God in the flesh, as her who alone among women was Virgin; for the fire of the Godhead made its abode within thee, and thou didst give suck unto our Lord and Creator as a babe. Wherefore, we, the race of angels and of men, glorify thine all-holy birth giving as is meet, and with one accord cry out to thee: Entreat Christ God, that He grant remission of transgressions unto them that with faith 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.

GOSPEL ACCORDING TO MATTHEW, §62 [MT.15: 21-28]

At that time, Jesus went into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is

thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

After Psalm 50, this sticheron, in Tone I:

Thou hast been reckoned among the ranks of those on high, O glorious one, having forsaken the world and loved Christ, O all-honored Parasceva, ask for us peace and great mercy.

Canon of Supplication to the Theotokos [the Paraclisis], with 6 troparia, including the Irmos; and two canons of the great martyr, with 8 troparia.

ODE I

Canon of the great-martyr, 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 be seen keeping radiant festival; and, rejoicing, I shall hymn thy wonders.

Illumined from on high with divine light, drive away the darkness of mine ignorance, and through thy supplications grant me the grace to hymn the multitudes of thy wonders, O martyr Parasceva.

Like the dawn thou hast truly shone forth more radiantly than the sun, in that thou art the confirmation of the Church, O martyr Parasceva, and with the rays of thy struggles and thy miracles thou hast illumined the ends of the world.

Loving Christ, the immortal Bridegroom, thou didst show thyself to share in His sufferings through faith, and hast received the everlasting kingdom and an imperishable crown, O glorious martyr Parasceva.

Theotokion: O most immaculate Virgin who gavest birth to Christ and didst bear Him wholly in thine arms, dispel the darkness of my soul and enlighten me, that I may hymn thee, O thou who art truly well named.

Another canon of the martyr, in Tone VIII

Irmos: Let us chant unto the Lord, Who led His people across the Red Sea, for He alone hath gloriously been glorified.

Let us chant unto the Lord Who hath glorified the memory of the martyr and leadeth earthly choirs unto praise today.

Spurning riches, thou didst also disdain glory, O honored martyr Parasceva, and didst give thyself over to suffering.

The Master desired thy beauty, O martyr, and caused thee to dwell in the bridal-chamber of heaven.

Theotokion: Having found a paradise of blessedness through thee which passeth understanding, O Theotokos, we, the race of Adam, praise thee as is meet.

Katavasia: I will open my mouth...

ODE III

Canon I

Irmos: The bow of the mighty is grown weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Mercilessly beaten with staves, her sinews and bones broken, the ever-memorable martyr Parasceva rejoiced, crying: "Nothing will separate me from Thy love, O Christ!"

The mouths and boastful tongues of the ungodly who spoke iniquity against the Righteous One were closed when the martyr Parasceva cried out, preaching the Savior.

With the sprinkling of thy blood thou didst extinguish the fire of ungodliness, O much suffering martyr Parasceva, and hast enlightened the understanding of the faithful.

Theotokion: Piously are the words of Isaiah fulfilled; for the Virgin gave birth in the flesh to Christ, the Bestower of life, the Savior of our souls.

Canon II

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord, Thou art the light of the benighted; and my spirit doth hymn Thee.

"**T**hou art my confirmation, O Lord," said the martyr, "Thou art my help; and to Thee have I fled, O King of the world!"

Thou didst appear at the tribunal, possessed of a manly-wise soul, and didst vanquish the enemy as a coward, O most lauded one.

Heal thou my spiritual eyes by thy supplications, O most lauded martyr, and direct thou my soul.

Theotokion: Grant us aid through thy supplications, O all-pure one, fending off evil circumstances by thy counsels.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Drying up the torrents of ungodliness with the streams of thy blood, O most lauded Parasceva, martyr of Christ, thou dost water the reason-endowed furrows with the rain of grace and therein dost cause the grain of faith to spring up. And for this, O glorious one, thou hast appeared after death, pouring forth life for thy martyrdom's sake, O most lauded passion-bearer. Entreat Christ God, that He grant great mercy to our souls.

Glory ..., Another Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

Having adorned the purity of thy soul with fasting, thou dost illumine the faithful with the rays of thy suffering, O much suffering martyr Parasceva. Wherefore, celebrating thy holy and radiant day with faith, we piously cry out: As thou hast boldness before the Lord, entreat Him, that we be saved!

Now & ever ..., Theotokion:

By thy divine birth giving, O pure one, thou didst renew the mortal essence of those born of earth, which had become corrupt in the passions, and thou hast raised all up from death to the life of incorruption. Wherefore, as is meet, we all bless thee, O exceedingly glorious Virgin, as thou didst foretell.

Stavrotheotokion: **W**hen she beheld thee suspended upon the Cross, O Word of God, Thine all-pure Mother exclaimed, lamenting maternally: "What is this new and strange wonder, O my Son? How is it that Thou, the Life of all, dost taste of death, desiring to bring life to mortals, in that Thou art compassionate?"

ODE IV

Canon I

Irmos: **S**eated in glory upon the throne of the Godhead, Jesus most divine is come on a light cloud, and with His incorrupt arm hath saved those who cry: **G**lory to Thy power, O Christ!

Wounded with the love of Christ, with thy might thou didst slay the hordes of the tyrants and pourest forth the grace of life everlasting; and thou hast received reward for thy sufferings, O Parasceva, adornment of the martyrs of Christ.

Surpassing all in the love of Christ thy Bridegroom, and hating carnal love, thou didst mightily endure painful sufferings, O martyr Parasceva, crying out: "Cut me not off from Thy desire, O Christ, that I may finish the contest of martyrdom!"

Rejecting all the vanity of the world, thou didst cleave to God alone, enduring the pangs of suffering, O martyr Parasceva, thou manly minded bride of God.

Theotokion: **A**s the prophet said of old, O most immaculate one, the word descended into thy womb like dew upon the fleece, and thou gavest birth to Him in two natures. To Him do we cry out: **G**lory to Thy power, O word!

Canon II

Irmos: **I** have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Hearing the commandment of the Gospel, O Lord, the martyr Parasceva glorified Thy divinity.

Thou didst in nowise offer sacrifices to the vile demons, but didst give thyself over to the Lord as a living sacrifice.

Standing mightily before the tribunal, the martyr cried out: "When I have been crucified with Christ my Bridegroom, I shall reign with Him".

Theotokion: As Thou art sinless, grant us cleansing of our offenses; and as Thou art good, bestow peace upon Thy people, through the supplications of her who gave Thee birth.

ODE V

Canon I

Irmos: Thou hast come, O my word, as a light into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

The never-waning Light dwelt within thy soul, that thou mayest shine forth with virtue, illumining those who glorify thee without ceasing.

Thou didst dry up the stream of impious ungodliness, O martyr Parasceva, and with the torrents of thy blood unjustly shed thou didst quench the fire of falsehood.

Possessed of a brilliant mind, thou wast vouchsafed the gift of prophecy and to all didst manifestly foretell things to come, O much suffering Parasceva.

Theotokion: O Mother of God who ineffably gavest birth to God the Word, thou hast healed the evil of my soul; wherefore, all generations call thee blessed.

Canon II

Irmos: Rising at dawn, we cry to Thee: O Lord, save us! For Thou art our God, and we know none other than Thee.

Waking at dawn, the martyr Parasceva cried aloud: "Nothing will separate me from the love of Christ!"

In his intention to weaken the godly martyr, the wicked one was himself shown to be a laughing-stock.

Grant me enlightenment, O most praised one, and illumine my much-troubled mind by thy supplications.

Theotokion: Still thou the ever-raging tempest of the passions, O thou who gavest birth to Christ, the Helmsman and Lord.

ODE VI

Canon I

Irmos: I will sacrifice to Thee with a voice of praise, O word, 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 shone forth from Rome like the radiant sun, O holy martyr, thou dost drive away from men the darkness of the demons by thine entreaties, O much-suffering Parasceva.

By touching the shrine of thy relics those who approach it receive healing; lepers and those with an issue of blood are cleansed, and the demonic hordes flee the invocation of thy holy name.

Thou didst rise at dawn unto Christ, the never-setting Sun, and with His splendors thou didst illumine thy soul and heart, O divinely wise and honored Parasceva; and, rejoicing, thou didst pass over to the light of the Trinity.

Theotokion: **H**eal thou the passions of my soul, O most immaculate one who gavest birth to the Well-spring of dispassion, and dispel the torment which continually vexeth my heart.

Canon II

Irmos: **G**rant me a robe of light, O greatly merciful Christ our God, Who clothest Thyself in light as in a garment.

Parasceva cried out: "Cover me with a robe from heaven, O greatly Merciful One Who dost clothe the heavens with clouds!"

As the Lord hearkened unto Daniel in the lions' den, so did He grant healing to thee as thou didst pray in prison.

Thou didst cast down the pride of the tyrant, and, remaining unharmed, didst thyself brave torture.

Theotokion: **T**he Word of God hath shown thee to mortals as a heavenly ladder, for by thee hath He descended to us.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Bearing thine all-holy and undefiled torment to Christ, the immortal Bridegroom, as a dowry, thou didst gladden the choir of the angels and didst overcome the wiles of the demons. Wherefore, we cherish thee with honor and faith, O much suffering martyr Parasceva.

Ikos: **W**ho can describe the powers of the Lord? Who can recount thy sufferings and virtues, O martyr? What tongue can hymn thee as is meet? Wherefore, unworthy though I am, I shall attempt to hymn, praise and glorify the Master, the Bestower of life, Who granted strength in the arena to thee who confessed Him the true God, that thou mightest not fear the tyrants. For this cause, we honor thee with faith and love, O much suffering martyr Parasceva.

ODE VII

Canon I

Irmos: Blessed art Thou, O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly pursued.

O martyr Parasceva, thou turtle-dove with wings of gold, protected by the weapon of the Cross, thou didst drive away the Saracens who drew nigh to thy city at night, saving from slaughter the faithful who chant: O all-hymned God of our fathers, blessed art Thou!

Having endured multifarious pangs for the sake of Christ, O martyr Parasceva, thou didst obtain from Him rest without pain; and, rejoicing, thou criest out: O all-hymned God of our fathers, blessed art Thou!

How invincible was thine understanding, O honored Parasceva! For thou didst not fear the torments of the choir of leading tormenters, and, contending against them, thou didst repose as a servant of the mystery of divine glory, chanting: O all-hymned God of our fathers, blessed art Thou!

Theotokion: Blessed is the Fruit of thy blessed womb, O blessed one, Whom the hosts of heaven bless and the assemblies of men praise, Who hath delivered from the ancient curse us who chant: O all-hymned God of our fathers, blessed art Thou!

Canon II

Irmos: Once, in Babylon, the children who went down from Judea trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

The wonders of the divine martyr have been shown to be past understanding, for in her virginal youth she vanquished the tyrant, crying: O God of our fathers, blessed art Thou!

Standing in the midst of the tribunal, thou didst shut the mouths of the foolish which are hateful to God, and didst confess God, crying: O God of our fathers, blessed art Thou!

Unmindful of thy womanly weakness, and manfully strengthening thyself with patience, amid thy suffering thou didst cry out: O God of our fathers, blessed art Thou!

Theotokion: Incarnate of the Virgin's womb, Thou didst manifest Thyself for our salvation; wherefore, acknowledging Thy Mother to be the Theotokos, we cry out in thanksgiving: O God of our fathers, blessed art Thou!

ODE VIII

Canon I

Irmos: **The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth all creation to chant to Thee: Hymn the Lord, ye works and exalt Him supremely for all ages!**

Illumined with the divine splendors of the noetic Sun, O most lauded martyr Parasceva, thou didst pass through the night of ungodliness, chanting with single-mindedness of soul: Hymn the Lord, ye works, and exalt Him supremely forever!

Like a ewe-lamb, like an unblemished heifer, like a divine turtle-dove, as a voluntary immolation thou didst bring thyself to thy Creator, O martyr Parasceva, and didst offer thyself as a blameless sacrifice, chanting harmoniously: Hymn the Lord, ye works, and exalt Him supremely forever!

By thy martyrdom thou didst put on the splendid robe dyed in thy blood, O valiant martyr Parasceva, truly shedding the corrupt man with his sins; and, rejoicing, thou didst chant: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: **T**he women hastened after thee, O most pure Bride of God who alone knewest not wedlock, acknowledging the sweet-smelling Myrrh, Christ God, the only-begotten Son Who shone forth from thy womb; and they reign with thee, hymning Him forever.

Canon II

Irmos: **The King of heaven, Whom the armies of angels hymn, praise ye and supremely exalt for all ages!**

Christ God the King did the virgin martyr Parasceva confess, chanting: Praise and supremely exalt Him forever!

For love of the divine Trinity thou didst quench the fire of ungodliness, crying: Exalt Christ supremely forever!

With thy struggles toward God thou didst cast down the prince of darkness, crying: Exalt Christ supremely forever!

Theotokion: **E**xtinguish the sparks of the assault of those who oppose us, O Virgin, that we may hymn the Lord and exalt Him supremely forever.

ODE IX

Canon I

Irmos: **Let every man born on earth leap up, enlightened by the Spirit; and let the nature of the incorporeal intelligences celebrate, honoring the sacred festival of the Mother of God, and let it cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Having made thine abode in the heavenly bridal-chamber, O most honored virgin Parasceva, consciously delighting in invisible beauties, and receiving ineffable effulgence, enlighten those who hymn and magnify thee.

Thou didst receive a crown for thy head, O valiant minded Parasceva, having finished the race and kept the Faith intact; and the ranks of the righteous have joyfully received thee. Wherefore, we now call thee blessed.

To those in need thou givest drops of healing as from a well-spring, O martyr Parasceva who art most rich, stopping the torrents of infirmities, driving off the burning heat of the passions, and watering the hearts of the pious, that they may produce godly works.

Theotokion: In manner past the best understanding thou hast been shown to be a habitation of wisdom, O most immaculate Maiden, and an animate throne and portal. Wherefore, the virgins, loving thee as their Queen, followed in thy train, O divine Maiden.

Canon II

Irmos: Saved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the incorporeal choirs.

Thou wast truly worthy of thy name, O Parasceva, emulating the sufferings of Christ and joining chorus with the armies of heaven.

Thou didst reach the end of thy torment through thy manifold sufferings and pangs, glorifying Christ with the angels in the heavens, O most honored one.

As thou hast boldness before the Savior and Master, O glorious martyr Parasceva, pray for those who hymn thy memory.

Theotokion: With hymns we sing to thee, O thou who art full of the grace of God, and unceasingly we offer thee the cry "Rejoice!", for thou hast poured forth gladness upon us all.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Like a most comely rose didst thou spring forth from a thorny root, O virgin Parasceva, empurpled with the blood of thy sacred suffering as with dew: From misfortunes save us now who celebrate thy divine memory with love.

Glory ..., Now & ever ..., Theotokion:

O all-pure Theotokos Mary, the divinely wise virgins who surround thee as a Queen by birth have been brought before thy Son, the King of all, as becometh brides. Him do thou entreat in our behalf, O Virgin Maiden and Mother.

On the Praises, 6 stichera: 3 in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ..."

Virginity and most wondrous martyrdom * didst thou offer unto Christ incorruptibly, * O most honored virgin Parasceva. * Thou didst cast down the arrogance of ungodly falsehood * by the power of the Cross * and with manly intelligence. * Wherefore, the whole Church of Christ * doth celebrate thy holy memory.

O wise virgin, * blessed Parasceva, * the choirs of the angels were manifestly amazed * at thy suffering, thine opposition, and thine invincibility, * how with manly combat * thou didst break the invisible foe, * and didst richly receive * from the hand of the Bestower of life * a crown of victory.

Burning with fire, * thou didst quench the material flame * with fiery wisdom, * and, keeping the lamp of thy soul alight, * thou didst enter with Christ, thy Bridegroom, * into the heavenly bridal-chamber; * and, having slain the passions * with the sparks of miracles, * thou hast vanquished the demonic hordes as a martyr.

And 3 in Tone I: Spec. Mel.: "Joy of the ranks of heaven ...":

Thou hast made thine abode * in the courts of heaven, * O martyr Parasceva, * and hast been admitted to its choirs * both because of the blood of thy sufferings * and thy visions, O most lauded one.

Thou didst put the tyrant to shame, * paying no heed to his tortures; * and wast not frightened * by the roaring of wild beasts, * for thou didst have Christ as thy helper, * O most lauded one.

Rejoicing, thou didst run, * hastening to receive the end of thy martyrdom, * O all-praised Parasceva, * most lauded virgin; * and as thou hast wedded thyself to Christ, * be thou mindful of those who ever honor thee.

Glory ..., in Tone VI:

Let the martyr of Christ be honored with hymns, for all laudation becometh her. For, weaving her own wreath of praises, as one unbowed and steadfast she set at nought the great evil of the tyrants. Wherefore, suffering pain, she cried aloud: "Be Thou mine aid, O Lord, and forsake me not!"

Now & ever ..., Theotokion, in the same tone:

We have come to know God Who was incarnate of Thee, O Virgin Theotokos. Him do thou entreat for the salvation of our souls.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I and 4 from Ode VI of Canon II of the martyr.

Mercilessly beaten with staves, her sinews and bones broken, the ever-memorable martyr Parasceva rejoiced, crying: "Nothing will separate me from Thy love, O Christ!" (Twice)

The mouths and boastful tongues of the ungodly who spoke iniquity against the Righteous One were closed when the martyr Parasceva cried out, preaching the Savior.

With the sprinkling of thy blood thou didst extinguish the fire of ungodliness, O much suffering martyr Parasceva, and hast enlightened the understanding of the faithful.

Parasceva cried out: "Cover me with a robe from heaven, O greatly Merciful One Who dost clothe the heavens with clouds!"

As the Lord hearkened unto Daniel in the lions' den, so did He grant healing to thee as thou didst pray in prison.

Thou didst cast down the pride of the tyrant, and, remaining unharmed, didst thyself brave torture.

Theotokion: **T**he Word of God hath shown thee to mortals as a heavenly ladder, for by thee hath He descended to us.

Troparion, in Tone IV:

O all-wise and most lauded Parasceva, martyr of Christ, having received manly might and set aside thy womanly weakness, thou didst vanquish the devil and put the tyrant to shame, crying out and saying: "Come ye, cut my body asunder with your swords and burn me with fire; for, rejoicing, I shall go to Christ my Bridegroom!" Through her supplications, O Christ God, save our souls.

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone III:

Bearing thine all-holy and undefiled torment to Christ, the immortal Bridegroom, as a dowry, thou didst gladden the choir of the angels and didst overcome the wiles of the demons. Wherefore, we cherish thee with honor and faith, O much suffering martyr Parasceva.

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 CORINTHIANS §181 [II COR 6:1-10]

Brethren: 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 Spirit, 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, 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.

THE 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: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 28th DAY OF THE MONTH OF OCTOBER

COMMEMORATION OF THE HOLY MARTYRS TERENCE & NEONILLA

COMMEMORATION OF OUR VENERABLE FATHER STEPHEN THE SABBAITE, THE
COMPOSER OF CANONS

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the martyrs, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Manfully partaking * of multifarious torments, * ye cast down the uprisings of the enemy, * confessing before the tyrants * Him Who for our sake * appeared in the coarseness of the flesh, * Who willingly endured all-pure sufferings * and hath poured forth upon the world * enlightenment and dispassion, O blessed ones.

With Terence shone forth * the glorious Neonilla, * the wondrous Nitus and Sarbelus, * and with them Photus and Hierax: * who suffered lawfully, * quenched the fire of torments with the divine dew of the Spirit, * and became pillars of piety, * right-acceptable sacrifices * and all-pure offerings.

Like a sun of surpassing brilliance * thou didst join with the moon, Neonilla, * and didst beget, O Terence, * a choir of seven stars * who were stained with the blood of martyrdom * and emit splendid radiance, * and who have made their abode in never-waning peace, * where the flock of all the athletes * joineth chorus in splendor.

And 3 stichera of the venerable one, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O God-bearing father Stephen, * having most splendidly strengthened thy mind with divine thought, * with righteousness thou didst direct all the power of thy soul * against anger with courage * and against desire with chastity. * And with love of wisdom * thou didst fashion an all-comely chariot of the virtues, * and, seated therein, thou didst ascend on high, rejoicing, O glorious one.

O God-bearing father Stephen, * thou didst enlighten thy mind * with theology, * directing thine anger like a spear * against the blasphemous heretics, O venerable father * and, desiring the food of heaven, * thou hast been vouchsafed to partake thereof, O wondrous one, * standing before the throne of the Almighty, * the King of all.

O God-bearing father Stephen, * ever satisfying thy mind with abstinence, * thou didst cause it to hasten to the prime Cause, * and didst spurn the tumult of the world, * avoiding the turmoil thereof, * truly mingling purity of mind * with uttermost desire, O most wise one, * who art venerable and divinely wise.

Glory ..., Now & ever ..., Theotokion: in the same tone & melody:

Thee do I beseech, * the vessel of virginity * and the pure, beauteous and most honored habitation of God: * Calm thou my soul, * which hath been afflicted with the venom of the serpent * and slain by disobedience, * that I may glorify thee * who hast magnified all the faithful, * O divinely joyous one.

Stavrotheotokion, in the same tone & melody:

"**W**hat is this sight * which mine eyes behold, O Master? * Thou Who sustainest all creation * art uplifted upon the Tree * and diest, granting life unto all!" * the Theotokos said, weeping, * when she beheld the God and man * Who had shone forth from her ineffably * suspended upon the Cross.

Troparion of the martyrs, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tormenters and crushed the feeble audacity of the demons. Through their supplications, save Thou our souls.

Glory ..., Troparion of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of monastics: O all-wise Stephen, by thy doctrines thou hast enlightened all: O harp of the Spirit, entreat Christ God, that our souls be saved.

Now & ever ..., Theotokion, or Stavrotheotokion.

AT MATINS

One canon from the Oktoechos; and two for the saints, with 8 troparia.

ODE I

Canon of the 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 be seen keeping splendid festival; and, rejoicing, I will hymn her wonders.

Tempest-tossed on the abyss of sin, O Thou Who lovest mankind, I lift up the eyes of my heart to the only abyss of Thy compassion: direct and save me through the supplications of the athletes.

The never-waning Sun showed you to be stars in the firmament of His Church, illumining the fullness thereof with the radiance of your struggles, O all-praised martyrs.

Terence and Nitus, Sarbelus, Theodulus and Hierax, Neonilla and the wondrous Belle, Eunice and Photus became champions of the Faith, the foundation of the Church.

Theotokion: In that thou didst receive the fullness of the whole Godhead, O most immaculate one, thou hast been shown to be the mediatrix of joy for us; wherefore, with the angels we all cry out to thee: Rejoice, O divinely joyous one.

Canon of the venerable one, 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.

With divine light dispel thou all the darkness of my despondency, O father Stephen, granting me the divine grace to hymn thy memory.

Thou didst have a taste for the virtues alone, O Stephen, for thou didst utterly reject the evil of the world, cleaving unto God from childhood.

Bringing thyself wholly to Christ the Savior as a splendid sacrifice through abstinence, O glorious one, in God-pleasing manner thou becamest a partaker of life immortal.

Theotokion: O all-pure Theotokos, joy of all, O undefiled one who contained God within thy womb, pray thou, that we who hymn thee be delivered from our enemies.

ODE III

Canon of the Martyrs

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 there is none more holy than Thee, Who lovest mankind.

Uniting himself to Neonilla, like the sun with the most radiant moon, the glorious Terence begat a choir of seven martyrs of Christ like stars.

The breaking of thy limbs crushed the bones of falsehood like dust, O athlete Terence, and won for thee ineffable glory.

Having furnished thyself with wings of gold, O Eunice, thou didst escape the wiles of the iniquitous pursuers and hast come to dwell within the noetic bridal-chamber.

Theotokion: The Wisdom of God, having acquired thee as a most pure habitation, became incarnate of thy pure blood and showed thee forth as incorrupt even after birthgiving.

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.

From thy childhood the desert purified thee through the forethought of God, O Stephen, who avoided the carnal passions which defile men's souls in this life.

The ascetics whose life was heavenly, receiving thee, O blessed one, made thee steadfast in divine wisdom with the fear of the Lord.

Submitting to the fathers' teachings of wisdom, O father, thou didst set the fear of God as the foundation of thy heavenly life.

Theotokion: Without seed thou didst conceive the Savior and Lord Who delivereth from corruption us who truly hymn thee, O Bride of God.

Kontakion of the venerable one, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Thou didst plant a garden of the virtues and water it with the torrents of thy tears, O most glorious one. And having received the tree of life, O Stephen, save thy flock from corruption by thy supplications and deliver from evil circumstances those who fervently honor thee; for through faith and love, O wise one, we have acquired thee as an intercessor most great.

Sedalion of the martyrs, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

As radiant stars shine with the sun, the sacred children of Terence manifestly shine with him and illumine creation, valiantly resplendent in their courageous struggles; and they dispel the night of polytheism. With gladness and faith we bless them as favorites of God, and we cry aloud: O most lauded athletes, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Sedalion of the venerable one, in Tone V:
Spec. Mel.: "The Word Who is equally unoriginate ...":

Having adorned thy life with abstinence and mortified the passions, thou didst trample the assaults of the enemy underfoot, O father Stephen; and, offering thyself to God, thou wast shown to be a worker of wonders, joining chorus with the angels in everlasting glory. With them do thou unceasingly pray that we find mercy.

Now & ever ..., Theotokion:

O pure Ever-virgin, thou fervent and invincible intercessor, sure and unashamed hope, protection and refuge of those who have recourse to thee: with the angels entreat thy Son and God, that He grant to the world peace, salvation and great mercy.

Stavrotheotokion: Beholding Thee hanging of Thine own will upon the Cross between the thieves, O Christ, Thy Mother said maternally, her womb rent asunder: "O my sinless Son, how is it that Thou art nailed unjustly to the Cross like a malefactor, desiring to bring life to the human race, in that Thou art compassionate?"

ODE IV

Canon of the Martyrs

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!

Steered by the hand of the Almighty, ye crossed the deep of torments without foundering until ye reached the calm haven of the kingdom on high, O martyrs.

O most lauded martyrs, with the weaponry of faith ye cast down the prideful tyrant who vaunted himself in the might of his ungodliness; and ye chanted: Glory to Thy power, O Lord!

The choir of the seven brethren with their two parents were an unblemished sacrifice to Thee Who wast wondrously slain for their sake, O Christ Master, and brought themselves to Thee like lambs.

Theotokion: He Who created all things by His will desired to take form through thee in manner past recounting, O thou who knewest not wedlock, saving those who cry out with faith: Glory to Thy power, O Lord!

Canon of the Venerable One

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works and have glorified Thy divinity.

Thou didst make all the wisdom of thy flesh subject to the divine laws of the Spirit, O wise Stephen, and by thy discourse hast driven off the irrational assaults of the passions.

O Stephen, with waves of wrath thou didst make war upon the enemy, and didst set thy desire upon God alone, Whom thou didst love.

Thou didst behold the radiant light of dispassion, O venerable Stephen, and, guided by grace, didst shed the gloomy darkness of the passions.

Pondering in thy mind the things that are to come, thou didst spurn the senselessness of transitory things. Wherefore, through thy pangs thou hast inherited all that is everlasting.

Theotokion: O pure Virgin, entreat God to Whom thou gavest birth, that He grant thy servants forgiveness of offenses and deliverance from the adversary.

ODE V

Canon of the Martyrs

Irmos: Thou hast come, O my Lord, as a light into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Having acquired Thee as their strength, O Lord, the martyrs manfully overcame laceration, wounds, the fire and death.

O sacred children! O God-pleasing immolations! O company who have destroyed the intricate wiles of the enemy who waged war upon us!

Thou didst crown thy head with immortal victories, O goodly virgin Eunice, vanquishing the serpent who vanquished Eve.

Theotokion: O most immaculate one, thou gavest birth for us to the timeless Light, the Effulgence of the Father, Who in the richness of His goodness came under time.

Canon of the Venerable One

Irmos: Enlighten us with thy precepts, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

Thou art shown to be like a luminary shining forth from the heavens upon those who hymn thee, driving away the darkness of evil deeds and disclosing the radiance of divine activity.

O father Stephen, thou hast attained vigilant prayer and standing all night, the earnest uplifting of thy hands and well-springs of tears.

Thou hast been truly shown to be a radiant beacon of the desert, O Stephen, enlightening those held fast in the darkness of evils.

Theotokion: Ever beseech thy Son and our God, O pure Mary who knewest not wedlock, that He send down mercy upon us, the faithful.

ODE VI

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.

Mercilessly commanding that the martyrs be stretched out and bound to wheels for multifarious tortures, the tyrant was put to shame, seeing them to be invincible.

Cast to the wild beasts for them to devour, O saints, by your unceasing supplications ye made them more tame than lambs, and were in nowise harmed by them.

Let Sarbelus, Neonilla, Photus and Theodulus, Belle, Hierax and Eunice, the godly Nitus and Terence be piously praised as valiant martyrs.

Theotokion: The bush, surrounded on all sides by fire, yet in nowise consumed, prefigured the great mystery of thy birthgiving which passeth understanding, O most hymned Virgin.

Canon of the Venerable One

Irmos: Thou didst cause Jonah alone to dwell in the whale, O Lord; and as Thou didst save him from corruption, so save me who am enmeshed in the nets of the enemy.

Thou wast seen feeding a doe with thine own hands, O Stephen; for, having shaken off the passions of the soul, thou didst come to reign over wild beasts as Adam had of old in Eden.

Preparing thine inward parts as a habitation for Christ in the chamber of thy soul, O Stephen, and restraining thy tongue, thou didst utterly mortify the carnal pleasures.

Thou wast crowned with the victor's crowns of fasting, O Stephen; for thou didst vanquish hordes of the demons and set at nought the assaults of the passions, O blessed one.

Theotokion: In manner past understanding thou didst render the Lord, Who became incarnate in thy womb, merciful to thy servants through thy supplications, O pure one, that we may be delivered from dread torment.

Kontakion of the martyrs, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Today the honored memorial of the martyrs, Terence the all-wise and his company, hath arrived, bringing gladness to all; wherefore, let us receive healing, for they have received from the Holy Spirit the grace to heal the infirmities and pain of our souls.

ODE VII

Canon of the Martyrs

Irmos: The children of Abraham in the Persian furnace, afire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Cast into the furnace of torments, O martyrs, by your patience ye obtained dew from heaven, crying out in thanksgiving: Blessed art Thou in the temple of Thy glory, O Lord!

Having the wisdom of their souls rooted in the rock of the immutable Faith of Christ, by their supplication the martyrs called forth an earthquake, setting at nought the savagery of the ungodly.

Suspended aloft, your sides mightily lacerated, most cruelly given vinegar to drink and burned with fire, O blessed and glorious ones, ye consumed all falsehood like tinder.

Theotokion: He Who clotheth the sky with clouds hath shown thee to be heaven on earth, O all-pure one, for through thee He clothed Himself wholly in man and doth deify me in His boundless lovingkindness.

Canon of the Venerable One

Irmos: Blessed art Thou, O God of our fathers, Who bedewed the youths in the furnace and preserved her who gave Thee birth a virgin after birth giving.

The grace of the incorrupt Trinity, truly finding thee to be a chosen vessel, as it desired, O Stephen, rested in thee, enriched thee with gifts and hath shown thee to be a physician healing the passions of the soul.

O initiate of the mysteries of the all-radiant Godhead, seer partaking of the ineffable glory of God: grant enlightenment to us who celebrate thy memory with faith, O all-blessed Stephen, favorite of Christ.

Tracing the sign of the Cross in the dry earth with thy staff, like Moses, O Stephen, thou didst cause water to pour forth for thy thirsty disciple, chanting to Christ Almighty: Blessed art Thou, O God of our fathers!

Theotokion: It was fitting that thou pass over to Him Who became incarnate of thee without seed, O pure and undefiled Mary, having shone forth more brightly than the sun; for thou didst bear God Almighty in thine arms, O blessed one.

ODE VIII

Canon of the Martyrs

Irmos: **S**tretching forth his hands, Daniel closed the mouths of the lions in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying: **Bless the Lord, all ye works of the Lord!**

The godly martyrs, receiving divine coolness from heaven, braved the fire, illumined with the light of the divine Spirit, and showed the frenzy of the horses to be without effect. Let us praise them as is meet, O ye faithful.

A multitude of angels appeared, manifestly strengthening you in the arena, O most lauded martyrs, and taking away your pain; and with them ye cry aloud the hymn of the youths: **Bless the Lord, all ye works of the Lord!**

Having the eye of thy heart directed vigilantly toward God, O Sarbelus, thou didst endure the plucking out of thine eyes, denouncing the tyrant who was held fast in the darkness of ungodliness: Wherefore, we all bless thee as a child of the Day.

Theotokion: **A**t the Father's good pleasure thou didst receive the Son in thy womb when thou wast overshadowed by the divine Spirit, O all-pure one; and having given birth, thou didst remain as all-pure as thou wast before. To Him do thou pray unceasingly, O Virgin, that all be delivered from corruption and tribulation.

Canon of the Venerable One

Irmos: **W**hen the musical instruments sounded and countless people worshiped the image in Dura, the three youths, refusing to submit, hymned and glorified the Lord for all ages.

Thou didst submit to the Lord in the constancy of thy blameless life, O blessed one, and, strengthened thereby, thou didst subdue the enemy and trample them under thy feet, wielding thy pangs like weapons against them.

Possessing a uniform life, simple and upright habits, an innocent demeanor and a God-loving mind, thou didst show forth the word of truth; wherefore, hymning thee, we exalt Christ supremely forever.

Thou didst love God with all thy soul, O father, and didst turn away from tumult; and going about the trackless deserts, thou didst please Him Whom thou didst love alone, for Whose sake thou didst account all things as but dung.

Theotokion: **K**nowing thee fully to be the Virgin Mother of God in manner past recounting, we hymn thee most piously, chanting with faith: Hymn the Lord and exalt Him supremely forever!

ODE IX

Canon of the Martyrs

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united two disparate natures, was cut from thee, the unquarried mountain, O Virgin; wherefore, in gladness we magnify thee.

Ye have been shown to be a garden of paradise having in your midst the tree of life, a well-spring pouring forth drops of healing, and a river truly full of the divine waters of the Spirit, O saints.

O martyrs, ye have been shown to be pillars of the Church of Christ, most calm havens for those who are tempest-tossed on the abyss of evils, nurturers of the world and companions of the angels.

Ye dwell with joy in the mansions of heaven, gazing together upon inconceivable beauties and enjoying true deification, O crowned ones of great renown.

Theotokion: O Theotokos who art more spacious than the heavens, holier than the cherubim and more honorable than all creation, entreat God, to Whom thou gavest birth, in behalf of us who honor thee.

Canon of the Venerable One

Irmos: O ye people, let us gloriously honor the pure Theotokos, who, without being consumed, received the fire of the Godhead in her womb; and let us magnify her with hymns.

Thou didst walk the narrow path than which nought in the world is more needful; wherefore, thou hast entered into Eden, the spacious place of rest.

Thou hast been shown to be fortunate, O blessed Stephen, for as is meet thou hast been crowned in the heavens with a wreath of glory, hymning Him Who crowned thee.

Thy wondrous life hath shone forth, as fragrant as a rose in a garden, radiantly illumining those who honor thee like a beacon in the air, O most blessed one.

Theotokion: O ye faithful, in hymns let us all magnify the Virgin Theotokos Who ineffably bore God the Savior in her womb.

THE 28th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR VENERABLE FATHER, JOB, ABBOT AND
WONDERWORKER OF POCHAEV
AT LITTLE VESPERS

At "Lord, I have cried ...," four stichera, in Tone VII:

The day of God's good pleasure hath dawned, and the feast of gladness. Let us therefore make haste to the mount of Pochaev, O ye faithful, and hymn the most blessed Job, celebrating his honored memory.

Thou gavest neither sleep to thine eyes, nor slumber to thine eyelids, O venerable one, pleasing the Lord with vigilant prayers and a life of fasting. Wherefore, we joyously celebrate thy memory, O most honored one.

Come, ye faithful, to the holy mountain of Pochaev, where the favorite of God struggled during his lifetime, and mounted from glory to glory; and unto him now let us pray that, having made his abode in the mansions of heaven, he pray to the Lord for the salvation of our souls.

A city set upon the brow of a hill cannot be hid; and though thou restest in thine incorrupt body in a dark cave of stone, O venerable one, yet dost thou beckon all to the mount of Pochaev for the sake of thy splendid feast, entreating Christ God that our souls be saved.

Glory ..., Now and ever ..., Theotokion, in Tone VI:

O all-holy Theotokos, during my life forsake me not; entrust me not to man's intercession, but do thou thyself help and have mercy upon me.

At the Aposticha, these stichera, in Tone VI:

Celebrating thy memory today, O Job our venerable father, we cry out to thee: standing with the angels in great boldness, O father, entreat Christ the Master in behalf of us all

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Thy feast hath appeared as a dawning and radiant day, enlightening the hearts of us that with faith praise thine honored struggles, O Job, our father.

Stichos: Right dear in the sight of the Lord is the death of His saints.

Having discovered the most precious icon of the Mother of God upon the mount of Pochaev, like the sun upon the earth, thou didst show thyself to be its most splendid star. Wherefore, through the prayers of the Theotokos, illumine with the light of knowledge divine us that hymn thee, O Job, our father.

Glory ..., Now and ever ..., Theotokion, in the same tone:

On thee do I place mine every hope, O Mother of God; keep me under the shelter of thy protection.

Troparion, in Tone IV:

Acquiring the patient endurance of the long-suffering forefather, emulating the abstinence of the Baptist, and sharing in the divine zeal of both, thou wast vouchsafed worthily to receive their names, and wast a fearless preacher of the true faith. Wherefore, thou didst lead a multitude of monks to Christ, and didst confirm all the people in Orthodoxy. O Job our venerable father, pray that our souls be saved.

Glory ..., Now and ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT GREAT VESPERS

After the Introductory Psalm, "Blessed is the man ...," the first antiphon.

At "Lord, I have cried ...," eight stichera, four in Tone I:

The day of thy commemoration is come, O all-glorious Job, and the land of Volhynia is filled with joy; for, made steadfast in Orthodoxy by thy teachings and instructed in piety by thy struggles, it trusteth in thy supplications, O venerable father, whereby thou dost ask of peace for the world and great mercy for our souls. **(Twice)**

The assemblies of monastics join chorus at thy glorious commemoration and are aflame with zeal for thy God-pleasing life, O favored one of Christ; and bowing down before thine incorrupt relics, they cry out to thee as to one alive in our midst: O father Job, merciful and kindly disposed, beg of the Lord peace for the world and great mercy for our souls!

Who doth not marvel at thy long-suffering life, O venerable father? For in three monasteries have thy most glorious deeds been proclaimed: thy fasting, tears and vigils, thy seclusion within a cave, thine unstinting treatment of thyself in all things, yet compassionate love for thy brethren, forgiveness of thieves, and good instruction for all people.

And four in Tone II:

With what wreaths of praise shall we crown the venerable Job, the teacher and champion of the Orthodox faith, the herald of the divine Scriptures and recorder of the traditions of the Fathers, yet also the fulfiller of onerous tasks who humbled himself in digging earth and planting trees, and was a model of obedience for all? Him doth Christ our God, Who hath great mercy, now crown with unfading glory. **(Twice)**

With what worthy thanks shall we glorify Job, the boast of Pochaev and adornment of the whole land of Russia? For by his prayers he called down the light of heaven into his cave, and even after his repose he appeareth from heaven and doth offer up supplication for the people of his flock. For there doth Christ our God, Who hath great mercy, crown him with glory.

With what tears of compunction shall we render our corrupt hearts contrite, beholding the incorrupt body of Job which after death is preserved as though alive, yet during his lifetime remained as though dead, worn out by fasting and vigil? Let us then strive to emulate his struggles, that Christ our God, Who hath great mercy, may have mercy upon us in the life which is to come.

Glory ..., in Tone III:

The venerable Job followed Thy words, O Lord, and all the beautiful things of this world did he count but dung. Paying no heed to his youth, he gave himself over to monastic obedience from childhood. Wherefore, having vanquished the wiles of the demons, he was shown to be a hard diamond of Orthodox piety, and doth enlighten his whole land by his struggles. By his prayers take pity on our souls, and grant us the good intention to repent before the end.

Now and ever ..., Theotokion, in the same tone:

How can we not marvel at thy giving birth to the God-man, O most honored one? For, not being tempted by man, O all-immaculate one, without father didst thou give birth to the Son in the flesh, Who before the ages was begotten of the Father without mother, and Who in no wise endured change, confusion or division, but preserved whole the character of both His natures. Wherefore, O Mistress, Virgin Mother, beseech Him to save the souls of them that in Orthodox manner confess thee to be the Theotokos.

Entrance. Prokimenon of the Day. And three Lessons: READING FROM THE WISDOM OF SOLOMON

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

READING FROM THE WISDOM OF SOLOMON

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them, He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of a 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.

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 Litia, the sticheron of the temple, and these for the saint, in Tone VIII:

O come, all ye assemblies of the Slavs, let us glorify the zealot of our common salvation, the fearless denouncer of heresy, the nurturer of the poor and meek reprovener of sinners, who manifested the zeal of Paul for the people and hath acquired great boldness before the Lord; for even after his repose he healeth the infirm and fendeth off the bold assaults of the barbarians; and he filleth us with thoughts of compunction, and ever prayeth for the salvation of our souls.

Glory ..., in Tone II:

Thy Lavra doth exult today, O venerable father Job, and all the people endeavor to venerate thy relics; the demons tremble at thy grace, and the angels rejoice in thine aid; and we unceasingly cry out: Through thy prayers establish the faith of the Orthodox, set our life aright, and beg salvation for our souls.

Now and ever ..., Theotokion, in Tone VI:

On thee do I place my every hope, O Mother of God: Keep me under the shelter of thy protection.

At the Aposticha, these stichera, in Tone V:

Rejoice, O Job, thou sacred one, adornment of the land of Volhynia! For, beholding it made steadfast in the Orthodox faith, praying to thee as to one alive, and beseeching thine aid against the demons, thou art become an invincible protector therefore, and an intercessor for the whole world.

Stichos: Right dear in the sight of the Lord is the death of His saints.

Rejoice, O venerable Job, thou sacred one, star which proceeded from the land of Galicia to the east and made strong the souls of the weak, who in thy humility hast taught the Russian people boldness against heresy, and led them to the kingdom of heaven, which do thou vouchsafe unto us by thine intercession; and be thou an intercessor for the whole world.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Rejoice, O thou sacred one, who wast exalted by the Lord over the land of Volhynia, to whom the prince and people submitted themselves. And we, thy spiritual children, falling down before thee with contrite heart, entreat thine aid in vanquishing the passions, for courage amid tribulation, constant remembrance of the hour of death, and thy prayers in behalf of the whole world, O venerable Job.

Glory ..., in Tone VIII:

O Job, our father, we honor thee as the instructor of a multitude of monks, for in thy steps have we truly learned to walk in righteousness. Blessed art thou who, having labored for Christ, didst put to shame the power of the enemy, O converser with angels and companion of the holy and the just. With them beseech the Lord to have mercy upon our souls.

Now and ever ..., Theotokion, in the same tone:

O Virgin unwed, who didst ineffably conceive God in the flesh, Mother of the Most High God: Accept the supplications of thy servants, O all-immaculate one, granting cleansing from transgressions unto all. And now, receiving our entreaties, pray that we all be saved!

Troparion, in Tone IV:

Acquiring the patient endurance of the long-suffering forefather, emulating the abstinence of the Baptist, and sharing in the divine zeal of both, thou wast vouchsafed worthily to receive their names, and wast a fearless preacher of the true faith. Wherefore, thou didst lead a multitude of monks to Christ, and didst confirm all the people in Orthodoxy. O Job our venerable father, pray that our souls be saved. (Twice)

And "Virgin Theotokos, rejoice ...," once.

AT MATINS

At "God is the Lord ...," the troparion of the saint, in Tone IV:

Acquiring the patient endurance of the long-suffering forefather, emulating the abstinence of the Baptist, and sharing in the divine zeal of both, thou wast vouchsafed worthily to receive their names, and wast a fearless preacher of the true faith. Wherefore, thou didst lead a multitude of monks to Christ, and didst confirm all the people in Orthodoxy. O Job our venerable father, pray that our souls be saved. (Twice)

Glory ..., Now and ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Following the call of the Lord, thou didst forsake thy parents' home, and didst pass from a restricted life to one yet more greatly restricted; but thy heart is not too restricted to hold all that flee unto thee. Wherefore did thy spiritual children multiply and rejoice in the world, Whom do thou entreat, O Job, to save the souls of them that honor thy holy memory with faith. (Twice)

Glory ..., Now and ever ..., Theotokion:

By thy divine birthgiving hast thou renewed the mortal nature of men which hath been corrupted by the passions, O pure one; and thou didst raise up all from death to the life of incorruption. Wherefore, we all bless thee as is meet, O most glorious Virgin, as thou didst foretell.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Let us honor the venerable Job, the cave-dwelling recluse who kept vigil in prayer, who humbled himself from childhood to old age and glorified the Holy Church, who led thieves and malefactors to repentance, and doth fervently pray in behalf of our souls. (Twice)

Glory ..., Now and ever ..., Theotokion:

Awesome is the mystery of thy conceiving, and ineffable the manner of thy giving birth, O pure ever-Virgin. My mind is awestruck, and my reason amazed! Thy glory, O Theotokos, hath stretched forth unto all, unto the salvation of our souls.

Polyeleos, and this Magnification: We bless thee, O Job, our venerable father, and we honor thy holy memory, thou instructor of monks and converser with angels.

Selected Psalm:

A: I waited patiently for the Lord, and He inclined unto me, and heard my calling.

B: He set my feet upon the rock, and ordered my goings.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Having acquired pastoral wisdom by humility of mind, thou didst become a teacher for many, a father to monks and comforter of them that sorrow, an organ of the prayer of Jesus which never falleth silent. Wherefore, the Lord Who granteth rewards hath glorified thee in the incorruption of thy relics, Whom do thou unceasingly entreat to grant remission of sins to them that honor thy holy memory. (Twice)

Glory ..., Now and ever ..., Theotokion:

Let us hymn the portal and ark of heaven, the most holy Theotokos, the radiant cloud, the bush unburnt, the reason-endowed paradise, the restoration of Eve, the great treasure of the whole world; for in her was wrought the salvation of the world and the remission of the ancient offenses. Wherefore, we cry out to her: Beseech thy Son to grant remission of sins unto them that piously bow down before thine all-holy birthgiving.

Song of Ascent, the first antiphon of Tone IV

Prokimenon, in Tone IV: Right dear in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that he hath rendered unto me?

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. MATTHEW [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 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 hordes of demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. Having boldness before Christ God, ask of Him peace for our souls.

Canon of Supplication to the Theotokos [Paraklisis], with six troparia; and that to the Venerable One, with eight troparia, the acrostic whereof is the Slavonic alphabet; in Tone VIII:

ODE I

Irmos: That which had been hewn down cut through the undivided, and the sun saw land which it had not seen before; the water engulfed the cruel enemy, and Israel traversed the impassable, and chanted the hymn: Let us sing to the Lord, for gloriously is He glorified!

O Word of God, Who overlookest my transgressions and grantest utterance unto my mouth, help me worthily to hymn the venerable Job, the earthly angel and heavenly man, the boast of Volhynia.

O venerable one, thou wast truly a most radiant beacon for the world, pointing out the way of salvation unto all. Wherefore, be thou also a helper to me, that I may glorify thy life and acquire compunction.

In the home of thy parents didst thou first come to know the Lord, O glorious Job; and while but a child thou didst show forth perfect wisdom when thou didst choose the monastic life; and disdaining all the things of life, thou didst love the one God.

Lifting thine eyes and soul on high, in a life pleasing unto God thou didst quickly surpass the brethren in the Ugornitsky Monastery, considering thyself to be the least of all, and thereby showing thyself to Jesus to be the best, being a most beloved model to old and young.

Calling thee to mind, who didst battle well against the demons, O venerable one, I am ashamed of my slothfulness and fear the multitude of my sins; but by thy prayers, O holy one, grant me the good desire to finish the rest of my life in repentance.

Theotokion: In that thou art the Mother of God, who hast boldness before the only-begotten Word Who was born of thee, and before His co-unoriginate Father and the consubstantial Spirit, cease not to pray, O all-immaculate one, that they who glorify thee as the Theotokos be saved from tribulations.

Katavasia according to the Typicon.

ODE III

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.

O venerable father, there is within me a desire for good reformation, but, Woe is me! I have not learned to overcome the temptations of slothfulness. Yet, trusting in thine aid, I ward off the thoughts of despondency and direct my gaze at thy glorious struggles.

Zhelezo was thy family called, a name which signifieth iron, portending the firmness of thy soul; yet, having shut thyself up in a cave of stone like hidden gold, thou didst sanctify the place of thy struggles and didst show the mount of Pochaev to be a brazen rampart against the enemies of Orthodoxy.

Exceeding deep went thy thoughts of the kingdom of heaven, when, while yet a child, thou didst receive the angelic habit. Wherefore, having been a faithful priest of God, thou dost even now offer up entreaties in behalf of the people, O venerable Job.

The land of Galicia is glorified by thy youth, the Dubensky Monastery proclaimeth the struggles of thy manhood, and the Pochaev Monastery doth boast in thine old age and rejoiceth in thy blessed end. And the world doth rejoice and join chorus in thy wonders.

O saint, who art the bestower of good things upon all that pray to thee, reject me not who am prostrate; but, beholding my repentance, grant me reformation of life, and inspire within me a zeal to emulate thy deeds which are beloved of God.

Theotokion: **R**aise up my deadened mind through the power of life which hath been manifest to the world through thee, O pure one, and guide it to life, O thou that alone hath cast down the gates of death by thy birthgiving.

Sedalion, in Tone VIII:

Today is the Monastery of Pochaev filled with joy, glorifying thy life which is beloved of God. Today are the Christian people enlightened with zeal for salvation, beholding thy relics which have been glorified with incorruption, O venerable one. Today sinful passions are driven away, and thoughts of repentance embrace our souls, wherewith do thou make steadfast all that faithfully glorify thy memory, O most glorious one.

Glory ..., Now and ever ..., Theotokion:

As the all-immaculate bride of the Creator, as the Mother of the Deliverer who knewest not man, as the receptacle of the Comforter, O all-hymned one, haste thou to deliver me, who am the vile abode of iniquity and have in mind become the plaything of demons, from their malice, and make of me a splendid habitation of the virtues, O radiant and incorruptible one; and by thy supplications drive away the cloud of the passions and vouchsafe unto me the fellowship of the Most High and the never-waning light.

ODE IV

Irmos: **T**he prophet Habbakuk foresaw Thy coming with noetic eyes, O Lord; wherefore, he cried aloud: God came from Ternan! Glory to Thy power! Glory to Thy condescension!

O venerable Job, be thou a fervent intercessor for all that believe in thine aid, that bitterly lament their life and trust in the lovingkindness of God, though tossed to and fro by the allures of this life.

Who among men doth not marvel at thy longsuffering life, O father? Who doth not glorify thy zeal for Orthodoxy? For like a hard diamond, thou didst withstand the heretics, and in thy words and writings didst deliver to all the preaching of the true Faith.

The roaring lion which seeketh to devour the souls of the saved didst thou vanquish by thy prayer, O father, and to repentance didst thou bring men that served him, putting to shame and admonishing thieves with thy lovingkindness, putting robbers in fear with thy reproof, and teaching saving repentance unto all.

The gloom of my soul do thou disperse with thine intercession, O father, and illumine my wretched heart with the light of the Lord's commandments, that following thy disciples, I remain not bereft of their portion, praising the holy memory of thee.

Theotokion: **E**ntreat God Who was incarnate of thee without change, and Who was, and remaineth, equal in nature with the Father, and Who became one in nature with thee who gavest Him birth, that He grant remission of transgressions and salvation of soul unto them that hymn thee with faith.

ODE V

Irmos: **D**ispel the gloom of my soul, O Christ God, Bestower of light, Who drove away the primal darkness of the abyss; and grant me the light of thy commandments, O Word, that, rising at dawn, I may glorify Thee.

Thou art truly our intercessor and a most splendid wonderworker, cried Dionysius, who discovered thy relics to be untouched by corruption; and venerating them, we cry out: Disdain not our defilement, O favored one of God, but cleanse me by thy prayers.

Taught the precepts of God from thy youth, thou didst steadfastly desire to turn away from the vanity of life, O father, and didst love solitude; yet, not opposing the command of Christ, thou didst teach right confession and life according to the Gospel unto them that had recourse unto thee.

Even after thy repose hast thou been shown to be an intercessor for suffering and sorrowful men: For thus the people beheld thee issuing forth from thy tomb and praying in the midst of the church with angels, O truly most glorious wonder! O joy and confirmation of the faithful!

As a lover of the kingdom of heaven, thou art assured of obtaining access thereto, and dost show thyself to be a sojourner in a better life which is without pain and fear, and the teacher and hope of thy brethren.

Be thou the companion of my life, a father Job; hedge round my greatly troubled soul with thy prayers, and lead it to the kingdom of heaven, made compassionate by thy struggles and offering up tears of repentance unto Christ.

Theotokion: **H**aving thee as a rampart and protected by thine intercession, we bless thee, reveling in thy divine glory. For thou, O most pure one, dost pour forth joy and gladness upon our souls.

ODE VI

Irmos: **T**hou didst cause Jonah to sojourn alone in the whale, O Lord; save me, who am caught in the nets of the enemy, as thou didst save him from corruption.

I place steadfast hope in thine intercession, O venerable one, and pray with faith: Grant me victory over the cruel passions, unceasing remembrance of death, and a desire for the blessedness of the age to come.

The holy Church is made steadfast by thee, O venerable one, and every heresy is put to shame, having as its reproof thy much-healing relics and thy century-long life of labor, thy pangs, tears, fasting, and the wasting away of thy flesh from thy bones.

The venerable Job triumphed over the noetic Pharaoh, abiding ever in obedience and not refusing to come to the aid of them that were tempest-tossed, thus having illumined three monasteries with his teaching and glorified them with many struggles, gladdening the Lover of mankind, the Savior of all.

Job emulated the humility of Christ when he received the abbacy as a ministering to all, and as abbot, he struggled in onerous labor, and was to the brethren a model of meekness, a rule of industry, and a constant reminder of prayer.

By thy prayers deliver me from the vile passions, granting me victory over them by my continual invocation of divine help, by placing no trust in myself, and by not judging my brother.

Theotokion: **F**allen human nature hast thou truly raised up, O Mother of God, having borne in thy womb without seed the Son, Who, though visible, is immutable in His divine form and His equality with the Father.

Kontakion, in Tone IV,

Spec. Mel.: "Thou hast appeared to all the world today ...":

Thou wast shown to be a pillar of the true faith, a zealot of the commandments of the Gospel, the reproof of pride, and an intercessor and instructor for the lowly. Wherefore, beg thou forgiveness of sins for them that bless thee, and keep thy monastery unharmed, O Job our father, who art like unto the longsuffering one of old.

Ikos: Open thy mouth, O cave of stone, and tell us: How oft wast thou washed with the streams of Job's tears? How is it that his sighs did not rend thy walls asunder? Why did the divine light not set thee afire? How did the angels marvel at Job's feats of vigilance? For thereby have the lands of Galicia and Volhynia been sanctified. And we, pondering all these things, fill our eyes with tears of compunction, for the venerable Job is a wondrous saint, like unto the longsuffering one of old.

ODE VII

Irmos: On the plain of Dura the tyrant once set up a furnace for the torment of the God-fearing, wherein the three children hymned the one God; and the three of them chanted, saying: O God of our fathers, blessed art Thou!

Strengthen Orthodox hierarchs against the foe, O venerable Job, for they call thee blessed; and give strength to their hearts for the Church. And for us all beseech God for oneness of mind, love for one another, and zeal in Orthodoxy.

I am unable to drain the cup of thy life, wretch that I am, O Lord; yet, ensnared by the thorns of the passions and the fear of tribulations, I still pray: Have mercy upon me through the prayers of Job, Thy favorite, and help me to uproot sinful idleness.

Disdaining the broad path that leadeth the soul to destruction, O venerable Job, thou didst confine thyself to a narrow cave and didst not turn aside from the straight path when thou wast abbot, remaining day and night in prayer and labors, giving healthful instruction to all that came to thee.

Thou hast been compassionate to the poor, merciful to the penitent, and a meek teacher of them that require instruction, a lover of the wisdom of God, a preacher of the commandments of the Gospel, a printer of books and a fearless denouncer of heresy.

Theotokion: Let us praise Mary, the all-pure and most holy; for through her is the grace of gifts poured forth upon us in manner past understanding, as from a torrent of divine goodness. Let us bless her now in pious thought.

ODE VIII

Irmos: O Thou Who layeth the beams of Thy chambers in the waters, and hast set them their bounds, which they shall not pass, and upholdest all things: Thou didst appoint the moon for certain seasons, and the sun knoweth his going down, and all Creation doth offer a hymn unto Thee as the Maker of all for ever.

Be thou a bestower of spiritual gifts upon the countless people that journey and travel to thy monastery and fall down before thy relics; be thou a healer of the sick and a fervent intercessor for all before the Savior, O Job, thou glory and adornment of the land of Volhynia.

Thou wast a youth in body, but an elder in mind at the outset of thy monastic life, O father; and while aging in the flesh, thou didst display the agility of youth, being for all a model of humility in digging the earth and planting trees.

Thine apparition in the company of angels frightened the humble virgin, granted healing to thy disciple, and hath moved all people to the glorification of God; it hath established them in the true faith and repelled the assaults of heresy.

Perfume me with the incense of thy prayers, O most glorious Job, dispelling thereby the stench of my sins and implanting trust in the Lord in my vile soul; that, cleansed by the grace of God, I may hymn thy mighty aid, O all-blessed one.

Theotokion: **O** most pure Theotokos, cleanse thou the sinful wounds and stripes of my soul, washing them with the springs that flow from the womb of thy parturition and cleansing them with streams therefrom. To thee do I have recourse, and thee do I invoke as one full of the grace of God.

ODE IX

Irmos: **Blessed in the Lord God of Israel, Who hath raised up a horn of salvation in the house of David His servant, wherein the Dayspring from on high hath visited us, and hath guided us into the way of peace.**

With the hyssop of the grace of God sprinkle the hearts of us that bow down before thy holy relics, O venerable Job; that, sharing in thy zeal for the faith, we may make good progress in the fulfillment of the commandments of Christ.

On earth thou didst not cease to cry aloud to God in psalms and didst preserve the vessel of thy virginity. Wherefore, in heaven thou dost now sing hymns of paradise with the angels and all the saints, and from on high dost watch over the people that labor on earth.

O how great is the incorrupt beauty of thy life! How great the wonders and healings after thy death! For, lo! forsaking earthly things, thou didst truly acquire, as Christ said, heavenly blessings an hundredfold in this life, and yet more in the life to come.

O how great is the multitude of our sins! Yet the strength of thy prayers surpasseth them, whereof do thou not deprive us, O venerable father Job, thou friend of Christ and companion of all the saints, pillar of the Church and most fervent intercessor for men's souls.

Theotokion: Apart from the desires of the flesh, without seed thou didst conceive the Word of God Who hath created all things, O Virgin; and without corruption and maternal pangs thou didst give birth unto Him. Wherefore, confessing thee with heart and tongue to be the Theotokos, we magnify thee.

Exapostilarion, Spec. Mel.: "O immutable Light...":

Today let the venerable Job be praised as a warrior of Christ, an intercessor for the people, a preacher of the faith, a denouncer of heresy and the adornment of the Church. (Twice)

Glory ..., Now and ever ..., Theotokion:

With unceasing hymns do we bless thee, O Virgin Theotokos, for thou gavest birth unto one of the Trinity, and didst bear in thy divine arms the super-essential, immutable and unchangeable Word.

At the Praises, four stichera, in Tone IV:

Thy struggles shone forth in the land of Galicia, O father Job; wherefore, the zealots of Orthodoxy summoned thee to the land of Volhynia, and the Dubensky Monastery was adorned by thy venerable life; but the Lavra of Pochaev hath received the consummation thereof, and all these lands have been enlightened by thy teachings. (Twice)

Thy heart, full of brotherly love, drew a multitude of monks to the mount of Pochaev, O venerable one, as zealot for whose salvation thou didst become. Wherefore, mindful of the saying of the Apostle, that spiritual love never faileth, we entrust our souls to thy wondrous care, which do thou lead to Christ, the Lover of mankind.

O venerable one, corruption hath not dared to touch thy dead body, which all throughout thy life thou didst mortify; and thy soul, abiding with the angels in love, doth receive all that have recourse to thee. Wherefore, lead our souls to Christ, the Lover of mankind.

Glory ..., in Tone VIII:

Our words do not suffice for the praise of thy struggles, O venerable Job. For who can recount the fullness of thy virtues? Who can know thy silent conversation with God? But reject not thy spiritual children that hymn thee, that beseech thine aid, are moved to compunction by thy holy life, and rejoice in thy memory.

Now and ever ..., Theotokion, in the same tone

O Mistress, accept the supplications of us thy servants, and deliver us from all want and grief.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III and four from Ode VI.

O venerable father, there is within me a desire for good reformation, but, Woe is me! I have not learned to overcome the temptations of slothfulness. Yet, trusting in thine aid, I ward off the thoughts of despondency and direct my gaze at thy glorious struggles.

Zhelezo was thy family called, a name which signifieth iron, portending the firmness of thy soul; yet, having shut thyself up in a cave of stone like hidden gold, thou didst sanctify the place of thy struggles and didst show the mount of Pochaev to be a brazen rampart against the enemies of Orthodoxy.

Exceeding deep went thy thoughts of the kingdom of heaven, when, while yet a child, thou didst receive the angelic habit. Wherefore, having been a faithful priest of God, thou dost even now offer up entreaties in behalf of the people, O venerable Job.

The land of Galicia is glorified by thy youth, the Dubensky Monastery proclaimeth the struggles of thy manhood, and the Pochaev Monastery doth boast in thine old age and rejoiceth in thy blessed end. And the world doth rejoice and join chorus in thy wonders.

I place steadfast hope in thine intercession, O venerable one, and pray with faith: Grant me victory over the cruel passions, unceasing remembrance of death, and a desire for the blessedness of the age to come.

The holy Church is made steadfast by thee, O venerable one, and every heresy is put to shame, having as its reproof thy much-healing relics and thy century-long life of labor, thy pangs, tears, fasting, and the wasting away of thy flesh from thy bones.

The venerable Job triumphed over the noetic Pharaoh, abiding ever in obedience and not refusing to come to the aid of them that were tempest-tossed, thus having illumined three monasteries with his teaching and glorified them with many struggles, gladdening the Lover of mankind, the Savior of all.

Theotokion: Fallen human nature hast thou truly raised up, O Mother of God, having borne in thy womb without seed the Son, Who, though visible, is immutable in His divine form and His equality with the Father.

Troparion, in Tone IV:

Acquiring the patient endurance of the long-suffering forefather, emulating the abstinence of the Baptist, and sharing in the divine zeal of both, thou wast vouchsafed worthily to receive their names, and wast a fearless preacher of the true faith. Wherefore, thou didst lead a multitude of monks to Christ, and didst confirm all the people in Orthodoxy. O Job our venerable father, pray that our souls be saved.

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,

Thou wast shown to be a pillar of the true faith, a zealot of the commandments of the Gospel, the reproof of pride, and an intercessor and instructor for the lowly. Wherefore, beg thou forgiveness of sins for them that bless thee, and keep thy monastery unharmed, O Job our father, who art like unto the longsuffering one of old.

Prokimenon: Right dear in the sight of the Lord is the death of His saints.

Stichos: What reward shall I give unto the Lord for all the benefits that he hath done unto me?

THE EPISTLE OF ST. PAUL TO THE GALATIANS [5:22-6:2]

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VIII: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon earth.

THE GOSPEL ACCORDING TO ST. MATTHEW [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: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

PRAYER TO OUR VENERABLE FATHER JOB, ABBOT OF POCHAEV

○ venerable father Job, divinely wise instructor in the laborious life of monks, indefatigable struggler in meekness and abstinence, purity and chastity, love for thy brother and for the poor, patience and vigilance, from thine early youth to an advanced old age, great zealot and invincible champion of the Orthodox faith, beacon of divine light for the lands of Galicia and Volhynia, and unvanquished defender of the holy Monastery of Pochaev! With the eye of thy compassion look upon us, thine unworthy spiritual children, who earnestly have recourse to thee every day, and upon these God-loving people assembled before thy Spirit-bearing and much-healing relics, who reverently bow down before them. In thine intercession before the Master Most High ask thou for them and for all of us those things which are right useful and profitable for life and for piety: heal the sick, grant courage to the faint-hearted, comfort the sorrowful, help the oppressed, strengthen the infirm, and raise them up who have been cast down. Through the grace given thee by God, grant unto each all things for the salvation of his soul and health of his body, whatever his need or requirement. O favorite of God, offer up thine all-powerful supplication for the suffering land of Russia, that therein there may again be continual peace and tranquility, piety and length of days, justice and mercy in the courts, wisdom in the councils and good prosperity, that there may be established loyalty in the hearts of the good and fear in the hearts of the wicked, that they may bring to an end their evil and do good, that thus the Kingdom of Christ may increase and multiply in our land and that God, Who is wondrous in His saints; may be glorified therein. To Him alone is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE 29th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYR, ANASTASIA THE ROMAN
COMMEMORATION OF OUR VENERABLE FATHER, ABRAMIUS THE RECLUSE
AT VESPERS

At "Lord, I have cried ...," six stichera: three for the martyr, in, Tone VIII,
Spec. Mel: "What shall we call thee ...":

O all-praised martyr and athlete, * having cast down carnal passions by abstinence, * thou didst slay the serpent foe by thy contest, * astonishing the angels with thy suffering, * and causing men to rejoice in thine ordeal, * O adornment of monastics, * vessel of virginity. * Pray that Christ God save and enlighten our souls!

What shall we name thee, O glorious one? * Bride of Christ who shone forth in the virtues of virginity, * chosen daughter of the heavenly Jerusalem, * dweller and converser with angels, * one who delighteth in the noetic bridal chamber, * O much-suffering Anastasia, * thou adornment of monastics. * Pray that Christ God save and enlighten our souls!

Thou didst endure the extraction of thy teeth, * the severing of thy hands, feet and breasts, * thy limbs being cut off by iniquitous torturers; * yet thou didst lift up thine eyes to the comeliness of thy Bridegroom, * enduring pain in manner past nature. * O much-suffering Anastasia, * incorrupt Bride of Christ, * pray that He save and enlighten our souls!

And three stichera for the venerable one, in the same tone,
Spec. Mel: "O most glorious wonder ...":

O divinely wise father Abramius, * being like unto Abraham in spirit, * thou didst move * from thy father's land, O blessed one, * rejecting the desires of the flesh; * and, joyfully enclosing thy body * in a small hut, * thou didst furnish thy soul with wings to fly to the heavens, * where thou hast manifestly found thy life.

O venerable father Abramius, * who, in accordance with thy name, didst acquire the soul of Abraham, * thou didst endure temptations, * strengthened by divine love; * and united to God by love, * thou didst inherit the promised land, * adorned with the splendors of the virtues. * Wherefore, rejoicing, * we celebrate thy memory.

O venerable father Abramius, * by divine providence didst thou draw forth * the woman who was cruelly devoured by the serpent * through deception, * and who was dragged down into the pit of destruction; * and thou didst present her, saved, to God. * All marveled at her repentance, * piously glorifying the all-good God.

Glory ..., Now and ever ..., Theotokion:

Rejoice, bearer of the divine Light, * all-radiant lamp, * O all-holy Bride of God! * Thou hast shone the Light upon us from thine all-pure womb, * illumining all the ends of the earth, * and bathing them with the rays of thy grace. * Rejoice, O pure beginning of our salvation! * Rejoice, thou awesome rumor and report * of them that hope in thee!

Or this Stavrotheotokion: "What is this sight * which mine eyes do behold, O Master? * Dost Thou that sustainest all creation, * being lifted up on the Tree, die, granting life unto all?" * The Theotokos said, weeping, * when she saw the God and man, * Who had shone forth from her ineffably, * lifted upon the Cross.

Troparion of the Martyr, in Tone IV:

Thy ewe-lamb Anastasia crieth out to Thee with a loud voice, O Jesus: I love Thee, O my Bridegroom; and, seeking Thee, I pass through many struggles: I am crucified and buried with Thee in Thy baptism, and suffer for Thy sake, that I may reign with Thee; I die for Thee, that I may live with Thee. As an unblemished sacrifice accept me who sacrifice myself with love for Thee. By her prayers save Thou our souls, in that Thou art merciful.

Troparion of the Venerable One, in Tone VIII:

In thee, O father, that which is made in the image of God was preserved; for, having taken up thy cross, thou didst follow Christ, and by thine example didst teach that the flesh is to be disdained as transitory, but that the soul must be cared for as a thing immortal. Wherefore, thy spirit doth rejoice with the angels, O venerable Abramius.

AT MATINS

One canon from the Oktoechos, with six troparia, including the martyria; and two canons for the saints, with eight troparia.

ODE I

Canon of the Venerable Martyr, the acrostic whereof is: "I praise thy manly Passion, O martyr," the composition of Joseph, 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.

O divinely wise one, grant thou enlightenment to me who honor this thy light-bearing commemoration, driving the darkness from my soul.

From childhood thou didst offer thyself wholly to thy Creator, and with the fire of abstinence thou didst utterly consume the passions of thy body.

Thou didst ascend the heights of torment, O martyr, without pitying thy flesh, and as a virgin wast counted worthy of thy noetic bridal chamber.

Theotokion: We honor thee, O Maiden, as the ladder reaching to heaven, whereon God Who hath made men heavenly established Himself.

Canon of the Venerable One, the acrostic whereof is: "I honor thy most splendid life, O blessed one," the composition of Joseph, in the same tone:

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 Redeemer and God!

Resplendent with divine brilliance, O most blessed Abramius, by thy supplications deliver them that celebrate thy light-bearing feast from the gloom of the passions.

Divine desire set thy soul afire and quenched the burning of the flesh, O blessed father, and caused, thee to live on earth immaterially.

Having mortified thy members on earth with fasting and all manner of sore afflictions, O wise father, thou wast accounted worthy of the better life in the heavens, O God-bearing Abramius.

Theotokion: The Word of God the Father becometh supernaturally incarnate of thy sacred blood, O Virgin Mary. Him do thou entreat, that He mortify the movements of my flesh.

ODE III

Canon of the Venerable Martyr

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.

Thou didst stand before the tribunal of the tyrant, preaching Christ, the Word of God, the Maker and Master of all, O glorious one.

When thou wast given over to be a spectacle, O glorious one, the beauty of thy heart revealed thee to them that looked on as most comely.

Christ gaveth thee inexhaustible riches of healing, O maiden, for thou didst willingly love His poverty.

Theotokion: **W**ith the fire of thy prayers consume thou the tinder of my sins, O Mother of the Light, bringing me the divine dew of remission.

Canon of the Venerable One

Irmos: **O Lord, Maker 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.**

Desiring the End of all desire in every way, O God-bearer, thou wast beyond the world and the flesh. Wherefore, thou hast received transcendent glory and everlasting delight, O father.

A living temple of the all-accomplishing Spirit wast thou shown to be, O father, having shut thy body up in a hut, O venerable one. Wherefore, thou wast resplendent with rays of the virtues, being deified in sacred manner, O blessed Abramius.

By the husbandry of hardship thou didst harvest the ripe grain of the virtues an hundredfold, wherewith they that celebrate thine honored repose with reverence are fed.

Theotokion: **I**n thee, O most holy one, the Cause of all made His abode as He desired in the great abundance of His lovingkindness; and He hath sanctified human nature which in the beginning fell headlong through transgression.

Kontakion of the Venerable Martyr, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Cleansed by the waters of virginity, O venerable Anastasia, and crowned with the blood of martyrdom, thou grantest healing of infirmities and salvation unto them in need who have recourse to thee with their whole heart; for Christ granteth might to thee, pouring forth ever-flowing grace.

Sedalion of the Venerable Martyr, in Tone VIII, Spec. Mel.: "Of the Wisdom ...":

With the dew of abstinence thou didst quench the flame of the passions in thy youth, and with the fire of thy blood thou didst reduce all deception to ashes. And thou didst bring thy precious virginity and valiant suffering to the Word, thy Bridegroom, as a dowry. Wherefore, into the bridal chamber of glory did He lead thee who wast splendidly courageous and didst trample the serpent underfoot, O much-suffering Anastasia. Entreat Christ God, that He grant remission of sins unto them that honor thy holy memory with love.

Glory ..., Sedalion of the Venerable One, in Tone I,

Spec. Mel: "Thy tomb, O Savior ...":

Emulating Abraham of old, O father Abramius, thou didst depart from thy kinsmen in the flesh, submitting to the calling of our God. Wherefore, having fasted, thou didst show thy soul to be more brilliant than the rays of the sun, O divinely wise and most blessed one.

Now and ever ..., Theotokion:

To the path of repentance guide us who have ever turned aside into the trackless wastes of evil and have driven away the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling place of God.

Or this Stavrotheotokion: **T**he unblemished ewe-lamb, beholding the Lamb and Shepherd hanging dead upon the Tree, exclaimed, weeping and crying out maternally: How can I endure Thy condescension, which is past telling, and Thy voluntary suffering, O my Son and all-good God?

ODE IV

Canon of the Venerable Martyr

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

The most iniquitous ones condemned thee, who from thy youth didst bear the most easy yoke of Christ, a martyr, to bear also a yoke of Iron.

With drops of thy blood thou didst quench the embers of polytheism; and with the rays of thy miracles thou didst utterly consume the tinder of the passions.

The most wicked one, having stripped thy body naked, could not strip thee of grace; and he became the cause of thy receiving a most wonderfully woven seamless garment from on high.

Theotokion: **E**ven after giving birth thou didst remain a pure virgin, as thou wast before giving birth; for thou didst bear a young Babe Who is known to exist from before the ages.

Canon of the Venerable One

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

Having washed away defilement of soul with the streams of thy tears, thou wast shown to be a divine and honorable habitation of the Spirit, O most blessed father.

Thou didst keep to all-night vigil, unceasing prayer, avoidance of any passionate attachment, love unfeigned and perfect faith.

As a most true favorite of God, O venerable Abramius, thou didst receive the grace to heal sufferings and to drive out unclean spirits.

Theotokion: O Theotokos, Mother and ever-Virgin, by thine entreaty deliver me who am held fast by despondency and now am drowning in sin.

ODE V

Canon of the Venerable Martyr

Irmos: Waking at dawn we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other beside Thee.

Thou wast shown to be unconsumed by the material fire, O martyr Anastasia, for the fire of the heart of divine love bedewed thee.

Adorned by blows to thy face, O martyr, thou didst repel the vile ignorance of the enemy.

Stretched out on the tree, O divinely wise Anastasia, thou didst emulate the divine suffering of thy Bridegroom with love.

Theotokion: We hymn thee, O all-hymned Mistress Theotokos, for thou gavest birth in the flesh unto the all-hymned God, O all-pure one.

Canon of the Venerable One

Irmos: Why hast Thou thrust me from Thy face, O Light never-waning? Why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I pray.

Like a fruitful branch didst thou put forth the grapes of the divine virtues, O father Abramius, pouring forth the wine of compunction, dispelling the drunkenness of the passions from men's souls, and making glad the hearts of the faithful.

Divers temptations did the most wicked serpent raise against thee, O God-bearing father, but thou didst slay him with the sword of the Cross; and by righteous judgment thou didst receive from God a crown of victory, O divinely wise Abramius.

Having become through faith a house of the sanctity of the divine Spirit, O father, thou didst erect a sacred house; and having with thine instructions converted the unhallowed council of unholy deception, thou didst consecrate them all to God.

Theotokion: Enlightened by the divine Spirit, O all-pure one, 'with sacred voices the hallowed prophets proclaimed thee beforehand to be the Virgin maiden from whom God the Word became incarnate in His infinite lovingkindness, in manner beyond cause and understanding.

ODE VI

Canon of the Venerable Martyr

Irmos: Grant me a robe of light, O Thou Who clothest Thyself with light as it were with a garment, O most merciful Christ our God.

Thy body, wracked with wounds, revealed the rightness of thy conscience to Christ our God, O athlete.

Thou wast suspended aloft, O right laudable martyr, enduring wounds and preserving thy nobility of soul unharmed.

Thou didst endure the removal of teeth, hands and feet, O much-suffering martyr, lifting thine eyes unto Christ thy Bridegroom.

Theotokion: Having given birth unto God Who loveth mankind, O right loving Mistress, entreat Him, that we be delivered from the fire of Gehenna.

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: Bring up my life from corruption, O Lord my God!

They that were in the darkness of deception, finding thee to be a beacon guiding them straight to the paths of life, O God-bearing Abramius, put away the darkness of ignorance and were then revealed as luminous by the divine Faith.

Having vigilantly entreated God, thou sentest the enlightenment of salvation upon them that were held fast in the night of the madness of idolatry, O divinely wise Abramius; and through grace thou didst show them all forth as children of the light and the day.

Having peacefully come to end of thy life amid a life of threefold tumult, O most blessed Abramius, with godly hopes thou didst pass on and didst attain unto the calm haven of the heavenly kingdom and divine splendor.

Theotokion: Through thy mediation, O Mother of God, raise me up who am heavy with the slumber of despondency, and grant that I not sleep the sleep of death, O Virgin, for I hold thee to be the intercessor and guide of my life.

Kontakion of the Venerable One, in Tone III

Spec. Mel: "Today the Virgin ...":

On earth thou wast shown to be an angel in the flesh, and through fasting thou becamest like a planted tree, thriving on the water of abstinence, and washing defilement away with the torrents of thy tears. Wherefore, thou hast been revealed as a divine dwelling of the Spirit, O Abramius.

Ikos: **H**aving spurned corruptible things, thou didst receive incorruptible beauty; disdain the pleasures of the flesh, thou didst come to love purity from thy childhood, O wise one. Wherefore, fleeing a worldly bridal-chamber, and rejecting a noble spouse and thy parents, thou didst manifestly desire the one, loving God, truly loving Him with all thy soul and heart, O father; for which cause thou hast been revealed as a divine dwelling place of virginity and of purity of spirit, O Abramius.

ODE VII

Canon of the Venerable Martyr

Irmos: **T**he Hebrew children boldly trampled down the flame in the furnace and transformed the fire into dew, crying aloud: **Blessed art Thou, O Lord God, forever!**

With the virgins thou dancest where is the sound of the voices of them that keep festival, O athlete, chanting to God the Creator: **Blessed art Thou, O Lord God, forever!**

Beholding thy limbs broken and enduring the rending away of thy nails, thou didst offer thyself to God as a sacrifice, chanting: **Blessed art Thou, O Lord God, forever!**

Thou wast shown to be like a vine, thy hands and feet pruned like branches, O divinely wise one, pouring forth for us noetic wine which consoleth our hearts and dispelleth the drunkenness of the passions.

Theotokion: **T**he Undeiled One, having clad Himself in all of man save sin, issued forth from thy womb as a mortal, O pure one. Him do thou entreat, that He save them that honor thee with faith.

Canon of the Venerable One

Irmos: **T**he Hebrew children boldly trampled down the flame in the furnace and transformed the fire into dew, crying aloud: **Blessed art Thou, O Lord God, forever!**

That thou mightest receive the kingdom on high and ineffable glory, O wise one, as one intelligent and knowledgeable thou didst wisely despise downtrodden and corruptible glory.

When the wicked wolf deceitfully rent thy ewe-lamb apart, O wise one, thou didst break his jaws; and as a most exemplary shepherd thou didst bring her to life.

Obeying the Master's laws, thou didst seek that which had gone astray, and, having found it, like a shepherd thou didst take it upon thy shoulders, and didst lead it into the fold of repentance.

Theotokion: **T**hou alone, O Virgin, gavest birth to One of the Trinity, Who is seen in two natures and one hypostasis. To Him do we chant: Blessed art Thou, O Lord God, forever!

ODE VIII

Canon of the Venerable Martyr

Irmos: **M**adly 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 Redeemer: **Ye children, bless; ye priests, hymn; ye people, exalt Him above all for ever.**

Having prevailed like a youth, O most laudable athlete, thou didst win a victory over deception; for thou didst endure the deprivation of hands and feet and the removal of thy breasts and teeth, chanting with joy, O martyr: O ye people, exalt Christ above all for ever!

Resplendent as the sun in the radiance of virginity, with the beauty of torment thou didst shine forth and didst illumine the world with the brilliant effulgence of thine endurance, O athlete, crying out: Ye children, bless; ye priests, hymn; ye people, exalt Christ above all for ever!

By thine entreaties, O bride of God, cleanse thou my soul, which hath been defiled by the passions and darkened by the assaults of the serpent of evil, and with thy radiant overshadowing, O martyr Anastasia, illumine it, that I may cry out: Ye priests, hymn; ye people, exalt Christ above all for ever!

Theotokion: **T**he virgin Anastasia, desiring thee, the pure and unblemished one, kept her body and soul untainted, reducing to ashes the burning of the passions with patience; and having endured the temptation of many torments, she now danceth with thee in the mansions of heaven, making merry for ever.

Canon of the Venerable One

Irmos: **H**aving by Thy grace become vanquishers of the tyrant and the fire, and taking great care to keep Thy commandments, the youths cried aloud: **Bless the Lord, all ye works of the Lord!**

The serpent malefactor cast thy pure dove into the pit of perdition; but thou didst most wisely buy her out, O father, chanting: Bless the Lord, ye works, and exalt Him above all for ever!

As thou didst make thy rounds in this life, O father Abramius, so after thine end thou hast been shown by the divine grace of the Spirit to be a physician of the sick, chanting: Bless the Lord, ye works, and exalt Him above all for ever!

Shining forth in guilelessness, righteousness, chastity and faith, O blessed and venerable one, thou wast reckoned among the angels, chanting: Bless the Lord, ye works, and exalt Him above all for ever!

Theotokion: **T**hou hast been shown to be the all-holy housing of the Stream of life, from whence drinking, we who have been dead inherit life, crying out: Bless the Lord, ye works, and exalt Him above all for ever!

ODE IX

Canon of the Venerable Martyr

Irmos: **H**eaven was struck with awe, and the ends of the earth were amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Thou wast hung upon a tree, bringing to mind the blessed suffering of the Word of God, and thou didst endure the cutting off of thy hands and feet, the uprooting of thy teeth, and the severing of thy tongue and breasts, O pure Anastasia, glory of monastics and adornment of martyrs.

Like a bride wast thou adorned with comeliness, having betrothed thyself to the Bridegroom by sufferings well accomplished, and as one chosen thou makest merry within His splendid chambers, bearing the lamp of virginity. And now thou reignest forever in splendor with Him Who liveth, O Anastasia.

Thy pangs let fall a sweetness which taketh away the bitterness of sin, and thy shrine poureth forth rivers of healings and drowneth all sufferings and cruel afflictions, unto the glory of the Savior Who glorifieth thee as is meet, O honored Anastasia.

Strengthened by Thy Cross, O almighty Christ, women have become brave and have manfully crushed the head of the exceeding crafty foe, O Word of God. And having received a dwelling place of joy in paradise, they have attained wondrous deification, hymning Thee.

Theotokion: **T**hy martyr, O Lord, adorned with rays of virginity and wearing the purple vesture of the blood of her torment, in that she knew Thee to have taken flesh of a woman, hath been gloriously brought before Thee, our God Who reignest over creation, in the train of Thy mother.

Canon of the Venerable One

Irmos: **S**aved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

O God-bearing father, because of thy hope thou wast counted worthy to behold things which have been longed for from of old, which eye hath not seen, nor ear heard.

Thou hast appeared shining and comely with divine rays of the virtues, O Abramius, and, rejoicing, thou standest before the comely Master.

Thou hast joined thyself to the choirs of the venerable; and having received deification with them, O venerable one, pray thou that we all be saved.

Honoring thy life and thy sacred repose, O Abramius, the Church joyously introduceth a day of gladness.

Theotokion: **O** right loving Virgin, bless thou my soul which hath been afflicted by sin, and make me a partaker of the good things of heaven.

AT THE LITURGY

Troparion of the Martyr, in Tone IV:

Thy ewe-lamb Anastasia crieth out to Thee with a loud voice, O Jesus: I love Thee, O my Bridegroom; and, seeking Thee, I pass through many struggles: I am crucified and buried with Thee in Thy baptism, and suffer for Thy sake, that I may reign with Thee; I die for Thee, that I may live with Thee. As an unblemished sacrifice accept me who sacrifice myself with love for Thee. By her prayers save Thou our souls, in that Thou art merciful.

Troparion of the Venerable One, in Tone VIII:

In thee, O father, that which is made in the image of God was preserved; for, having taken up thy cross, thou didst follow Christ, and by thine example didst teach that the flesh is to be disdained as transitory, but that the soul must be cared for as a thing immortal. Wherefore, thy spirit doth rejoice with the angels, O venerable Abramius.

Kontakion of the Venerable One, in Tone III

On earth thou wast shown to be an angel in the flesh, and through fasting thou becamest like a planted tree, thriving on the water of abstinence, and washing defilement away with the torrents of thy tears. Wherefore, thou hast been revealed as a divine dwelling of the Spirit, O Abramius.

Prokimenon, in Tone VII: Right dear in the sight of the Lord is the death of His saints.

Stichos: What shall render unto the Lord for all that he hath rendered unto me?

THE EPISTLE OF ST. PAUL TO THE GALATIANS [5:22-6:2]

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the Spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon earth.

THE GOSPEL ACCORDING TO ST. MATTHEW [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: The righteous shall be had in everlasting remembrance; he will not be afraid of any evil tidings.

THE 30th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY HIEROMARTYR ZENOBIUS & HIS SISTER, THE
HOLY MARTYR ZENOBIA
AT VESPERS

On "Lord, I have cried ..." ; these stichera, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

Having dyed thy vesture with the blood of martyrdom, * O glorious Zenobius, * through grace thou didst accomplish what is most sacred * and therewith didst enter into the Holy of holies * as a wise hierarch. * And then as an unblemished sacrifice * and an all-pure and perfect offering * thou didst bring thyself, O most sacred one, * to Him Who sacrificed Himself for thee.

When thy body was lacerated, * the most splendid beauty of thy soul * was most beautifully shown forth, * O hieromartyr Zenobius, divinely wise and all-rich, * thou adornment of hierarchs, * boast of martyrs, * ever-flowing well-spring of miracles, * dispeller of unclean spirits, divine champion of Christ.

Thy sister Zenobia, * being of one mind with thee, * as well as sharing thy blood, * resolved to suffer with thee, O all-wise one; * for she manfully endured the raging of wild horses, * the threat of fire and violent death. * Wherefore, with thee she hath received crowns of victory * and the kingdom on high, * O Zenobius, initiate of the sacred mysteries.

Glory ..., the composition of John the Monk, in Tone VI:

Let us form a choir for hymnody today, O ye who love the martyrs, in honor of the most pious athletes Zenobius and Zenobia; for they were champions of the Trinity, and with their precious blood manfully choked the invisible enemy in the arena, and have gloriously received the crown of victory. Wherefore, let us cry out to them: O holy pair, luminous twain blessed by the Lord, entreat the Savior in behalf of our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

The most immaculate Theotokos, * "beholding our Life upon the Tree, * cried out, exclaiming maternally: * "O my Son * and my God, * save those who hymn Thee with love!"

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tormenters and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion.

AT MATINS

Both canons from the Oktoechos; and that of the saints, 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; and chanting a hymn of victory and crying out, let us sing to Him, the one Master.

Standing before the throne of Christ as a right acceptable priest and a most excellent martyr, O thrice-blessed Zenobius, from the temptations of life deliver those who with love honor thy radiant memory.

Enlightened by the radiance of the effulgence of the three-fold Sun, thou didst dispel the gloom of the false religion of the pagans; and, having illumined all with the light of thy words, thou hast now passed over to never-waning splendor.

Revealed as a noetic ember kindled by the fire of the divine Spirit, thou didst set the hearts of all afire with desire for God, O initiate of the sacred mysteries, and didst utterly consume all falsehood.

Theotokion: Rejoice, O all-holy temple, fleece bedewed by God, sealed fountain pouring forth immortality! O Mistress, preserve thy flock from assault by all our enemies.

ODE III

Irmos: Plant 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.

Anointed with the myrrh of spiritual anointing, O Zenobius, thou didst minister like an angel, adorned at thine end with crowns of martyrdom.

Accepting the care of souls, through divine cultivation thou didst show them forth as fertile, O venerable one; wherefore, thou hast been counted worthy of the joy of thy Lord.

The most sacred Zenobia, thine own sister by blood, was shown to be of one mind with thee; for she desired to suffer with thee and to enjoy everlasting glory with thee.

Theotokion: O all-pure Virgin Mother, thou gavest birth to the One of the Trinity Who clothed Himself in humanity. Him do Thou beseech, that He save those who hymn thee.

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Anointed with precious myrrh, thou wast shown to be a priest of God Most High, O all-blessed one. And, strengthened by Him, O hierarch Zenobius, thou didst become a martyr and a fellow citizen with the angels. Wherefore, celebrating thy most holy memory today, we hymn thee.

Glory ..., Now & ever ..., Theotokion:

O pure and unwedded Virgin Theotokos, thou sole intercessor and protection of the faithful, from misfortunes, sorrows and cruel circumstances deliver all who place their hope on thee, O Maiden, and save our souls by thy divine supplications.

Stavrotheotokion: **S**eeing Thee stretched out, dead, upon the Cross, O Christ, Thy most immaculate Mother cried out: "O my compassionate Son, Who with the Father and Spirit art equally unoriginate, what is this ineffable dispensation whereby thou hast saved the creation of Thine all-pure hands?"

ODE IV

Irmos: **T**hou hast mounted Thine apostles like steeds, O Lord, and taken their reins in Thy hands; and thy riding hath been unto the salvation of those who chant with faith: **Glory to Thy power, O Lord!**

Thou wast revealed as exalted by honorable sufferings, O wise and most sacred one; thou hast received crowns of victory, and hast obtained everlasting joy. Wherefore, we honor thee, O hierarch Zenobius our father.

Willingly emulating Him Who was stretched out on the Tree, O glorious Zenobius, thou wast lifted up, unafraid; and thou didst put off corruption and the coarseness of mortality, O father, thou boast of priests.

Thy mighty soul cast down the fortresses of the demons, and the pagan temples collapsed, destroyed by thy most firm faith, O glorious Zenobius, boast of hieromartyrs.

Theotokion: **B**y thy strange birthgiving thou hast reconciled to God those who had been estranged from Him, O most hymned one. Wherefore, we all glorify thee with loud voices and cry out to thee with faith: Rejoice, O restoration of mortals!

ODE V

Irmos: **W**herefore hast Thou turned me from Thy face, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

A womanly being hath been strengthened by the Spirit, hath trampled underfoot him who of old ensnared our first mother in paradise, and hath been vouchsafed divine glory in the heavens, resplendent in her virginity and sufferings.

Thy tongue became a shower-laden cloud, which bedeweth the hearts of the faithful with the gentle rain of piety, inspiring them to bring forth the fruit of virtue in a most sacred manner.

With the rays of thy virginity thou didst dispel the darkness of wantonness, and with the light of thy sufferings thou hast destroyed the night of ungodliness, O martyr Zenobia, beauteous bride of Jesus, dwelling-place of the divine Spirit.

Theotokion: **E**ver weighted down with the heavy burden of sin, we cry to thee, O all-pure one: lighten it by thy divine mediation; for thou art the all-glorious intercessor for sinners, having given birth to the Deliverer and Savior.

ODE VI

Irmos: **I** pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul hath been filled with evils, and my life hath drawn nigh unto hell; and like Jonah I pray: **Lead me up from corruption, O God!**

The prayer of thy divine soul was accepted as incense, O father Zenobius; for thou didst hasten to the Fragrance of the sweet savor of the sufferings of Him Who shone forth from a woman and hath illumined all creation, O all-blessed one.

With the blood of thy suffering thou didst hallow the ground, O blessed one; and thy spirit, ascending to heaven, hath divinely illumined the Church of the firstborn, O Zenobius, thou radiant boast of hierarchs and martyrs.

With the expanse of true piety thou didst restrict ungodliness, O blessed one, and didst show to a people astray the paths which lead thereto, and thou didst save those who were cruelly drowning in the waters of falsehood.

Theotokion: **O** Virgin, adorn my soul, which is held fast in the ugliness of the passions; with thoughts of true repentance make firm my wretched heart; and save me, who have placed unwavering hope in thee, O Virgin.

Kontakion, in Tone VIII: Spec. Mel.: "As first-fruits ...":

With divinely inspired hymns let us worthily honor Zenobius and the wise Zenobia as true witnesses and preachers of piety, for they lived and departed this life together, and have received the crown of incorruption through martyrdom.

Ikos: **W**ith hymns and songs let us praise the valiant and great Zenobius, and the good and pure virgin Zenobia, his fellow sufferer; for they laid low the savagery of the enemy, denounced the ungodliness of idolatry and made clear the Christian Faith. Wherefore, in joy they have now received a crown of incorruption.

ODE VII

Irmos: **I**n the furnace the Hebrew children boldly trod upon the flame and transformed the fire into dew, crying: **Blessed art Thou, O Lord God, forever!**

Having quenched the fire of ungodliness with the outpourings of thy blood, O ever all-memorable Zenobius, with the rain of miracles thou dost ever bedew us who bless the Master, crying: Blessed art Thou, O Lord God, forever!

Entering into the divine darkness, thou didst behold the Invisible One insofar as thou wast able, O martyr; and He illumineth the soul and mind of thee who with pious thought dost chant: Blessed art Thou, O Lord God, forever!

The Master rendereth honor unto thee who suffered steadfastly, cast down the wiles of the enemy, and chanted aloud: Blessed art Thou, O Lord God, forever!

Theotokion: O Virgin, thou hast been revealed to be the place of sanctity from whence God appeared, sanctifying us who chant with faith: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Irmos: The divinely eloquent children in the furnace, trampling down the flame of the fire, chanted: **Bless the Lord, O ye works of the Lord!**

Thou wast not afraid of the sword, O hierarch; neither wast thou daunted by tribulations nor terrified of death, all of which showed thee to be a partaker of immortal glory.

Thou didst show thyself to be a minister of the sacred mysteries, O Zenobius; and, having consecrated thyself, thou didst become a sacrifice of sweet savor fit for the banquet-table on high.

Thou didst shine forth radiantly, resplendent with miracles and the beams of martyrdom, O hierarch; and thou didst utterly dispel the gloom of falsehood.

Theotokion: O Virgin Mother who conceived the uncultivated Cluster which exudeth the wine of remission, take away from me the drunkenness of the passions, I pray.

ODE IX

Irmos: Every ear is stricken with awe to hear of the ineffable condescension of God: how the Most High of His own will came down even unto the flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, we magnify the all-pure Theotokos.

Thou didst stand before the tribunal of the tyrants, O all-glorious one, proclaiming with splendid voice the incarnation of the Almighty and His sufferings-the Cross, His death and resurrection, whereby He hath saved us, in that He loveth mankind.

O the wonder! How is it that he hath vanquished incorporeal enemies with the flesh? How hath he brought low the greatly crafty one by weakness? How hath a mortal succeeded in uniting himself to the celestial ministers? Rendering him honor, we piously magnify him.

O honored martyrs, ye variously gave your bodies over to divers wounds, looking to everlasting blessedness; for bound together with fraternal love one for another, ye were illumined with the beauties of martyrdom. Wherefore, ye are called blessed.

Shining with the effulgence of the Spirit, your memory hath shone forth upon all today, brilliant with the grace of miracles, abundantly pouring forth rivers of healings. And, celebrating it, we call you blessed, O martyrs of Christ.

Theotokion: **O** portal of the Light, enlighten the eyes of my heart, I pray, driving far away from my wretched soul the heaviest darkness of sin, that I may magnify, glorify and hymn thee, the most-lauded one, with love.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

O the wonder! How have mortals made of dust been shown to be, golden in essence? For neither fire, nor the sword, nor the fangs of wild beasts" nor tortures nor wounds did them harm: but, having cast down the incorporeal one while in the flesh, they pray to the Lord in our behalf.

Glory ..., Now & ever ..., Theotokion:

Awesome is thine intercession, O divinely beauteous Theotokos Mary, awesome also is thy glory for all the earth; for in thee do we now boast, having thee as our mediatrix before thy Son and Creator. And we are saved by thy never-tiring supplication.

THE 31ST DAY OF THE MONTH OF OCTOBER

COMMEMORATION OF THE HOLY APOSTLES STACHYS, AMPLIUS & THOSE WITH THEM COMMEMORATION OF THE HOLY MARTYR EPIMACHUS AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the apostles, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

Throughout all the earth * your proclamation of salvation hath gone forth, * O ye glorious apostles of the Lord, * illumining the ends of all the earth * with the radiance of grace, * and dispelling the gloom of deception. * Wherefore, make supplication, * that He grant unto our souls * peace and great mercy.

The most godly Stachys, * the preacher and apostle of Christ, * and the wondrous Apellius, * Aristobulus and Urban, * Amplius and the divine Narcissus, * who preached the most Holy Trinity, * have enlightened the nations * and delivered from bondage * all who bless them with faith.

O most radiant beacons of Christ, * most pure vessels * who, through your faith, contained all the effulgence of the Spirit, * O pillars of the Church, * all-glorious heavens * declaring the glory of God: * entreat Him, * that He grant unto our souls * peace and great mercy.

And 3 stichera of the martyr, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Thou wast shown to be a divine habitation * by the inspiration of the Holy Spirit, * O glorious Epimachus, * and, receiving from Him the ability to accomplish healings, * thou dost richly impart health to the sick, * who ever cry out: * O Jesus, Bestower of life, * Thou art the gladness. the glory and boast * of Thy martyrs.

With boldness didst thou preach the truth, * O glorious one, * as a most lawful warrior of Christ, * unafraid of the bestial rage of him who judged thee. * By thy divinely inspired words * thou didst put to shame * him who commanded thee to worship gods who do not exist, * O athlete, * and didst preach unto all * our God Who reigneth over all.

In that thy feet are beautiful, * they were adorned * to traverse the path of martyrdom unhindered, * and, finishing thy course, * thou didst preserve the faith, * and hast received a crown from the hand of the Master. * Him do thou entreat, * that those who with faith celebrate * thine all-honored memory * may be delivered from corruption and tribulations.

Glory ..., Now & ever ..., Theotokion, in the same melody:

I have been cast down to the ground, * I have been slain by sins, * by passions, spiritual and bodily; * wherefore, I am covered with the darkness of despair. * But raise me up now, * guiding me to the life of incorruption * and to the homeland on high, * where the pure voice of those who keep festival is heard, * O all-holy Bride of God.

Stavrotheotokion: **W**hen she beheld Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gaveth birth to Thee lamented, * and maternally exclaimed to Thee: * "O my desired Son, * O Long-suffering One, how is it that Thou art suspended upon the tree of the Cross? * How is it, O Word, that Thy hands and feet * have been pierced with nails by the iniquitous? * How is it, O Master, that Thou hast shed Thy blood?"

Troparion of the apostles, in Tone III:

O holy apostles, entreat the merciful God, that He grant to our souls remission of transgressions.

Glory ..., Troparion of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Epimachus received an imperishable crown from Thee, our God; for, possessed of Thy might, he cast down the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Now & ever ..., Theotokion, or Stavrotheotokion:

AT MATINS

One canon from the Oktoechos, and two for the saints.

ODE I

Canon of the apostles, the acrostic whereof is:

"With faith I praise the servants of God", the composition of Joseph, 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.

Deliver from the darkness of the passions those who honor your memory with faith and celebrate it joyously, O right eloquent ones, and make them partakers of everlasting joy.

Following in the steps of Christ, Who became incarnate in His lovingkindness, O ye who are most rich, and serving His divinely authored precepts, ye have been shown to be guides to piety for all those astray.

Having assembled with faith, let us bless as is meet those who were disciples of Christ: Stachys and the wise Amplius, Urban and Apellius, Narcissus and Aristobulus.

Theotokion: Let us bless her who is blessed among women: the manifest mountain of God, the holy tabernacle and table, the golden jar, the pure palace of Jesus.

Canon of the Martyr

Irmos: I raise a hymn to Thee, O Lord my God, for Thou didst lead Thy people forth from the bondage of Egypt and didst cover over the chariots of Pharaoh and his might.

I raise a hymn to Thee, O Lord my God, for Thou hast shown unto us the memorial of the martyr, which illumineth all things, in that Thou alone art greatly merciful.

I raise a hymn to Thee, O Lord my God, for Thou hast shown Thy martyr to be invincible, a champion among martyrs against ungodliness.

I raise a hymn to Thee, O Lord my God, for Thou hast adorned Thine athlete Epimachus with divine gifts, and hast crowned him with honor.

Theotokion: I raise a hymn to Thee, O Lord my God, for Thou wast born without seed from the womb of the Virgin, for whose sake Thou savest all, in that Thou alone art greatly merciful.

ODE III

Canon of the Apostles

Irmos: O Thou Who alone hast known the weakness of human nature, having mercifully formed Thyself therein: Thou didst gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

Thou wast shown to be greatly fertile grain, nurturing with the word of knowledge those who are famished with a hunger for faith, O divinely blessed and wise Stachys, making them partakers of better food through grace, by the power of the Spirit.

Casting right skillfully with the net of thy tongue, thou didst draw forth divine food from the deep of deception, O apostle Narcissus, and didst offer it to the King and Master of creation Who came to save the lost.

Thou didst proceed from the east like a star, and, traveling, didst reach the cities of Britain, preaching the Gospel and illumining with grace those who accepted thy word with faith, O blessed Aristobulus.

Theotokion: **T**hou wast shown to be the splendid bridal chamber and most exalted throne of Christ, O most immaculate Theotokos; for He alone, resting within thee, hath taken away our toils and prepared ease in the future for those who are worthy.

Canon of the Martyr

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.**

Boasting in the all-praised Cross, the martyr Epimachus, the invincible one crowned by Christ, cast the savagery of the impious into darkness.

Disdaining transitory glory, the divinely wise martyr Epimachus, the heir of Christ, rejoiced, drawn to his contest.

Theotokion: **R**ejoice, O Ever-virgin Mother, who held God the Word in thy womb and gavest birth to the Incarnate One, as both God and man!

Sedalion of the apostles, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Your proclamation went forth to the earth, enlightening the souls of unbelieving men with your sacred mediations, O glorious apostles. Wherefore, we joyfully celebrate your most honorable and splendid memory today, rejoicing with faith.

Glory ..., Sedalion of the martyr, in Tone III:

Spec. Mel.: "Of the divine faith ...":

An animate tower, thou wast a witness to the truth amid thy suffering, vanquishing invisible foes with visible torturers and receiving a crown from Christ, O most excellent one. Wherefore, we cry out to thee: Cease thou never to pray that we be granted great mercy, O glorious one.

Now & ever ..., Theotokion:

Without separating Himself from the divine nature, God became flesh in thy womb; but though the one Lord became man, yet did He remain God, preserving thee, His Mother, a virgin even after giving birth, as thou wast before birthgiving. Him do thou earnestly entreat, that He grant us great mercy.

Stavrotheotokion: The unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who had sprung forth from her painlessly, suspended upon the Cross, cried out, lamenting maternally: "Woe is me, O my child! How is it that Thou sufferest of Thine own will, desiring to deliver man from the infamy of the passions?"

ODE IV

Canon of the Apostles

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.

Shining forth on earth, the Sun of righteousness manifestly emitted mystic rays: Stachys and Narcissus, Urban and Amplius, Aristobulus and Apellius, who enlighten those who are in darkness.

Fortified by the strength of the divine Spirit, O apostle Amplius, thou didst show forth as children of the light those who live in darkness, performing most glorious works of miracles and setting at nought legions of demons.

Full of divine waters, O all-blessed Urban, thou didst flow like a torrent of salvation, driving away bitter and un-potable waters and watering the pious with grace.

Theotokion: Thou wast shown to surpass the angels, O Mistress; for thou wast counted worthy ineffably to contain in thy womb Him Whom they hold in awe, and to bear in thine arms as a babe Him Who is more ancient than time itself.

Canon of the Martyr

Irmos: Preaching the advent of Thine appearance on earth, O Christ God, the prophet cried out with gladness: Glory to Thy power, O Lord!

Scorning the threats of the ungodly, the right glorious Epimachus arrayed himself for the struggle, crying out with boldness: Glory to Thy power, O Lord! (Twice)

Having spurned earthly things, the glorious Epimachus inherited the kingdom through death, crying out with faith: Glory to Thy power, O Lord!

Theotokion: **H**e Who by the Faith and the Spirit is glorified in the highest did the right victorious Epimachus preach to all the ignorant in the arena.

ODE V

Canon of the Apostles

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 those who hymn Thee in Orthodox manner.

The divinely chosen sheep of the good Shepherd were manifestly sent by Him among wolves, taming and leading them to the noetic fold by faith.

The great Andrew ordained thee bishop of Byzantium, O most sacred Stachys, who by divine grace dost guide to calm havens those who sail thither with faith.

The honorable Church of Heraclium hath thee as its precious cornerstone, O blessed Apellius, strengthening it with the word of truth. Wherefore, we honor thee as is meet.

Theotokion: **I**n a manner transcending speech thou didst conceive and give birth to the Word Whom the Father begat from the womb before time began, O pure one. Wherefore, we call thee, His Mother, blessed, as is fitting.

Canon of the Martyr:

Irmos: **S**end down Thine enlightenment upon us, O Lord, and release us from the gloom of transgressions, O Good One, granting us Thy peace.

Defending himself with the weapon of the grace of the Cross, the martyr cried out to the impious ones: "Neither the sword nor fire will cut me off from the love of Christ!"

Standing before the tribunal of the iniquitous, the right glorious Epimachus cried out with great boldness: "Your gods did not create heaven and the earth! Let the ungodly perish!"

Inspired by God, the right glorious Epimachus preached to the ignorant the Trinity: the Father, the Word and the Holy Spirit.

Theotokion: **W**ho is able to describe the all-glorious manner of thy birthgiving which transcendeth speech, O pure one? For thou didst indescribably and essentially give birth to God the Word incarnate.

ODE VI

Canon of the Apostles

Irmos: The 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!

Having stirred up the sea of the nations with divine ascents, O divinely blessed ones, ye saved those who of old drowned in the bitter sea and brought them saved, to the Deliverer.

Thou didst preach God, Who willeth mercy, and didst free the souls of the pious; O divinely blessed and godly Narcissus, as the great primate of the Athenians and planter of beauteous gardens.

Pouring forth life-giving discourse and the grace of healings, the divine Urban drew men to the enlightenment of divine knowledge, as an emulator of Him Who became incarnate and saved the world.

Theotokion: We hymn thee through whom we, who before were condemned, have been justified, and through whom we have joined the immaterial ministers and have been counted worthy of paradise, O divinely joyous one who art blessed among women.

Canon of the Martyr

Irmos: Prefiguring Thy three-day burial, within the whale the prophet Jonah cried out, saying: Deliver me from corruption, O Jesus, King of hosts!

Epimachus forsook the world and the things of the world and manfully gave his body over to tortures for the Master; and he became an heir of Christ.

Epimachus abolished the falsehood of the idols and hath been counted worthy of true glory, receiving the grace of healings, from which all the faithful draw forth.

Sharing in the sufferings of Christ through the power of Christ God Who was crucified in the flesh; Epimachus received crowns of glory from Him, as one who is faithful.

Theotokion: O Virgin Theotokos, entreat our God, Who was incarnate of thee, in behalf of thy servants, for we know thee to be our only intercessor.

Kontakion of the apostles, in Tone VIII:

Spec. Mel.: "As first-fruits ...":

Let us hymn the wise apostles as is meet: Apellius, Urban and Aristobulus, Amplius, Narcissus and Stachys, whom the grace of our God brought together, as sacred treasures of the most Holy Spirit and effulgence of the Sun of glory.

ODE VII

Canon of the Apostles

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.

By enduring perils ye were delivered from the enemy who tested you, and with the showers of the living Word ye quenched all the flame of deception, O glorious apostles, crying out: O praised and supremely exalted God of our fathers, blessed art Thou!

Most splendidly and excellently didst thou counsel thy disciples, O blessed Aristobulus, and didst perfectly instruct them; for thou wast possessed of the hypostatic Wisdom, which instructed thee to proclaim the praised and all-glorious God of our fathers.

With sacred voices the hallowed concourse of the faithful calleth thee blessed, O Apellius, for thou didst have a blessed and an angelic life, ever hymning the praised and all-glorious God of our fathers.

Theotokion: Deliver us from perils, tribulations and divers griefs, and from the invasion of aliens, O all-hymned Mistress, that we may glorify thee and cry out to thy Son: O praised God of our fathers, blessed art Thou!

Canon of the Martyr

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!

Manfully trampling upon falsehood with the fire, the right victorious Epimachus cried out to the Crucified One: O God of our fathers, blessed art Thou!

Fearing neither the flame, nor wild beasts, nor tortures, the invincible Epimachus cried out: O God of our fathers, blessed art Thou!

Preaching the Father, the Son and the most Holy Spirit to those who knew not God, Epimachus cried out: O God of our fathers, blessed art Thou!

Theotokion: Thou wast prefigured by the unconsumed bush and the dew-laden furnace, O pure Mother; for thou didst ineffably give birth to Christ God incarnate, O blessed one.

ODE VIII

Canon of the Apostles

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!

Ye appeared in the world like lightning bolts, O beholders of God, consuming falsehood and showing forth as children of the day those who chant and cry out: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

With the sweet salt of thy teachings, O Amplius, thou didst cleanse away the corruption of falsehood. Wherefore, honoring thee, we chant: Bless the Lord, all ye works of the Lord; Hymn and exalt Him supremely for all ages!

Let the glorious Stachys and Amplius, Apellius and Narcissus, Urban and the most wise Aristobulus be hymned, crying out with faith: Bless the Lord, all ye works of the Lord; Hymn and exalt Him supremely for all ages!

Theotokion: **K**nowing thee to be a rampart, a refuge and a ladder which leadeth mankind up to heaven, O pure one, we cry out: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Canon of the Martyr

Irmos: **Christ God, Who appeared in the guise of an angel in the fiery furnace of the chanting youths, do ye hymn, O children, bless, O priests! Ye people, exalt Him supremely for all ages!**

Him Who showed forth the crowned Epimachus as victor over iniquitous men do ye hymn, O children; bless, O priests! Ye people, exalt Him supremely for all ages!

Him Who hath given the athlete Epimachus to us as a physician of sufferings and cruel infirmities do ye hymn, O children; bless, O priests! Ye people, exalt Him supremely for all ages!

Christ Who magnified the memory of Epimachus on earth and through him hath healed divers infirmities, do ye hymn, O priests, and exalt Him supremely forever!

Theotokion: **T**he Virgin, who ineffably conceived and gaveth birth to Christ our God without seed, do ye hymn, O children; bless, O priests! Ye people, exalt her supremely forever!

ODE IX

Canon of the Apostles

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.**

That Thou mightest illumine with the light of the goodness of knowledge the ends of the earth, which were full of the deception of the enemy and replete with the darkness of ungodliness, Thou didst send forth Thy saving rays upon them, O Compassionate One.

Thou wast shown to be the namesake of the wheat of salvation which beareth for those in need the grain which imparteth confirmation of divine knowledge and easeth the noetic starvation of those who with faith and love hymn thee, O glorious and sacred preacher.

Ye were living and God-see in the heavens, O divine apostles. Vouchsafe that those who honor thee on earth in a pure manner and ever sincerely call you blessed may be partakers of everlasting radiance.

Theotokion: **T**hou holdest Him Who holdeth all things and dost nurture with milk Him Who giveth food unto all. Great and awesome and past understanding is thy mystery, O Virgin Theotokos, ark of precious sanctity. Wherefore, with faith we call thee blessed.

Canon of the Martyr

Irmos: **O** pure Theotokos, with hymns we magnify thee who contained the infinite Word within thy womb, and art more spacious than the heavens and more glorious than the cherubim.

As thy love was perfect, thou didst desire to die for Christ Who died for our sake. Wherefore, thou hast been enrolled by Him in His army in the highest, O martyr. With hymns we magnify Him with the Father and the Spirit.

As Thou didst with faith confess God the Savior on earth before the impious torturers, O martyr Epimachus, thou hast now been crowned by Him and the Father and the Spirit in the highest, in the presence of the angels.

Theotokion: **T**hee, the pure and glorious Virgin and Mother, of God, the light-bearing cloud, the unconsumed bush who mystically appeared to Moses on Mount Sinai, do we magnify in hymns.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Let the godly Aristobulus, Stachys most rich, the divinely wise Apellius and Narcissus, and the most wise Amplius and Urban now be honored by us as apostles of Christ by whom the world hath been delivered from all manner of deception.

Glory ..., Now & ever ..., Theotokion:

Thou hast been shown to surpass the cherubim, O all-hymned one; for thou didst hold in thine embrace Him Who sitteth upon their shoulders, O all-pure Maiden, and didst nourish Him with milk as a babe. Him do thou earnestly entreat in behalf of us who hymn thee as the true Theotokos.