

# **MENAION**



January 1

**CIRCUMCISION OF OUR LORD JESUS CHRIST  
AND ST. BASIL THE GREAT  
VESPERS**

Blessed is the man....

Stichera at "O Lord, I have cried..."

(Tone 8): In His love for the human race,\* the Savior condescended and willed to be wrapped in swaddling clothes.\* Eight days old according to His mother\* and eternal according to His Father,\* He did not look down upon the circumcision of the flesh.\* Therefore, O believers, let us cry out to Him.\* You are our God; have mercy on us!

(Tone 4, Podoben – Zvanyj svyshe byv): Your name, father Basil, is royal, and your priesthood royal,\* for you led the holy Christian people by your piety and knowledge.\* Then the Lord of all and King of kings\* adorned you with the crown of the kingdom, O Basil.\* He is the everlasting and co-eternal Son.\* Who was united to her that bore Him.\* Therefore, intercede with Him\* that He may enlighten and save our souls.

Adorned with the vestments of a bishop, O Basil,\* you gladly proclaimed the Gospel of the kingdom\* and poured out the teachings of the true faith for the Church.\* Now enlightened by them, we confess and glorify\* the one Godhead, indivisible in three Persons;\* namely the almighty Father, the only-begotten Word of God, and the Divine Spirit.\* Intercede with Him that He may enlighten and save our souls.

You are now living among the ranks of the heavenly powers, O Basil,\* for you imitated their life with the purity of your way of living.\* When you were in the flesh,\* you lived on earth as one without flesh.\* Therefore, intercede with Christ our God for us\* who delight in your God-inspired teachings,\* that He may protect us from dangers and the darkness of ignorance,\* and that He may enlighten our souls.

(Tone 3): The holy chrism of grace was poured out upon you, O God-inspired Basil,\* and anointed you as minister of the Gospel of the kingdom of heaven.\* You were the sweet fragrance of Christ;\* you filled the earth with the fragrance of His knowledge.\* Graciously hear the voices of your servants\* and ask abundant mercy for us who honor you.

Clothed in priestly vestments, holy Basil,\* O defender of the Trinity, you stood before the tribunal,\* braving danger for the faith.\* You resisted with the undaunted courage of a martyr.\* You put to shame the anger of the bold emperor\* who was filled with the power of the ungodly.\* You willingly decided beforehand to accept the sufferings that he threatened.\* Having been ready of your own choice, to be a martyr,\* you received the crown of victory from Christ.\* Who has shown you great mercy.

Glory be: (Tone 8). O venerable Father, you became a lover of wisdom,\* preferring life with God to all possessions of the world.\* Your contemplation of death made you forsake the wealth of the earth,\* and by your perseverance in fastings,\* you overcame the sting of passions.\* By study of the divine law\* you preserved the freedom within your soul.\* By your generous practice of virtue\*

you subjected the passions of the flesh to the spirit.\* You renounced the flesh, the world, and the princes of the earth;\* now you stand in the presence of Christ.\* Intercede with Him for great mercy upon our souls.

**Now and for ever:** The all-good God was not ashamed to be circumcised in the flesh,\* but He offered Himself as a symbol and an example of salvation to all.\* For the Maker of the Law submitted Himself to its commands\* and to what the prophets beforehand told of Him.\* O our God Who holds all things in Your hands\* and yet were wrapped in swaddling clothes,\* O Lord, glory to You!

*The entrance; O Joyful Light; prokimenon of the day; and readings:*

*Lector:* A reading from the Book of Proverbs.

The mouth of the just yields wisdom, / but the perverse tongue will be cut off. / The lips of the just know how to please, / but the mouth of the wicked, how to pervert. / False scales are an abomination to the LORD, / but a full weight is his delight. / When pride comes, disgrace comes; / but with the humble is wisdom. / The honesty of the upright guides them; / the faithless are ruined by their duplicity. / Wealth is useless on the day of wrath, / but virtue saves from death. / The honest man's virtue makes his way straight, / but by his wickedness the wicked man falls. / The virtue of the upright saves them, / but the faithless are caught in their own intrigue. / When a wicked man dies his hope perishes, / and what is expected from strength comes to nought. / The just man escapes trouble, / and the wicked man falls into it in his stead. / With his mouth the impious man would ruin his neighbor, / but through their knowledge the just make their escape. / When the just prosper, the city rejoices; / and when the wicked perish, there is jubilation. / Through the blessing of the righteous the city is exalted, / but through

the mouth of the wicked it is overthrown. / He who reviles his neighbor has no sense, / but the intelligent man keeps silent (10:31-11:12).

*Other readings:* Genesis (17:1-14); Proverbs (8:22-30).

### Stichera of Litiya

*(Tone 3): With your life of purity, O holy Basil,\* you attracted Christ, the fountain of life, to dwell in your soul.\* You channeled streams of inspired teachings to the world.\* The faithful people of the Church drink from them\* and acknowledge the teachings of your lips\* and offer good works to Him\* Who glorified your memory for all ages.*

*(Tone 6): The grace flowed from your lips, O holy Father Basil.\* You were the shepherd of the Church of Christ,\* teaching your spiritual sheep to believe in the holy Trinity,\* consubstantial in the one Godhead.*

**Glory be: Now and for ever:** *(Tone 8): In His love for the human race,\* the Savior condescended and willed to be wrapped in swaddling clothes.\* Eight days old according to His mother\* and eternal according to His Father,\* He did not look down upon the circumcision of the flesh.\* Therefore, O believers, let us cry out to Him:\** You are our God; have mercy on us!

### Aposticha

*(Tone 1): You were like a divine and noble bee of the Church of Christ, all-blessed Basil.\* When you armed yourself with the sting of divine love,\* you wounded the blasphemers of God-transgressing heresies,\* and you stored up the sweetness of true worship in the souls of believers.\* Now that you have attained the delights of the divine presence,\* remember us before the consubstantial Trinity.*

*Verse:* My lips will speak words of wisdom; my heart is full of insight.

You have acquired the virtues of all the saints, O Father Basil:<sup>\*</sup> the meekness of Moses and the zeal of Elijah,<sup>\*</sup> the confession of faith by Peter,<sup>\*</sup> and the eloquence in theology of John.<sup>\*</sup> Like Paul, you never cease to cry aloud:<sup>\*</sup> Who is weak and I am not weak?<sup>\*</sup> Who is offended and I burn not?<sup>\*</sup> Therefore, because you dwell with them,<sup>\*</sup> pray for the salvation of our souls.

*Verse:* The mouth of the just utters wisdom, and his lips speak what is right.

(Tone 2): O Basil, the revealer of holiness,<sup>\*</sup> having studied the nature of creatures<sup>\*</sup> and contemplated the instability of all things,<sup>\*</sup> you found the only One Who is unchangeable,<sup>\*</sup> the transcendent Creator of all the world.<sup>\*</sup> And having clung to Him, you cast off the desire of transient things.<sup>\*</sup> Therefore, intercede for us<sup>\*</sup> that we may also obtain the divine love.

**Glory be:** (Tone 6): O all-blessed Basil, you received the grace of miracles from heaven<sup>\*</sup> and exposed the errors of the heathen by your doctrines.<sup>\*</sup> You are the glory and support of bishops,<sup>\*</sup> and an example of the teachings of all the Fathers.<sup>\*</sup> Therefore, having received favor with Christ,<sup>\*</sup> intercede with Him for the salvation of our souls.

**Now and for ever:** (Tone 8): The all-good God was not ashamed to be circumcised in the flesh,<sup>\*</sup> but He offered Himself as a symbol<sup>\*</sup> and an example of salvation to all.<sup>\*</sup> For the Maker of the Law submitted Himself to its commands<sup>\*</sup> and to what the prophets beforehand told of Him.<sup>\*</sup> O our God Who holds all things in Your hands<sup>\*</sup> and yet were wrapped in swaddling clothes,<sup>\*</sup> O Lord, glory to You!

*At the blessing of the bread: the troparion of St. Basil; then immediately, without* Glory be: Now and for ever: the troparion of the Circumcision, (p. 1276).

## MATINS

*After God the Lord...: the troparion of St. Basil; Glory be:  
Now and for ever: the troparion of the Circumcision, (p. 1276).*

### Sessional Hymns

**1.** (*Tone 5, Pôdoben – Sobeznachalne slovo*): Let us all extol Basil as the holy adornment of the Church,\* the rich treasury of teachings.\* Through them he taught us to honor the holy Trinity,\* united in essence and distinct in persons.

**Glory be: Now and for ever:** (*Tone 1*): The Creator of all and the Lord of the universe,\* Who is with the Father and the Spirit on high,\* is circumcised on earth as an eight day old infant.\* Your works, O Lord, are truly divine and wonderful.\* O Master, You were circumcised for our sake that the law might be fulfilled.

**2.** (*Tone 8*): Marvelously drawing on the secret wealth of ineffable wisdom,\* you stored up the waters of the true faith for all.\* You made the hearts of the faithful rejoice,\* and you destroyed the teachings of the unbelievers as deserved.\* Because of your noble efforts you became the invincible champion of the holy Trinity.\* O archbishop Basil, intercede with Christ our God to grant remission of sins\* to those who celebrate your holy memory.

**Glory be: Now and for ever:** (*Tone 4*): The One Who is invisible in substance today appears in the flesh.\* Today the uncreated Word is born from a chaste Virgin\* for the salvation of the human race.\* As a child of eight days He is circumcised according to the Law.\* Therefore, let us worship Him as our Savior.

*After the Polyeleos the Exaltation is sung:*

We extol you,\* O Basil, archbishop of Christ,\* and we honor your holy memory\* because you pray for us to Christ our God.

*Verse:* The mouth of the just utters wisdom; and his lips speak what is right.

*Verse:* Your priests shall be clothed with holiness; your faithful shall ring out their joy.

*Verse:* They are happy, who dwell in your house, forever singing your praise.

Glory be; Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 8):** The grace of your God-inspired words\* and the mystical depths of your teachings were a ladder of divine ascent for us.\* O Father, having become the trumpet of the Spirit,\* you proclaimed the divine dogmas.\* Therefore, you now dwell in the divine kingdom,\* having received the reward of your efforts, O holy Bishop Basil.\* Intercede with Christ our God to grant forgiveness of sins\* to those who lovingly celebrate your holy memory.

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 48 (Tone 4)**

My lips will speak words of wisdom.\* My heart is full of insight.

*Verse:* Hear this, all you peoples; give heed, all who dwell in the world.

*Gospel: Jn 10:9-16 (p. 768). After Psalm 50: Glory be; Now and for ever: and the verse, as on Sunday; then the following stichera:*

(Tone 6): The grace flowed from your lips, O holy Father Basil. You were the shepherd of the Church of Christ, teaching your spiritual sheep to believe in the holy Trinity, consubstantial in the one Godhead.

**Canon (Tone 2):** Come, let us the faithful..., (p. 756).

*Ode 9: Omit the Magnificat. Immediately after the intonation: Let us greatly extol the Theotokos..., the choir sings the ninth Hirmos with its verse:*

*Verse:* O my soul, extol our father among the hierarchs Basil the Great.

*Hirmos:* The Divine Star had risen before daybreak and came to dwell among us. Ineffably conceived in the flesh, God came to us from your virginal womb, O pure and blessed One. Therefore, we extol you, O Mother of God.

*Verse:* Holy father and hierarch Basil, pray to God for us!

O holy father Basil, as a faithful sheep of Christ, you followed in the life-giving footsteps of the Shepherd. You courageously delivered your life into the hands of the tyrant, O blessed Father, exposing yourself to danger for the sake of the Church.

*Verse:* Holy father and hierarch Basil, pray to God for us!

O holy father Basil, you became worthy of the chair of the apostles, the ranks of the martyrs of Christ, the tabernacles of the patriarchs, the delight of the holy ones, and the company of the prophets. You were a friend of the Mother of God and a servant of the holy Trinity.

**Glory be: Now and for ever:** Come, let us extol the holy name of Christ - Jesus, which today is being bestowed upon Him in the temple; and let us also honor the memory of holy Basil.

*Verse:* Extol, my soul, the Virgin, the most pure Mother of God, who is more honorable and beyond compare more glorious than the heavenly hosts.

**Katabasia: Hirmos (Tone 2):** No tongue is capable of praising you worthily,\* and no mind, however superhuman, is able to extol you, O Mother of God.\* Good as you are, accept our faith,\* for you know our love of God.\* You are the guide of Christians, and we glorify you.

**Exapostilarion:** O wise Basil,\* with your love of philosophy and by your miracles\* you appeared to the world like the sun,\* enlightening the minds of the faithful.\* O godly minded father,\* initiate of the Holy Trinity\* and servant of the Mother of God!

### Stichera at the Praises

(*Tone 5, Podoben – Radujsia*): O Basil, by your rebirth in divine baptism,\* you became a son of God.\* You professed the eternal Son and Word of God\* to be consubstantial and coeternal with the Father.\* With the wisdom of your words,\* you sealed the mouths of the heretics.\* Therefore, you entered the heavenly kingdom,\* truly reigning with Christ, the sole ruler by nature,\* who bountifully gives His great mercy to the world.

Totally dedicated to God from your childhood,\* you were enlightened with rays of divine knowledge.\* You clarified the understanding of all creation,\* clearly explaining and wisely making known its good order.\* You laid the solid foundations of theology.\* Therefore, we honor you as a prophetic and blessed teacher,\* a light-bearing torch of the Church,\* as we sing the praises of Christ\* Who grants great mercy to the world.

**Glory be: Now and for ever:** (*Tone 8*): In His love for the human race,\* the Savior condescended and willed to be wrapped in swaddling clothes.\* Eight days old according

to His mother\* and eternal according to His Father,\* He did not look down upon the circumcision of the flesh.\* Therefore, O believers, let us cry out to Him:\* You are our God; have mercy on us!

*After the great doxology: the troparion of St. Basil; Glory be: Now and for ever: the troparion of the Circumcision, (p. 1276); the litanies; and the great dismissal.*

### January 2-5

## PREFEAST: THEOPHANY OF OUR LORD VESPERS

**Stichera at "O Lord, I have cried..."**

(Tone 4, Podoben – Jako dobl'a): Let us piously sing the festive hymns\* of the honorable baptism of our God.\* Behold, He desires to come in the flesh to His own forerunner,\* and to ask for the baptism of salvation\* for the re-creation of those who are enlightened through the faith\* and who are partakers of the Spirit.

Christ is revealed and God appears, as it is written;\* He comes to His servant to be baptized.\* O river Jordan, O land and sea, O mountains and hills,\* be filled with happiness; O hearts of the faithful,\* joyfully celebrate and receive the great Light.

O all-powerful Lord,\* how will the streams of the river receive You?\* As it is written, You are the river and the stream of peace;\* how will You enter the stream without a garment?\* For You are the One Who covers the heavens with clouds;\* You are the One Who stripped away all evil of the enemy\* and Who clothed the human race with immortality.

*Three stichera and Glory be: of the saint of the day.*

**Now and for ever:** (*Tone 6*): Christ the Truth is coming to the Jordan\* to be baptized by John,\* and the Baptizer says to Him: \* I should be baptized by You, but You are coming to me.\* I do not dare to put straw to the fire.\* O Master, sanctify me by Your divine Theophany.

*On Friday and Saturday evenings: Dogmaticon of the tone of the week.*

### Aposticha

(*Tone 1*): Radiant was the feast that has just passed;\* but more brilliant, O Savior, is the one approaching.\* The first had an angel as a herald;\* this one has John the Forerunner.\* The first had blood spilled and had Bethlehem lament as one who was childless;\* the second has blessed waters recognized to be a bath having many children.\* Before, the star proclaimed to the Magi;\* now, the Father shows You to the world,\* that You are incarnate and are openly coming again.\* O Lord, glory to You!

*Verse:* I think of You from the country of Jordan and Mount Hermon.

(*Tone 2*): Again Jesus cleanses Himself in the Jordan.\* Above all, He cleanses our sins\* because He is coming to wash away the decree written against Adam.\* The Lord says to John: \* O Baptizer, come and serve the Fountain-head of the wondrous mystery.\* Come; extend your hand quickly\* and touch the head of Him Who crushed the head of the serpent,\* the One Who opened up paradise,\* which , by the tasting of the fruit of the tree,\* was closed through the guile of the serpent.

*Verse:* The waters saw You, O God; the waters saw You and trembled.

(Tone 3): Resplendent is the feast which has passed;\* but more glorious is the present day.\* On that day the Magi adored the Savior;\* on this, the glorious servant baptizes the Master.\* There, the shepherds sang in amazement;\* here, the voice of the Father proclaims Him to be the only-begotten Son.

**Glory be: Now and for ever:** (Tone 3): Let all the earth rejoice today with the prophets\* and let the mountains skip for joy!\* Turn back on your course, O Jordan,\* as it is written, and fear the face of the Lord,\* for God, having become man,\* has come to cleanse every man of the sin of Adam.

*Troparion of the saint;* Glory be: Now and for ever: (from 2-4 of Jan.): Make ready... (p. 1277). *On the fifth of January: the troparion: After Elijah...*, (p. 1277).

## MATINS

After God the Lord...: the Troparia as at Vespers (see above).

### Sessional Hymns

1. (Tone 1): My Jesus, Lover of mankind!\* Having clothed Yourself in my poverty,\* You have become as a servant\* and have asked to be baptized by a servant.\* Seeing You, John exclaimed: How can I baptize You, the all-good God,\* Who are without stain?

**Glory be: Now and for ever:** In His goodness Christ comes to the streams of the Jordan,\* and in them wishes by his grace to bring about our restoration.\* Receive Him with joy, O Forerunner,\* and wash in the waters Him Who desired this,\* the only Lover of mankind.

2. (Tone 4, Podoben – Skoro Predvary): The all-rich One by becoming poor,\* out of great mercy, desired to make us

rich\* who have become poor as a result of the ancient sin of intemperance.\* He comes in order to enter the streams of the Jordan\* to be manifestly baptized by John.\* Let us faithful praise His great humility.

**Glory be: Now and for ever:** Today the words of Isaiah are fulfilled.\* Prepare the way of the Lord, make straight His paths!\* For the desert-loving trumpet has sounded,\* calling everyone, as the great John prophesied.\* Therefore, let us gather together,\* and we shall see great things.

#### Canon – Ode 9

*Hirmos (Tone 2):* Let us faithful with one mind extol with hymns the Word of God, Who, in His ineffable wisdom, came from God to renew Adam who, through eating, had grievously fallen into corruption. In an unspeakable manner, He became incarnate of the holy Virgin for our sakes.

**Verse:** Glory be to You, our God, glory be to You!

John, seeing You, the Benefactor, coming and humbly asking to be baptized by him, was astonished, for terrified he dared not touch with his hand Him Who touches the mountains and makes them smoke..

**Verse:** Glory be to You, our God, glory be to You!

Like a wonderful swallow announcing a spiritual spring-time, the Baptizer appeared to those who were in the winter of numerous sins and were constantly experiencing the storms of evil passions and evil spirits.

**Glory be: Now and for ever:** O Virgin Mother of God, who gave birth to our good God and Lord, pour forth your gifts upon a soul oppressed by sins.

**Katabasia – Hirmos (Tone 2):** No tongue is capable of praising you worthily,\* and no mind, however superhuman, is able to extol you, O Mother of God.\* Good as you

are, accept our faith,\* for you know our love of God.\* You are the guide of Christians, and we glorify you.

**Exapostilarion:** The voice of one crying out in the wilderness thundered;\* therefore, rejoice, O mountains!\* Sing, O human race!\* For the eternal Word has taken upon Himself a human body,\* and has come to be baptized by hands created by Him,\* thus drowning the sins of the world in the Jordan.

### Aposticha

(*Tone 6, Samopodoben*): O angelic choirs, hasten from Bethlehem to the waters of the Jordan;\* and You, John, leave the desert and hasten also to the river.\* Rejoice, O river, and prepare yourself,\* and let all the earth be glad,\* for Christ, the merciful One,\* is coming to wash away the sin of Adam.

**Verse:** I think of You from the country of Jordan and Mount Hermon.

With pure lips and cleansed souls,\* all you generations of earth leave Bethlehem\* and come in spirit with Christ to the Jordan\* and happily sing to Him, exclaiming with faith: \* Blessed are You Who have come, O our God;\* glory be to You!

**Verse:** The waters saw You, O God; the waters saw You and trembled.

Great and awesome is the mystery!\* God took on the likeness of a human being, and, without even knowing sin,\* today, as sinner, asks John to be baptized in the Jordan.\* Blessed are You Who have come, O our God;\* glory be to You!

**Glory be; Now and for ever:** Christ, the Flower of David from the Virgin,\* has today come to the streams of the Jordan,\* in order to wash away the sins of the forefather.\*

Bé glad, 'Adam, and be happy, Eve!\* Let heaven rejoice,  
and we, people, let us say: \* Blessed are You, O our God,  
— glory be to You!

January 5

## THE GREAT (HOLY) HOURS

(dark-red vestments)

*If the eve of the Theophany falls on a Saturday or on a Sunday,  
then the Great Hours are taken on Friday.*

### FIRST HOUR

Priest: Blessed be our God, now and for ever and ever.

Choir: Amen. Glory be to You, our God...; (*the usual  
beginning to Come, let us adore..., p. 10-11*).

### Psalm 26

The Lord is my light and my help; whom shall I fear?\*  
The Lord is the stronghold of my life; before whom shall  
I shrink?

When evil-doers draw near to devour my flesh,\* it is  
they, my enemies and foes, who stumble and fall.

Though an army encamp against me, my heart would not  
fear;\* though war break out against me, even then would  
I trust.

There is one thing I ask of the Lord, for this I long, to live  
in the house of the Lord, all the days of my life,\* to savor  
the sweetness of the Lord, to behold His temple.

For there He keeps me safe in His tent in the day of evil.\*  
He hides me in the shelter of His tent, on a rock He sets  
me safe.

And now my head shall be raised above my foes who surround me\* and I shall offer within His tent a sacrifice of joy, I will sing and make music for the Lord.

O Lord, hear my voice when I call;\* have mercy and answer.

Of You my heart has spoken: "Seek His face."\* It is Your face, O Lord, that I seek.

Hide not Your face from me, dismiss not Your servant in anger;\* You have been my help, do not abandon or forsake me, O God my help!

Though father and mother forsake me,\* the Lord will receive me.

Instruct me, Lord, in Your way, on an even path lead me;\* when they lie in ambush protect me from my enemy's greed.

False witnesses rise against me,\* breathing out fury.  
I am sure I shall see the Lord's goodness \* in the land of the living.

Hope in Him, hold firm and take heart.\* Hope in the Lord!

*Psalms 5, (p. 150), and Psalm 22 may be taken.*

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Lord, have mercy. (3x).

Glory be: (Tone 4): After Elijah had gone up..., (p. 1277).

Now and for ever: What shall we call you, O Full of Grace? A heaven, for you have borne the Sun of justice?

A paradise, for you have brought forth the Flower of immortality? A virgin, for you have remained undefiled? A mother, holding in her holy arms the Son. Who is the God of all? Intercede with Him for the salvation of our souls.

*Then we sing the following stichera:*

(Tone 8; Samohlasen): As man You came to the river Jordan, O Christ King,\* and You hasten, O Gracious One,\* to receive the baptism of a servant\* from the hands of the Forerunner for our sins,\* O Lover of mankind.

**Glory be: Now and for ever:** To the voice of the one crying in the wilderness:\* Prepare the way of the Lord;\* You came, O Lord, as a servant seeking to be baptized\* even though You had no sin.\* When the waters saw You, they trembled in fear\* like the Forerunner who exclaimed\*: How can a lamp give light to the Light?\* How can a servant touch his Master?\* Rather, O Savior, bless the waters and me,\* for You take away the sin of the world.

*Having opened the holy doors, the priest (vested in the phelonion), and the deacon intone:*

*Deacon:* Let us be attentive!

*Priest:* Peace be to all.

*Deacon:* Wisdom! Let us be attentive!

**Prokimenon: Ps 17 (Tone 4)**

The Lord thundered from heaven; the Most High made His voice resound.

**Verse:** I love You, Lord, my strength, Lord, my rock, my fortress, my deliverer.

*Deacon:* Wisdom!

*Lector:* A reading from the Book of Isaiah.

*Deacon:* Let us be attentive!

*Lector:* Thus says the Lord: The desert and the parched land will exult; / the steppe will rejoice and bloom. / They will bloom with abundant flowers, / and rejoice with joyful song. / The glory of Lebanon will be given to them, / the splendor of Carmel and Sharon; / They will see the glory of the LORD, / the splendor of our God. / Strengthen the hands that are feeble, / make firm the knees that are weak, / Say to those whose hearts are frightened: / Be strong, fear not! / Here is your God, / he comes with vindication; / With divine recompense / he comes to save you. / Then will the eyes of the blind be opened, / the ears of the deaf be cleared; / Then will the lame leap like a stag, / then the tongue of the dumb will sing. Streams will burst forth in the desert, / and rivers in the steppe. / The burning sands will become pools, / and the thirsty ground, springs of water; / The abode where jackals lurk / will be a marsh for the reed and papyrus. / A highway will be there, / called the holy way; / No one unclean may pass over it / nor fools go astray on it. / No lion will be there, / nor beast of prey go up to be met upon it. / It is for those with a journey to make, / and on it the redeemed will walk. / Those whom the LORD has ransomed will return / and enter Zion singing, / crowned with everlasting joy; / They will meet with joy and gladness, / sorrow and mourning will flee. (35:1-10).

*Deacon:* Wisdom!

*Lector:* A reading from the Acts of the Apostles.

*Deacon:* Let us be attentive!

*Lector:* "And as John was completing his course, he would say; 'What do you suppose that I am? I am not he. Behold, one is coming after me; I am not worthy to unfasten the sandals of his feet.' "My brothers, children of the family of Abraham, and those others among you who are God-fearing, to us this word of salvation has been sent. The inhabitants of Jerusalem and their leaders failed to recognize him, and by condemning him they fulfilled the oracles of the prophets that are read sabbath after sabbath. For even though they found no grounds for a death sentence, they asked Pilate to have him put to death, and when they had accomplished all that was written about him they took him down from the tree and placed him in a tomb. But God raised him from the dead, and for many days he appeared to those who had come up with him from Galilee to Jerusalem. These are [now] his witnesses before the people. We ourselves are proclaiming this good news to you that what God promised our ancestors. (13:25-32).

*The deacon, having incensed the altar and the people, intones:*  
Wisdom! Let us stand and listen to the holy Gospel;

*Priest:* Peace be with all.

*Choir:* And with your spirit.

A reading from the holy Gospel according to Matthew.

*Choir:* Glory be to You, O Lord, glory be to You.

*Gospel:* Mt 3: 1-12.read by the priest alone.

*Choir:* Glory be to You, O Lord, glory be to You.

*The holy doors are closed, and the choir reads:*

Let my way be straight according to Your word; let holiness overcome me. Save me from the wickedness of evildoers, and I will keep Your commandments. Let Your face

shine upon Your servants; and teach me your laws.

Let my mouth be filled with Your praise, O Lord, and let me sing Your glory and magnificence all the day long.

Holy God; Trinity most holy; Our Father; *and the following Kontakion:*

(Tone 4): Today the Lord stood in the waters of the Jordan telling John: \* Do not be afraid to baptize Me, \* for I have come to save Adam, the first created.

Lord, have mercy (40x).

Glory to Christ our God..., (p. 155).

Lord, have mercy (3x).

Glory be: Now and for ever:

More honorable than the cherubim, \* and by far more glorious than the seraphim; \* ever a virgin, you gave birth to God, the Word; \* O true Mother of God, we magnify you.

Give the blessing, father, in the name of the Lord.

*Priest:* May God be merciful to us and bless us; may He cause His countenance to shine upon us, and have mercy on us.

*Choir:* Amen.

### *Prayer of the First Hour*

O Christ, the true Light who enlightens and sanctifies everyone in the world, mark us with the light of Your countenance so that we may see the unapproachable light. Let our life be straight along the path of Your commandments, through the prayers of Your most pure Mother and of all Your saints. Amen.

*If the Third Hour is to follow, then it begins as follows: Come let us adore.... Otherwise, the following dismissal is taken:*

*Priest:* Glory be to You, O Christ our God, our hope; glory be to You!

*Choir:* Glory be: Now and for ever: Lord, have mercy. (3x). Give the blessing!

*Priest:* Christ our true God, Who deigned to be baptized in the river Jordan by John for our salvation through the prayers of His immaculate Mother, and of our venerable and God-bearing fathers, and of all the saints; will have mercy and save us, for He is good and loves mankind.

### THIRD HOUR

Come, let us adore...

#### *Psalm 28*

O give the Lord, you sons of God,\* give the Lord glory and power;

Give the Lord the glory of His name.\* Adore the Lord in His holy court:

The Lord's voice resounding on the waters,\* the Lord on the immensity of waters;

The voice of the Lord, full of power,\* the voice of the Lord, full of splendor.

The Lord's voice shattering the cedars,\* the Lord shatters the cedars of Lebanon;

He makes Lebanon leap like a calf \* and Sirion like a young wild-ox.

The Lord's voice flashes flames of fire.\* The Lord's voice shaking the wilderness, the Lord shakes the wilderness of Kadesh.

The Lord's voice rending the oak tree and stripping the forest bare.\* In His temple they all cry: Glory!

The Lord sat enthroned over the flood;\* the Lord sits as king for ever.

The Lord will give strength to His people,\* the Lord will bless His people with peace.

*Psalm 50, (p. 161) and Psalm 41 may also be taken.*

**Glory be:** Now and for ever:

Alleluia! Alleluia! Alleluia!; Glory be to You, O God. (3x).

Lord, have mercy (3x).

**Glory be:** (Tone 4): After Elijah had gone up..., (p. 1277).

Now and for ever: O Mother of God, you are the true vine laden with the Fruit of Life; wherefore, we implore you, O Lady, to intercede together with the apostles and all the saints that we may obtain mercy for our souls.

*Then the following stichera are sung:*

(Tone 8, Samohlasen): The right hand of the Forerunner, baptizer and prophet,\* the most venerated of all the prophets,\* trembled, when he beheld the Lamb of God,\* Who takes away the sins of the world.\* Overwhelmed by the awesome task he was about to perform, he said: \* I do not dare, O Word, to touch Your head.\* You Yourself, O bountiful One, sanctify and enlighten me,\* for You are the Life and the Light and the Peace of the world.

**Glory be:** Now and for ever: (Tone 5): You come, O Lord, as a man in the flesh to the Jordan,\* desiring, O Giver of life, to be baptized,\* in order to deliver us from the wiles and traps of the serpent, and to enlighten us.\* The Father bore witness to You\* and the Holy Spirit in the form of a dove hovered above You.\* Hail, Him dwell within our souls, O Lover of mankind.

*The rest is taken according to the rules as prescribed in the First Hour.*

**Prokimenon: Ps 76 (Tone 6)**

The waters saw You, O God;\* the waters saw You and trembled.

*Verse:* I cry aloud to God, I cry aloud to God, that He may hear me.

*Lector:* A reading from the Book of the prophet Isaiah, (p. 821).

A reading from the Acts of the Apostles.

While Apollos was in Corinth, Paul traveled through the interior of the country and came [down] to Ephesus where he found some disciples. He said to them, "Did you receive the holy Spirit when you became believers?" They answered him, "We have never even heard that there is a holy Spirit." He said, "How were you baptized?" they replied, "With the baptism of John." Paul then said "John baptized with a baptism of repentance, telling people to believe in the one who was to come after him, that is, in Jesus." When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid [his] hands on them, the holy Spirit came upon them, and they spoke in tongues and prophesied. Altogether there were about twelve men. He entered the synagogue, and for three months debated boldly with persuasive arguments about the kingdom of God. (19:1-8).

*Gospel:* Mk 1:1-8 - is read by the priest himself.

*The holy doors are closed, and the choir reads the following prayer:*

Blessed is the Lord God! Blessed is the Lord day by day!  
May the God of our salvation smooth our path. Our God  
is the God of salvation.

Holy God; Trinity most holy; Our Father; *kontakion:* Today the  
Lord stood in the waters..., (p. 806). *The rest as in the First  
Hour; then the concluding prayer:* O God, our Master..., (p 164).

**SIXTH HOUR**

Come; let us adore....

*Psalm 76.*

I cry aloud to God, cry aloud to God\* that He may hear me.

In the day of my distress I sought the Lord.\* My hands were raised at night without ceasing; my soul refused to be consoled.

I remembered my God and I groaned.\* I pondered and my spirit fainted.

You withheld sleep from my eyes,\* I was troubled, I could not speak.

I thought of the days of long ago\* and remembered the years long past.

At night I mused within my heart,\* I pondered and my spirit questioned.

Will the Lord reject us forever?\* Will He show us his favor no more?

Has his love vanished forever?\* Has his promise come to an end?

Does God forget his mercy\* or in anger withhold His compassion?

I said: This is what causes my grief;\* that the way of the Most High has changed.

I remember the deeds of the Lord;\* I remember Your wonders of old.

I muse on all Your works\* and ponder Your mighty deeds.

Your ways; O God, are holy.\* What God is great as our God?

You are the God Who works wonders.\* You showed Your power among the peoples.

Your strong arm redeemed Your people,\* the sons of Jacob and Joseph.

The waters saw You, O God, the waters saw You and trembled,\* the depths were moved with terror.

The clouds poured down rain, the skies sent forth their voice;\* Your arrows flashed to and fro.

Your thunder rolled round the sky,\* Your flashes lighted up the world; the earth was moved and trembled.

Your way led through the sea, Your path through the mighty waters;\* and no one saw Your footprints.

You guided Your people like a flock\* by the hand of Moses and Aaron.

*Psalm 90, (p. 167), and 73 may also be taken.*

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Lord, have mercy (3x).

Glory be: (Tone 4): After Elijah had gone up..., (p. 1277).

Now and for ever: Since we have no one in whom to confide because of our many sins,\* O Virgin Mother of God, intercede for us with the One Who was born of you;\* for a mother's prayer is a powerful means for obtaining the Master's favor.\* You are most worthy of veneration,\* so do not turn away from the pleading of us sinners;\* for the One Who willed to suffer in the flesh for our sake is full of mercy,\* and His power is sufficient to save us.

Then we sing the following stichera:

(Tone 8, *Samohlasen*): The Lord spoke these words to John: \* Come and baptize Me, your Creator, O prophet, \* for I enlighten and purify all people by grace. \* Place your hand on my head and do not doubt. \* O prophet, allow it to be this way now, \* for I have come to fulfill all justice. \* Cast away all your doubt; \* for I hasten to put to death the prince of darkness, \* the enemy who hides in the waters, \* so I may release the world from his hold\* and grant eternal life in my love for all.

**Glory be: Now and for ever:** (Tone 5): O Jordan, why do your waters change course? \* Why do your streams stop, and why do you not flow as you should? \* The river then answered: \* I cannot hold the Fire that consumes me. \* I am amazed and awed at his great condescension. \* For I am not accustomed to wash Him Who is clean; \* I have not learned to bathe the sinless, \* but to purify the unclean vessels. \* Christ, now baptized in me, teaches me to burn the thorns of sin. \* John, the voice of the Word, testifies with me and cries out: \* Behold the Lamb of God Who takes away the sin of the world. \* O faithful, with a loud voice, let us say: \* You are manifested for our salvation; O God, glory to You!

*The rest is taken according to the rubrics in the First Hour.*

**Prokimenon: Ps 76 (Tone 4)**

Your way led through the sea, Your path through the mighty waters.

'**Verse:** Your thunder rolled round the sky.

A reading from the Book of the prophet Isaiah, (p. 832).

A reading from the letter of St. Paul to the Romans, (p. 630).

**Gospel:** Mk 1: 9-15 - the priest himself reads the Gospel.

*The holy doors are closed, and the choir recites the following prayer:*

Let Your bounties, O Lord, come down upon us in haste, for our need has become great indeed. Help us, O God our Savior, for the glory of Your name. Save us, O Master, and forgive our sins for the sake of Your name.

Holy God; Trinity most holy; Our Father; *the following kontakion: Today the Lord stood in the waters..., (p. 806). The rest according to the typicon as prescribed in the First Hour; then the concluding prayer: O God, Lord of powers..., (p. 170).*

### NINTH HOUR

Come, let us adore....

#### *Psalm 113*

When Israel came forth from Egypt, Jacob's sons from an alien people,\* Judah became the Lord's temple, Israel became His kingdom.

The sea fled at the sight: \* the Jordan turned back on its course.

The mountains leapt like rams\* and the hills like yearling sheep.

Why was it, sea, that you fled,\* that you turned back, Jordan, on your course?

Mountains, that you leapt like rams,\* hills, like yearling sheep?

Tremble, O earth, before the Lord,\* in the presence of the God of Jacob,

Who turns the rock into a pool\* and flint into a spring of water.

*Psalm 85, (p. 174) and Psalm 93 may also be taken.*

**Glory be: Now and for ever:**

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Lord, have mercy (3x).

**Glory be: (Tone 4): After Elijah had gone up..., (p. 1277).**

**Now and for ever:** O gracious Lord, for our sake You were born of the Virgin and were crucified.\* You crushed Death by Your death,\* and, being God, brought forth the resurrection.\* Do not turn away from those You have made with Your own hands;\* but reveal instead Your love to us, O Lord of mercy.\* Accept as intercessor the Virgin Mother of God who gave You birth.\* O our Savior, save a desperate people.

*Then we sing following stichera:*

(Tone 7, Samohlasen): It was astonishing to see at the river Jordan, the Creator of heaven and earth,\* Who stripped Himself naked, and, as a servant,\* received from a servant baptism for our salvation;\* the hosts of angels, filled with fear and joy, were struck with amazement.\* With them we also worship You, crying out: Save us!

**Glory be: Now and for ever: (Tone 5):** The hand with which you, O Forerunner and baptizer,\* touched the most pure head of our Lord and pointed Him out to the people,\* stretch out to Him in our behalf, seeing as you have great confidence in Him,\* for He said that you are the greatest of all the prophets.\* Also raise your eyes to the all-holy Spirit,\* Whom they have seen in the form of a dove descending upon Him,\* and implore for us, O Baptizer, His grace.\* Come and join us; give us the sign to sing and begin a hymn of praise.

*The rest is taken according to the typicon prescribed in the First Hour.*

**Prokimenon: Ps 26 (Tone 3)**

'The Lord is my light and Savior; whom shall I fear?

*Verse:* The Lord is the defender of my life; of whom shall I be afraid?

A reading from the Book of the prophet Isaiah.

Thus says the LORD: / In a time of favor I answer you, / on the day of salvation I help you, / To restore the land / and allot the desolate heritages, / Saying to the prisoners: Come out! / To those in darkness: Show yourselves! / Along the ways they shall find pasture, / on every bare height shall their pastures be. / They shall not hunger or thirst, / nor shall the scorching wind or the sun strike them; / For he who pities them leads them / and guides them beside springs of water. I will cut a road through all my mountains, / and make my highways level. / See, some shall come from afar, / others from the north and the west, / and some from the land of Syene. Sing out, O heavens, and rejoice, O earth, / break forth into song, you mountains, / For the LORD comforts his people / and shows mercy to his afflicted. But Zion said, "The LORD has forsaken me; / my Lord has forgotten me." / Can a mother forget her infant, / be without tenderness for the child of her womb? / Even should she forget, / I will never forget you. (49: 8-15).

A reading from the letter of St. Paul to Titus.

Titus my child: For the grace of God has appeared, saving all and training us to reject godless ways and worldly desires and to live temperately, justly, and devoutly in this age, as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ, who

gave himself for us to deliver us from all lawlessness and to cleanse for himself a people as his own, eager to do what is good. But when the kindness and generous love / of God our savior appeared, / not because of any righteous deeds we had done/ but because of his mercy,/ he saved us through the bath of rebirth/ and renewal by the holy Spirit,/ whom he richly poured out on us/ through Jesus Christ our savior,/ so that we might be justified by his grace/ and become heirs in hope eternal life. (2:11-14; 3:4-7).

*Gospel: Mt 3:13-17 - the priest himself reads the Gospel.*

*The holy doors are closed, and the choir says the following prayer:*

For the sake of Your holy name, do not abandon us forever; do not forget Your covenant. For the sake of Abraham the trustful one, Isaac Your servant, and Israel Your holy one, do not take Your mercies away from us.

Holy God; Trinity most holy; Our Father; *kontakion*: Today the Lord stood in the waters..., (p. 806); *the rest as in the First Hour; then the concluding prayer*: O Master, Lord Jesus Christ..., (p. 177).

### January 6

## THEOPHANY OF OUR LORD JESUS CHRIST

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### Note

*If the eve of the Theophany (Jan. 5) falls on a Saturday or a Sunday, then, in the morning, we take the Liturgy of St. John Chrysostom, and, in the evening -- Vespers without the Liturgy; but on the day of the Theophany we take the Liturgy of St. Basil.*

*If the eve of the Theophany falls on another day of the week, then we take Vespers with the Liturgy of St. Basil according to the directions given on Great Thursday (p. 550); but on the day of the Theophany we take the Liturgy of St. John Chrysostom.*

### Vespers with the Liturgy of St. Basil the Great

(dark-red vestments)

Blessed is the man... is taken only on Saturday and Sunday evenings.

Stichera at "O Lord, I have cried..."

(Tone 2): When the Forerunner saw the One Who is our enlightenment,\* the One Who has brought light to all,\* coming to be baptized,\* his heart rejoiced, and his hand trembled.\* He pointed Him out to the people and said:/\* This is the Savior of Israel Who delivered us from corruption.\* O Christ our God, O sinless One, glory to You!

O our Savior, the armies of angels trembled\* when they saw You baptized by Your servant,\* and the Holy Spirit bearing witness and descending,\* and when they heard the voice of the Father speaking from heaven:/\* This One upon Whom the Forerunner lays his hands\* is my beloved Son in Whom I am well pleased.\* O Christ our God, glory to You!

When the Jordan River received You, O Fountainhead,\* the Comforter descended in the form of a dove.\* Now behold the marvel:/\* the One Who bowed the heavens bows His head to the Forerunner,\* and the one made of clay cries out to His Maker:/\* Why do You command me to perform what is beyond my power?/\* It is I who need to be baptized by You.\* O Christ our God, O sinless One, glory to You!

O God and Lord, when You resolved to save those who had strayed from You,\* You condescended to take the form of a servant,\* for it was fitting that You assumed our human nature for us.\* And when You were baptized in the flesh, O our Redeemer,\* it made us worthy of Your forgiveness.\* Therefore, we cry out to You:\*. O Christ our God, our Benefactor, glory to You!

Upon touching Your immaculate head, the hand of the Baptist trembled.\* The streams of the Jordan turned back, feeling unworthy to serve You.\* How could the one who stood in awe of Joshua, the son of Nun,\* be unafraid to stand before the Creator of Joshua?\* You have completed all that was assigned to You, O Savior,\* so that You might redeem the world by Your epiphany,\* for You alone love the humah race.

Desiring to fulfill all that was ordained for You from eternity, O Lord,\* You received ministers from all creation at this mystery of Yours:\*. Gabriel from among the angels,\* the Virgin from among the human race,\* the star from among the heavens,\* and Jordan from among the waters;\* and in it You have cleansed the sins of the world.\* O our Savior, glory to You!

**Glory be: Now and for ever:** (*Tone 2*): You have bowed Your head before the Forerunner,\* and You have crushed the heads of the demons.\* You have descended into the waters and given light to all things\* that they may glorify You, O Savior,\* the Enlightenment of our souls.

*The entrance with the Gospel Book; O Joyful Light; prokimenon of the day; on Friday, the great Prokimenon: What God is great..., (p. 25); and the following readings: Genesis 1:1-13; Exodus 14: 15-29; Exodus 15: 22-27 (see below).*

*Lector:* A reading from the Book of Exodus.

Then Moses led Israel forward from the Red Sea, and they marched out to the desert of Shur. After traveling for

three days through the desert without finding water, they arrived in Marah, where they could not drink the water, because it was too bitter. Hence this place was called Marah. As the people grumbled against Moses, saying, "What are we to drink?" he appealed to the LORD who pointed out to him a certain piece of wood. When he threw this into the water, the water became fresh. It was here that the LORD, in making rules and regulations for them, put them to the test. "If you really listen to the voice of the LORD, your God," he told them, "and do what is right in his eyes: if you heed his commandments and keep all his precepts, I will not afflict you with any of the diseases with which I afflicted the Egyptians; for I, the LORD, am your healer." Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they camped there near the water. Having set out from Elim the whole Israelite community came into the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. (15: 22-16: 1).

*The priest (deacon or lector) intones the following troparion and verses, and the choir sings the conclusion of this troparion, like a prokimenon:*

**Troparion (Tone 5):** O Creator of the world,\* You appeared in the world in order to shine upon those who live in darkness.\* O merciful One, glory to You!

*Choir:* In order to shine upon those who live in darkness, O merciful One, glory to You!

*Verse:* O God, be gracious and bless us and let Your face shed its light upon us; so that we may know Your ways upon earth and all nations may learn Your saving help.

*Choir:* In order to shine upon those....

*Verse:* Let the peoples glorify You, O God, let all the peoples praise You; let them all be happy, for You are the Ruler of all the nations; and You govern them with justice.

*Choir:* In order to shine upon those....

*Glory be:* Now and for ever:

*Choir:* In order to shine upon those....

*And again:* O Creator of the world....

*Choir:* In order to shine upon those....

*Then the second series of readings follows:* Book of Joshua (see below); 2 Kings 2:6-14; 2 Kings 5:9-14.

*Lector:* A reading from the Book of Joshua.

Then the LORD said to Joshua, "Today I will begin to exalt you in the sight of all Israel, that they may know I am with you, as I was with Moses. Now command the priests carrying the ark of the covenant to come to a halt in the Jordan when they reach the edge of the waters." No sooner had these priestly bearers of the ark waded into the waters at the edge of the Jordan, which overflows all its banks during the entire season of the harvest, than the waters flowing from upstream halted, backing up in a solid mass for a very great distance indeed, from Adam, a city in the direction of Zarethan; while those flowing downstream toward the Salt Sea of the Arabah disappeared entirely. Thus the people crossed over opposite Jericho. While all Israel crossed over on dry ground, the priests carrying the ark of the covenant of the LORD remained motionless on dry ground in the bed of the Jordan until the whole nation had completed the passage. (3:7-8, 15-17).

*The priest (deacon or lector) intones the following troparion and verses, and the choir sings the concluding words of this troparion like a prokimenon.*

**Troparion (Tone 6):** O our Savior, through the greatness of your mercy,\* You cleansed the sinners and the publicans,\* and now Your light shines upon those who live in darkness.\* O Lord, glory to You!

*Choir:* And now Your light shines upon those who live in darkness. O Lord, glory to You!

*Verse:* The Lord is King, in majesty enrobed; the Lord has robed Himself with might; He has girded Himself with power. The world will surely stand in place, never to be moved. Your throne stands from old; You are from everlasting, Lord.

*Choir:* And now Your light shines upon those.... . . .

*Verse:* The floods have lifted up, O Lord; the waters have lifted up their voice; the waters have lifted up their thunder.

*Choir:* And now Your light shines upon those.... . . .

*Glory be:* Now and for ever:

*Choir:* And now Your light shines upon those.... . . .

*And again:* O our Savior, through the greatness of Your mercy....

*Choir:* And now Your light shines upon those....

*Then the third series of readings:* Isaiah 1:16-20 (*see below*); Genesis 32: 2-11; Exodus 2: 5-10; Judges 6: 36-40; 1 Kings 18: 30-39; 2 Kings 2: 19-22; Isaiah 49: 8-15.

*Lector:* A reading from the book of the prophet Isaiah.

Thus says the Lord: / Wash yourselves clean! / Put away your misdeeds from before my eyes; / cease doing evil; learn to do good. / Make justice your aim: redress the wronged, / hear the orphan's plea, defend the widow. Come now, let us set things right, / says the LORD: / Though your sins be like scarlet, / they may become white as snow; / Though they be crimson red, / they may become white as wool. / If you are willing, and obey, / you shall eat the good things of the land; / But if you refuse and resist, / the sword shall consume you: / for the mouth of the LORD has spoken! (1, 16-20).

*The deacon intones the small litany:*

Again and again, in peace let us pray to the Lord.

Help and save, have mercy and protect us, O God, by Your grace.

Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

*Priest:* For You are holy our God, and we give glory to You, Father, Son, and Holy Spirit, now and for ever:

*Deacon:* And ever.

*Choir:* Amen. Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. — *The rest is the Liturgy of St. Basil the Great.*

**Prokimenon: Ps 26 (Tone 3)**

The Lord is my light and Savior; whom shall I fear?

*Verse:* The Lord is the defender of my life; of whom shall I be afraid?

*Lector:* A reading from the first letter of St. Paul to the Corinthians.

Brethren: Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the law — though I myself am not under the law—to win over those under the law. To those outside the law I became like one outside the law—though I am not outside God's law but within the law of Christ — to win over those outside the

law. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it. Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. Thus do not run aimlessly; I do not fight as if I were shadowboxing. No, I drive my body and train it, for fear that, having preached to others, I myself should be disqualified. (I, 9: 19-27).

**Alleluia: Ps 44 (Tone 4)**

My heart overflows with noble words. To the king I must speak the song I have made.

*Verse:* You are the fairest of the children, and graciousness is poured upon your lips, because God has blessed you forevermore.

*Gospel: Lk 3:1-8.*

*Instead of* It is truly right... *the choir sings:* In you, O Woman Full of Grace....

*Communion Verse:* Praise the Lord from the heavens. Praise him in the highest. Alleluia (3x).

*After the prayer behind the ambo we begin the blessing of water, (p. 831).*

*After* Blessed be the name of the Lord...: *Psalm 33 and the dismissal.* After the dismissal the two choirs stand in the middle of the church and sing the troparion and kontakion of the Theophany, (p. 1278).

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*Note*

*If Vespers is celebrated on Saturday or Sunday evening without the Divine Liturgy, then Holy God... is omitted. After the Gospel which the priests himself reads (the deacon reads the Gospel only at the Divine Liturgy); the litany Let us all say...; Deign, O Lord...; the litany Let us complete our evening prayer...; then the blessing of water begins. (p. 831). At the end: Wisdom... and the great dismissal.*

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**GREAT COMPLINE WITH LITIYA**

*Great Compline is celebrated according to the rules given on pp. 64-82; then we sing the following stichera of Litiya; the rest as on Vespers with Litiya, from (p. 31).*

**Stichera of Litiya**

(Tone 4): The One Who clothes Himself with light as with a robe\* deigned, for our sakes, to become as' we are.\* Today He is clothed in the streams of the Jordan\* even though He has no need to be purified.\* He refashions us through the cleansing that He receives.\* What a marvelous wonder!\* He creates anew without fire\* and refashions without tearing apart;\* He grants salvation to those enlightened in Him,\* Christ our God, the Savior of our souls.

Today Christ is baptized;\* He emerges from the waters and uplifts the world with Him.\* He beholds the opening of the heavens\* which Adam had closed for himself and his descendants.\* The Spirit testifies to His divine nature,\* for He is in accord with His own.\* A voice is heard from the heavens,\* giving witness to the One Who has descended;\* for He is the Savior of our souls.

Upon touching Your immaculate head,\* the hand of the Baptist trembled.\* The streams of the Jordan turned back,\* feeling unworthy to serve You.\* If the waters trem-

bled before Joshua, the son of Nun,\* why should they not shudder before their Creator?\* You have completed all that was assigned to You, O Savior,\* so that You might redeem the world by Your Epiphany;\* for You alone love the human race.

**Glory be: Now and for ever:** (*Tone 8*): Today all creation is enlightened.\* Today all nature rejoices,\* those in heaven and those upon the earth.\* Angels and people join together\* in the presence of the King and His army.\* Let us hasten to the Jordan;\* let us witness to John as he baptizes a sinless and uncreated head.\* Let us sing out in one voice,\* echoing that of the apostle: The grâce of God which brings salvation to all has come forth,\* enlightening the faithful and granting them great mercy.

### Aposticha

(*Tone 2*): O Lord, when John saw You approaching him at the Jordan River, he cried out: How do You, O Lord Who are sinless, come to me Your servant?\* In whose name shall I baptize You?\* In the name of the Father Whom You possess in Yourself?\* In the name of the Son, while You are the very Son in the flesh?\* In the name of the Holy Spirit Whom You grant to the faithful\* with the breath of Your mouth?\* O God Who has appeared to us, have mercy on us.

**Verse:** The sea fled at the sight; the Jordan turned back on its course.

The waters have seen You.\* When the waters saw You, O Lord, they trembled,\* for the very Cherubim do not dare to look upon Your glory,\* nor can the Seraphim rest their eyes upon You.\* They stand in awe before You,\* some on guard, others glorifying Your might.\* Together with them, we proclaim Your praise, O merciful One, and say: O God Who has appeared to us, have mercy on us.

*Verse:* Why was it, O sea, that you fled, that you turned back,  
Jordan, on your course?

Today the Creator of heaven and earth\* approaches the Jordan River in the flesh;\* the One Who is free from sin seeks to be baptized\* in order to cleanse the human race from the error of the enemy;\* the Master of all is baptized at the hand of the servant\* in order to grant us the cleansing through water.\* Therefore, let us cry out to Him: \* O God Who has appeared to us, glory to You!

**Glory be: Now and for ever:** (*Tone 6*): When John, the bright lamp that was born of a barren mother,\* perceived that Christ, the Sun Who had risen from a virgin,\* was now asking for baptism, he cried out with joy: \* O Lord, sanctify me by Your Theophany.

Canticle of Simeon; Holy God; Trinity most holy; Our Father;  
*the troparion of the feast:* At your baptism in the Jordan, O Lord.... (*p. 1278*); *then the blessing of bread; Psalm 33; and the great dismissal:*

### MATINS

*After God the Lord...: the troparion of the feast. (p. 1278).*

### Sessional Hymns

1. (*Tone 3, Podoben – Krasoti tvojeho*): O Christ our Savior, You appeared in the Jordan and were baptized by the Forerunner,\* and the Spirit testified that You are the beloved Son.\* The Holy Spirit descended upon You\* and manifested that You are coeternal with the Father.\* Having been enlightened by You, we cry out: \* Glory to the one God in the Holy Trinity!

**Glory be: Now and for ever:** (*repeat the same*).

2. (*Tone 5, Podoben – Sobeznachal'noe Slovo*): You have wrapped Yourself in the streams of the Jordan.\* O Word of

God, You gloriously clothe Yourself in light,\* thereby renewing the nature of Adam\* which was destroyed by the sin of disobedience.\* Therefore, we praise You and glorify Your holy Epiphany.

**Glory be: Now and for ever:** (*repeat the same*).

*After the Polyeleos the Exaltation is sung:*

We extol You,\* O Christ the Giver of life,\* for You were baptized for us this day in the flesh by John\* in the waters of the Jordan.

**Verse:** O God, be gracious and bless us, and let Your face shed its light upon us, and have mercy on us!

**Verse:** The Lord thundered from heaven; the Most High made His voice resound.

**Verse:** The floods have lifted up, O Lord, the waters have lifted up their voice.

**Verse:** Through the sea was Your path, through the mighty waters.

**Verse:** The waters saw You, O God; they trembled even to their depths.

**Glory be: Now and for ever:**

**Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).**

**Refrain (Bolharskyj):** You are being baptized by a servant in the Jordan, my Jesus, Who illuminates the whole world.

**Sessional Hymn (Tone 4, Podoben – Udyvysia Josyf):** O faithful, come and behold the place of the baptism of Christ\* so that we may follow Him to the streams of the Jordan\* and thus draw near to the one who cries out in the wilderness.\* See the inexpressible loving-kindness of the Creator of Adam\* Who bows His head to the hand of a servant.\* Therefore, let us cry out to Him.\* You have come and appeared in the Jordan to sanctify the waters.

**Gradual Hymn – Antiphon 4, (p. 126).**

**Prokimenon: Ps 113 (Tone 4)**

The sea fled at the sight;\* the Jordan turned back on its course.

*Verse:* Why is it, O sea, that you flee? O Jordan, that you turn back?

*Gospel: Mk 1: 9-11.*

*After Psalm 50:*

**Glory be: Now and for ever:** (Tone 2): All creation is filled with joy today;\* Christ has appeared in the Jordan.

*Verse:* Have mercy on me, God, in Your kindness. in Your compassion, blot out my offense.

(Tone 6): God the Word manifested Himself in the flesh to the human race.\* He stood in the Jordan to be baptized,\* and the Forerunner said to Him: How can I extend my hand and touch the head of Him Who governs all things?\* Even though You were an infant born of Mary,\* I know that You are the eternal God.\* You are praised by the Seraphim and yet You walk on earth,\* and the servant has not learned how to baptize the Master.\* O ineffable Lord, glory to You!

**Canon (Tone 2)**

*Hirmos 1:* The Lord, powerful in battle, separated the foundations of the sea and led His servants across on dry ground. But He covered their enemies with the waters, for He is covered with glory.

*Hirmos 3:* The Lord, Who bestows power to kings and raises up the strength of His anointed, is born of a Virgin and now draws near for baptism. Therefore, let us, the faithful, cry out: No one is as holy as our God, and no one is as righteous as You, O Lord.

*Hirmos 4:* O Lord, he whom You called the voice of one crying in the wilderness, heard Your voice when You thundered upon the waters, bearing witness to Your Son.

Having been filled with the Spirit, he cried out: You are Christ, the wisdom and power of God.

*Hirmos 5:* Jesus, the Prince of life, has come to set free Adam, the first-created; and although as God He has no need of cleansing, for the sake of the fallen human race He is cleansed in the Jordan. He destroyed the enemy in the waters and grants the peace that is beyond all understanding.

*Hirmos 6:* The voice of the Word, the candlestick of Light, the morning star, and forerunner of the Sun, proclaimed in the wilderness to all peoples: Repent and be purified while time still remains. For behold, Christ is at hand, the One Who delivers the world from corruption.

*Hirmos 7:* As they walked about in the fiery furnace, the three youths were preserved from all harm by the presence of an angel of God and the refreshing wind as cool as dew. Strengthened with these helps, they gratefully cried out: Blessed are You and praise above all, O God of our fathers.

*Hirmos 8:* As the Babylonian furnace poured forth dew, it prefigured a wondrous mystery: how the Jordan received in its streams the immaterial fire and encircled the Creator when He was baptized in the flesh. All you faithful, glorify and praise Him above all forever.

*Ode 9: The Magnificat is omitted; but immediately after the intonation: Let us greatly extol the Theotokos..., the choir sings the 9th hirmos with its verse.*

*Verse:* O my soul, extol the Lord, who is being baptized in the Jordan river.

*Hirmos (Tone 2):* No tongue is capable of praising you worthily, and no mind, however superhuman, is able to extol you, O Mother of God. Good as you are, accept our faith, for you know our love of God. You are the guide of Christians, and we glorify you.

*Verse:* Glory be to Your holy baptism, O Lord!

O my soul, extol the One Who comes to the Jordan to be baptized. O David, come in spirit to those who are now to be baptized, and sing: Draw near to God in faith and receive enlightenment. The fallen Adam cried out in his poverty to the Lord and received a listening ear; He has come to the waters of the Jordan, thereby refashioning Adam who had fallen into corruption.

*Verse:* Glory be to Your holy baptism, O Lord!

Isaiah said: Wash yourselves clean! Put away your misdeeds from before my eyes. All you thirsty, come to the water; for Christ will wash with the water of renewal those who run to Him in faith, and He baptizes them with the Spirit Who will provide them with eternal life.

*Glory be:* Now and for ever: O eternal King! Having cleansed human nature with the pure waters of the Jordan, You perfect it in Confirmation by the imparting of the Holy Spirit, so that, having brought low the arrogant power of darkness, you may replace it with everlasting life.

*Verse:* O my soul, extol the Virgin, the most pure Mother of God, Who is greater in honor than the hosts on high.

**Katabasia – *Hirmos* (Tone 2):** The wonder of your birth surpasses all understanding. O most pure Virgin, for through you, O blessed Mother, we received perfect salvation. We, therefore, fittingly extol you, our benefactress, and offer you a hymn of thanksgiving.

**Exapostilarion:** The Savior, Who is grace and truth, has been revealed in the waters of the Jordan;\* and He shed light upon those who sleep in darkness and shadow.\* The Light to Whom no one can draw near is revealed today.

#### Stichera at the Praises

(*Tone 1*): Christ our God is revealed today;\* as Light

from Light He shines upon the world.\* All you faithful, let us bow down before Him.

O Christ our Master,\* as servants, how can we praise You in a fitting manner?\* For You have renewed us in the waters.

O Savior, You were baptized in the Jordan and have sanctified the waters.\* By submitting Your head to the hand of a servant,\* You healed the passions of the world.\* How unspeakable is the mystery of Your plan of salvation.\* O Lord Who loves all people, glory to You!

**Glory be: Now and for ever:** The true Light has appeared to bestow enlightenment upon all.\* The all-pure Christ is baptized with us;\* He sanctifies the water and it becomes a cleansing for our souls.\* All that which appears outward and visible is earthly;\* and that which is understood by the mind is greater than the heavens.\* Salvation is bestowed through washing,\* and the Spirit is received through water.\* By descending into the water we ascend to God.\* How wonderful are Your works, O Lord, glory to You!

*After the great doxology: troparion of the feast, (p. 1278); the litanies, and the great dismissal.*

### THE GREAT BLESSING OF WATER

*After the prayer behind the ambo, at the Divine Liturgy, we go to the place where the water blessing is to be performed. The priest (always fully vested), with the holy cross in his right hand, is preceded by the candlebearers with lighted candles and censer and the deacon bearing the Gospel.*

*Instead of* Blessed be the name of the Lord..., *the choir sings the following stichera:*

(Tone 8): The voice of the Lord resounds over the waters, saying:/\* Come and receive the spirit of wisdom,\* the spirit

of understanding,\* the spirit of the fear of God\* from this revelation of Christ.

Today the nature of water is sanctified.\* The Jordan is parted;\* its waters cease to flow when it sees its Master being baptized.

O Christ our King, You came as a man into the river.\* For our sins, O loving and blessed Lord,\* You desired to be baptized like a servant\* by the hands of the Forerunner.

**Glory be: Now and for ever:** To the voice of the one crying in the wilderness: \* Prepare the way of the Lord; \* You came, O Lord, as a servant\* seeking to be baptized even though You had no sin.\* When the waters saw You, they trembled in fear\* like the Forerunner who exclaimed: \* How can a lamp give light to the Light?\* How can a servant touch his Master?\* Rather, O Savior, bless the waters and me,\* for You take away the sin of the world.

*Having placed the holy cross and the Gospel Book on the prepared table, the priest incenses it on all four sides, also the water and the people; then the deacon intones:*

Wisdom!

*Lector:* A reading from the Book of the prophet Isaiah.

Let us be attentive!

*Lector:* Thus says the LORD: "With joy you will draw water / at the fountain of salvation, and say on that day: / Give thanks to the LORD, acclaim his name; / among the nations make known his deeds, / proclaim how exalted is his name. / Sing praise to the LORD for his glorious achievement; / let this be known throughout all the earth. / Shout with exultation, O city of Zion, / for great in your midst / is the Holy One of Israel!" (12: 3-6).

*Other readings:* Isaiah 35: 1-10 (p. 804); Isaiah 55: 1-13.

*Deacon:* Let us be attentive!

*Priest:* Peace be with you.

*Deacon:* Wisdom! Let us be attentive!

**Prokimenon: Ps 26 (Tone 3)**

The Lord is my light and my Savior;\* whom shall I fear?

*Verse:* The Lord is the defender of my life; of whom shall I be afraid?

*Deacon:* Wisdom!

*Lector:* A reading from the first letter of Saint Paul to the Corinthians.

*Deacon:* Let us be attentive!

*Lector:* Brethren: I do not want you to be unaware, that our ancestors were all under the cloud and all passed through the sea, and all of them were baptized into Moses in the cloud and in the sea. All ate the same spiritual food, and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ (1 Cor 10:1-4).

**Alleluia: Psalms 28 and 113 (Tone 4)**

The voice of the Lord is over the waters; the God of glory thunders; the Lord is over many waters.

*Verse:* Why was it, O sea, that you fled, that you turned back, Jordan, on your course?

*Before the reading of the Gospel, the deacon incenses the table on all four sides, the water, the priest, and the people, then intones:*

Wisdom! Let us stand and listen to the holy Gospel!

*Priest.* Peace be with all.

A reading from the holy Gospel according to Mark.

*Choir.* Glory be to You, O Lord, glory be to You!

*Deacon.* Let us be attentive!

*Priest.* At that time, Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. On coming up out of the water he saw the heavens being torn open and the Spirit, like a dove, descending upon him. And a voice came from the heavens, "You are my beloved Son; with you I am well pleased." (1: 9-11).

*Choir.* Glory be to You, O Lord, glory be to You.

*Then the deacon immediately intones the litany:*

In peace, let us pray to the Lord.

*Choir.* Lord, have mercy (*after each petition*).

That these waters may be sanctified by the power, operation, and descent of the Holy Spirit, let us pray to the Lord.

That there may descend upon these waters the purifying action of the most substantial Trinity, let us pray to the Lord.

That this water may be endowed with the grace of redemption, the blessing of the Jordan, through the power and action and descent of the Holy Spirit, let us pray to the Lord.

That Satan may speedily be crushed under our feet, and that every evil council directed against us fail, let us pray to the Lord.

That the Lord our God free us from every deceit and temptation of the enemy, and render us worthy of the good things He has promised, let us pray to the Lord.

That we be enlightened by the light of understanding and of piety through the blessed descent of the Holy Spirit, let us pray to the Lord.

That the Lord our God send down the blessing of the Jordan and sanctify these waters, let us pray to the Lord.

That this water be a gift of sanctification, of remission of sins, of healing of soul and body, and of every expedient need, let us pray to the Lord.

That this water be a fountain welling up to eternal life, let us pray to the Lord.

That this water may manifest its power in averting every snare of our enemies, visible and invisible, let us pray to the Lord.

For those who shall use it for the sanctification of their homes, let us pray to the Lord.

That it may serve as a purification of the souls and bodies of all those who, with faith, shall draw and partake of it, let us pray to the Lord.

That we be perfectly sanctified by partaking of these waters, through the invisible manifestation of the Holy Spirit, let us pray to the Lord.

That the Lord hear the voice of our supplication and have mercy on us, let us pray to the Lord.

That we be delivered from all affliction, wrath and need, let us pray to the Lord.

Protect us, save us, have mercy on us, and preserve us, O God, by Your grace.

Remembering our most holy, immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, with all the saints, let us commend ourselves and one another, and our whole life to Christ, our God.

*Choir:* To You, O Lord.

*As the litany is being said, the priest says the following prayer quietly:*

O Lord; Jesus Christ; only-begotten Son, ever-present with the Father, true God, Source of life and immortality, Light from Light, Who have come into the world to enlighten it! Enlighten our minds with Your Holy Spirit and receive us, who bring to You our praise and thanks: for Your great and wondrous deeds from all eternity and for Your plan of salvation in recent ages, when You clothed Yourself in our poor and weak mortality and descended to the rank of a servant, O King of all. You, being sinless, accepted baptism in the Jordan from the hand of a servant, so that, having sanctified the very nature of water, You could establish for us a way of rebirth by water and the Spirit and restore us to our previous dignity. Recalling this divine mystery, we pray to You, Master and Lover of mankind: sprinkle us, too, Your unworthy children, according to Your divine promise, with pure water, by the gift of Your mercy, so that the prayer of us sinners over this water, by Your goodness, may be pleasing and Your blessing may be given to it and to us, and to all your faithful people, to the glory of Your holy and honorable Name.

*Exclamation:* For all glory, honor and worship is Yours, with Your eternal Father and Your most holy, blessed and life-creating Spirit, now and for ever and ever.

*Choir:* Amen.

*After the litany, the priest says the following prayer aloud:*

We glorify You, O Master and Lover of mankind, almighty King Who are eternal! We glorify You, O Creator and Maker of all! We glorify You, O only-begotten Son, Who were born of a mother without a father and of a

father without a mother, for in the preceding feast we have seen You as a babe, and in this present feast as perfect man appearing as our perfect God. Today is the time of feasting; and the ranks of saints and angels have joined us in celebration; to-day the grace of the all-holy Spirit in the likeness of a dove comes down upon the waters; today shines the Sun that never sets, and the world is sparkling with the light of the Lord; today the moon is bright, together with the earth in the glowing radiance of its beams; today the brilliant stars adorn the universe with the splendor of its twinkling; today the clouds from heaven shed upon man a shower of justice; today the Uncreated willingly permits the hands of His creature to be laid upon Him; today the prophet and Forerunner approaches the Lord and, standing before Him in awe, witnesses the condensation of God towards us today through the presence of the Lord the waters of the river Jordan are changed into remedies; today the whole universe is refreshed with mystical streams; today the sins of mankind are blotted out by the waters of the river Jordan; today paradise has been opened to mankind, and the Sun of righteousness has shone upon us; today at the hands of Moses, the bitter water is changed into sweetness by the presence of the Lord. Today we are delivered from the ancient mourning, and like a new Israel, we are saved; today we are delivered from darkness, and, through the light of the knowledge of God, we are illuminated; today the darkness of the world vanishes with the appearing of our God, today the whole creation is brightened from on high; today errors are destroyed and a way of salvation is prepared for us by the coming of the Lord; today the inhabitants of heaven rejoice with those of the earth; and the inhabitants of earth with those of heaven; today the noble and eloquent assembly of the faithful rejoices; today the Lord comes to be bap-

tized, so that mankind may be lifted up; today the One Who never has to bow inclines Himself before His servant so that He may release our chains; today we have acquired the kingdom of heaven; indeed, the kingdom of heaven that has no end. Today land and sea share in the joy of the world, and the world is filled with rejoicing. The waters behold You, O Lord; the waters behold You, and they fear; the river Jordan turns back its course as it beholds the fire of the Godhead coming down upon it and entering it in the flesh; the river Jordan turns back its course as it beholds the Holy Spirit descending in the likeness of a dove, and hovering over You; the river Jordan turns back its course as it beholds the Invisible made visible, the Creator existing in the flesh, and the Master in the likeness of a servant; the river Jordan turns back its course, and the mountains leap with joy as they behold God in the flesh. And the clouds give voices, and are filled with awe by the One Who is coming, Light of Light, true God of true God; the One Who, in the river Jordan, has drowned the death of sin, the thorn of error, and the bonds of hell, and granted the baptism of salvation to the world. So also I, Your unworthy and sinful servant overcome with fear, proclaim Your great wonders; and I cry reverently to You and say:

*With the lighted candles the priest makes the sign of the cross in the water, thrice, saying aloud each time:*

**Great are You, O Lord, and wonderful are Your works, no word can do justice to the praise of Your wonders(3x).**

By Your divine will You bring forth all things out of nothingness into being; by Your might You control all creation, by Your providence You govern the universe, You, Who, from four elements, established the whole world, and with four seasons crowned the cycle of the year! The immaterial powers tremble before You, the sun praises

You, and the moon is your worshipper; the stars are your servants, and light bows to Your will: the tempests tremble, and the springs adore You. You spread out the heavens like a tent; You set the land upon the waters; You fringed the seas with sandy beaches; You let the air flow about for our breathing. To You are all the hosts of spirits bowing: For You are worshipped by the ranks of the archangels, by the many-eyed Cherubim, by the six-winged Seraphim, as they stand in Your presence and fly about You, covering themselves out of fear of Your unapproachable glory. And You, O God while remaining boundless, without beginning: and beyond all words, deigned to come down upon earth, to assume the likeness of a servant, and become like man. Heeding the depth of Your compassion, O Master, You could not bear to see humanity defeated by the devil, and so You came to save us: for we declare that grace and mercy belong to You, and we do not make a secret of Your goodness. You freed the children of our nature, and through your birth You sanctified the virginal womb; as You make yourself known, all creation sings Your praises for You appeared on earth, O God, and walked among men. You sanctified the course of the river Jordan by sending upon it Your all-holy Spirit, and crushed the head of every dragon nestling in it.

*With his hand, the priest makes the sign of the cross in the water, thrice, saying each time:*

**Wherefore, O King and Lover of Mankind, come down now through the descent of your Holy Spirit, and sanctify this water(3x).**

Grant it the grace of giving redemption, and the sanctifying power of the river Jordan. Make it a font of incorruptibility, a gift of sanctification, a redemption from sins, a healing potion for illness, a destroyer of devils, make it hold back the powers of the enemy, and fill it with the

might of the angels, so that all who drink and receive of it may be blessed in their souls and bodies, healed of their sufferings, sanctified in their homes, and may receive every befitting grace. For You are our God, Who, with water and the Spirit, restored the youthfulness of our nature made old by sin, You are our God, Who drowned sin in the waters of the time of Noah. You are our God, Who, in the sea, and at the hands of Moses, delivered the Hebrews from the bondage of Pharaoh. You are our God, Who cleaved the rock in the wilderness, so that the waters gushed out, and the valleys overflowed, and the people were satisfied. You are our God, Who, with fire and water and at the hands of Elias, delivered Israel from the errors of Baal.

*With his breath, the priest makes the sign of the cross over the water, thrice, saying each time:*

**Wherfore, O Master, now sanctify this water by Your Holy Spirit (3x).**

Grant sanctification, blessing, cleansing, and health to all those who touch it, and to those who shall partake thereof, and to those who shall anoint themselves therewith.

And save, O Lord, our God-protected people, keep them in peace under Your protection; bestow upon them whatever they ask unto salvation and eternal life. So, by the elements, by the angels and by men, by things visible and invisible, may Your most holy name be glorified, together with the Father and the Holy Spirit, now and always, and for ever and ever.

*Choir:* Amen.

*Priest:* Peace † be with all.

*Choir:* And with our Spirit.

*Deacon:* Bow your heads to the Lord.

*Choir:* To You, O Lord.

*Then the priest, bowing his head, prays quietly:* Incline Your ear, O Lord, and hear us, You Who sanctified water when You consented to be baptized in the river Jordan: bless us all who, through the bowing of our heads, have signified our servitude and make us worthy to be filled with Your sanctification through the reception and the sprinkling of this water. Let it be, O Lord, for the health of our soul and body.

For You are the sanctification of our souls and bodies, and we give to You glory, thanksgiving, and worship, together with Your all-holy, gracious, and life-giving Spirit, now and for ever and ever.

*Choir: Amen.*

*Then immediately the priest makes the sign of the cross over the water with the cross; then he holds the cross upright in both hands, plunges it into the water, and lifts it up once again, three times, each time singing the troparion:*

(Tone 1): At Your baptism in the Jordan, O Lord, the worship of the Trinity was revealed, for the Father's voice bore witness to You by calling You His "beloved Son;" and the Spirit in the form of a dove confirmed these words, O Christ God, Who appeared and enlightened the world, glory be to You!

*Having filled the aspergillum with holy water, the priest, holding the holy cross in his left hand, sprinkles the people while the choir sings the following stichera:*

(Tone 6): O believers, let us praise the great plans of God Who works for us; for the only pure and spotless One, being incarnate on account of our fall, purifies us in the river Jordan, sanctifies us together with the waters, and crushes the heads of dragons in this water. O faithful, let us therefore draw water with joy, for those who draw it in faith shall be invisibly endowed with the grace of the Spirit, through the presence of Christ God, the Savior of our souls.

*The priest, returning to the church, blesses everywhere, as the choir sings:*

*Choir:* Blessed be the name of the Lord, now and for ever (3x); then Psalm 33.

*Returning to the altar, the deacon places the Gospel Book in its customary place, and the priest blesses the faithful:*

*Priest:* The blessing of the Lord be upon you through His grace and loving-kindness, now and ever and forever:

*Choir:* Amen.

*Priest:* Glory be to You, O Christ, our God, our hope, glory be to You!

*Choir:* Glory be: Now and for ever: Lord, have mercy (3x). Give the blessing.

*Priest:* Christ our true God, Who was graciously pleased to accept baptism from John in the Jordan for the sake of our salvation, through the prayers of His immaculate Mother, and of all the saints, will have mercy and save us, for He is good and loves mankind.

*Choir:* Amen.

### January 7-14

## POSTFEAST: THEOPHANY OF OUR LORD VESPERS

*On the evening of the 6th of January, three stichera of St. John the Baptizer are taken from September 23 (p. 1036); Glory be: Now and for ever: the troparion: Today the Creator of heaven... (see below); the entrance and the great-prokimenon: But our God in the heavens... (p. 25); but on Saturday: The Lord reigns...*

*On other days; we take the following stichera, or those of the feast.*

**Stichera at "O Lord, I have cried..."**

(Tone 8): In Your humanity You presented Yourself\* to John in the Jordan, O Lord,\* although You did not leave your heavenly throne.\* You were seated with the Father,\* yet You were baptized for us.\* Since You are generous and the Lover of mankind,\* You have freed the world from slavery to the enemy.

In Your humanity You clothed Yourself\* in the waters of the Jordan, O Lord.\* You were given witness from on high\* by the descent of the Spirit;\* and the voice of the Father testified that You are His Son.\* Now manifest Yourself to us\* and grant incorruption to our souls.

O Lord, from all eternity\* You were begotten in an unchangeable way from the Father.\* In latter times You came and received the likeness of a servant.\* As the Creator You also renewed our likeness,\* for in Your baptism You granted incorruption to our souls.

*Three stichera and Glory be of the saint.*

Now and for ever:(Tone 2): Today the Creator of heaven and earth\* approaches the Jordan River in the flesh;\* the One Who is free from sin seeks to be baptized\* in order to cleanse the human race from the error of the enemy;\* the Master of all is baptized at the hand of the servant\* in order to grant us the cleansing through water.\* Therefore, let us cry out to Him:/\* O God who has appeared to us, glory to You.

*On Friday and Saturday evenings, the Dogmaticon of the tone of the week is taken.*

**Aposticha**

(Tone 8): O Lord and sinless One,\* although You allowed Yourself to be baptized in the flesh to free the world from sin,\* nevertheless we glorify You,\* knowing that You are

God;\* for You were baptized and delivered our souls from slavery.

*Verse:* The sea fled at the sight; the Jordan turned back on its course.

O Lord, when You became incarnate\* and came into the currents of the Jordan\* in order to sanctify the water by Your glorious baptism,\* You condescended to bow Your head to John,\* and You were baptized by a servant in order that You might save our souls.

*Verse:* Why was it, O sea, that you fled, that you turned back, Jordan, on your course?

O Lord, You desired to save from error\* the whole world which You created,\* and You deigned to become incarnate from an inviolate virgin.\* As the Lover of mankind, You saved Adam from corruption.\* You were baptized and bestowed enlightenment on our souls.

**Glory be: Now and for ever;** (*Tone 4*): Let us imitate the wise virgins;\* come, let us go to meet the Master Who is now present,\* for He approaches John as a bridegroom.\* When the Jordan saw Him, it bowed down in fear and stopped;\* John spoke out, saying: I am unworthy to touch Your immortal head.\* The Spirit descended in the form of a dove and sanctified the waters,\* and a voice was heard from on high: \* This is my Son who comes into the world to save all.\* O Lord, glory to You!

*Troparion of the saint, Glory be: Now and for ever: Troparion of the feast, (p. 1278).*

### MATINS Sessional Hymns

**1. (Tone 1):** The Holy Spirit descended in the form of a dove upon Christ,\* Who was born of the Virgin Mary.\* Therefore, the prophet together with the angels,

exclaimed: \* Glory to Your appearance, O Christ! \* Glory to Your kingdom! \* Glory to Your providence, \* O only Lover of mankind.

**Glory be: Now and for ever:** (*Tone 4*): The great Forerunner seeing that You, Christ,\* wished to be baptized in the waters of the Jordan, cried out in joy: \* You have come and have appeared to us, \* O unapproachable Light!

2. (*Tone 4*): O God Who are moved by Your bountifulness,\* in Your merciful love, O Lover of mankind,\* You went out to seek the lost and doomed sheep.\* For this reason, You came to the river Jordan and revealed the mystery of the Most Holy Trinity.\* We sing praises to You with faith, and we cry: \* You have come and appeared to us, O inaccessible Light!

**Glory be: Now and for ever:** (*Tone 8*): The Ruler of all appeared to us mystically in the streams of the Jordan,\* so that, as the merciful and all-good One,\* He may wash away all sin.\* Let all creation rejoice, for Christ the Lord is baptized,\* Who, as God, wished to save the human race.

### Canon – Ode 9

*Hirmos (Tone 2):* The wonder of your birth surpasses all understanding, O most pure Virgin Maiden, for through you, O blessed Mother, we have received perfect salvation. We fittingly extol you also as our Benefactress by bringing to you, as a gift, a hymn of thanksgiving.

*Verse:* Glory to Your holy baptism, O Lord!

The seal of grace will preserve us, the faithful, as it did once the Hebrews, who have avoided destruction through the smearing of blood on the doorposts. Just as at the Exodus, may this divine bath be for us a spiritual regeneration, so that we may be able to see the neversetting light of the Trinity.

*Verse:* Glory to Your holy baptism, O Lord!

We have seen that which was revealed to Moses in the unburning bush for it was fulfilled in wonderful decrees: how the Virgin bore the Fire, by giving birth to the light-bearing Benefactor, Who appeared in the streams of the Jordan.

**Glory be: Now and for ever:** Out of mercy the Savior of the world became a human being, accepting birth in the flesh. Being the only Lover of mankind, above all others, He appeared from out of your virginal womb, O most blessed Mother of God.

**Katabasia – Hirmos (Tone 2):** No tongue is capable of praising you worthily, and no mind, however superhuman, is able to extol you, O Mother of God. Good as you are, accept our faith, for you know our love of God. You are the guide of Christians, and we glorify you.

**Exapostilarion:** The Savior, Who is grace and truth, appeared in the waters of the Jordan; and He shed His light upon those who sleep in darkness and shadow. The Light to Whom no one can draw near is revealed today.

### Aposticha

(*Tone 2, Podoben – Dome Ephratov*) A great and awesome\* mystery is being unfolded: \* for the Ruler of all\* is being baptized by a servant,\* in order to purify the human race.

*Verse:* The sea fled at the sight; the Jordan turned back on its course.

The Father\* spoke from heaven: \* This is my beloved Son,\* Who today is being baptized in the flesh\* in the waters of the Jordan.

*Verse:* Why is it, O sea, that you flee? O Jordan, that you turn back?

The choir of angels,\* sang in wonder,\* when they beheld the Ruler of all\* assume the likeness of a servant\* and being baptized in the Jordan.

Glory be: Now and for ever: O Savior Who clothes Yourself in light as with a cloak,\* You have clothed Yourself in the waters of the Jordan.\* You once measured the heavens with a span;\* now You bow Your head to the Forerunner\* that You might convert the world from sin and save our souls.

### January 30

#### THE THREE BISHOPS

Basil the Great, Gregory the Theologian, & John  
Chrysostom

#### VESPERS

Stichera at "O Lord, I have cried..."

(Tone 4, *Podoben – Jako Dobl'a*). Let us glorify the three great preachers of the Trinity,\* the instruments of grace and harps of the Spirit,\* renowned trumpets of divine preaching\* who thundered awesome wonders which were revealed from on high.\* John, Basil, and Gregory made known the glory of God\* to the ends of the earth.

Let us, who follow their teachings,\* loudly sing and praise these instruments of the Holy Spirit.\* They are the true trumpets and orators of the Word.\* Let us pray to them since they find favor with the Lord,\* that He may grant a strong and lasting universal peace\* and forgiveness to all of us.

(Tone 2, *Podoben – Kijmy pokhvalnnymy*). With what praiseworthy crowns shall we crown the teachers, distinct in body but joined together in the Spirit? They are the God-

bearing defenders of the Trinity, the triad of ministers, the luminaries who enlighten the world, and pillars of the Church. Because they conquered all, Christ our God mercifully gave them crowns of glory.

With what praiseworthy crowns shall we crown John the Golden-mouthed, Basil, and Gregory? They are, precious vessels of the Spirit and firm defenders of the faith, pillars of the Church, the foundation of the faithful, and comfort of sinners. We honor them as wellsprings which overflow, refreshing our souls with water. They ask forgiveness for our sins and great mercy for us.

(Tone 6): Having come together with songs of praise, O lovers of feasts, let us praise the bishops of Christ and the glory of the fathers, the pillars of the faith, the teachers and defenders of the faithful. Let us cry out to them: Rejoice, O luminary of the Church and immutable pillar, O wise Basil. Rejoice, O heavenly mind and great hierarch, Gregory the Theologian. Rejoice, O golden-voiced John, splendid preacher of penance. O thrice-blessed fathers, never cease to pray to Christ in behalf of those who with faith and love observe your sacred and sublime feast.

Rejoice, O trinity of bishops, earthly suns of the firmament, rays and luminaries from the splendor of the Triune Sun, the enlightenment of those who are in darkness, the most fragrant flowers of paradise. O theologian, wise Basil, and John Chrysostom, O tablets for the writings of the Spirit, O God-inspired tablets and ornaments of wisdom, intercede with Christ to send down great mercy to our souls.

**Glory be:** (Tone 6): Let us extol today those mystical trumpets of the Spirit, the God-mantled Fathers, who, speaking of divine things, sang a unifying hymn in the

midst of the Church: teaching that the Trinity is One, not differing in substance or Godhead; refuting Arius and contending for the true faith; and who always intercede with the Lord to have mercy on our souls.

*Now and for ever: (Dogmaticon, Tone 6), (p. 331); on Friday and Saturday: the Dogmaticon of the tone of the week.*

*The entrance: O Joyful Light; Prokimenon of the day; and readings.*

*Lector:* A reading from the Book of Wisdom.

But the just live forever, / and in the LORD is their recompense, / and the thought of them is with the Most High, / Therefore shall they receive the splendid crown, / the beauteous diadem, from the hand of the LORD, / for he shall shelter them with his right hand, / and protect them with his arm. / He shall take his zeal for armor / and he shall arm creation to requite the enemy; / He shall don justice for a breastplate / and shall wear sure judgment for a helmet; / He shall take invincible rectitude as a shield / and whet his sudden anger for a sword, / And the universe shall war with him against the foolhardy. / Well-armed shafts of lightnings shall go forth / and from the clouds as from a well-drawn bow shall leap to the mark; / and as from his sling, wrathful hailstones shall be hurled. / The water of the sea shall be enraged against them / and the streams shall abruptly overflow; / A mighty wind shall confront them / and a tempest winnow them out; / Thus lawlessness shall lay the whole earth waste / and evildoing overturn the thrones of potentates. Hear, therefore, kings and understand; / learn, you magistrates of the earth's expanse! / Hearken, you who are in power over the multitude / and lord it over throngs of peoples! / Because authority was given you by the LORD / and sovereignty by the Most High, / who shall probe your works and scrutinize your counsels! (5: 15-6:3).

*Other readings:* Deuteronomy (1: 8-17), (p. 720); Deuteronomy (10: 14-21), (p. 900); Wisdom (3: 1-9), (p. 744).

**Stichera of Litiya**

(Tone 2): Come, let us praise the earthly trinity of holy bishops\* who are ministers of the heavenly Trinity:† Basil, whose name means the kingdom;† Gregory, called the Theologian; and John, the Golden-mouthed.\* They are the abyss of those who searched into the wisdom of the Spirit.\* They are likened to ocean currents\* and ever-flowing well-springs of leaping and living water.\* They are known as elegant pearls and earthly beacons,\* the rudders of the Church and trees that produce the most splendid fruit,\* the stewards of grace and mouth of Christ.\* They are defenders of the Trinity\* by whom they were directly enlightened.\* They pray unceasingly for our souls.

Let us faithfully praise the flaming coals of the divine Fire;‡ for we have been illumined by them.\* They became inflamed by being united to Him,\* and they became luminaries for the world.\* They showed themselves to be living strength for the lowly.\* In faith they devoutly preached the Father, Son, and Holy Spirit.\* Let us also cry out to them: Rejoice, O three preachers of the Trinity.

\*Glory be: Now and for ever: (Tone 6): Having come together with songs of praise, O lovers of feasts,\* let us extol the boast of virgins and the joy of angels,\* the only Theotokos and the strength of believers.\* Let us all cry out to her: Rejoice, O pure virgin Mother,\* splendid luminary and gate of heaven.\* Rejoice, O sacred tabernacle and all-pure One\* who contained God within your womb.\* Rejoice, for without exception you are higher than all the heavenly powers.\* Therefore, O Lady and virgin Mother,\* do not cease to protect your servants\* who in faith and love extol you at all times,\* and who bow down to your holy and pure birthgiving.

**Aposticha**

(*Tone 1, Podoben – Prychvalniji muchenycy*): Today, let us worthily praise the triad of spiritual mystics,\* the speaking trumpets and mirrors of God:\* the great Basil and the sublime Gregory inspired with zeal\* and the truly golden-mouthed John.\* Their teachings pour out a stream of gold for us.

*Verse:* Precious in the sight of the Lord is the death of His faithful. Let us worthily sing the praises of the foundation of the faith,\* the sublime and courageous mind,\* the stream that flows with gold,\* the very splendid and precious luminaries\* and defenders of the Trinity,\* the receptacles of the grace of the Spirit\* and unshakable pillars.

*Verse:* Your priests shall be clothed with holiness; Your faithful shall ring out their joy.

O instruments of the Spirit and trumpets of the divine thunder,\* O brilliant lights of preaching,\* O golden, light-bearing, resplendent lamps of God,\* O most blessed Basil, most wise Gregory, and most precious John,\* implore Christ our God to save those who honor you.

**Glory be:** (*Tone 2*): Today the souls of mortals are elevated above earthly things.\* Today they become heavenly beings as they commemorate the saints.\* The gates of heaven are opened for us,\* and the ways of the Lord are made known to us.\* Tongues extol his miracles and proclaim the words of the Word.\* Let us also cry out to the Savior:\*

Glory to You, O Christ God,\* because through them there has been peace for the faithful.

**Now and for ever:** (*Tone 2*): Today, Christ is being carried into the temple as an infant.\* Today, He Who gave the

Law to Moses comes under the Law.\* The angelic hosts were amazed when they saw Him, who supports all things,\* being held in the arms of an aged man.\* Simeon, filled with reverence, joyfully cried out: \* Now dismiss me, O Savior, from the temporal life\* and let me enter the repose which never grows old,\* for I have seen You and I now rejoice.

*The blessing of the bread; troparion of the saints. (p. 1282), and Hail, Mother of God ... (see p. 39).*

## MATINS

*After God the Lord...: the Troparion of the saints. (p. 1282), Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

### Sessional Hymns

1. (*Tone 4, Podoben – Skoro predvary*): Most radiant light-bearers of the Church of Christ,\* you enlightened the world with your teachings, O God-inspired Fathers.\* You defeated the heresies of the evil-minded\* and extinguished the fiery threats of the blasphemers.\* Therefore, as saintly bishops of Christ,\* pray for us that we may be saved.

Glory be: Now, and for ever: (*Tone 4*): O ever-glorious Virgin, Mother of Christ God,\* Mary, bride of God and most pure help of the faithful,\* deliver from every danger and misery all those who lovingly seek your protection,\* for you are the only bethrothed of God.

2. (*Tone 4, Podoben – Udyvysia Josyf*): In the garden of the holy Scriptures,\* you truly moved about as wise bees,\* gathering from all the beautiful flowers\* in order to offer the honey of your teachings to all the faithful.\* Because of

this, everyone joyfully calls out to you.\* Even after your death, O blessed ones,\* you are present among those who celebrate your memory.

Glory be: Now and for ever: O immaculate One, I am being tossed about in the violence of my passions.\* I fervently call out to you.\* Do not permit me to be lost in my misery,\* for you gave birth to the Source of mercy.\* We have no other hope but you.\* Therefore, I place my trust in you\* that I may not be the cause of joy and laughter for the enemy.\* For you can do as you will\* because you are the Mother of the God of all.

*After the Polyeleos the Exaltation is sung:*

We extol you,\* O hierarchs of Christ,\* and we venerate your holy memory,\* for you pray to Christ our God for us.

*Verse:* They are happy whose life is blameless, who follow God's law.

*Verse:* I put the law You have given before all the silver and gold in the world.

*Verse:* It was Your hands that made me and shaped me; help me to learn Your commands.

*Verse:* Turn and show me Your mercy; show justice to Your friends.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God!  
(3x).

**Sessional Hymn (Tone 4):** May the most wise teachers of the people, who glorified God by their deeds and words on earth, be glorified today because they pray for our salvation.

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 131 (Tone 4) . .**

Your priests shall be clothed with holiness;\* Your faithful shall ring out their joy.

*Verse:* My lips will speak words of wisdom. My heart is full of insight.

*Gospel: Jn 10: 9-16, (p. 768). After Psalm 50: Glory be: Now and for ever: the verse as on Sunday, then the following stichera:*

**Glory be: Now and for ever:** (Tone 6): The grace flowed from your lips, O holy fathers. You were the shepherds of the Church of Christ, teaching your spiritual sheep to believe in the Holy Trinity, consubstantial in the one Godhead.

**Canon.** (Tone 2): Come, let us the faithful..., (p. 756).

*Ode 9 – Hirmos:* Let us faithful with one mind extol with hymns the Word of God, Who, in His ineffable wisdom, came from God to renew Adam who, through eating, had grievously fallen into corruption. In an unspeakable manner, He became incarnate of the holy Virgin for our sakes.

*Verse:* O holy bishops of Christ, pray to God for us!

Behold, here is your orchard and here is your flock for whom you have labored, they are now gathered in unity. And with a single celebration, they praise the three of you in your beautiful union.

*Verse:* O holy bishops of Christ, pray to God for us!

It is not a two-edged sword, but a three-edged sword that was brandished against the enemies of grace. It is a single blade forged in heaven and finely honed on all three edges. Unceasingly it fights for the one Divinity with the triple brightness.

**Glory be: Now and for ever:** The wisest of teachers spoke well of the Son of God and your Son, O Mother of God,

learning this mystery from divine revelation, and not from man. For this reason, they glorified you also, and extolled you as the Virgin Mother of God.

**Katabasia – Hirmos (Tone 3):** In the shadow and the writings of the Law we behold an image, O faithful: Every male that opens the womb is consecrated to God. Therefore, we magnify the firstborn Word of the unbegotten Father, the firstborn Son of the Mother who knew not man.

**Exapostilarion:** Let us joyously praise the God-bearing fathers,\* the three radiant lamps who are brighter than the rays of the sun.\* They obtain the radiance from the original Source of light, the Trinity,\* the three persons awesomely united above nature.

#### Stichera at the Praises

(*Tone 5, Podoben – Radujisia*): Rejoice, O trinity of bishops,\* great defenders of the Church,\* pillars of piety and fortress of the faithful,\* successful opponents of those preaching heresy.\* You explained the blessed teachings of Christ to the people,\* and you nourished them by your deeds of virtue.\* You are brilliant preachers by the grace of God\* who taught the law of Christ to the faithful\* and guided them to the entrance of paradise on high.\* Intercede with Christ to send down great mercy on our souls.

Rejoice, O trinity of bishops,\* earthly angels who have ascended into heaven.\* You are the salvation of the world,\* the joy of the human race, and teachers of the whole world.\* You are defenders of the Word and wise healers of spiritual and bodily ills,\* everflowing spiritual rivers which water the face of the earth with your words.\* You are the foundation of theology and sublime speakers of golden words.\* Intercede with Christ to send down great mercy on our souls.

**Glory be: Now and for ever:** (*Tone 5*): Let us sound the trumpets of praise, for the Queen of all, the Virgin Mother,\* looks down from on high to crown with blessings those who honor her.\* Let kings and leaders come together\* to praise the Queen who gave birth to the King.\* Because of his love for all,\* He released those who had been condemned to death.\* O shepherds and teachers,\* come together and praise the most pure Mother of the Good Shepherd.\* She is the lampstand that gleams like gold,\* the light-bearing cloud more spacious than the heavens,\* the living tabernacle and golden urn containing the manna,\* the sealed door of the Word and refuge of all Christians.\* Let us praise her with God-inspired songs, saying:\* O palace of the Word,\* make us lowly ones worthy of the kingdom of heaven,\* for nothing is impossible through your intercession.

*After the great doxology: the troparion of the saints, (p. 1282); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266); the litanies; and the great dismissal.*

## February 2

### THE PRESENTATION OF OUR LORD

#### JESUS CHRIST

*(a feast of the Mother of God)*

#### VESPERS

**Stichera at “O Lord, I have cried..”**

*(Tone 1):* O Simeon, tell us whom you are joyfully carrying into the Temple.\* To whom are you saying: \* Now You may dismiss your servant, O Lord,\* because my eyes have seen my Savior.\* He is the child born of the Virgin.\* He is the Word and God of God.\* O Lord, Who for our sake was incarnate and saved the world,\* to You we bow in worship.

.O Simeon, now receive the One\* Whom Moses the law-giver had foreseen through the cloud on Sinai.\* He has become a child and submits Himself to the Law.\* This is He Who spoke through the Law and Whom the prophets foretold.\* O Lord, Who for our sake was incarnate and saved the world,\* to You we bow in worship.

O faithful, come, let us welcome Christ\* and receive Him with hymns of praise and glory.\* He is the salvation Simeon has seen.\* He is the One Whom David foretold\* and of Whom the prophets have spoken.\* O Lord, Who for our sake was incarnate and inspired the Law,\* to You we bow in worship.

(Tone 2): Simeon now receives below in his earthly arms the One\* Whom the ministers at the liturgy on high entreat with trembling,\* and Who was prophesied to become incarnate.\* Seeing the heavenly God as mortal man,\* he is ready to withdraw from earthly things and joyfully cries out:\* Glory to You, O Lord, the unsetting Light,\* that uncovers those in darkness.

Today Simeon takes in his arms the Lord of glory,\* the One Whom Moses formerly saw in the darkness\* when he received the tablets of the Law on Mount Sinai.\* This is He Who speaks through the prophets;\* He is the Creator of the Law.\* This is He Whom David announced.\* He is awesome to all,\* yet He has great and abundant mercy.

The pure Virgin brings the sacred One into the sanctuary to the holy priest.\* Simeon extends his hands, receives Him joyously in his arms, and cries out:\* O Master, now You may dismiss Your servant in peace,\* according to Your word, O Lord.

**Glory be: Now and for ever:** (*Tone 6*): Today the gates of heaven swing open,\* for the Word of the Father Who has no beginning\* has received beginning in time without any loss to His divinity.\* As a child of forty days He is offered by a virgin Mother\* in the temple according to the Law.\* The Elder Simeon receives Him in His arms and cries out: \* Dismiss me, O Master, for my eyes have seen Your salvation;\* O Lord, Who came into the world to save us, glory to You!

*The entrance; O Joyful Light; Prokimenon of the day; and readings.*

*Lector:* A reading from the Book of Exodus.

On that same day the LORD brought the Israelites out of Egypt, ... the LORD spoke to Moses and said, "Consecrate to me every first-born that opens the womb among Israelites, both of man and beast, for it belongs to me." Moses said to the people, "Remember this day on which you came out of Egypt, that place of slavery. It was with a strong hand that the LORD brought you away. Nothing made with leaven must be eaten." When the LORD, your God, has brought you into the land of the Canaanites, which he swore to you and your fathers he would give you, you shall dedicate to the LORD every son that opens the womb; and all the male firstlings of your animals shall belong to the LORD. Tell the Israelites: When a woman has conceived and gives birth to a boy, she shall be unclean for seven days, with the same uncleanness as at her menstrual period. On the eighth day, the flesh of the boy's foreskin shall be circumcised. "When the days of her purification for a son or a daughter are fulfilled, she

shall bring to the priest at the entrance of the meeting tent a yearling lamb for a holocaust and a pigeon or a turtle-dove for a sin offering. If, however, she cannot afford a lamb, she may take two turtledoves or two pigeons, the one for a holocaust and the other for a sin offering. The priest shall make atonement for her, and thus she will again be clean." (Exodus 12:51-13:3,11-12; Leviticus 12:2-3,6,8).

*Other readings:* Isaiah 6: 1-12; Isaiah 19:1,3-5, 12, 16, 19-22).

#### Stichera of Litiya

(Tone 1): The Ancient of Days, Who of old gave the Law to Moses on Sinai appears this day as an infant. The Creator of the Law fulfills the Law. He is brought into the temple and is given over to the Elder. The just Simeon receives Him, and, beholding the fulfillment of the divine promise, joyfully cries out: My eyes have seen the mystery hidden from all eternity. It has been revealed in these latter days. The Light has radiated the darkness of the unbelieving Gentiles and gives glory to the newly chosen Israel. Therefore, let Your servant depart from the bonds of this flesh to the wondrous unending life that knows no age. And we pray You to grant great mercy to the world.

He, Who once gave the Law to Moses on Sinai, today submits Himself to the prescriptions of the Law. In His compassion He has become like us for our sakes. Now the pure God, as a holy infant having opened a pure womb, is being offered as God to Himself. He is freeing us from the curse of the Law and granting light to our souls.

The Creator of heaven and earth is carried today in the arms of the Elder Simeon. Inspired by the Holy Spirit, he cried out: Now I am set free, for I have beheld my Savior.

**Glory be: Now and for ever:** (*Tone 5*): He Who is ancient of days and young in the flesh is being brought to the temple by His virgin Mother. He fulfills the promise of His own law. Simeon receives Him and says: Now You may dismiss Your servant, according to Your word, in peace, for my eyes have seen Your salvation, O Lord.

#### Aposticha

(*Tone 7*): Adorn your bridal chamber, O Zion, and welcome Christ the King.\* Welcome Mary, the gate of heaven,\* for she has appeared as a cherubic throne\* on which the King of glory is seated.\* Indeed, the Virgin has become a cloud of light,\* bearing in her arms the eternal Son.\* Simeon received Him in his arms\* and proclaimed to the people that He is the Master,\* the Master of life and death, and the Savior of the world.

**Verse:** Now You may dismiss Your servant, O Lord, according to Your word, in peace.

The all-pure Mother carried into the temple\* the One Who comes forth from the Father, in all eternity\* and from the womb of a Virgin in time.\* The Lawmaker of Mount Sinai submits to the Law\* and is presented to the elderly and holy one so that he may see the Promised One.\* When Simeon received Him in his arms, he joyfully cried out: \* This is God, co-eternal with the Father,\* and the Savior of our souls.

**Verse:** A light of revelation to the Gentiles, and the glory of Your people, Israel.

Mary, the Mother of God, carried in her arms\* the Lord Who rides the chariot of the Cherubim and is praised with the hymns of the Seraphim.\* He was incarnate of her without human seed;\* He is the Lawgiver Who fulfills the precepts of the Law.\* She handed him over into the arms of the aged priest.\* Holding the Life in person,\* Simeon asked to be delivered of his present life, saying: \* Dismiss me now, O Master, that I may tell Adam\* how my eyes have seen the eternal God\* Who was made man without undergoing change,\* and Who brought about the salvation of the world.

**Glory be: Now and for ever:** (*Tone 8*): He Who rides on the Cherubim and is praised by the Seraphim\* is now being brought into the holy temple according to the Law.\* He is sitting in the arms of an old man as though upon a throne.\* From Joseph He receives God-pleasing gifts, a pair of turtle doves,\* and from the newly-chosen people of the Gentiles, an undefiled Church.\* The two doves indicate that He is the head both of the Old and New Testaments.\* As for Simeon, when he saw what had been revealed come to pass,\* he received the child and blessed the Virgin Mother of God,\* pointing out to her the sufferings that she would bear.\* He asked the Lord to be released from life, saying: \* Now You may dismiss me, O Lord, as You have promised;\* for my eyes have seen You, the eternal Light,\* the Lord and Savior of all Christian people.

*The blessing of the bread; the Troparion of the feast, (p. 1283).*

### MATINS

*After God the Lord...: the Troparion of the feast, (p. 1283).*

### Sessional Hymns

1. (*Tone 1*): Let the heavenly hosts marvel at this mystery,\* and let those on earth praise in song\* as we behold the ineffable condescension of God.\* He is now embraced in aged arms,\* the One before Whom the powers of heaven tremble,\* the One Who alone loves all.

**Glory be: Now and for ever:** (*repeat the above*) .

2. (*Tone 1*): The One Who is with the Father upon the holy throne\* has come to earth and has been born of a Virgin.\* The One, Whose years are incomprehensible, becomes a babe.\* Simeon received Him in his arms and cried out, rejoicing: \* Now, O merciful Lord, let me depart in peace,\* for You have brought joy to Your servant.

**Glory be: Now and for ever:** (*repeat the above*).

*After the Polyeleos the Exaltation is sung:*

We extol You,\* O Christ, the Giver of life,\* and we venerate Your most pure Mother,\* who according to the Law brought You this day into the temple of the Lord.

*Verse:* The Lord is in His holy temple, the Lord Whose throne is in heaven.

*Verse:* They behold Your entrance, O God, the entrance of my God and my King.

*Verse:* Holy is this temple, awesome in righteousness..

*Verse:* Holiness is fitting to Your house, O Lord, until the end of time.

**Glory be: Now and for ever:**

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (*Tone 4, Podoben – Udyvysia Josyf*):** The Ancient of Days becomes a child for my sake.\* The most holy God is purified\* in order to confirm the reality of the human flesh\* which He received from the Virgin.\*

Simeon, upon beholding this mystery,\* acknowledged Him as God revealed in the flesh.\* The Elder greeted Him as Life,\* and, rejoicing, cried out in his old age:/\* Let me depart, for I have seen You, the Life of all.

*Gradual Hymn; Antiphon (Tone 4), (p. 126).*

**Prokimenon: Ps 44 (Tone 4)**

May this song make Your name forever remembered.\*  
May the people praise You from age to age.

*Verse:* My heart overflows with noble words. To the King I must speak the song I have made.

*Gospel: Lk 2: 25-32.*

Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the holy Spirit was upon him. It had been revealed to him by the holy Spirit that he should not see death before he had seen the Messiah of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him; he took him into his arms and blessed God, saying: / “Now, Master, you may let your servant go / in peace, according to your word, / for my eyes have seen your salvation, / which you prepared in sight of all the peoples, / a light for revelation to the Gentiles, / and glory for your people Israel.”

*After Psalm 50:* Glory be: Now and for ever: *and the verse as on Sunday; then the following sticherion (Tone 6):* Today the gates of heaven...., (p. 857).

**Canon (Tone 3)**

*Hirmos 1:* The sun shed its rays upon dry land in the middle of the sea. The water on both sides stood firm as a wall while Israel walked across. They sang this hymn pleasing to God: Let us praise the Lord, for He has been greatly glorified.

*Hirmos 3:* O Lord, the solid rock of those that place their trust in You, strengthen the Church which You have purchased with Your precious blood.

*Hirmos 4:* O Christ, Your virtue has filled the heavens. You were born from an all-pure Mother, the ark of Your majesty, and You now enter the temple of Your glory as an infant in arms; and the entire universe is filled with Your glory.

*Hirmos 5:* In a vision Isaiah saw the Lord seated on a high and lofty throne, surrounded by angels, and he cried out: Woe is me! For I have seen in advance the incarnate One, the Lord of the light that knows no evening, and the King of peace.

*Hirmos 6:* When Simeon beheld with his own eyes the salvation which was to come to the people, he cried out to God: O Christ Who comes from God, You are truly my God.

*Hirmos 7:* We praise with fervor the Word of God Who sent down dew upon the youths in the furnace as they spoke about heavenly things and Who has now taken flesh from the pure Virgin. We sing to Him: Blessed are You, O God of our fathers.

*Hirmos 8:* The three youths stood together in the unendurable fire, unharmed by the flame. As defenders of righteousness, they sang a hymn of praise: O all you works of the Lord, bless the Lord and glorify Him above all forever.

*Ode 9:* *The Magnificat is omitted; but immediately after the intonation: Let us greatly extol the Theotokos...; the choir sings the 9th Hirmos with the following verses:*

O Virgin Mother of God, helper of Christians, protect, watch, and save those who have placed their hope in you.

O Virgin Mother of God, helper of the world, protect and preserve us from every care and worry.

O pure virgin Mother, the great things done for you are incomprehensible to angels and mortals.

The pure dove, the unspotted Lamb, carries the Lamb and Shepherd into the temple.

O God-bearing Simeon, come and raise up Christ to Whom the Virgin gave birth.

O mystical tongs, how do you carry the Coal? How do you nourish Him Who gives food to all?

Simeon the Elder receives in his arms the Maker of the Law and Master of all.

The aged Simeon does not hold Me; but I uphold him, for he entreats Me to let him depart.

The wise Anna, calm in spirit, awesomely speaks out, acknowledging Christ as the Creator of heaven and earth.

O daughter of Phanuel, come and stand with us, giving thanks to Christ our Savior, the Son of God.

O Christ, King of all, grant me the gift of tears that I may weep for my soul, lost in evil.

*Hirmos (Tone 3):* We, the faithful, see the figure of Christ in the shadow and the letter of the law which says: Every male who opens the womb shall be called holy to the Lord. Therefore, we extol the firstborn of the eternal Father and the Virgin Mother.

**Exapostilarion:** Inspired by the Spirit, the Elder Simeon came to the temple.\* He received in his arms the Master of the Law and cried out:\* O Lord, release Your servant from the bonds of the flesh\* according to Your word, in peace;\* because my eyes have seen Your revelation,\* Who is a light to the Gentiles and the salvation of Israel.

### Stichera at the Praises

(*Tone 4, Podoben – Dal jesy znamenije*): In fulfillment of the Law,\* the Lover of mankind, now is brought to the Temple.\* Simeon takes Him in his aged arms and cries out: \* Now let me depart to the blessedness of the world to come; \* for I have beheld on this day, clothed in mortal flesh,\* the One Who is Lord of life and Master of death.

As a light of revelation to the Gentiles,\* You manifested Yourself, O Lord.\* The Sun of justice sits upon a light cloud.\* You fulfilled the shadow of the Law and showed the beginning of the new grace.\* Therefore, beholding You, Simeon cried out: \* Release me from corruption, for I have seen You today.

When You became incarnate as You willed.\* You did not separate Yourself from the bosom of the Father.\* You uphold the whole world with Your hand,\* yet You were held in the arms of the ever-Virgin,\* and You were handed over to the arms of Simeon, the servant of God.\* Therefore, he cried out with joy: \* Now You may dismiss Your servant in peace, O Lord, for I have seen You.

**Glory be: Now and for ever:** (*Tone 6*): O Christ our God, this day You have been pleased\* to rest in the arms of the Elder\* as You sit upon the throne of the Cherubim.\* Deliver us, who sing Your praises, from the force of passions,\* and grant salvation to our souls.

*After the great doxology: the troparion of the feast, (p. 1283); the litanies; and the great dismissal.*

**Blessing of Candles**

*(The blessing usually takes place after the Divine Liturgy)*

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

*Priest:* O Lord Jesus Christ, Who are the true Light that enlightens every man who comes into the world, we humbly implore You, bestow Your blessing upon these Candles and sanctify † them with the light of Your grace. And just as the visible light of the candles dispels all darkness and shadow, so let the invisible flame of the Holy Spirit which illuminates our hearts cast out the darkness of sin, so that with the eye of an enlightened soul we may see that which is pleasing to You and necessary for our salvation, and having triumphed over the dark afflictions of this world we may in the end attain light everlasting:

*Exclamation:* For You are our Savior, and we give glory to You, together with Your eternal Father, and Your all-holy, gracious, and life-giving Spirit, now and ever and forever.

*Choir:* Amen.

*The priest then sprinkles the candles with holy water, saying:*

These Candles are blessed † and sanctified by the sprinkling of this holy water, in the name of the Father, † and of the Son, † and of the Holy Spirit. † Amen.

February 3-9

**POSTFEAST OF PRESENTATION OF OUR LORD  
VESPERS**

Stichera at "O Lord, I have cried..."

(*Tone 1, Podoben – Nebesnykh chynov*): The Creator of all things, and our God,\* is being brought into the temple by the virgin Mother.\* The aged Simeon receives Him and cries out with joy:/\* Now You may dismiss Your servant in peace,\* according to Your will, good One.

Receiving from the Virgin the One begotten before all ages,\* Simeon took Him in his arms and cried out:/\* I have seen the Savior, the illumination of Your glory to the ends of the earth.\* Now You may dismiss Your servant in peace, O good One,\* since I have seen You today.

Near the end of his long life, Simeon carried in his arms the Savior.\* Who was born for the salvation of all.\* Rejoicing, he cried out: I have seen the Light of the Gentiles and the Glory of Israel.\* Now You may dismiss Your servant from here, O God,\* according to Your command.

*Three stichera and Glory be: of the saint of the day; Now and for ever: Search the Scriptures... (see below).*

*On the evening of February 2 the following stichera of Simeon and Anna are taken:*

(*Tone 4, Dal jesy znamenije*): You are righteous, perfected, and glorified beyond everyone,\* O God-inspired Simeon.\* You took into your hands the incarnate and only perfect God.\* He came into the world in order to justify it,\* and that you might be released from the body which cried out to Him:/\* Now You may dismiss Your servant in peace, O Lover of mankind,\* since I have seen You today.

While remaining young in spirit,\* you became old in body, O Simeon.\* You received the promise not to see

death – until you had seen the young infant.\* He was of God the Father before all ages,\* yet He humbled Himself through the flesh.\* You beheld Him and danced for joy and asked for release from the flesh.\* Then you joyfully passed to the heavenly abode.

The God-inspired Anna and the blessed Simeon shone with prophecy.\* They manifested themselves as spotless in the Law.\* They saw the Giver of the Law revealing Himself as an infant according to our nature.\* Therefore, let us joyfully celebrate today and glorify Christ,\* the Lover of mankind.

**Glory be: Now and for ever:** (*Tone 5*): Search the Scriptures as Christ our God said in the Gospels;\* for in them we find Him Who was born and wrapped in swaddling clothes,\* the One laid in a manger and fed upon milk,\* Who received circumcision and was carried by Simeon.\* Not in fancy nor in imagination,\* but in very truth has He appeared to the world.\* Let us cry out to Him: Glory to You, O eternal God.

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

### Aposticha

(*Tone 1, Podoben – Nebesnykh chynov*): Now we are celebrating the saving grace\* of the ineffable manifestation of God\* because Christ our God became man without change from the Virgin Maiden.\* He is now being brought into the Temple\* and offered to God the Father by His Mother.\* Simeon receives Him and takes Him into his arms.

**Verse:** Now You may dismiss Your servant, O Lord, according to Your word, in peace.

Of old You were seen in the prophets, O Jesus,\* as much as it was possible to see You.\* But now, O Word of God, by Your will,\* You manifest Yourself to the whole world.\*

O Christ, You took flesh from the Virgin Mary.\* Since You are the Lover of mankind,\* You manifested Your salvation to all those who come from Adam.

*Verse:* A light of revelation to the Gentiles, and the glory of Your people, Israel.

Of old You established the Law on Mount Sinai.\* Now in the city of Zion You fulfill the prescriptions of the Law.\* You wished to be brought into the Temple as an infant in the flesh.\* O Christ, You were carried in the arms of the Theotokos,\* in order to be an offering in the arms of Simeon.

**Glory be:** Now and for ever: He, Who once gave the Law to Moses on Sinai,\* today submits Himself to the prescriptions of the Law.\* In His compassion He has become like us for our sakes.\* Now the pure God, as a holy infant having opened a pure womb,\* is being offered as God to Himself.\* He is freeing us from the curse of the Law\* and granting light to our souls.

*Troparion of the saint of the day; Glory be: Now and for ever: the troparion of the feast, (p. 1283).*

## MATINS

### Sessional Hymns

1. (*Tone 3, Podoben – Krasoti divstva tvojeho*): The just Simeon joyfully lifted You up in his arms,\* O Christ Who were incarnate of the Virgin, and cried out: \* Now, Master, You may dismiss Your servant!\* Anna, the spotless and glorious prophetess, offers to You today an acknowledgement and a hymn.\* And we, O Giver of life, cry out to You: \* Glory be to You, Who so willed it.

**Glory be: Now and for ever: (repeat the same).**

2. (*Tone 8*): You were born on earth, O co-eternal One with the Father,\* and allowed Yourself to be carried into the Temple, O inaccessible One.\* Rejoicing, the Elder

Simeon took You into his arms and cried out: \* Now You may dismiss him whom You, as God wishing to save the human race,\* have visited according to Your promise..

**Glory be: Now and for ever: (repeat the same).**

### Canon – Ode 9

*Hirmos (Tone 4):* Eve through the sickness of disobedience brought on the curse, but you; O Virgin Mother of God, through the fruit of your womb gave the world a flower of blessings; Therefore, we all extol you.

**Verse:** Most holy Mother of God, save us!

Instead of a pair of doves or two pigeons, according to the Old Law, the pious Simeon and the holy prophetess Anna, glorifying, serve the One born of the Virgin, the only-begotten Son of the Father, Who was brought to the temple.

**Verse:** Most holy Mother of God, save us!

You have granted me the joy of salvation, O Christ, exclaimed Simeon – therefore, receive Your servant, weakened by age; preacher of the new grace, who extols You with praises.

**Glory be: Now and for ever:** Anna, the prophetess and holy ambassador, reverently and piously acknowledged the Master in the temple and by announcing the Master to all who were present there, she extolled the Mother of God.

**Katabasis – Hirmos (Tone 3):** We, the faithful, see the figure of Christ in the shadow and the letter of the law which says: Every male who opens the womb shall be called holy to the Lord. Therefore, we extol the firstborn of the eternal Father and the Virgin Mother.

**Exapostilarion:** Inspired by the Spirit, the Elder Simeon came to the Temple.\* He received in his arms the Master of the Law and cried out: \* O Lord, release Your servant

from the bonds of the flesh\* according to Your word, in peace;\* because my eyes have seen Your revelation,\* Who is the light of the Gentiles and the salvation of Israel.

### Aposticha

(*Tone 6, Podoben – Trydheven voškres jesy*): O Simeon, receive with your hands the Creator of all things\*. O venerable Elder, in your arms receive Christ\* to Whom the Virgin gave birth without seed.\* He is a joy for all the human race.

*Verse:* Now You may dismiss Your servant, O Lord; according to Your word, in peace.

Multitudes of angels tremble before Him\* Who is God and Creator of the Law.\* O people of the only Benefactor and Giver of the Law,\* let us gather together and praise Him,\* for He is the salvation of our souls.

*Verse:* A light of revelation to the Gentiles, and the glory of Your people, Israel.

Now You shall dismiss Your servant, O Lord,\* according to Your word, in peace;\* because my eyes have seen Your salvation\* which You prepared before the face of all peoples,\* a light to the revelation of the Gentiles,\* and the glory of Your people, Israel.

**Glory be: Now and for ever:** (*Tone 7*): O Savior, You came down from heaven to earth as a light to the Gentiles;\* You came forth from a Virgin and rested upon the arms of the just Simeon.\* It was fitting that You, the Life-giver of all, reveal Yourself to Simeon,\* for You, Who have great mercy, came to release him from this earthly life,\* according to Your word.

March 25

## ANNUNCIATION OF THE MOTHER OF GOD VESPERS

Stichera at "O Lord, I have cried..."

(Tone 6, *Podoben – Vse Otolozhivsye*): Gabriel stood in your presence, O holy Virgin,\* and revealed the eternal plan to you.\* He greeted you and announced: \* Rejoice, O earth that had not been sown!\* Rejoice, O burning bush that was not consumed!\* Rejoice, O unsearchable depth!\* Rejoice, O bridge which leads to heaven;\* O high ladder which Jacob saw!\* Rejoice, O vessel of divine manna!\* Rejoice, O invocation of Adam!\* The Lord is with you.

The blameless Maiden said to the captain of the heavenly hosts: \* You appear to me as a mortal,\* and your words go beyond human thought.\* You have said that God is with me,\* and that He shall take up abode in my womb.\* Tell me then, how am I to become a holy temple for the infinite One,\* the Lord Who rides on the Cherubim?\* Do not mislead me with deceit,\* for I have known no pleasure and have not approached wedlock.\* Therefore; how shall I give birth to a child?

The archangel then said to her: \* Whenever God wills, the order of nature is overcome,\* and that which is beyond human power is accomplished.\* Therefore, O most pure and ever-holy One, believe my true words.\* She then cried out, saying: \* Let it now be done to me according to your word,\* and I will give birth to the One Who is without flesh.\* He will take flesh from me,\* so that by the union He may raise the human race to the original dignity,\* for He alone is all-powerful.

(Tone 6, *Samohlasen*): In the sixth month, the leader of the heavenly armies was sent to you, O holy Virgin,\* to announce the word of salvation to you and say: \* Rejoice, O Woman Full of Grace; the Lord is with you!\* You shall

give birth to the Son Who was begotten of the Father before all ages.\* He is the One who will save His people from their sins.

In the sixth month, the archangel Gabriel\* was sent from heaven to Nazareth, a village of Galilee,\* to bring the good news of joy to the Virgin.\* Drawing near to her, he cried out, saying: \* Rejoice, O Woman Full of Grace; the Lord is with you!\* Rejoice, O vessel of the infinite nature,\* for your womb contains the One Whom even the heavens could not contain.\* Rejoice, O holy Virgin, through whom Adam is called back to paradise,\* Eve is freed from bondage, and the world filled with joy;\* for in you the human race now rejoices.

The Divine Word, according to the plan of the Father,\* took up abode in you by means of the flesh, O Virgin Mother of God.\* He raised up our human race which had fallen because of the ancient curse.\* Therefore, with the angel we faithfully call out to you: \* Rejoice, O Mother of the Lord!

**Glory be: Now and for ever:** (*Tone 6*): The archangel Gabriel was sent from heaven\* to bring to the Virgin glad tidings of her conception.\* When he came to Nazareth,\* he marveled at the miracle and thought to himself: \* How is it that He Whom the heavens cannot comprehend\* is now being born of a virgin?\* The One Who has heaven for a throne and earth for a footstool\* is being enclosed within a virgin's womb.\* He, upon Whom the six-winged Seraphim and the many-eyed Cherubim cannot gaze,\* wills to become incarnate of her by a single word.\* The Word of God is at hand.\* Then why do I stand by and not say to the Virgin: \* Rejoice, O Full of Grace; the Lord is with you!\* Rejoice, O pure Virgin and maiden bride!\* Rejoice, O Mother of the Life!\* Blessed is the fruit of your womb.

*The entrance; O Joyful Light; prokimenon of the day; and following readings:*

*Lector:* A reading from the Book of the prophet Ezekiel.

Thus says the Lord: And when these days are over, from the eighth day on, the priests shall offer your holocausts and peace offerings on the altar. Then I will accept you, says the Lord GOD. Then he brought me back to the outer gate of the sanctuary, facing east; but it was closed. He said to me: This gate is to remain closed; it is not to be opened for anyone to enter by it; since the LORD, the God of Israel, has entered by it, it shall remain closed. Only the prince may sit down in it to eat his meal in the presence of the LORD. He must enter by the way of the vestibule of the gate, and leave by the same way. Then he brought me by way of the north gate to the facade of the temple, and when I looked I saw the glory of the LORD filling the LORD's temple, and I fell prone (43:27-44:4).

*Other readings:* Genesis 28:10-17 (p. 1010); Proverbs 9:1-11 (p. 1041); Exodus 3:1-8.

*Great Compline with Litiya, (pp. 64-82).*

#### Stichera of Litiya

(Tone 1): The archangel Gabriel was sent by God from heaven\* to the spotless Virgin in Nazareth of Galilee\* to joyfully announce her marvelous conception.\* The bodiless servant was sent to the living city and the spiritual door\* to reveal the coming of the Master and His descent among us.\* The heavenly soldier was sent to the living palace of Glory\* to prepare a dwelling place for her eternal Creator.\* Drawing near to her, he cried out, saying\*: Rejoice, O throne of fire which surpasses the chariot of the Lord in glory.\* Rejoice, O heavenly seat of our King.\* Rejoice, O precious chalice and uncut mountain,\* for the fullness of the divinity comes to dwell in you\* through the good will of the Father and the operation of the most Holy Spirit.\* Rejoice, O Woman Full of Grace; the Lord is with you!

**Glory be:** (*Tone 8*): Let heaven rejoice and earth exult,\* because the eternal Son, co-eternal and co-ruler with the Father, generous in His love for mankind,\* by the will and plan of the Father, accepted a state of lowliness\* and took up His abode in a Virginal womb purified in advance by the Spirit.\* O what a marvel! God – in a human being!\* The Uncontainable – in a womb!\* The timeless One – in time!\* And still more glorious is the conception without seed,\* the condescension unspeakable, the mystery beyond understanding.\* For God lowers Himself, and takes upon Himself flesh\* and develops like a human being.\* The angel, announcing the conception to the most pure One, cried out: \* Rejoice, O Full of Grace, the Lord,\* Who grants great mercy, is with you!

**Now and for ever:** (*Tone 2*): Today Gabriel announces the good news to the Woman Full of Grace: Rejoice, O Virgin who has not known wedlock; do not fear the strangeness of my appearance, for I am an archangel. Formerly, the serpent was the cause of grief to Eve, but now it is great joy that I announce: You shall remain a virgin, and yet you shall give birth to the Lord.

#### Aposticha

(*Tone 4*): In the sixth month, the archangel was sent to the pure Virgin.\* Telling her to rejoice, he announced the good tidings\* that the Savior would be born of her.\* Having accepted his greeting, she conceived the eternal God\* Who ineffably deigned to become incarnate\* for the salvation of our souls.

**Verse:** Sing to the Lord, bless His name. Proclaim His help day by day!

The Mother of God, upon hearing, did not understand\* the message of the archangel\* because he was speaking the words of glad tidings to her.\* She accepted his greeting with faith\* and conceived\* You, the eternal God.\* Therefore, we joyfully sing to You: \* O God, You became incarnate, without change, from her;\* and You grant peace and great mercy to the world.

*Verse:* Sing a new song to the Lord; sing to the Lord all the earth!

Behold, the promised One now manifests Himself to us.\* It is beyond comprehension that God unites Himself to the human race.\* At the word of the archangel, deceit is cast out\* because the Virgin receives the Joy.\* The things of the earth become like heaven;\* the world is freed of the original curse.\* Let creation rejoice, and may voices cry out: O our Creator and Deliverer,\* O Lord, glory to You!

*Glory be:* Now and for ever: Today is the joy of the annunciation and the feast of virginity.\* The creatures of earth unite with those of heaven.\* Adam is renewed and Eve is freed from her ancient sorrow.\* She who is of our own substance becomes the temple of God\* by the divinity of Him Who was conceived.\* O what mystery, the incomprehensible quality of the condescension\* and the inexpressible wealth of goodness!\* An angel announces this miracle.\* The virginal womb receives the Son,\* and the Holy Spirit is sent down,\* and the Father on high is well pleased.\* Through the universal will, reconciliation is accomplished for all.\* Let us, who have been saved in it and through it,\* sing with Gabriel to the Virgin: \* Rejoice, O Full of Grace!\* For our salvation, Christ our God took nature from you and joined it to Himself.\* Therefore; implore Him to save our souls.

*The blessing of the bread; and the troparion of the feast, (p. 1289).*

## MATINS

*'After God the Lord...: the troparion of the feast, (p. 1289).*

### Sessional Hymns

1. (*Tone 1, Podoben – Hrob tvój, Spase*): The great leader of the bodiless armies descended to Nazareth\* and standing before you, O most pure One,\* announced the King, the infinite Lord of the ages to you.\* He said to you: Rejoice, O blessed Mary,\* incomprehensible and untold marvel,\* for you are the renewal of the human race.

**Glory be: Now and for ever:** (*repeat the above*)

2. (*Tone 3, Krasoti divstva tvojeho*): Today all creation rejoices, for the archangel says to you: \* Rejoice, O blessed, precious, and most pure Mother of Christ our God.\* Today the pride of the serpent is brought low,\* and the bond of Adam's curse is being loosed.\* We, therefore, call to you unceasingly: \* Rejoice, O Lady Full of Grace!

**Glory be: Now and for ever:** (*repeat the above*).

*'After the Polyeleos the Exaltation is sung:*

O most pure One,\* imitating the speech of the archangel, we cry out to you: \* Rejoice, O Full of Grace,\* the Lord is with you!

*Verse:* O God, give judgment to Your king; to the son of the king justice.

*Verse:* The fruit of your womb I shall set upon My throne.

*Verse:* He shall descend like rain on the meadows, like raindrops on the earth.

*Verse:* For the Lord has chosen Zion; He has desired it for His dwelling.

**Glory be: Now and for ever:**

**Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).**

**Sessional Hymn (Tone 4, Podoben – Udyvysia Josyf):** Rejoice! says Gabriel to the holy and pure One,\* for you shall conceive in your womb the infinite God\* Who by His word created the universe.\* To this, Mary responded: I know not man;\* how then shall I bear a son?\* Who has ever seen a birth without seed?\* The angel replied to the Virgin Theotokos:\*

The Holy Spirit shall, come upon you,\* and the power of the Most High shall overshadow you.

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 95 (Tone 4)**

Day after day, announce the salvation of our God.

*Verse:* Sing a new song to the Lord;\* sing to the Lord, all the earth!

*Gospel: Lk 1:39-49,56, (p. 1045). After Psalm 50: Glory be: Now and for ever: and the verse as on Sunday; then the following stichera:*

(Tone 2): Today Gabriel announces the good news to the Woman Full of Grace:\*

Rejoice, O Virgin who has not known wedlock;\*

do not fear the strangeness of my appearance,\* for I am an archangel.\* Formerly, the serpent was the cause of grief to Eve,\* but now it is great joy that I announce:\*

You shall remain a virgin, and yet you shall give birth to the Lord.

**Canon (Tone 4), (p. 1046).**

*Ode 9: Omit the Magnificat, but after the intonation: Let us greatly extol the Theotokos..., the choir sings the 9th hirmos with its verse:*

*Verse:* O earth, proclaim the good news of great joy. You heavens, sing the glory of God!

*Hirmos (Tone 4):* Let no unclean hand touch the living tabernacle of God; but let the lips of the faithful sing endlessly with joy to the Mother of God the greeting of the angel: Rejoice, O Woman Full of Grace; the Lord is with you!

*Verse:* Most holy Mother of God, save us!

You surpassed the laws of nature, O Virgin, by conceiving God in a manner beyond understanding. Although you were mortal by nature, you were not subject to the ordinary laws of motherhood. Therefore, it is fitting that you should be greeted with: Rejoice, O Woman Full of Grace; the Lord is with you!

*Verse:* Most holy Mother of God, save us!

Daniel called you a spiritual mountain; Isaiah, the Mother of God; Gideon saw you as fleece, and David called you a sanctuary; another called you a gate. Gabriel now cries out to you: Rejoice, O Woman Full of Grace; the Lord is with you!

**Glory be: Now and for ever:** O Mother of God, the Holy Scriptures mystically speak of you. In ancient times Jacob saw you prefigured in the ladder and said: This is the stairway on which God shall walk. Therefore, it is fitting that you should be greeted with: Rejoice, O Woman Full of Grace; the Lord is with you!

*Verse:* My soul extol the joy of the annunciation of the all-virgin Mary.

**Katabasia:** Let no unclean hand..., (*see above*).

**Exapostilarion:** The leader of the angelic hosts\* was sent from God almighty to the pure Virgin\* to announce the strange and ineffable miracle: \* the incarnation of God and His birth from a virgin,\* in order to refashion the human race.\* Therefore, O peoples, proclaim with joy the renewal of the world.

**Stichera at the Praises**

(Tone 1, *Podoben - Nebesnykh chynov*): Gabriel descended to Nazareth from the heavenly heights.\* He came to the Virgin Mary and cried out to her: \* Rejoice, for you shall conceive a Son, more ancient than Adam,\* the Creator of all ages, and Redeemer of those who cry out to you: \* Rejoice, O most pure One!

Because of His utter compassion,\* the co-eternal Word of the unbegotten Father\* is now among those on earth,\* not separating Himself from on high.\* He had mercy on us who had fallen,\* and He accepted the lowliness of Adam\* and took upon Himself the nature which He did not have.

Gabriel brought greetings to the Virgin from heaven, saying: \* You shall conceive and contain in your womb\* the One Whom all the universe cannot contain.\* You will give birth to Him\* Who proceeds from the Father before the dawn of time.

Glory be: Now and for ever: (Tone 2); That mystery which is from all eternity,\* is being revealed today.\* The Son of God becomes the Son of Man.\* He accepted the lowliest in order to give us the highest.\* In times of old, Adam was deceived;\* he desired to become like God and did not.\* Now God becomes a man; that He may make Adam God.\* Let all creation be happy;\* let nature dance with joy because the archangel stands in awe before the Virgin and greets her.\* He brings the greeting which changes our grief into joy.\* Through the mercy of Your compassion, You became incarnate;\* O our God, glory to You!

March 26

**POSTFEAST OF THE ANNUNCIATION  
and Synaxis of the Archangel Gabriel**

*There is no leave-taking from the Saturday of Lazarus until Bright Wednesday.*

**VESPERS**

Stichera at "O Lord, I have cried..."

We take three stichera from the service of the Annunciation, (pp. 876-877):

- In the sixth month...
- The Mother of God...
- Behold, the promised One... and the following three stichera of the archangel Gabriel:

(Tone 1; Podoben - *Preklyvalnii muchenycy*): The archangel Gabriel, the spirit who sees God face to face,\* gazes upon the brilliant, saving, and gleaming Light.\* He sings heavenly and awesome hymns with the ranks on high.\* He implores God to grant peace and great mercy to our souls.

The great mystery, previously unknown to the angels and hidden from eternity,\* is made known to you alone, O Gábriél.\* When you came to Nazareth, you told it to the pure One.\* Together with her, implore God to grant peace\* and great mercy to our souls.

O prince of angels, all-perfect Gabriel,\* you are filled with the divine brightness.\* You fulfill the wishes and commands of the Almighty.\* Save those who lovingly venerate you.\* Always ask God to grant peace and great mercy to our souls.

Glory be: Now and for ever: (Tone 6): The angel Gabriel was sent..., (p. 874).

April 23

## GREAT-MARTYR GEORGE

*If the feast of St. George occurs during Passion Week or Bright Week, then the service is transferred to Thomas Sunday.*

### VESPERS

Stichera at "O Lord, I have cried..."

(Tone 4, Samopodoben): Having gathered together today,\* we praise you, O George, as a valiant martyr.\* You kept the faith and completed the course\* and received from God the crown of victory.\* Entreat Him to deliver from tribulations and corruption\* those who faithfully observe your precious memory.

Drawing hope from your firmness of mind, O glorious one,\* you willingly persevered to martyrdom like a lion.\* Scorning the body as something that would wither,\* you were wisely concerned with your incorruptible soul.\* Covered with wounds by various forms of torture, O George,\* like gold you were purified sevenfold.

You suffered martyrdom in behalf of the Savior, O glorious one,\* by a death similar to His voluntary death.\* You reign gloriously with Him,\* clothed with the resplendent purple robes of your blood,\* and you are adorned with the scepter of your sufferings.\* O great-martyr George, you are resplendent in your crown of victory\* throughout all generations.

Glory be: (Tone 6): You were true to your name, O warrior George,\* for you took the cross of Christ upon your shoulders.\* You ploughed well the land made barren by the deceits of the devil;\* you rooted out the weeds of idol worship\* and planted the vine of the true faith.\* Therefore, your healing overflows to the faithful through-

out the whole world,\* and you have shown yourself to be the righteous gardener of the Trinity.\* Pray for peace in the world and salvation for our souls.

**Now and for ever:** *from the Triodion or the Dogmaticon.*

*The entrance; O Joyful Light; the prokimenon of the day; and readings:*

*Lector:* A reading from the Book of the prophet Isaiah.

'Thus says the Lord: Let all the nations gather together, / let the peoples assemble! / Who among them could have revealed this, / or foretold to us the earlier things? / Let them produce witnesses to prove themselves right, / that one may hear and say, "It is true!" / You are my witnesses, says the Lord, / my servants whom I have chosen / To know and believe in me / and understand that it is I. / Before me no god was formed, / and after me there shall be none. It is I, I the Lord; / there is no savior but me. / It is I who foretold, I who saved; / I made it known, not any strange god among you; / You are my witnesses, says the Lord. / I am God, yes, from eternity I am He; / There is none who can deliver from my hand: / who can countermand what I do? Thus says the Lord, your redeemer, / the Holy One of Israel: / For your sakes I ... will lower all the bars, / and the Chaldeans shall cry out in lamentation (43:9-14).

*Other readings:* Wisdom 3:1-9, (p. 744); Wisdom 4:7-15, (p. 886).

*Stichera of the aposticha: from the Triodion or from the common service for a martyr.*

*MATINS Service is taken from the Triodion and from the common service for a martyr, (p. 1201).*

May 3

(August 14)

ST. THEODOSIUS  
OF THE MONASTERY OF THE CAVES

VESPERS

Stichera at "O Lord, I have cried..."

(Tone 5): O Venerable father, God-bearing Theodosius!\* You labored greatly during this earthly life.\* with hymns, fasting and persistent prayer you became a model for your disciples.\* Today you celebrate with the bodiless ones the angels,\* unceasingly glorifying Christ, the Word of God, the Redeemer,\* Who died on the cross and delivered the human race from deceit.\* Pray to Him, venerable father,\* that He grant peace and great mercy to the world.

O venerable father, God-bearing Theodosius!\* You truly merited the divine life,\* having obtained it through purity and fasting;\* for while still alive you renounced everything,\* and have passed over to the true life.\* You now are glorifying with the heavenly hosts Him,\* Who mystically took flesh from the Virgin\* and overthrew Hades and raised the those who had fallen asleep from time beyond memory.\* Intercede with Him, O venerable father,\* that He may grant peace and great mercy to the world.

O venerable father, God-bearing Theodosius!\* You found life because you loved purity,\* and the grace of the Holy Spirit dwelt within you, like a most pure light shining upon you.\* You now are unceasingly glorifying Christ, Who is one God in two natures,\* Who suffered on the cross in the flesh, but as God was incapable of suffering.\* Pray to Him, venerable father,\* that He grant peace and great mercy to the world.

**Glory be:** (*Tone 8*): Come, let us all gather together and extol our father Theodosius!\* For already in his youth he received a calling from above,\* and was given the name Theodosius which means "God's gift."\* To the Christ-loving princes He was a teacher of the true faith,\* to the nobles an unwavering intercessor,\* to orphans a merciful father, to widows an unwearied defender,\* to the afflicted a consolation, to the poor a treasure,\* to the monastics a ladder leading to the heavenly heights;\* and to those who directly go to him a spring of ever-flowing water.\* He prays unceasingly for the salvation of our souls.

**Now and for ever:** *from the Triodion or the dogmaticon.*

**The entrance:** O Joyful Light; *prokimenon of the day; and readings.*

**Lector:** A reading from the Book of Wisdom.

But the just man, though he die early, shall be at rest. / For the age that is honorable comes not with the passing of time, / nor can it be measured in terms of years. / Rather, understanding is the hoary crown for men, / and an unsullied life, the attainment of old age. / He who pleased God was loved; / he who lived among sinners was transported — / Snatched away, lest wickedness pervert his mind / or deceit beguile his soul; / For the witchery of paltry things obscures what is right / and the whirl of desire transforms the innocent mind. / Having become perfect in a short while, he reached the fullness of a long career; / for his soul was pleasing to the LORD, / therefore he sped him out of the midst of wickedness. / But the people saw and did not understand, / nor did they take this into account (4: 7-15).

**Other readings:** Wisdom 3:1-9, (p. 744); Wisdom 5:15-6:3, (p. 849).

**Aposticha**

(Tone 8, Podoben – O. preslavnaho chudese): O God-wise father Theodosius!\* From childhood you have been drawn to God\* and have completely dedicated yourself to the almighty King.\* You brought to Him the fruits of your ascetical labors\* crowned with garlands of virtue.\* For this, O glorious One,\* you have gained a reward for your good deeds.

*Verse:* Precious in the eyes of the Lord is the death of His faithful. You are a teacher of ascetics a most radiant star of the Rus-Ukrainian lands,\* which illuminates the whole nation with miracles.\* From your youth God chose you as a pastor of spiritual sheep.\* For this reason, the assembly of venerable ascetics accepted you.\* We beseech you: pray with them,\* that the sins of your flock may be forgiven.

*Verse:* Happy is the man who fears the Lord, who takes delight in all His commandments.

Rejoice, O ever-praised Virgin,\* who by means of a pillar of fire pointed out the pasture,\* where the spiritual flock was to graze.\* There, Theodosius erected in your honor a beautifully adored church,\* where the faithful, standing before the relics of your ambassador, honor your falling-asleep, O most pure Mother of God.

*Glory be:* (Tone 8): Countless monks honor you, father Theodosius, as their teacher;\* following in your footsteps, we have truly learned to live righteously.\* Blessed are you, who have toiled for Christ\* and have brought low the power of the enemy,\* O friend of the angels and companion of the venerable ascetics.\* Pray with them to the Lord, that He may have mercy on our souls.

*Now and for ever:* from the Triodion or: O Virgin, you have never known wedlock..., (p. 385).

## MATINS

### Sessional Hymns

1. (*Tone 4, Podoben - Skoropredvary*): You hearkened the call of God,, O most blessed Theodosius,\* leaving the world, and all its beauty.\* Having endured corporal discomforts\* and spiritually fortified yourself in the dark and confining cave,\* you bravely repelled the legions of demons.\* Therefore, we always faithfully glorify your memory with hymns.

**Glory be: Now and for ever:** *Triodion or: O Mother of God, the mystery...*, (p. 296).

2. (*Tone 8*): With streams of tears you bedewed your soul, O God-wise Father,\* and gleaned a rich harvest of virtues.\* As a pastor of the sheep, you tended them, O venerable Father,\* on the pasture of abstinence.\* Thus, having renounced earthly life in glory,\* you, father Theodosius,\* joined the community of ascetics.\* Therefore, we cry out to you:\* Pray to Christ God, that He grant forgiveness of sins to those who with love honor your holy memory.

**Glory be: Now and for ever:** *Triodion or: O good One...*, (p. 410).  
After the *Polyeleos* the *Exaltation* is sung (see the common service of a venerable, p. 1197).

**Sessional Hymn (Tone 8):** You truly were sanctified from childhood, O blessed Theodosius,\* and, on earth, lived the life of an angel.\* You mortified the body, O venerable One,\* worthily imitating Anthony of the Caves,\* thus pleasing the most Holy Trinity.\* You also, O glorious One, have led numerous ascetics to the zeal of your divine life.\* Beseech, O God-bearing father, Christ God,\* that He grant forgiveness of sins to those who with love venerate your memory.

*The rest is taken from the common service for a Venerable, (p. 1198)\*.*

**Canon – from the Triodion and the following:**

**Ode 9 – Hirmos (Tone 8):** Everyone trembled who heard of the ineffable condescension of God, for the Most High of His own free will took upon Himself a body, and in a virgin womb He became man. For this reason, we, the faithful, extol you, O most pure Godbearer.

**Verse:** Venerable father Theodosius; pray to God for us!

Rejoice, O land of Rus-Ukraine! For you have received from the Lord a treasure, which no one can steal<sup>11</sup>, the God-blessed and great helper and fervent defender Theodosius! Therefore, exult with the assembly of the ascetics, O Kyiv, capital of Ukraine!

**Verse:** Venerable father Theodosius, pray to God for us!

Today we have gathered together for your feast, in order to glorify the Lord, Who inspired you to the good works you have accomplished. Therefore, beseech Him, O holy One; that He deliver from the snares of the enemy your flock, which you, O wise one, have merited through your prayers.

**Glory be: Now and for ever:** O Savior, Who, after your birth, preserved from corruption her, who gave birth to you, spare me when you sit in judgment of my deeds. Do not remember my sins or transgressions, for You, the Lover of mankind, are merciful and without sin.

**Katabasia: from the Triodion.**

**Exapostilarion:** O father of the venerable ascetics, Theodosius!\* Having received into your heart the light of the Trinity in one essence,\* you enlightened the pious

ones,\* living in a cave together with the great Anthony, in the company of the angels.\* Together with them do not forget those who with faith glorify you.

**Glory be! Now and for ever:** *from the Triodion.*

### Stichera at the Praises

(*Tone 2, Podoben – Jehda ot dreva*): You were completely wounded by the faith\* and love of Christ, O venerable father.\* Following Him, you renounced the world, your home, and family,\* and hastened to the venerable Anthony.\* From him you learned unspeakable things,\* and that which ear had not heard had entered your heart.\* With him, we devoutly praise you, O Theodosius.

You desired an upright life of patience and love,\* of humility and all-night prayers and abstinence by which you mortified the urgings of the flesh.\* For this reason, having received a heavenly reward,\* you now are rejoicing with choir of ascetics.\* Do not forget, O blessed one,\* to beg forgiveness of sins for those who worthily praise you.

**Glory be:** (*Tone 6*): O venerable father, throughout the earth the glory of your struggles have resounded,\* for this reason, you received a reward in heaven for your labors.\* You have destroyed theemonic legions and have joined the angelic choir,\* having imitated their pure life.\* With confidence in Christ,\* beseech Him to grant to the world peace and to our souls great mercy.

**Now and for ever:** *from the Triodion or the following:* I place all my hope in you, O Mother of God;\* shelter me under your mantle.

May 6  
THE RIGHTEOUS JOB  
VESPERS

Stichera at "O Lord, I have cried..."

(Tone 4, *Podoben – Daljesy znamenije*): O righteous, kind-hearted, sincere, spotless, faithful and blessed Job!\* Fleeing from every kind of evil,\* you adorned yourself with true virtues and radiant piety.\* For this reason, we extol you today,\* and joyfully celebrate your holy and glorious memory.

O long-suffering Job, adorned with the riches of righteousness,\* as though with royal purple,\* and with mercy and truth as though with a divine diadem,\* you mastered raging passions.\* For this reason, O glorious one,\* you passed over to the spiritual kingdom,\* in order to be with the eternal King.

Let us extol Job, who triumphed over temptations.\* The wounds of his body made him as though an immovable pillar;\* he became known to all as the bulwark of fortitude.\* With his wisdom he even broke the sting of the devil.\* Let us praise the divine and wise, and spotless holy one,\* fortress of the righteous.

*The rest is from the Triodion or the Octoechos.*

May 8

## SAINT JOHN THE THEOLOGIAN

### VESPERS

**Stichera at "O Lord, I have cried..."**

*(Tone 1, Podoben – Nebesnykh chynov):* As witness of revelations beyond words\* and interpreter of the sublime mysteries of God,\* O son of Zebedee,\* you have written the gospel of Christ for us.\* You taught us to glorify the Father, Son, and Holy Spirit.

Divinely moved lyre of heavenly canticles,\* you are the mystical writer\* and the God-inspired voice melodiously singing the divine hymns.\* Pray for the salvation of our souls.

O beloved of God, with your thundering voice\* you declared the wisdom of God.\* You constantly proclaimed aloud the hidden word by frequently saying.\* In the beginning was the Word.\* You have illumined all with the knowledge of God.

*(On Sept. 26, three more stichera are taken from the common service of an apostle).*

**Glory be:** *(Tone 6):* O apostle of Christ, evangelist and theologian,\* you were the mystic of the ineffable mysteries.\* You proclaimed to us the untold teachings of Wisdom.\* You clarified for the faithful that the Word was present to God in the beginning.\* You cast aside the words of the heretics and rejected their false teachings.\* You appeared as the favorite and beloved friend of Christ,\* even as the thundering Isaiah and Moses who saw God.\* Having boldness before Him, earnestly pray for our souls.

**Now and for ever: from the Triodion or the dogmaticon.**

*The entrance; O Joyful Light; Prokimenon of the day; and readings:*

*Lector:* A reading from the first letter of St. John.

If anyone says, "I love God," but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen. This is the commandment we have from him: whoever loves God must also love his brother. Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the father loves [also] the one begotten by him. In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this; that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. Who [indeed] is the victor over the world but the one who believes that Jesus is the Son of God? (I, 4:20-5:5).

*Other readings:* 1 Jn 3:21-4:6; 1 Jn 4:9-16, (p. 763).

### Aposticha

(Tone 1). O apostle, rivers of theology poured out from your precious mouth.\* The Church of God has drunk from them\* and in true faith adores the consubstantial Trinity.\* O John the Divine,\* pray to the Holy Trinity to strengthen the Church and to save our souls.

*Vesicle:* Through all the world their voice resounds; their message reaches to the ends of the earth.

O disciple of the Savior, O celibate and theologian,\* Christ our God entrusted the Virgin Theotokos to you.\*

You protected her as the most cherished one.\* Therefore, intercede that our souls may be saved.

*Verse:* The heavens proclaim the glory of God, and the firmament shows forth the work of His hands.

As an eye-witness of the ineffable mysteries,\* you proclaimed that the eternal Word was in God and that He truly is God.\* O Apostle John, you reclined upon the breast of Christ.\* O delight of the Trinity, O unshakable fortitude of Ephesus and Patmos, help us!\* O blessed Theologian, pray that those who honor you faithfully\* will be delivered from the wicked enemies of both body and spirit.

*Glory be:* (*Tone 4*): O beloved disciple, at the Lord's supper\* you reclined on the breast of Christ the Master.\* From that place you understood things ineffable,\* and your heavenly voice thundered to all.\* In the beginning was the Word;\* the Word was in God's presence, and the Word was God.\* The true light which gives light to everyone was coming into the world.\* Christ is God and the Savior of our souls.

*Now and for ever:* from the *Triodion* or the following: O all-pure One, turn your ear.; (p. 272).

## MATINS

### Sessional Hymns

1. (*Tone 1, Podoben – Hrob Ivoj, Spase*): Having been the disciple of Christ,\* you have taught all the people concerning the Master.\* You have enlightened the world by instructing them in this knowledge, O apostle.\* Therefore, we call you in truth: preacher, theologian, and beloved friend of Christ.

**Glory be: Now and for ever:** *from the Triodion or: O Holy tabernacle... (p. 211).*

2. (*Tone 5, Podoben – Sobeznachal'noje Slovo*): O perfect apostle and disciple of Christ,\* you proclaimed to all the divine birth from the Father of Christ,\* our Redeemer and King.\* Let us extol John in songs and holy praises,\* for he is worthy of honor,\* and he prays unceasingly for the salvation of our souls.

**Glory be: Now and for ever:** *from the Triodion or: Rejoice, O gate.... (p. 328).*

*After the Polyeleos we sing the Exaltation – see the common service for an apostle. (p. 1177).*

**Sessional Hymn (Tone 8, Samopodoben):** You who reclined upon the bosom of Jesus,\* and as a disciple, having confidence in Him, asked: \* Lord, who is the betrayer? \* And He Who loved you very much,\* O most glorious one, pointed him out with bread and salt.\* Therefore, being a seer of unspeakable things,\* you preached, O apostle theologian, to the ends of the earth the incarnation of the Word.\* Pray to Christ God, that He grant forgiveness of sins\* to those who with love praise your memory.

*Gradual Hymn - Antiphon 4, (p. 126).*

**Prokimenoh: Ps 18 (Tone 4)**

Through all the world their voice resounds,\* their message reaches to the ends of the earth.

*Verse:* The heavens proclaim the glory of God, and the firmament shows forth the work of His hands.

*Gospel: Jn 21:15-25. After Having seen the resurrection... and Psalm 50: Glory be: Now and for ever: and the verse as on Sunday, then the following sticherion:*

(Tone 2): O disciple of the Sávior, O célébâte and theolo-gian,\* Christ our God entrusted the virgin Theotokós to you.\* You protected her as the most cherished one.\* Therefore, intercede that our souls may be saved.

*Canon - from the Triodion and the following:*

*Ode 9. - Hirmos (Tone 8):* Heaven was struck with amaze-ment and the earth shook with fear as our God appeared in the flesh. Your womb has become more spacious than the heavéns; O Mother of God; Therefore, the leaders of the heavenly hosts command both angels and people to extol you.

*Verse:* Holy apostle and evángelist John, pray to God for us!

The beloved disciple and pure theologian stood beneath the cross of the Master. As a virgin himself, he was entrusted with the care of the Virgin and pure Mother of God. Since he is called to be the guardian of the one who is without blemish, he himself is truly called blessed.

*Verse:* Holy apostle and evángelist John, pray to God for us!

You snuffed out the pagan godlessness, O wise One, declaring that in the beginning was the Word, and the Word was with God, and the Word was God, through Whom all things were made, visible and invisible.

**Glory be: Now and for ever:** Be my pillar of salvation, O Mother of God, and make the Evil One powerless against me. Preserve me from the many temptations and dangers; drive far away from me the attacks of my enemies. Set me free and grant me the fullness of the gifts of divine grace.

*Katabasia: from the Triodion or. Let everyone on earth dance... (p. 920).*

*Exapostilarion:* As a son of thunder, you proclaimed to the people\* that in the beginning was the Word;\* and lean-

ing faithfully on the bosom of your Master, O John the Apostle,\* you have, drawn streams of theology\* from which you have watered the whole creation.

**Glory be; Now and for ever:** *from the Triodion.*

*Stichera at the Praise are the same as yesterday's stichera of the aposticha.* (p. 893).

May 9

THE TRANSLATION OF THE RELICS OF  
ST. NICHOLAS OF MYRA  
**VESPERS**

*Stichera at "O Lord, I have cried..."*

(Tone 8): You have reached the heights of virtue, O blessed ambassador of Christ,\* and have become the glorious wonder-worker of Myra.\* While your body rests in Bari, receiving worthy veneration,\* in spirit you visit the faithful everywhere, delivering them from misfortune.\* O blessed one of the hierarchs.\* Today, we call upon you with supplications and earnestly beseech you:\* Pray, O bishop Nicholas, to the Savior of all,\* that He grant peace to the world and great mercy to our souls.

Let us the faithful honor with joy and hymns of praise\* the translation of the precious relics of our intercessor,\* who enlightens every nation with miracles, consoles the sorrowing, and protects the poor.\* For the sake of alms-giving, he fell into God's debt;\* for this he received a hundredfold reward.\* To him we all cry out: Pray, O bishop Nicholas,\* to the Savior of all, that He grant peace to the world and save our souls.

Because of your virtues you, O God-bearing Nicholas,\* have entered the palaces of the angels and stand before your Master Christ.\* Whose most humble servant you have become.\* From your relics you exude myrrh;\* you help the faithful by your miracles, and lead the true believers to God.\* Not from Bari do we call upon you, but from the heavenly Jerusalem,\* where you are rejoicing with the apostles, prophets, and bishops.\* Pray today to the Savior of all,\* that He grant peace to the world and save our souls.

**Glory be:** (*Tone 6*): Let us all together venerate with canticles of praise\* the beauty of the hierarchs and the glory of the fathers,\* the fountain of miracles and the great intercessor of the faithful, crying out: Rejoice, O protector of the laity, honorable archbishop and unshakeable pillar!\* Rejoice, universal lamp that illuminates all nations with miracles!\* Rejoice, holy joy of the afflicted and sincere defender of the downtrodden!\* Do not cease, O all-praised Nicholas,\* even today to pray to Christ God for those\* who with faith and love always honor your blessed and sacred memory.

**Now and for ever:** *from the Triodion or the Dogmaticon.*

*The entrance; O Joyful Light; the prokimenon of the day; and readings (see December 6, p. 1083).*

### Aposticha

*From the Triodion or from December 6*

**Glory be:** (*Tone 4*): O bishop Nicholas,\* by sea, You made your journey from Myra in Lycia to the city of Bari.\* Your coffin was removed from the tomb\* and transferred from the East to the far off West, O most glorious Nicholas.\* It was followed by pious monks\* who, by the will of God, performed services at your tomb.

**Now and for ever:** from the Triodion or: Look upon..., (p. 272).  
**MATINS:** take the service from the Triodion and from December 6.

May 11

**STS. CYRIL AND METHODIUS**

Teachers of the Slavs

**VESPERS**

Stichera at "O Lord, I have cried..."

(Tone 2, *Podoben – Kijmy pokhvalnymy*): With what crowns of praise shall we crown Cyril and Methodius,\* the celebrated preachers of the consubstantial Trinity.\* With the light of the Gospel,\* they illumined the Slav nations sitting in the darkness of ignorance and in the shadow of death?\* Through them we also, like a wild olive tree,\* have been grafted onto the fertile root of the true faith.\* Therefore, we have received peace and great mercy from Christ.

With what hymns of praise shall we bless the blessed teachers?\* Methodius, lover of the wilderness, enriched himself with the fruits of the Spirit amid silence;\* and the golden-voiced Cyril possessed wisdom through a yearning for the philosophy on high.\* They shamed the foolishness of the sages of the Khazars.\* Because of them, Christ our God granted great mercy to us.

With what beautiful hymns shall we praise the blessed teachers?\* Methodius spurned all the beautiful things of the world out of love for Christ.\* He fought mightily like an angel out of love for the King of heaven.\* Cyril chose wisdom for himself in community life from early youth,\* and for God's glory he doubled the talents given to him.\*

Through them we came to know the one God,\* the ever-existing Trinity, the Father, Son, and Holy Spirit.

**Glory be:** (*Tone 2*): With what spiritual hymns shall we extol you, O blessed teachers?\* You were apostles for the salvation of the Slavs.\* With the light of the knowledge of God,\* you labored well for their enlightenment though the door was closed to it.\* By your invention of the Slavonic writing, this door was opened.\* Having entered into it,\* the Slavs now understand the mysteries of the Gospel of Christ\* and receive peace and great mercy from Him.

Now and for ever: *from the Triodion or Dogmaticon.*

*The entrance; O Joyful Light; Prokimenon of the day; and readings.*

*Lector:* A reading from the Book of Deuteronomy.

Think! The heavens, even the highest heavens, belong to the LORD, your God, as well as the earth and everything in it. Yet in his love for your fathers the LORD was so attached to them as to choose you, their descendants, in preference to all other peoples, as indeed he has now done. Circumcise your hearts; therefore, and be no longer stiff-necked. For the LORD, your God, is the God of gods, the LORD of lords, the great God; mighty and awesome, who has no favorites, accepts no bribes; who executes justice for the orphan and the widow, and befriends the alien, feeding and clothing him. So you too must befriend the alien, for you were once aliens yourselves in the land of Egypt. The LORD, your God, shall you fear, and him shall you serve; hold fast to him and swear by his name. He is your glory, he, your God, who has done for you those great and terrible things which your own eyes have seen (10:14-21).

*Other readings:* Deuteronomy 1:8-17 (p. 720); Wisdom 3:1-9 (p. 744).

### Aposticha

(Tone 4, *Podoben – Jako dobl'a*): O God-wise Cyril and Methodius,\* you followed the footsteps of the apostles\* in seeking the people who had strayed.\* You struggled together and traveled the Slav regions like swift eagles.\* You illumined them with the light of the knowledge of God,\* and you guided them to the Lover of mankind and Savior of our souls.

*Verse:* Your priests shall be clothed with holiness; Your faithful shall ring out their joy.

O toilers in the vineyard of Christ and sowers of piety,\* you zealously sought and found the Slav people who were likened to the lost coin.\* They received the Word like a treasury of eternal life, O God-bearing fathers,\* and now you rejoice with the angels.\* Pray to Christ, the Lover of mankind and Savior of our souls.

*Verse:* The mouth of the just utters wisdom, and his lips speak what is right.

O defenders of the Holy Trinity,\* O guides of those who strayed;\* O persuaders against the wicked blasphemy of the Khazars,\* you put the disgrace of the non-believers to shame.\* For Christ, the Lover of mankind and Savior of our souls,\* you hastened to keep the Church intact and favorable to God\* from the snares of the enemy.\* This is the Church which you had taught through your God-pleasing labors and toll.

*Glory be:* (Tone 6): O people, piously observing the memory of our enlighteners,\* let us gratefully cry out: Rejoice, O most splendid shining lights!\* You illumined the Slavs.\* Rejoice, regions, with the light of the knowledge

of God.\* O good shepherds who gathered into one the human flock that was scattered in the ravines of unbelief.\* You brought it back to Christ, the chief Shepherd.\* We extol Him; and we bless you.

**Now and for ever:** *from the Triodion or: Christ the Lord, my Creator and Savior... (p. 332).*

## MATINS

### Sessional Hymns

**1. (Tone 3):** O Cyril and Methodius, you are now standing in the inaccessible light\* before the life-creating Trinity Whom the angelic powers extol unceasingly\* and Whom you preached with a loud voice among the Gentiles.\* Please pray for the Trinity to grant forgiveness of sins\* and deliverance from eternal damnation\* to all who lovingly venerate your memory.

**Glory be:** *Now and for ever: (Tone 4): We praise you... (p. 267).*

**2. (Tone 5):** May the Slav races rejoice today.\* They are splendidly celebrating the sacred memory of the God-wise sanctifiers.\* It is through them that the Divine Liturgy is celebrated in the Slavonic language.\* Because of it, a well of flowing water to eternal life,\* which cannot run dry, is being given to us.\* Drinking from it, we shall never cease to extol you, O Cyril and Methodius.\* Now that you are happy in the glory of the saints,\* please pray that our souls may be saved.

**Glory be:** *Now and for ever: (Tone 4): Rejoice, impassable Gate... (p. 328).*

*After the Polyeleos the Exaltation is sung:*

We extol you,\* O holy Methodius and Cyril, equals to the apostles,\* for by your teachings you illumined all the Slav nations\* and guided them to Christ.

*Verse:* Through all the world their voice resounds; their message reaches to the ends of the earth.

*Verse:* From the rising of the sun to its setting the name of the Lord is praised.

*Verse:* Your justice I have proclaimed in the great assembly.

*Glory be:* Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 4):** Come, with loud voices let us venerate our enlighteners.\* By pious teaching they fed the Slav nations\* who had perished from hunger for the Word of God.\* By translating the Gospel of the Son of Thunder into the native language for the Slavs,\* they enlightened them as by the rays of the sun.\* We also have received enlightenment from it,\* and we gratefully exclaim:\*

Rejoice, O ever-glorified Cyril and Methodius!

*Gradual Hymn - Antiphon 4, (p. 126)*

**Prokimenon:** *Ps 131 (Tone 4)*

Your priests shall be clothed with holiness;\* Your faithful shall ring out their joy.

*Verse:* My lips will speak words of wisdom. My heart is full of insight.

*Gospel:* *Jn 10:9-16 (p. 768). After (Having seen the resurrection... and) Psalm 50: Glory be: Now and for ever; and the verse as on Sunday, then the following sticherion:*

(*Tone 6:*) With your glorious life you shone forth like bright stars in the firmament of the Church,\* O teachers, equals to the apostles.\* With the net of your teachings\* you caught for Christ many nations\* and have passed on to light inaccessible.\* There you now dwell, together with

the angels.\* Therefore, pray for us who celebrate you memory before the Lord.

*Canon from the Triodion and the following:*

*Ode 9 – Hirmos (Tone 3): Behold, O new and divine wonder! The Lord passes through the sealed virginal doors; He enters without a body, and exits clothed in the flesh, though the doors remain sealed. This miracle prefigured the Mother of God, whom we ineffably extol.*

*Verse: O holy equals to the apostles, Cyril and Methodius, pray to God for us!*

O ever-praised fathers, as the main foundation of our faith, you, first of all, loudly proclaimed the heavenly words of the Son of Thunder, John the Theologian: – In the beginning was the Word, – and then the melodious words of the Psalmist, which the Church lovingly repeats: All you works of the Lord, praise the Lord.

*Verse: O holy equals to the apostles, Cyril and Methodius, pray to God for us!*

Who is able to praise you, O ever-praised Cyril and Methodius? Who is able to count your labors and struggles, which you, as apostles, have endured for the salvation of sinful people? Above of all, we extol you for having taught us to glorify God in our native tongue.

Glory be: Now and for ever: Let us piously sing with unceasing hymns to the Mother of God: Rejoice, O holy mountain! Rejoice! O fiery throne, that bears the King of all! Rejoice, O praise of the apostles and glory of the saints!

*Katabasia: from the Triodion.*

**Exapostilarion:** O holy fathers, we brightly celebrate your memory and, implore you with our whole heart: \* Make the nations wealthy with the treasure of piety; \* make them firm on the rock of professing Christ and preserve our lives in peace.

**Glory be: Now and for ever: from the Triodion.**

*Stichera at the Praises – the same stichera as those of yesterday's aposticha, (p. 901).*

May 21

**STS. CONSTANTINE AND HELENA  
VESPERS**

**Stichera at "O Lord, I have cried..."**

(*Tone 4, Podoben – Dal jesy znamenije*): O Lord, You gave to the emperor Constantine\* Your holy cross as a mighty weapon.\* By it he ruled with justice on earth,\* having become glorious for his piety.\* Through Your grace, he was counted worthy of the heavenly kingdom.\* Together with him, we glorify Your loving providence,\* O almighty Jesus, Savior of our souls.

Lover of mankind, King of kings and Lord of lords,\* You gave to Your beloved servant the wisdom of Solomon,\* the meekness of David, and the true faith of the apostles.\* Because of this, O almighty Jesus, Savior of our souls,\* we glorify Your loving providence.

You were the first to willingly submit your royal purple to Christ,\* O ever-remembered Constantine, acknowledging Him as God Who rules over all,\* does good to all, and

overcomes the power of every enemy.\* For this reason, Jesus, the Lover of mankind and Savior of our souls,\* strengthened your kingdom, O lover of Christ.

**Glory be:** (*Tone 3*): Having received from God the finest choicest of rich gifts, O glorious Constantine,\* you successfully made use of them during your life.\*; Having become enlightened by the light of the most Holy Spirit through holy baptism,\* you became invincible among the rulers\* and brought to your Creator, as a gift, your kingdom and the pious royal city.\* Therefore, since you have great confidence before Christ God,\* never cease to pray that He grant all who honor your memory forgiveness of sins and great mercy.

**Now and for ever:** *from the Triodion or the dogmaticon.*

*The entrance;* O Joyful Light, *Prokimenon of the day;* and *readings:*

**Lector:** A reading from the Book of the prophet Isaiah.

I rejoice heartily in the LORD, / in my God is the joy of my soul; / For he has clothed me with a robe of salvation, / and wrapped me in a mantle of justice, / Like a bridegroom adorned with a diadem, / like a bride bedecked with her jewels. / As the earth brings forth its plants, / and a garden makes growth spring up, / So will the LORD God make justice and praise / spring up before all the nations. For Zion's sake I will not be silent, / for Jerusalem's sake I will not be quiet, / Until her vindication shines forth like the dawn / and her victory like a burning torch. Nations shall behold your vindication, / and all kings your glory; / You shall be called by a new name / pronounced by the mouth of the LORD. / You shall be a glorious crown in the hand of the LORD, / a royal diadem held by your God. / No more shall men call you

"Forsaken," / or your land "Desolate," / But you shall be called "My Delight," / and your land "Espoused." / For the LORD delights in you, / and makes your land his spouse. / As a young man marries a virgin, / your Builder shall marry you; / And as a bridegroom rejoices in his bride / so shall your God rejoice in you (61:10-62:5).

*Other readings:* I Kings 8:22-30 (p. 942); Isaiah 60:1-11.

### Aposticha

(Tone 2, *Podoben – Jehda ot dreva*): You were the first Christian ruler to receive a scepter from God, O Constantine.\* To you was revealed that saving sign, hidden in the earth,\* by which you conquered your enemies,\* for you, O blessed One, had as an invincible weapon – the life-giving cross.\* It was that sign that led you to our God.

*Verse:* I have exalted the one chosen out of My people.

In truth, a blessed and sanctified womb carried you, O peace-loving Emperor,\* joy of Christians, God-crowned Constantine.\* You are the glory of the Romans, rich protector of orphans and widows,\* defender of the downtrodden, who in misery are unable to find help;\* you are also the true liberator of those in captivity.

*Verse:* With holy oil I have anointed him.

The mother of the beloved Constantine, Helena,\* wounded by love and desire for Christ,\* hastened to Zion, the holy city,\* to that place, where our Savior willingly gave Himself up to be crucified, in order to save us.\* Finding the cross she joyfully cried out: \* Glory to Him, Who granted me the fulfillment of my desire!

Glory be: The radiant light, the bright royal star,\* who was converted from unbelief to belief in God,\* comes to sanctify the people and the city\* and to behold the sign of the cross in the sky.\* You heard a voice say: In this sign you shall conquer your enemies!\* Having received from it the understanding of the Spirit,\* O trustworthy emperor, you, the father of orthodox rulers, strengthened the Church of God with holy oil.\* O Constantine, equal to the apostles, pray for our souls.

**Now and ever:** *from the Triodion or:* We now behold a new wonder..., (p. 216).

## MATINS

### Sessional Hymns

1. (*Tone 8*): Turning your thoughts towards the heavens, you became enthralled by the beauty of the stars;\* from them you have learned to know the Lord of all.\* Among the stars the weapon of the cross appeared\* with the inscription by which you would conquer and become powerful.\* Therefore, most honorable Constantine,\* having opened your eyes and having read the inscription and learned from the revelation,\* ask Christ God, that He grant the forgiveness of sins\* to those who with love celebrate your memory.

**Glory be: Now and for ever:** *from the Triodion or:* O gracious Lord, for our sake..., (p. 410).

(*Tone 6*): The One crucified on the cross, the Creator of the sun and all creation,\* called you from heaven, as a bright star, by means of the stars.\* To Him you handed over your royal kingdom.\* Therefore, we extol you, O good emperor Constantine,\* with your divinely wise Mother, Helena.

**Glory be: Now and for ever:** *from the Triodion or:* You Who called Your Mother blessed.... (p. 355).

*After the Polyeleos the Exaltation is sung:*

We extol you,\* O venerable Constantine and Helena,  
equal to the apostles,\* and we venerate your holy memo-  
ry,\* for you pray for to Christ our God.

*Verse:* You established them as princes over all the earth.

*Verse:* God stands in the midst of the assembly; and exer-  
cises judgment among the gods.

*Verse:* His lightning flashes illuminate up the whole  
world.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia!: Glory be to You, O God! (3x).

**Sessional Hymn (Tone 4. Podoben – Skoro predvary):** Your  
holy memory, O Constantine, servant of God,\* has been  
made manifest to us\* and has enlightened the world with  
the light of divine understanding.\* Of all the kings, you  
have shown yourself to be righteous,\* observing the laws  
of the heavenly King.\* Therefore, save us from temptation  
through your prayers.

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 88 (Tone 4)**

I have exalted the one chosen\* out of the people.

*Verse:* I have anointed him with holy oil.

*Gospel: Jn 10:9-16 (p. 768). After (Having beheld the resur-  
rection... and) Psalm 50: Glory be: Now and for ever: and the  
verse as on Sunday; then the stichera: Having received from  
God..., (p. 906).*

*Canon from the Triodion and the following:*

*Ode 9 – Hirmos (Tone 8): Heaven was amazed and the  
earth was struck with wonder at God appearing in a body  
to mankind! Your womb became more spacious than the*

heavens! Therefore, the commanders of the heavenly hosts together with the people on earth magnify you, Theotokos!

*Verse:* Saint Constantine, equal to the apostles, pray to God for us!

Having believed with a pure mind and having loved the heavenly kingdom, you served, O blessed Constantine, the Master and King of all.

*Verse:* St. Helena, equal to the apostles, pray to God for us!

Shining with a bright light, O God-wise Helena, you truly gave up the darkness of unreason and earnestly served the King of kings.

"Glory be! Now and for ever: Open the doors of repentance, O gate of the divine Orient, and through your intercession, deliver me from the gate of death-bearing sin, O Lady.

*Katabasia: from the Triodion.*

*Exapostilarion:* O God-crowned Constantine and Helena!\* You have appeared as lampstands, which have enlightened the world with faith and righteousness.\* Therefore, we glorify with hymns Christ,\* wondrous in His saints, Who has exalted you.

*The stichera at the praises are the same as those of yesterday's stichera of the aposticha, p. 907.*

June 24

## THE BIRTH OF ST. JOHN THE BAPTIST

## VESPERS

Stichera at "O Lord, I have cried..."

(Tone 4): When John was born, the silence of Zechariah was broken.\* For when the Voice appeared, it was not proper that his father remain silent.\* Just as disbelief bound the tongue of the father,\* so now the appearance of John frees him.\* Having revealed himself, he preaches good tidings to all.\* The Forerunner of Light and the Voice of the Word is born,\* and he prays for the salvation of our souls.

Today the Voice of the Word frees his father's voice\* which was lost through disbelief,\* and he reveals the blessed posterity of the Church\* by loosing his mother's bond of barrenness.\* The Lamp preceding the Light appears;\* the star proclaims the coming of the Sun of justice\* Who is the restoration of all and the salvation of our souls.

When the time approached for the Word of God to be born from a Virgin,\* a messenger came forth from a barren womb.\* He is the greatest born of woman and the greatest of the prophets.\* Behold, the beginnings of God's actions are beyond our understanding.\* You were begotten eternally and conceived without seed;\* you work wonders for our salvation. Glory to you!

O John, the baptizer of Christ,\* you manifested Yourself to be a prophet and forerunner\* from the time you were in the womb.\* When you saw the queen coming to her servant,\* you leaped for joy in the womb of your mother,\* you, the one conceived of a barren woman,\* according to the promise made to the elder Zechariah.\* You knew she was bearing the eternal One\* Who was from the Father without a mother.\* Now implore God to have mercy on our souls.

Zechariah did not believe the word of the angel\* who told that Elizabeth would conceive and bear a son.\* Instead he replied: How can she give birth,\* for we are both advanced in years?\* He was made silent by Your decree because of his disbelief.\* Today he sees the promised birth,\* and his silence is ended to give way to joy.\* O, what a glorious marvel!\* He shouts aloud: Blessed is the Lord, the God of Israel,\* for He has turned to His people and brought them salvation\*. He grants great mercy to the world.

O most praiseworthy John and universal apostle\*, good news of Gabriel and flower of the barren woman,\* noble child of the desert,\* true friend of the bridegroom Christ,\* pray to Him to have mercy on our souls.

**Glory be:** (*Tone 6*): Today, like a shining star,\* the Lamp prepares the way for the coming of the Word of God.\* Today Zechariah speaks clearly, ending the silence imposed by the angel,\* for it was not right that the father of the Voice be kept silent once John was born from a barren womb.\* He comes to announce with great boldness\* the good news of salvation for all the world.

**Now and for ever:** Elizabeth carried the Forerunner of grace,\* and the Virgin carried the Lord of glory.\* When the mothers greeted each other, the infant leaped for joy,\* for even within the womb, the servant praised the Master.\* The mother of the Forerunner was amazed and sang out:\* How have I deserved that the mother of my Lord has come to me?\* Glory to Him who with great mercy saves a despairing people.

*The entrance; O Joyful Light; Prokimenon of the day; and readings:*

*Lector:* A reading from the Book of the prophet Isaiah.

' Thus says the Lord: Comfort, give comfort to my people, / says your God. / Speak tenderly to Jerusalem, and proclaim to her / that her service is at an end, / her guilt is expiated; / Indeed, she has received from the hand of the LORD / double for all her sins. A voice cries out: / In the desert prepare the way of the LORD! / Make straight in the wasteland a highway for our God! Go up onto a high mountain, / Zion herald of glad tidings; / Cry out at the top of your voice, / Jerusalem, herald of good news! / Fear not to cry out / and say to the cities of Judah: / Here is your God! The afflicted and the needy seek water in vain, / their tongues are parched with thirst. / I, the LORD, will answer them; / I, the God of Israel, will not forsake them. / I will open up rivers on the bare heights, / and fountains in the broad valleys; / I will turn the desert into a marshland, / and the dry ground into springs of water. Let justice descend, O heavens, like dew from above, / like gentle rain let the skies drop it down. / Let the earth open and salvation bud forth; / let justice also spring up! / I, the LORD, have created this. Go forth from Babylon, flee from Chaldea! / With shouts of joy proclaim this, make it known; / Publish it to the ends of the earth, and say, / "The LORD has redeemed his servant Jacob. / They did not thirst / when he led them through dry lands; / Water from the rock he set flowing for them; / he cleft the rock, and the waters welled forth" (40:1-3,9; 41:17-18; 45:8; 48:20-21).

*Other readings:* Genesis 17:15-19; 18:11-14; 21:1-8; Judges 13:2-19.

#### Stichera of Litiya

(Tone 1): 'O mountains, give forth your sweetness;\* O hills, skip about like lambs; for today the Lord's forerunner, desiring to abide with us,\* is born of Elizabeth.\* At his birth he loosed his father's silence.\* Therefore, let us cry out to him:\*

O baptizer of Christ, implore Him to save our souls.

The God-named voice and lamp of the Light,\* the Forerunner of the Lord,\* was attested to by Christ as the foremost of the prophets.\* Please remember your flock in order to preserve it intact,\* and we also ask that you pray for the world.

O prophet and forerunner John,\* you were the preacher of the Lamb Who is the Word of God.\* You prophesied the future;\* you spoke beforehand to the ends of the earth.\* Behold the Lamb of God Who takes away the sins of the world\* and grants great mercy to all.

*Glory be:* (*Tone 5*). Today Elizabeth rejoices as she gives birth\* to the end of the prophets and the beginning of the apostles,\* the earthly angel and the heavenly man,\* the voice of the Word, the soldier and forerunner of Christ,\* who leaped for joy beforehand because of the promised One\* and who preached before the birth of the Sun of justice.\* In his old age Zechariah is amazed,\* having cast aside the muteness imposed as a punishment.\* As the father of the Voice, he prophesies most splendidly.\* And you, O child, shall be called the prophet of the Most High,\* and you shall go before Him to prepare the way.\* Therefore, O angel, prophet, apostle, and soldier,\* forerunner, baptizer, preacher of penance, and guide,\* as the voice of the light of the Word,\* pray unceasingly for us who faithfully keep your memory.

*Now and for ever:* (*Tone 5*). O most pure Virgin,\* you are the temple, the gate, the palace, and the throne of the King.\* Christ, our Redeemer and Lord,\* appeared through you to those who slumbered in darkness.\* For He, as the Sun of righteousness,\* wished to enlighten those whom He created with His own hands\* according to His own image.\* Therefore, O Lady, whom we always praise in song,\* we beseech you to intercede with Christ for the salvation of our souls,\* for, as His mother, you can approach Him with the greatest of confidence.

**Aposticha**

(Tone 2): With psalms and hymns and spiritual songs\* let us praise the glorious desert-dweller John,\* since he is the prophet of prophets\* and the fruit of a barren womb,\* greater than all born of women.\* Let us cry out to him:\* O Baptist and Forerunner of the Savior,\* by your holy birth you may implore Christ with confidence\* to grant peace to the world and great mercy to our souls.

*Verse:* Blessed be the Lord, the God of Israel, because He has visited and ransomed His people.

According to the promise,\* John, the forerunner and the voice of the grace of the Word has appeared.\* He was born today of the childless, barren woman.\* Rejoice, O people, for he has come to prepare for us the way of the Savior\* to Whom he bowed down and leaped for joy\* while still in the womb of his mother.\* He is the Lamb Who takes away the sins of the world\* and grants great mercy to us.

*Verse:* And you, O child, shall be called prophet of the Most High.

John, who was sanctified in the womb of his mother\* and received the fullness of prophecy,\* is born today from a barren woman.\* Clearly he announces the coming of the Lord:/\* Repent, for the kingdom of heaven is at hand.

**Glory be:** Now and for ever: Elizabeth said to the Virgin Mary:/\* How is it that the Mother of my God has come to me?/\* You bear the King, and I, a soldier.\* You bear the Lawgiver, and I, a preacher of the law.\* You bear the Word, and I, the voice who announces the kingdom of heaven.

*At the blessing of the breads: Troparion of St. John, (p. 1301); and Hail, Mother of God ... (see p. 39).*

## MATINS

*After God the Lord...: the Troparion of St. John, (p. 1301); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

### Sessional Hymns

**1.** (*Tone 4, Podoben – Udyvysia Josyf*): The adornment of the desert and the support of the prophets,\* the fruit of Zechariah has sprouted forth for us,\* and he understandingly, gladdens the hearts of the faithful.\* The forerunner of Christ and the true witness of His coming has appeared.\* Therefore, let us cry aloud to the Baptizer with spiritual hymns:\* O prophet and preacher of the truth,\* intercede for the salvation of our souls.

**Glory be: Now and for ever:** (*Samopodoben*): Joseph was amazed when he saw that which is beyond nature.\* In your seedless conception, O Theotokos,\* he thought of the dew which remained on the fleece,\* the bush unconsumed by fire, and the rod of Aaron which sprouted.\* Your betrothed and guardian testified by calling out to the priests: A Virgin bears a child\* and still remains a virgin after giving birth.

**2.** (*Tone 8, Podoben – Vozleh na persy*): You are the true herald of the coming of Christ.\* You have been most gloriously born, O praiseworthy John.\* Being the fountainhead of the prophets and the voice of the Word, you called out: Repent, for the kingdom of heaven is at hand.\* Therefore, having prepared the way of the Lord,\* you have been revealed to the ends of the earth as the forerunner of grace,\* O baptizer and apostle.\* Intercede with Christ our God to grant the remission of sins\* to those who lovingly celebrate your holy memory.

**Glory be: Now and for ever:** O most holy Virgin and Mother of God,\* I pray that you heal the wicked passions

of my soul,\* and grant me knowledge of my sins which I have committed foolishly.\* I am sorry that I have defiled my body and soul.\* Woe is me! What shall I do\* when the angels separate my soul from my suffering body?\* At that time, O Lady, be my help and most fervent intercessor\* because I, your unworthy servant, call upon you as my hope.

*After the Polyeleos the Exaltation is sung:*

We extol you,\* O John the Forerunner of the Savior,\* and we venerate your glorious birth\* from the barren one.

*Verse:* He has raised a horn of saving strength for us in the house of David His servant.

*Verse:* For you shall go before the Lord to prepare straight paths for Him.

*Verse:* In order to guide our feet into the path of peace.

*Glory be:* Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

*Sessional Hymn (Tone 8, Podoben – Povelinnoje tajno):* May the father rejoice; and you, O mother, be happy,\* for according to the promise,\* you have given birth today to a prophet on earth,\* the forerunner named by God.\* The barren mother nurses the infant, the baptizer;\* and Zechariah rejoices at this childbirth, saying: My tongue is loosed by your coming on earth,\* O luminary of the great Light;\* this is truly a strange and glorious wonder!

*Gradual Hymn – Antiphon 4, (p 126).*

*Prokimenon: Lk 1:68,76 (Tone 4)*

And you, O child,\* shall be called prophet of the Most High.

*Verse:* Blessed be the Lord, the God of Israel, because He has visited and ransomed His people.

*Gospel: Lk 1:24-25,57-68,76,80.*

After this time his wife Elizabeth conceived, and she went into seclusion for five months, saying, "So has the Lord done for me at a time when he has seen fit to take away my disgrace before others." When the time arrived for Elizabeth to have her child she gave birth to a son. Her neighbors and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. When they came on the eighth day to circumcise the child, they were going to call him Zechariah after his father, but his mother said in reply, "No. He will be called John." But they answered her, "There is no one among your relatives who has this name." So they made signs, asking his father what he wished him to be called. He asked for a tablet and wrote, "John is his name," and all were amazed. Immediately his mouth was opened, his tongue freed, and he spoke blessing God. Then fear came upon all their neighbors, and all these matters were discussed throughout the hill country of Judea. All who heard these things took them to heart saying, "What, then, will this child be?" For surely the hand of the Lord was with him. Then Zechariah his father, filled with the holy Spirit, prophesied, saying: / "Blessed be the Lord, the God of Israel, / for he has visited and brought redemption to his people. / And you, child, will be called prophet of the Most High, / for you will go before the Lord to prepare his ways." / The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel.

*After Psalm 50: Glory be: Now and for ever: and the verse, as on Sunday, then the following sticherion:*

*(Tone 8): Today the voice of the prophet Isaiah\* is fulfilled in the birth of the greatest of the prophets; John\*. He*

had said: Behold, I will prepare the way of the Lord.\* He will be a soldier of the kingdom of heaven;\* running before the path of our God.\* By nature he was a man; yet in the present life he became an angel,\* for he welcomed moderation in complete purity.\* He had a human nature but fled what was according to nature\* and struggled beyond the natural.\* Therefore, let all the faithful imitate his virtues\* and beg him to pray for the salvation of our souls.

*Canon(Tone 4)*

*Hirmos 1:* I pray to You, Who were born of the Virgin: drawn in the sea of sinlessness the three chief commanders of the soul – the mind, the will, and the passions, so that, having brought them under control, I may, as though on cymbals, sing to you a hymn of victory.

*Hirmos 3:* Not of wisdom and strength, nor of riches do we boast, but of You, Christ, true wisdom of the Father, for there is no one holier than You, O God, Lover of mankind.

*Hirmos 4:* Jesus; the true God, Who sits in glory upon the divine throne, now appears riding on a swift cloud; and with His pure hand He saves those who cry: Glory to Your power, O Christ!

*Hirmos 5:* Today I shall rise, predicted God, today I shall be glorified, today I shall exalted, in order to receive from the Virgin him who had fallen, and raise him up to the spiritual light of My Divinity.

*Hirmos 6:* I have sunk to the bottom of the sea; the storm of my great sins have drowned me; but You, as God, pull me out of the depths of my sinful life, O merciful One!

*Hirmos 7:* The three youths of Babylon; disregarding the insane command of their oppressors, sung amid the flames: Blessed are You, God of our fathers.

*Hirmos 8:* The almighty Deliverer of all came down and showered with dew those, who piously stood in the midst of the flames, and taught them to sing: All you creatures bless and glorify the Lord.

**Ode 9 – Hirmos (Tone 4):** O all-pure Virgin, the ineffable mystery of the Word of God is clearly fulfilled in you. In His compassion, God has become flesh through you. Therefore, we extol you as Theotokos.

**Verse:** Holy prophet, forerunner and baptizer John pray to God for us!

Behold the voice that goes before all, singing to barren and desolate hearts: Now make ready the way of Christ, for He comes in glory. Let us bow down and glorify Christ.

**Verse:** Holy prophet, forerunner and baptizer John pray to God for us!

O Forerunner of old, by the power of the all-holy Spirit, you proclaimed Christ as the Son and Lamb of God Who takes away the sins of the world. Now ask that your flock be delivered from their sins.

**Glory be: Now and for ever:** He Who was in the bosom of the Father took up His abode in you, O Virgin. He was born without pain and corruption, and out of mercy He brought us to the Father and to the Holy Spirit.

**Katabasis – Hirmos (Tone 4):** Let everyone on earth dance for joy in spirit.\* Let the heavenly ranks celebrate in honor of the sacred feast.\* O Mother of God, let them cry.\* Rejoice, ever-blessed Theotokos and ever-Virgin.

**Exapostilarion:** Today the joy-creating birth of the Foreruhner\* ends the sadness of his father's muteness\* and the barrenness of his mother.\* Indeed, his birth heralds the present joy and happiness.\* Therefore, all creation celebrates in splendor.

**Glory be: Now and for ever:** O Theotokos, the prophets preached, the apostles taught,\* and the God-wise martyrs clearly confessed your Son as God of all.\* Together with them, we now extol you,\* for we have been delivered from the ancient curse through you.

### Stichera at the Praises

(Tone 8, Podoben – *O preslavnoho chudese*): How wonderful is the miracle!\* Today John, the foremost herald of the Word,\* hastens to come forth from his aged mother.\* By his birth he loosens the tongue\* and clearly reveals how to speak with glory.\* How ineffable is your providence, O Master!\* By it, O Christ, save our souls, for You alone are merciful.

How wonderful is the miracle!\* The highest prophet of those born of women\* ends the condemnation of his mother's barrenness.\* He came forth with the Spirit and the power of Elijah\* to make straight the way of the Lord.\* How unspeakable is Your compassion, O Master.\* By it, O Christ, save our souls, for You alone are merciful.

How wonderful is the miracle!\* The one who proclaimed the birth of Christ to all\* makes known from on high all things by his voice.\* Through divine power he ends the barrenness of her who gave him birth.\* He also loosens Zechariah's tongue.\* How great are Your miracles, O Master. By them,\* O Christ, save those who honor Your great Forerunner.

**Glory be:** (*Tone 6*): The star of stars and the Forerunner,\* John, the one desired by God,\* today is born on earth from a barren womb,\* and he reveals the star of Christ, the Orient from on high\* and the Passover of all the faithful.

**Now and for ever:** O Mother of Gód, you are the true vine laden with the fruit of life.\* Therefore, we implore you, O Lady,\* to intercede together with the apostles and the saints\* so that we may obtain mercy for our souls.

*After the great doxology: the troparion of St. John, (p. 1301); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266); the litanies; and the great dismissal.*

June 29

STS. PETER AND PAUL

VESPERS

Stichera at "O Lord, I have cried..."

(*Tone 2, Samopodoben*): What crowns of praise shall we weave for Peter and Paul?\* They were separated in the body but united in spirit,\* and outstanding as the preachers of Gód?\* The one indeed led the apostles,\* while the other labored more than all the rest.\* Christ our God, showing great mercy,\* fittingly crowns them with immortal glory.

With what beautiful hymns shall we praise Peter and Paul?\* They are wings of divine knowledge,\* spreading out to the far ends of the earth\* and soaring aloft to heaven.\* They are two heads of the Gospel of grace,\* two feet of the preaching of the truth,\* two rivers of wisdom and two arms of the cross,\* through which the merciful Christ casts down the pride of demons.

'With what spiritual songs shall we praise Peter and Paul?\* They slew the godless tongues of idolaters.\* They are fearful swords of the Spirit and notable ornaments of Rome,\* nourishers of the whole world and the God-inspired tablets of the new covenant.\* Christ, in his great mercy, has proclaimed their honor in Zion.'

(*Tone 2, Samohlasen*): Let us praise as intercessors for the world,\* the teachers and foundations of the Church of Christ,\* its true pillars and walls, trumpets of the divine teachings and sufferings of Christ,\* the prime apostles Peter and Paul.\* They traveled throughout the earth, as though with a plow,\* sowing the faith, and planted a knowledge of God in all,\* revealing the Word of the Trinity.\* O Peter, rock of foundation, and Paul, O chosen vessel,\* you were harnessed together to the will of Christ.\* You raised up all creation to a knowledge of God:\* the nations, the cities, and the islands.\* Indeed, you lifted up anew the Hebrews into the Church,\* and now you pray that our souls be saved.

(*Tone 3*): O citizens of the heavenly Jerusalem,\* behold the rock of faith and the orator of the Church of Christ,\* the two men of the Trinity and fishers of the world,\* today are departing from the earth.\* Suffering the passion, they ascend to God,\* and they pray to Him with confidence to save our souls.

(*Tone 4*): Your call came from on high and not from mortals.\* When the darkness of the earth covered the eyes of your body\* and the sadness of evil flourished openly,\* then the heavenly Light shone forth in your mind's eye,\*

revealing the beauty of piety.\* Therefore, you recognized Christ our God who brought light out of darkness.\* Entreat Him to save and enlighten our souls.

**Glory be:** (*Tone 4*): Christ asked three times: Peter, do you love Me?\* Thereby He satisfied the three-fold denial;\* and Simon, understanding the mystery, cried to the Lord: You know all things; You know that I love You.\* After this, Christ said to him: Feed my sheep, feed my lambs;\* feed those sheep which I have fashioned for salvation with My own blood.\* Therefore, O blessed Apostle of God,\* beseech Him to grant us great mercy.

*Now and for ever: the Dogmaticon (Tone 4), (p. 271); on Friday and Saturday: the Dogmaticon of the tone of the week.*

*The entrance; O Joyful Light; prokimenon of the day; and readings:*

*Lector:* A reading from the first letter of St. Peter.

*Brethren:* Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you who by the power of God are safeguarded through faith, to a salvation that is ready to be revealed in the final time. In this you rejoice, although now for a little while you may have to suffer through various trials, so that the genuineness of your faith, more precious than gold that is perishable even though tested by fire, may prove to be for praise, glory, and honor at the revelation of Jesus Christ. Although you have not seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy, as you attain the goal of [your] faith, the salvation of your souls (I,1:3-9).

*Other readings:* 1 Peter 1:13-18; 2 Peter 2:11-24.

### Stichera of Litiya

(Tone 2): Come today,\* O assemblies of the faithful,\* O choirs full of praise, O beautiful gathering,\* O chosen craftsmen of grace,\* we are crowning Peter and Paul with worthy praises.\* They sowed the Word in its fullness;\* through them the grace of the Spirit was poured out abundantly.\* And being the vine of the true vineyard,\* they divided up for us a ripe cluster, making our hearts joyful.\* Let us sing to them with clear expression,\* and with a clean conscience let us say: Rejoice, O destroyers of the unwise\* and the servants of the spiritual ones.\* Rejoice, O intermediaries for the good who banish evil.\* Let us beseech them to always pray to the Creator and Teacher\* to grant an enduring peace to the world\* and great mercy to our souls.

O Peter, the first of the glorious apostles and rock of faith!\* O wondrous Paul, orator and lampstand of the holy churches,\* standing before the divine throne, pray to Christ for us.

Glory be: (Tone 5): The wisdom of God and the Word Who is co-eternal with the Father\* has truly foretold in the Gospel, O all-praiseworthy apostles,\* that you are the two most fruitful vines;\* for you bore in your branches the ripe and beautiful cluster\* from which we believers are now nourished\* and whose taste brings us both sweetness and delight.\* Therefore, O Peter, rock of faith, and Paul, pride of the universe,\* strengthen the flock that became yours through your teachings.

Now and for ever: We bless you, O Theotokos and Virgin;\* and we faithful ones glorify you always.\* You are

the ineffable city, the mighty wall,\* the powerful media-trix, and the haven of our souls.

### Aposticha

(Tone 1): O glorious apostle Paul,\* who can describe your bondage and sorrow in the cities,\* your tribulations and hardships,\* your vigils and sufferings? \*You have suffered hunger, thirst, and cold,\* nakedness and scourging with rods,\* the crossing of wilderness, shipwreck and stonings.\* You have both angelic and human character,\* bearing all with the help of Christ who strengthened you,\* so that you might gain the world for Christ, your Lord.\* We, who celebrate your memory in faith,\* beseech you to intercede for the salvation of our souls.

*Verse:* Through all the world their voice resounds; their message reaches to the ends of the earth.

O glorious apostle, Paul,\* who can describe your bondage and tribulations in the cities?\* Who can tell the hardships and struggles you went through in the preaching of Christ\* that you might win all people and present the Church to Christ?\* O apostle Paul, teacher of the Churches,\* pray that the Church may be strengthened by your teachings\* until the end of time.

*Verse:* The heavens proclaim the glory of God, and the firmament shows forth the work of His hands.

Let us extol Peter and Paul,\* the two great luminaries of the Church;\* for they have shone forth with the firmness of faith,\* transcending the sun in brilliance.\* By the rays of their preaching they led the Gentiles from ignorance to divine knowledge.\* Therefore, one of them was nailed upon the cross,\* thus making his way into heaven where

he received the kingdom from Christ himself.\* The other was beheaded with the sword and carried to the Savior,\* where he received the blessing that he deserved.\* Both declared that the unjust ones laid hands against the Lord.\* By their powers, therefore, O Christ our God,\* take Your anger away from us and make firm our faith,\* for You are the Lover of mankind.

**Glory be:** (*Tone 6*): Today a delightful feast has shone forth to the ends of the earth,\* the all-solemn memorial of the most wise and first apostles, Peter and Paul.\* Therefore, let Rome receive the glad tidings, rejoicing;\* and let us feast on this solemn day, crying out to them:\*

Rejoice, O Peter, apostle and special friend of the Teacher, Christ our God.\* Rejoice, O truly beloved Paul,\* preacher of the faith, and teacher of the universe.\* Because of your privilege, O holy ones,\* beseech Christ our God to save our souls.

**Now and for ever:** (*Tone 6*): Christ the Lord, our Creator and Redeemer,\* came forth from your womb, O most pure Virgin.\* He clothed himself in our human flesh\* to set us free from the original curse of Adam.\* Therefore, O Mary, we praise you, without ceasing,\* as the true Virgin Mother of God,\* and we sing with the angels:\*

Rejoice, O Lady, advocate, protector, and salvation of our souls.

*At the blessing of the bread: Troparion of the saints, (p. 1302), and Hail, Mother of God....*

### MATINS

*After God the Lord...: Troparion of the saints, (p. 1302), Glory be: Now and for ever: resurrectional theotokion (*Tone 4*), (p. 1266).*

### Sessional Hymns

1. (*Tone 8, Podoben – Vozleh na persy*): 'Having put aside fishing in the deep,\* you received from the Father Himself the revelation of the incarnation of the Word.\* Thus you confidently cried out in faith to your Creator: \* I know that You are the Son of God, consubstantial with Him.\* Therefore, you were truly revealed as the rock of faith and a trustee of the keys of grace.\* Intercede, therefore, O apostle Peter, with Christ our God\* to grant forgiveness of sins to those who lovingly celebrate your holy memory.

**Glory be:** Now and for ever: (*Tone 1*): O most holy Virgin, heavenly are your hands\* with which you carried the Creator\* Who became incarnate through His goodness.\* Now extend your hands and beseech Him to deliver from temptation,\* passion, and danger all those who lovingly praise you and cry out\* Glory to Him Who dwelled in you!\* Glory to Him Who came forth from you!\* Glory to Him Who delivered us through your birth-giving!

2. (*Tone 8, Podoben – Vozleh na persy*): Having received from Christ a calling from heaven,\* you were revealed as a preacher of the Light.\* By your teachings you enlightened the good will of all\* because you uprooted the servitude to the written law.\* You illumined the faithful in their knowledge of the Spirit.\* Because of this, you ascended worthily to the third heaven and attained paradise.\* Therefore, O apostle Paul, intercede with Christ our God\* to grant forgiveness of sins\* to those who lovingly celebrate your holy memory.

**Glory be:** Now and for ever: (*Tone 4*): Let us, the faithful, praise the Theotokos\* who is the fervent intercessor of those in trouble.\* She is our help and our reconciler with God.\*

*After the Polyeleos the Exaltation is sung:*

We extol you,\* O Peter and Paul, apostles of Christ.\* By your teachings you have enlightened the whole world\* and have drawn the ends of the earth near to Christ.

*Verse:* The heavens proclaim the glory of God; and the firmament shows forth the work of His hands.

*Verse:* His lightning flashes illuminate the entire universe.

*Verse:* The Lord gives strength and power to His people. Blessed be God.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 8, Podoben – Vozleh na persy):** Let us praise Peter and the most wise Paul,\* great lampstands and lights, who were revealed as the first of the disciples.\* They glistened by means of the fire of the divine Spirit\* and burned up the whole cloud of deceit.\* Therefore, they worthily showed themselves to be soldiers of the kingdom on high\* and sharers of the throne of grace.\* We, therefore, cry out to them: O apostles of Christ our God,\* obtain remission of the sins\* of those who lovingly celebrate your memory.

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 18 (Tone 4)**

Through all the world their voice resounds;\* their message reaches to the ends of the earth.

*Verse:* The heavens proclaim the glory of God, and the firmament shows forth the work of His hands.

*Gospel: Jn 21:15-25 (the eleventh resurrectional Gospel, p. 428). After Psalm 50: Glory be: Now and for ever: and the verse, as on Sunday, then the following sticherion:*

(Tone 6): With hymns of praise let us venerate Peter, the rock of faith,\* and Paul, a 'true' teacher and mystic of Christ.\* Both were preachers of true piety and very brilliant stars of the Church,\* because they sowed the true word in the hearts of the faithful,\* bestowing fruitfulness to all.\* Now they entreat Christ our God that our souls be saved.

**Canon (Tone 4)**

*Hirmos 1:* There is no one like You, O glorious Lord, for by the might of Your arm You have delivered Your people whom You have inherited, O Lover of mankind!

*Hirmos 3:* Not of wisdom and strength, nor of riches do we boast, but of You, O Christ, the true wisdom of the Father, for there is no one holier than You, O God, Lover of mankind.

*Hirmos 4:* Our God is One Who was incarnate of the Virgin and deified our nature; glorifying Him, we cry out: Glory to Your might, O Lord.

*Hirmos 5:* O Lord, Who inherited us, Your chosen people through the shedding of Your blood, grant us Your peace, and preserve Your flock in oneness of spirit.

*Hirmos 6:* The three-day entombment of Jonah in the belly of the whale foretold You as dead; the Immortal One, Who deigned, of Your own free will, to remain buried three days in the heart of the earth.

*Hirmos 7:* O Word, co-eternal with the Father and the Spirit, only-begotten Son, You are blessed and full of glory, O God of our Fathers!

*Hirmos 8:* You, O Christ, Who sustains all things with Your everlasting might, covered with dew the youths who, in the blazing furnace, sang: All you works of the Lord, praise the Lord.

**Ode 9 – Hirmos (Tone 4):** We extol you in hymns, O most glorious bride and most holy Theotokos, for you have given birth to the Creator of all things visible and invisible.

*Verse:* Holy apostle Peter, pray to God for us!

The brightness of your grace, O Peter, now shines forth, and even your shadow heals the sufferings of the sick. Therefore, we extol you.

*Verse:* Holy apostle Paul, pray to God for us!

You were chained as a criminal for the sake of Christ. We venerate both these chains and the wounds that you bear on your glorious and triumphant body.

**Glory be: Now and for ever:** O most holy Mother of God, you are the praise of the apostles and the glory of the martyrs, and the foundation of the prophets. Therefore, together with them we, the faithful, dutifully extol you.

**Katabasia – Hirmos (Tone 4):** Let everyone on earth dance for joy in spirit.\* Let the heavenly ranks celebrate in honor of the sacred feast.\* O Mother of God, let them cry:\* Rejoice, ever-blessed Theotokos and ever-Virgin.

**Exapostilarion:** Come, let us extol the apostles Peter and Paul,\* those divine leaders of the apostles and lights of the universe,\* the preachers of the faith and two trumpets of the Word of God,\* the interpreters of teachings, pillars of the Church, and those who refute error.

#### Stichera at the Praises

*(Tone 4, Podoben – Zvanyj svyshe byv):* When the incarnate Savior asked the twelve disciples:/\* Who do people say that I am?/\* Peter, the elect of the apostles, having received grace from heaven,\* proclaimed You clearly, speaking of Your Godhead, saying:/\* You are Christ, the Son of the living

God.\* Therefore, it is proper to bless him, for he received the revelation from above.\* Indeed, he justly received the power to bind and loosen sins.

O Paul, apostle and preacher of Christ and proud bearer of His cross,\* you greatly desired the divine love above all things since it binds its lovers to the Beloved.\* You were also called a prisoner of Christ;\* you were strengthened by temptations which you considered sweeter than all nourishment.\* Because you lived only for your Master,\* you were made worthy of forgiveness at death.\* Entreat Him to save and enlighten our souls.

Christ, the Word of God,\* the revelation of the Father, asked all of you:/\* Who do you say that I am?/\* Peter then answered:/\* You are the Son of the living God\* for You preached the Word of God to all.\* He replied: Blessed are you, Simon, son of Jonah.\* You received your reward from God because you glorified Him in faith.\* In return He has called upon you to receive riches.\* He placed you as the solid rock and foundation of the Church.

**Glory be:** (*Tone 6*): The most honorable feast has arrived,\* the feast of the Church of Christ,\* the feast of the intercessors of our salvation.\* Therefore, let us mystically rejoice, saying to them:/\* Rejoice, for you have become the light of those in darkness,\* shining splendors of the spiritual Sun.\* Rejoice, O Peter and Paul, unshakable foundations of divine teachings,\* friends of Christ and chosen vessels.\* Be present among us in an invisible manner\* and grant spiritual gifts to those who praise your feast with hymns.

**Now and for ever:** O Mother of God, you are the true vine laden with the Fruit of life.\* Therefore, we implore you, O

Lady,\* to intercede together with the apostles and the saints\* so that we may obtain mercy for our souls.

*After the great doxology: the Troparion of the saints, (p. 1302), Glory be: Now and for ever: the resurrectional theotokion (Tone 4), (p. 1266); the litanies; and the great dismissal.*

July 10

## VENERABLE ANTHONY OF THE CAVES

### VESPERS

Stichera at "O Lord, I have cried..."

(Tone 4, *Podoben – Zvanyj svyshe byv*): When the love of God took possession of you, venerable Anthony,\* you began to look upon the enticements of the world as vain.\* For this reason, you left your homeland and settled on the Holy Mountain.\* There, among the fathers, your virtues have shone forth like a light.\* Pray to Christ, Whom you have served already since your youth,\* for the enlightenment and salvation of our souls.

When you were enflamed with the love of Christ,\* you despised the world – its wisdom and passing glory\* – and led an ascetic life, like an angel.\* For this, God counted you worthy of the glory of the angels.\* Now standing with them before Christ, pray, Anthony,\* for the enlightenment and salvation of our souls.

When you, Father, received into your heart the love of God,\* you then entered a dark cave, as though it were a bridal chamber.\* There you enriched yourself with knowledge, which is beyond all understanding: To behold the future as though it were present, and to openly preach it to all. Pray to Christ,\* to Whom you have consecrated yourself, since your youth,\* for enlightenment and salvation of our souls.

*Take three stichera from the common service of a venerable, (p. 1193).*

**Glory be:** (*Tone 6*): Having witnessed your austere life and ascetic endeavors,\* the fathers of the Holy mountain, under the inspiration of God,\* sent you back to your homeland, saying:\* Go, son, so that, there, the blind may learn about God.\* Having returned, venerable father Anthony,\* you enlightened your entire homeland and became the head of the community of ascetics,\* whom you have drawn to Christ.\* Beseech Christ also for us,\* that He protect us from the enemies of our souls and grant us all salvation.

**Now and for ever:** *Dogmaticon (Tone 6), (p. 331); on Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

*The entrance; O Joyful Light; Prokimenon of the day; and readings.*<sup>10</sup>

**Lector:** A reading from the Book of Proverbs.

Blessings are for the head of the just, / but a rod for the back of the fool. / The memory of the just will be blessed, / but the name of the wicked will rot. / A wise man heeds commands, / but a prating fool will be overthrown. / "Give heed! for noble things I speak; / honesty opens my lips. / Yes, the truth my mouth recounts, / but wickedness my lips abhor. / Sincere are all the words of my mouth, / no one of them is wily or crooked; / All of them are plain to the man of intelligence, / and right to those who attain knowledge. / Receive my instruction in preference to silver, / and knowledge rather than choice gold. / [For Wisdom is better than corals, / and no choice possession can compare with her.] "I, Wisdom, dwell with experience, / and judicious knowledge I attain. / [The fear of the LORD is to hate evil;] / Pride, arrogance, the evil way, / and the perverse mouth I

hate. / Mine are counsel and advice; / Mine is strength; I am understanding. / By me kings reign, / and lawgivers establish justice; / By me princes govern/ and nobles; all the rulers of earth. Those who love me I also love, / and those who seek me find me. / With me are riches and honor,/ enduring wealth and prosperity./ My fruit is better than gold, yes, than pure gold, / and my revenue than choice silver./ On the way of duty I walk,/ along the paths of justice, / Granting wealth to those who love me, / and filling their treasuries." (10: 6-8; 8: 6-21).

*Other readings:* Wisdom 3:1-9 (p. 744); Wisdom 5:15- 6:3 (p. 849).

### Aposticha

(Tone 1, *Podoben – Prekhvalnii mychenyty*): O venerable father, you followed in the footsteps of the great Anthony.\* Seeking solitude, he dwelt in the desert,\* so as to be counted worthy to converse with the angels,\* while you shut yourself up in an underground cave,\* in order to contemplate the unspeakable world.\* Because you have imitated his life, you took his name.\* Now that you stand before the Holy Trinity,\* pray for the salvation of our souls.

*Verse:* Precious in the eyes of the Lord is the death of His faithful. Like a lampstand shining in a dark place,\* you have shone forth, O father Anthony!\* And like the prophetic palm tree you flourished in the house of God,\* offering yourself, in an unbloody sacrifice, as blessed fruit to the Master.\* Therefore, having gathered together, we always extol you as it is fitting.

*Verse:* Blessed is the man who fears the Lord, who finds great delight in His commandments.

' Because your life resembled that of the great ascetic Anthony,\* in God's plan you were called Anthony, for, having gathered together many monks,\* who observed your teachings, you led them to God.\* Therefore, as a co-dweller of the monastics and righteous,\* with whom you now stand before the Holy Trinity,\* pray for all those who with hymns glorify your glorious departure.

**Glory be:** (*Tone 6*): By zealous prayer and great faith you became likened to the prophet Elijah.\* For he drew from heaven fire to consume the sacrifices,\* while you through prayers drew fire from heaven to prepare and purify the site\* where you desired to build a glorious church in honor of the Lady and Mother of God.\* Therefore, we extol you as a fellow-monastic\* of the ascetics and heir of the prophet and implore you: \* Pray to Christ for the salvation of our souls.

**Now and for ever:** 'Christ the Lord, my Creator and Savior,\* O most pure One, came forth from your womb\* and clothed Himself in my human nature,\* freeing Adam from the original curse.\* Therefore, we sing unceasingly with the angels to you,\* O most pure One, as to the Mother of God and Virgin: \* Hail! O queen, guide and protectress, and salvation of our souls!

*The troparion of the saint, (p. 1304); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

### MATINS

*After God the Lord...: the Troparion of the saint, (p. 1304); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

**Sessional Hymns**

1. (*Tone 4, Podoben – Skoro predvary*): Your glorious and light-bearing feast has arrived, O God-wise Anthony,\* summoning a multitude of the faithful and monastics\* to glorify and venerate your holy death.\* They ask, through your intercession,\* that Christ may bestow upon them great mercy.

**Glory be:** Now and for ever: Having given birth to the Master, O Theotokos,\* you showed yourself to be higher than the heavenly powers\* and raised the nature of man, O bride of God.\* Therefore we, the faithful, exalt you in spirit and in word,\* as the true Mother of God.

2. (*Tone 4, Podoben – Udyvysia Josyf*): You were a converser and co-dweller with the holy fathers\* on the holy mountain, O father Anthony!\* And by imitating them, you lived like an angel on earth.\* Therefore, you showed yourself to be a co-dweller with the angels.\* Rejoicing now with them in heaven,\* pray for the salvation of our souls;\* for we praise you unceasingly.

**Glory be:** Now and for ever: (*Samopoboben*): Joseph stood in amazement, witnessing the supernatural: In spirit he saw your seedless conception, O Theotokos,\* as dew falling on fleece, as the unburnable bush, the blossoming rod of Aaron.\* Having witnessed this, your spouse and guardian cried out to the priest: The Virgin gives birth and after birth remains a virgin.

*After the Polyeleos, the Exaltation is sung (see the common service of a Venerable, (p. 1197).*

**Sessional Hymn (Tone 8):** You lived in underground caves, O venerable one,\* and from there, as a victor over the passions, you mounted the chariot of virtues,\* and like another

Elijah, and sped away to heaven,\* and there you were worthily rewarded a radiant crown.\* As you took care of us on earth, so too, father Anthony,\* pray to Christ God, that He grant forgiveness of sins\* to those who celebrate your holy memory.

*The rest of the service is taken from the common service of a Venerable, (p. 1197).*

Canon - Ode 9

*Hirmos (Tone 4): Let everyone on earth dance for joy in spirit. Let the heavenly ranks celebrate in honor of the sacred feast: O Mother of God, let them cry: Rejoice, ever-blessed Theotokos and ever-virgin.*

*Verse:* Venerable father Anthony, pray to God for us!

In all things you strove to imitate the life of the great Anthony, who in ancient times was glorified. He dwelt alone in the desert, while you, father, shut yourself up in a cave, and for many long years did not leave it.

*Verse:* Venerable father Anthony, pray to God for us!

By the same way that led to the holy mountain, you, O father Anthony, arrived in the city of Kyiv, where you found it fitting to build a church in honor of our Lady, the Mother of God. There, together with blessed Theodosius, you built that most holy church for the glory of the Mother of God. Therefore, we all, together with him, extol you:

**Glory be: Now and for ever:** With hands raised to God, you performed glorious miracles, O father Anthony; for through your prayers you drew down from heaven fire to purify the site for the Church of the most pure One, whom we extol together with you.

*Katabasia - Hirmos (Tone 4): Let everyone on earth...,(see above).*

**Exapostilarion:** You put to death worldly pleasures, and, having recognized the passing glory,\* you immediately turned away from it, preferring the narrow road that leads to the wide heavens.\* Therefore, pray, father Anthony, for the salvation of those who venerate you.

### Stichera at the Praises

(Tone 2, *Podoben – Jehda ot drevja*): Desiring to see the unspeakable happiness of the saints\* and the joy of the righteous who have pleased God,\* you spurned every worldly joy, and spent your life in fasting and tears\* until you had put to death the cravings of the passions.\* For this, you have been made worthy of the joy of the venerables.\* With them, pray for the salvation of our souls.

Like a light in a dark place, you have shone forth, O venerable father,\* and have caused the dark faces of the demons to blush.\* Then, O all-wise one, you ascended into heaven,\* where you stand in awe before the throne of Christ.\* Therefore, remember us, who honor your memory, O father Anthony,\* that we may find mercy on the day of judgment.

**Glory be:** (Tone 8): Having left your homeland, O venerable father Anthony\* and having willingly undertaken a journey for the sake of the Lord,\* you endured the burden of the long journey\* – thirst and hunger, heat and cold – for the sake of Christ.\* For this, you heard His words: Good and faithful servant, enter into the joy of your Lord.\* Pray, father, that we, who always glorify you with love,\* may also hear these words.

**Now and for ever:** O Lady, accept the prayers of your servants,\* and deliver us from all misery and affliction.

*After the great doxology: the troparion of the saint, (p. 1304), Glory be: Now and for ever: resurrectional theotokion (Tone 4,) (p. 1266), the litanies; and the great dismissal.*

July 11

BLESSED OLHA, PRINCESS OF KYIV  
VESPERS

Stichera at "O Lord, I have cried..."

(Tone 4, Podoben – *Jako dobl'a*): Like the sun,\* your glorious memory shone forth, O God-wise Olha,\* mother of the Rus-Ukrainian kings, beloved of Christ.\* Reared in the apostolic teachings,\* you opposed the pagan idols, above all, the devil;\* and, enlightened by the power of the Holy Spirit,\* you led your nation and people from the darkness of ignorance to God.

With your enlightened mind you humiliated the enemy who deceived Eve,\* and broke his weapon.\* You cultivated the God-planted paradise – the Church\* – and in it you planted the life-giving tree of the cross\* and prepared a banquet of divine food,\* and an inexhaustible spring of Christ's blood.\* Having drunk of it, you now live in incorruptibility,\* praying for us.

Rejoice in spirit, O lands of Rus,\* venerating the memory of the God-wise Olha.\* For having as her helper the most holy Theotokos,\* she, together with the wonder-workers and martyrs,\* prays unceasingly to Christ, in order to deliver from misfortune and sorrow\* those who with faith praise her and keep her sacred memory.

Glory be: Raising your mind on the wings of the knowledge of God, O glorious Olha,\* you soared above the visible world and reached God, the Creator of the universe.\* Having found Him, you received a new life in baptism\* and forever abide in incorruptibility,\* enjoying the fruits of the life-giving tree.

Now and for ever: *theotokion or the staurotheotokion*, (p. 1221).

July 15

## ST. VOLODYMYR, GRAND PRINCE OF KYIV

### VESPERS

Stichera at "O Lord, I have cried..."

(Tone 4, *Podoben – Jako Dobl'a*): O glorious Volodymyr, in word and deed\* you were like the great Constantine,\* who was born during the Christian age\* and had lived for many years as a pagan.\* Although you also were a pagan,\* you loved Christ, Who loved you.\* Now that you are joyfully with the Lord,\* never cease to intercede for us,\* who celebrate your memory.

Just as the holy mountain of Zion,\* brightly shining with the light of the Lord\* and sanctified by the Law of Moses,\* forever rejoices, so too, the great city of Kyiv rejoices and is glad,\* for through you, glorious Volodymyr,\* your nation recognized the Father with the Son and the Holy Spirit.\* Pray to Him to enlighten and save our souls.

Like fragrant myrrh\* the glory of our enlightener,\* the great Volodymyr, spread abroad.\* For, having loved Christ,\* he destroyed the pagan idols\* and built Christian churches.\* For this, he received the heavenly kingdom\* and an eternal crown.

**Glory be! (Tone 6):** Let us solemnly and joyfully venerate our holy enlightener,\* the glorious Volodymyr; for he turned away from paganism to the knowledge and love of Christ,\* Who chose and loved him,\* and whom He called to Himself, together with the glorious Olha.\* Let us implore him,\* that he pray to the Lord for peace and salvation of our souls.

**Now and for ever:** *Dogmaticon (Tone 6), (p. 331); on Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

**The entrance;** O Joyful Light; *Prokimenon of the day; and readings:*

**Lector:** A reading from the First Book of Kings.

Solomon stood before the altar of the LORD in the presence of the whole community of Israel, and stretching forth his hands toward heaven, he said, "LORD, God of Israel, there is no God like you in heaven above or on earth below: you keep your covenant of kindness with your servants who are faithful to you with their whole heart. You have kept the promise you made to my father David, your servant. You who spoke that promise, have this day, by your own power, brought it to fulfillment. Now, therefore, LORD, God of Israel, keep the further promise you made to my father David, your servant, saying, 'You shall always have someone from your line to sit before me on the throne of Israel, provided only that your descendants look to their conduct so that they live in my presence, as you have lived in my presence.' Now, LORD, God of Israel, may this promise which you made to my father David, your servant be confirmed. "Can it indeed be that God dwells among men on earth? If the heavens and the high-

est heavens cannot contain you, how much less this temple which I have built! Look kindly on the prayer and petition of your servant, O LORD, my God, and listen to the cry of supplication which I, your servant, utter before you this day. May your eyes watch night and day over this temple, the place where you have decreed you shall be honored; may you heed the prayer which I your servant, offer in this place. Listen to the petitions of your servant and of your people Israel which they offer in this place. Listen from your heavenly dwelling and grant pardon." (8:22-30).

*Other readings:* Isaiah 60:1-11; Isaiah 61:10-62:5), (p. 906).

### Aposticha

(Tone 4, Podoben – *Dal jesy znamenije*): You gave Your holy cross, O Lord,\* to our enlightener as a powerful weapon,\* through which he became worthy of Your grace\* to live righteously on earth and to merit the heavenly kingdom.\* Therefore, we glorify Your loving providence,\* O almighty Jesus, Savior of our souls.

*Verse:* I have exalted one chosen from the people.

As the King of kings and Lord of all,\* you gave, O Lover of mankind,\* your honorable servant the wisdom of Solomon,\* the meekness of David,\* and the true faith of the apostles.\* Therefore, we glorify Your loving providence,\* O almighty Jesus, Savior of our souls.

*Verse:* With My holy oil I have anointed him.

The Lord has sent to us a wise leader, Volodymyr, His servant.\* He brought to God delightful shoots and fruits\* – the just and martyrs.\* For this reason, saint Volodymyr, equal to the apostles,\* shone forth to us like a bright sun.

**Glory be:** (*Tone 6*): Truly, Kyiv became the mother of all the cities\* of your kingdom; O great Volodymyr.\* Upon all the altars throughout your domain,\* Christ enthroned Himself with the Father and the Holy Spirit,\* because of your efforts and those of the grandmother Olha.\* For this, your people glorify you,\* our enlightener and swift intercessor.\* We also implore Christ together with you\* for peace for the nation and for the salvation of our souls.

**Now and for ever:** Christ the Lord, my Creator and Savior,\* O most pure One, came forth from your womb\* and clothed Himself in my human nature,\* freeing Adam from the original curse.\* Therefore, we sing unceasingly with the angels to you,\* O most pure One, as to the Mother of God and Virgin.\* Hail! O queen, guide and protectress, and salvation of our souls!

*The troparion of the saint, (p. 1305), Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

### MATINS

*After God the Lord...: the troparion of the saint, (p. 1305), Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

### Sessional Hymns

1. (*Tone 1*): Our nation extols you as its baptizer and enlightener,\* O holy and equal to the apostles Volodymyr!\* Therefore, pray Christ God, that He grant forgiveness of sins\* to those who with love honor you sacred memory.

**Glory be: Now and for ever:** When the angel announced to you: Hail, O Virgin!\* At the sound of his voice, you conceived the body of the Lord in you,\* the holy tabernacle, as the righteous David had predicted;\* and you have

shown yourself to be more spacious than the heavens,\* carrying your Creator.\* Glory to Him, Who made His dwelling in you!\* Glory to Him, Who came forth from you!\* Glory to Him, Who delivered us through your birth-giving.

2. (*Tone 8*): Being taught by God ineffable heavenly wisdom,\* you acquired a rich understanding of His faith and hastened to His beauty.\* Thus, you cleared your spiritual eyes\* and raised them up to the understanding of the true faith.\* Therefore, we cry out in celebration: \* Blessed is God, Who illuminated your heart\* with a spiritual light, O glorious luminary Volodymyr.

**Glory be:** Now and for ever: O gracious Lord, for our sake\* You were born of the Virgin and were crucified.\* You crushed Death by Your death,\* and, being God, brought forth the resurrection.\* Do not turn away from those You have made with Your own hands;\* but reveal instead Your love to us, O Lord of mercy.\* Accept as intercessor the Virgin Mother of God who gave You birth.\* O our Savior, save a desperate people.

*After the Polyeleos, the Exaltation is sung:*

We extol you,\* holy equal to the apostles Volodymyr,\* and we venerate your memory,\* for you enlightened our nation through holy baptism.

**Verse:** Blessed are those of blameless life who walk in the law of the Lord.

**Verse:** I put the law You have given before all the gold and silver in the world.

**Verse:** Your hands have made me and formed me; give me understanding that I may learn Your commandments.

**Glory be:** Now and for ever:

**Sessional Hymn (Tone 4):** You had a great and strong longing for the faith of Christ.\* Quickly you found the fountain of living-waters,\* which rises to God and immediately accepted the spiritual bath,\* in order to be purified of the stain of sin.\* You also brought your people to Christ;\* therefore, entreat Him to save our souls.

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 88 (Tone 4)**

I have exalted one\* chosen from the people.

**Verse:** My arm shall make him strong.

**Gospel:** Jn 10:9-16 (p. 768). After Psalm 50: Glory be: Now and for ever: and the verse, as on Sunday, then the following sticherion:

(Tone 8): We solemnly and joyfully honor equal to the apostles,\* the great and glorious prince Volodymyr,\* the enlightener of our nation, for through him we received faith in Christ God.\* Let us all together celebrate his memory,\* for he our leader who will guide us to the heavenly kingdom.

### Canon – Ode 9

**Hirmos (Tone 8):** Heaven was struck with amazement and the earth shook with fear as our God appeared in the flesh. Your womb has become more spacious than the heavens, O Mother of God. Therefore, the leaders of the heavenly hosts command both angels and people to extol you.

**Verse:** O holy great prince Volodymyr! Pray to God for us!

David was the king of Israel, who saved his people, by destroying the pagan idols. Inspired by the Spirit, he fore-

told the Son of God, but you, holy Volodymyr, profess the God in the Holy Trinity, Whom we extol.

*Verse:* Holy great prince Volodymyr, pray to God for us!

Today the faithful have gathered, who received through you the holy faith, and they extol you: Teacher and quick intercessor, remember us, that through your prayers we may lead peaceful life.

**Glory be: Now and for ever:** Inspired by the Holy Spirit, all generations glorify you with love, O God-bearer, for you have abolished the curse of the first mother. We piously praise the Word of God, Whom you, without being consumed, received in your womb and brought forth in the flesh. Beseech Him, that your faithful flock may be delivered from all sorrow and affliction.

**Katabasia – Hirmos (Tone 4):** Let everyone on earth dance for joy in spirit. Let the heavenly ranks celebrate in honor of the sacred feast. O Mother of God, let them cry: Rejoice, ever-blessed Theotokos and ever-Virgin.

**Exapostilarion:** Having enlightened your nation with the faith of Christ\* and having been warmed by the love of God,\* you, Volodymyr, together with your grandmother Olha,\* were glorified before God as a true apostle.\* Through you we also glory Christ wondrous in the saints.

*Stichera at the praises are the same as those of yesterday's stichera of the Aposticha, (p. 943).*

*After the great doxology: troparion of the saint, (p. 1305), Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266); the litanies; and the great dismissal.*

July 19

**VENERABLE MACRINA****VESPERS**

Stichera at "O Lord, I have cried..."

(Tone 4, *Podoben – Dal jesy znamenije*): You have preserved your virginity\* uncorrupted and without stain;\* you lived a life of integrity and distributed all your wealth.\* You made the law of Christ the reality of your life;\* you have followed Him by renouncing the vanities of the world,\* even while living on this earth.\* Because of this you were granted a reward in heaven\* by Jesus the Lover of mankind\* and the Savior of our souls.

You have shown that the spiritual is truly noble and eternal and wise.\* Because of this, you were drawn to avoid every taint of sin,\* to be free of all worldly cares,\* to even transform the bonds of the family\* which have neither blemish nor fault but rather are pleasing to God.\* And so you appeared pure and immaculate\* before your Bridegroom.

At the time of your death,\* O most praiseworthy one,\* your countenance became as bright as the stars.\* You were extolled by Christ as His holy virgin\* because you were kind and merciful, compassionate and God-like.\* Having lived a life equal to the angels,\* you became pleasing to God by your life of virtue.

Glory be: (Tone 6): Come, O God-fearing people,\* let us look at the fruitful tree of good deeds\* which was planted by God and not by mortals.\* It is the soul of our blessed mother Macrina.\* May our hearts be overcome with the beauty of the flowers and their perfume as in paradise;\* for from them flow rivers of God's grace throughout the

world\* where even the Lamb of God feeds among the lilies.\* Come and let us adore Him.

Now and for ever: *the theotokion or staurotheotokion*, (p. 1218).

July 20

## THE HOLY PROPHET ELIJAH

### VESPÉRS

Stichera at "O Lord, I have cried..."

(*Tone 1, Podoben – Nebesnykh chynov*): O all-compassionate Word,\* You carried Elijah the Tishbite away from the earth in a chariot of fire.\* Through his intercession save us, who faithfully glorify You\* and who joyously commemorate his feast.

O blessed Elijah,\* you encountered God not in an earthquake but in the coolness of a gentle breeze.\* O God-inspired one, you went up to heaven in a wondrous way,\* on a chariot drawn by four horses.\* Thus you became a marvel to all of us.

O all-wise Elijah,\* in your burning zeal for God,\* you slew the shameful priests with a sword.\* With the word of your mouth you dried up the clouds\* so that it would not rain.\* You perfected Elisha by the gift of your mantle,\* filling him with heavenly graces.

*Take three stichera from the common service of a prophet. (p. 1172).*

Glory be: (*Tone 2*): The two lampstands, Elijah, and Elisha,\* illuminated the whole world.\* One prevented raindrops from heaven,\* reproved the king, and rose into heaven on a fiery chariot.\* The other healed the barren waters,\* and having received the two-fold grace,\* divided the waters of the Jordan.\* Now they sing with the angels\* and pray for the salvation of our souls.

**Now and for ever:** *Dogmaticon (Tone 2), (p. 215); On Friday or Saturday evenings: the Dogmaticon of the tone of the week.*

*The entrance; O Joyful Light; Prokimenon of the day; and readings:*

*Lector:* A reading from the Second Book of Kings.

When the LORD was about to take Elijah up to heaven in a whirlwind, he and Elisha were on their way from Gilgal. Elijah said to Elisha, "Please stay here; the LORD has sent me on to the Jordan." "As the LORD lives, and as you yourself live," Elisha replied, "I will not leave you." And so the two went on together. Fifty of the guild prophets followed, and when the two stopped at the Jordan, stood facing them at a distance. Elijah took his mantle, rolled up and struck the water, which divided, and both crossed over on dry ground. When they had crossed over, Elijah said to Elisha, "Ask for whatever I may do for you, before I am taken from you." Elisha answered, "May I receive a double portion of your spirit." "You have asked something that is not easy," he replied. "Still, if you see me taken up from you, your wish will be granted; otherwise not." As they walked on conversing, a flaming chariot and flaming horses came between them, and Elijah went up to heaven in a whirlwind. When Elisha saw it happen he cried out, "My father! my father! Israel's chariots and drivers!" But when he could no longer see him Elisha gripped his own garment and tore it in two. Then he picked up Elijah's mantle which had fallen from him, and went back and stood on the bank of the Jordan. Wielding the mantle which had fallen from Elijah, he struck the water in his turn and said, "Where is the LORD, the God of Elijah?" When Elisha struck the water it divided and he crossed over (2:1, 6-14).

*Other readings:* I Kings 17:1-24; I Kings 18:1-46-19:1-16.

## Aposticha

(Tone 4): You are a partaker, O blessed prophet,\* of the incorruptible company of God, my Savior.\* Having divided the Jordan by prayer,\* you crossed over on dry ground.\* After leaving a two-fold grace for Elisha,\* you were taken up into heaven on a fiery chariot.\* Therefore, we beseech you,\* although you were taken up from us in the flesh,\* do not separate yourself from us in spirit,\* and always pray to Christ that our souls may be saved.

*Verse:* Among His priests were Aaron and Moses; among those who invoked His name was Samuel.

O heavenly prophet, you appeared as a shining cloud,\* raining a shower of an understanding of God to all the faithful.\* Like a rich wine you filled with happiness the faithful\* who were present in your most divine temple.\* Therefore, we entreat you, O heavenly prophet Elijah who sees God,\* grant our country victory over her enemies\* and great mercy to our souls.

*Verse:* You are a priest forever, according to the order of Melchisedek.

Having complete control of your mind,\* you humbled your body, O heavenly prophet Elijah.\* Thus you prepared for your divine ascension in your heart.\* You reproved the unjust actions of the king;\* you took away the curse of God's anger;\* and you destroyed the shameful priests with a sword.\* You taught all to loudly cry out.\* Truly Elijah preaches the one true God.

*Glory be:* (Tone 8): Elijah, the marvelous prophet,\* who enlightened his mind with heavenly light,\* seeing the unjust judgment of the godless king,\* announced to him God's judgment,\* and gave the money-loving, merciless queen, over to the judgment of God.\* Therefore, through

the prayers of Your prophet Elijah,\* O merciful Christ, save our souls.

**Now and for ever:** O most pure Virgin, who ineffably gave birth to God!\* Mother of the most high God!\* Accept the supplications of your servants, O most pure One,\* granting to all forgiveness of sins.\* Having accepted our pleas, pray that we save our souls.

*The troparion of the saint, (p.1306); Glory be: Now and for ever: resurrectional theotokion (Tone 4); (p. 1266).*

### MATINS

*After God the Lord... the troparion of the saint, (p.1306), Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

### Sessional Hymns

**1. (Tone 1):** O heavenly prophet, today you are taken up into heaven upon a fiery chariot,\* ascending as upon the wings of the wind.\* From above you sent back to Elisha\* the two-fold grace and the mantle.

**Glory be: Now and for ever:** We all entreat you, O Mother of God,\* who was revealed as truly a virgin even after your birthgiving.\* We sinners lovingly hasten to your kindness\* because you are our intercessor.\* You are our salvation in temptations, O all-immaculate One.

**2. (Tone 3):** Your heavenly temple overflows with healings for all,\* O most marvelous prophet and most awesome Elisha.\* Together you entreat Christ to send peace to the world\* and great mercy to those who honor you.

**Glory be: Now and for ever:** Indeed, everyone runs to you for salvation.\* O Mother of God, what other shelter can protect our souls as well as you?

*After the Polyeleos, the Exaltation is sung:*

We extol you,\* O most glorious prophet Elijah,\* and we honor your fiery ascension\* into heaven in the flesh.

*Verse:* So I would escape far away and take refuge in the desert.

*Verse:* I declared Your faithful help and Your truth.

*Verse:* I have not hidden Your justice in my heart from the great assembly.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 8):** You were a lover of wisdom, O most precious prophet.\* You publicly reproved the infamous king\* who was acting unjustly, and you dared to cry out.\* You are truly the one God Who is preached by Elijah.\* You condemned Jezebel for seizing what was not hers\* and for her love of gold.\* O great Elijah, entreat Christ our God to grant remission of sins\* to those who faithfully glorify your ascension.

*Gradual Hymn – Antiphon (Tone 4), (p. 126).*

**Prokimenon: Ps 109 (Tone 4)**

You are a priest forever,\* according to the order of Melchisedek.

*Verse:* The Lord said to my Lord: Sit at my right hand till I make Your enemies Your footstool.

*Gospel: Lk 4:22-30: After Psalm 50: Glory be: Now and for ever: and the verse as on Sunday, then the following sticherion:*

*(Tone 4): You went up in a fiery chariot on a cloud,\* and you were transferred to a bright land.\* O Elijah the Tishbite, you denounced the shameful priests,\* having*

bound heaven by your word.\* In like manner, we ask you to pray to the Lord\*—that He may forgive our sins and save our souls.

### Canon ~ Ode 9

*Hirmos (Tone 8):* O pure Virgin, we acknowledge you as the true Godbearer who saved us; and we glorify you with the angelic hosts.

*Verse:* O holy prophet Elijah, pray to God for us!

O prophet Elijah, you were enlightened by the spiritual light of the Holy Trinity. Therefore, we recognize you as an intercessor for peace before God.

*Verse:* O holy prophet Elijah, pray to God for us!

O prophet of God, you live on earth like an angel, now today you rejoice with the angels in heaven, and from above you watch over us, who glorify you, O blessed One.

**Glory be: Now and for ever:** O pure One, you hold in your arms the God, Who upholds all; you feed Him, Who feeds all, and Who has become like us. Intercede with Him, that He grant His servants grace to free themselves from all evil.

*Katabasis + Hirmos 4: (Tone 4);* Let everyone on earth dance for joy in spirit. Let the heavenly ranks celebrate in honor of the sacred feast. O Mother of God, let them cry: Rejoice, ever-blessed Theotokos and ever-Virgin.

**Exapostilarion:** The light which showed you to be a warrior who went to heaven\* in a four-horse fiery chariot, O Elijah,\* will not consume you\* because you brought down fire by your words and dried up the rain.

**Stichera at the Praises**

(Tone 8, Podoben – Chto by narechem): O marvelous prophet,\* you pleased God by your virtues and pure life.\* Having united yourself to Him,\* you were granted the grace to understand the nature of things,\* and according to your wish you stopped the clouds from raining\* and, you called down from heaven fire to destroy the enemy.\* Pray for the salvation our souls.

Burning with zeal for the Lord,\* you, O blessed One, openly condemned the wicked kings\* and courageously destroyed the dishonorable priests\* and started a fire with water.\* You miraculously multiplied food,\* and divided the waters of the Jordan with your mantle.\* Pray to God for the salvation of our souls.

**Glory be:** Let us faithful glorify with song Elijah and Elisha,\* distinguished prophets and radiant lampstands of the world.\* Let us exultingly sing to Christ: \* O merciful Lord! Through the prayers of Your prophets\* grant to Your people forgiveness of sins and great mercy.

**Now and for ever:** O Holy Lady,\* receive the prayers of your servants\* and deliver us from all sorrows and tribulations.

*After the great doxology: the troparion of the saint, (p.1306); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266); the litanies; and the great dismissal.*

**July 22**  
**ST. MARY MAGDALENE**  
**VESPERS**

**Stichera at "O Lord, I have cried..."**

(*Tone 8, Podoben – O preslavnoho chudese*): You brought to the holy tomb myrrh with tears, O Mary Magdalene,\* and saw the bright angel,\* who told you to announce the holy resurrection of the Life-giver and Deliverer of all.\* Therefore, you hastened to proclaim to the eleven, joyfully crying out:\* Be glad & Christ is risen!

Ministering to our Christ God, O all-praised Mary,\* and your soul and mind being lit up with an unchangeable brightness,\* you yourself became a light\* and, having seeing Him, nailed to the cross, you exclaimed:\*

What a strange sight!\* How can Life willingly accept death?

Christ, as a gardener,\* appeared to Mary\* cooling her longing with the dew of His words,\* He said to her: Go to my brothers and announce to them the joy!\*

For I go to My Father and My God and your God,\* in order to grant great mercy to the world.

**Glory be:** (*Tone 6*): O Mary Magdalene,\* You were the first to witness the holy resurrection of Him,\* Who is the first cause of all good and Who deified our nature.\* You became the first proclaimer of the good news,\* crying out to the apostles:\*

Put away all sadness and rejoice,\* and come and behold the resurrected Christ,\* Who gives great mercy to the world.

**Now and for ever:** *the theotokion or the staurotheotokion,* (see p. 1224).

July 24

STS. BORIS AND HLIB

VESPERS

Stichera at "O Lord, I have cried..."

(Tone 2, *Podoben – Kijmy pokhvalnymy*): With what crowns of praises shall we honor the praised martyrs\* – the kind intercessors of the faithful people,\* the adornment of the Rus-Ukraine and joy of the world?\* Though separated in body, they were united in spirit.\* By their wisdom they conquered the diabolical powers with the help of Christ,\* Who gives great mercy to the world.

With what ornaments shall we adorn\* the praised Borys, who manfully endured sufferings,\* and Hlib, who equaled him in zeal?\* Both are bright shining lights,\* which illumine all pious souls with the radiance of virtue.\* Having learned Christ's commandments,\* they worthily achieved glory and entreat Him,\* Who grants to all great mercy.

With what spiritual hymns shall we celebrate the splendidous feast of the glorious martyrs,\* who, for the sake of Christ, spurned the corruptible glory of the world?\* One was pierced in the side with a spear,\* while the other was slaughtered like a lamb.\* Christ God worthily glorified them;\* for this, they have received the gift of healing\* and implore great mercy for all.

*Take three stichera from the common service of martyrs, (p. 1207).*

Glory be: (Tone 6): Come, let us extol the wonder-workers and martyrs,\* who suffered and overcame the opposing enemy.\* Today, gleaming with light, they stand before Christ, rejoicing.\* Therefore, let us with joy and love cel-

ebrate their memory, crying out: \* Rejoice, intercessors of the world and victors over the enemies! \* Rejoice, physicians of the sick and routers of demons! \* Rejoice, amiable twins, excellent brothers, \* glorious Borys and wonderful Hlib! \* As lovers of Christ implore the Holy Trinity for us\* and for peace of the world and the salvation of our souls.

**Now and for ever:** *Dogmaticon (Tone 6), (p. 331); on Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

*The entrance; O Joyful Light; Prokimenon of the day; and readings:*

- Isaiah 43:9-14 (p. 884);
- Wisdom 3:1-9 (p. 744);
- Wisdom 5:15-6:3 (p. 849).

### Aposticha

*(Tone 4, Podoben – Dal jesy znamenijie):* Come, you lovers of chastity; \* let us venerate, with a pure heart and humble soul, \* the holy brothers, who loved Christ\* Who rules over all: \* Borys, the glorious martyr,\* and Hlib, the gentle one.\* For they, being pure in soul and body, overcame the demons.

*Verse:* When the just cry out, the Lord hears.

You, glorious brothers,\* sprouted forth from a holy root\* and, in truth, loved nobility.\* You desired incorruptible glory\* and chose eternal life and an incorruptible kingdom.\* Having suffered for the truth,\* you received a crown of victory,\* O martyrs and intercessors of our souls.

*Verse:* Many are the troubles of the just, but the Lord delivers from them all.

By words and deeds\* you fulfilled Christ's commandments and precepts.\* Without hatred you confronted the enemy who came to kill you unjustly.\* Like the first martyr Stephen, you prayed: \* Do not hold this sin against them; O Christ our God,\* Lover of mankind:

**Glory be:** (*Tone 8*): Come, faithful of the Ukrainian churches,\* and behold how innocently the martyr Borys accepts the sentence,\* whose side they pierced\* at the instigation of the devil,\* causing the shedding of blood.\* Behold Hlib, who like a lamb,\* was slaughtered by his brother Sviatopolk.\* They received crowns,\* while their brother perished in oblivion.\* They received glory and pray for our souls:

**Now and for ever:** O most pure Virgin, who ineffably conceived God in the flesh,\* O Mother of the most high God,\* accept the supplications of your servants,\* O all-pure One, and grant us the forgiveness of sins\* and the salvation our souls.

*The troparion of the saints. (p. 1308); Glory be: Now and for ever: resurrectional theotokion (Tone 2), (p. 1263).*

### MATINS

*After God the Lord...: the troparion of the saints, (p. 1308); Glory be: Now and for ever: resurrectional theotokion (Tone 2), (p. 1263).*

### Sessional Hymns

1. (*Tone 1*): You patiently and bravely accepted suffering out of love for Christ,\* O Borys and Hlib, as you gazed upon the merciful Christ\* Who grants great mercy to the world.

**Glory be: Now and for ever:** Without a mother in heaven,  
 O Godbearer,\* and a father on earth,\* you gave birth  
 beyond all understanding.\* Pray for the salvation of our  
 souls.

2. (*Tone 1*): Having loved Christ since your youth, O holy  
 and glorious brothers,\* you both sought a life of innocence,\*  
 preferring virtue and abstinence over the spiritual  
 and bodily passions.\* Therefore, through the grace of  
 God,\* you received the grace to heal those who venerate  
 you.

**Glory be: Now and for ever:** O Virgin Godbearer,\* you are  
 the only powerful and gracious guide of the human race.\*  
 Pray unceasingly with the prophets and martyrs,\* bishops  
 and fasters, and venerables to Him,\* Whom you supernat-  
 urally gave birth, the Word of God,\* that we may be saved.

*'After the Polyeleos, the Exaltation is sung (see the common service of martyrs, p. 1211).*

**Sessionial Hymn (Tone 8):** O glorious martyrs, having  
 understood the commandments of Christ\* and having  
 loved Him,\* you did not fear those who killed the body,\*  
 for you have handed over to Christ your beautiful souls.\*  
 The one, pierced with a spear, rejoiced;\* the other, slaugh-  
 tered like an innocent lamb, prayed.\* For this, the brother  
 martyrs received the gift of healing;\* and they pray to  
 Christ God, that He give to those\* who venerate your  
 memory forgiveness of sins.

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 33 (Tone 4)**

The just cried, and the Lord heard them and delivered  
 them from all their troubles.

*Verse:* Many are the troubles of the just, but the Lord delivers from them all.

*Gospel: Lk 21:12-28. After Psalm 50: Glory be: Now and for ever: and the verse, as on Sunday, and the following sticherion:*

(Tone 8): O illustrious brothers, Borys and Hlib!\* Your sufferings give healing to us,\* who confess you in our sicknesses and afflictions;\* freely you received, and freely you give.\* Having confident access to Christ,\* pray for the salvation of our souls.

#### Canon - Ode 9

*Hirmos (Tone 2): You are our only desire, our only sweet-hess, O Word of God, Son of the Virgin, the only God; Lord, most Holy of Holies. For this reason, we extol You together with Your Mother.*

*Verse:* Holy martyrs, Borys and Hlib, pray to God for us.

O divine and illustrious brothers! Pray that we may be cleansed of sins and to amend our ways before the end of our life, that we may praise you unceasingly.

*Verse:* Holy martyrs, Borys and Hlib, pray to God for us!

Although you were buried on earth as mortals, in heaven you were glorified with the servants of God. Therefore, having confidence before God, O glorious ones, you drove away with fiery terror the Evil One, who was stood over your grave.

*Glory be: Now and for ever: O incomprehensible miracle, miracle, truly great and glorious: The uncontainable God was contained in your womb? Implore Him, O Virgin, for us who venerate you, that He deliver us from misery and wicked enemies.*

**Katabasia – Hirmos (Tone 4):** Let everyone on earth dance for joy in spirit.\* Let the heavenly ranks celebrate in honor of the sacred feast.\* O Mother of God, let them cry:\*

Rejoice, ever-blessed Theotokos and ever-Virgin.

**Exapostilarion:** O servants of God, Borys and Hlib,\* as truly bright lampstands,\* you illumined the whole world with the light of faith.\* Therefore, we glorify with hymns our Christ God,\* Who wondrously exalted you.

#### Stichera at the Praises

*(Tone 1; Podoben – Nebesnykh chynov):* Today, the radiant, glorious and holy memory\* of the martyrs Borys and Hlib has shone forth.\* Having illuminated our land and dispersed the fog of dark idolatry,\* they give us healing graces.

With the precious drops of your blood,\* O Borys and Hlib, they reddened your robes.\* Therefore, in celebrating your memory, we beseech you,\* pray for the peace of the world and the salvation of our souls.

Glory be: Now and for ever: Rejoice, O Virgin Godbearer,\* for you have given birth to the heavenly King,\* the Savior and Enlightener of our souls.

*After the great doxology: the troparion of the saint (p. 1308); Glory be: Now and for ever: the resurrectional theotokion of tone two (see p. 1263); the litanies and the great dismissal.*

July 25

**ST. ANNA**

(Mother of the Theotokos)

**VESPERS**

**Stichera at "O Lord, I have cried..."**

(*Tone 4, Podoben – Dal jesy znamenije*): Faithfully observing the law\* and serving God, the Creator, irreproachably,\* you, O Anna, were found worthy to become the mother of the most pure Virgin,\* Mother of the incarnate Christ.\* With her we extol you;\* and with joyful hearts we celebrate today your holy dormition.

Having given birth, O God-wise Anna,\* to the palace of Life, you passed over to the true life of incorruption\* and joined the assembly of the righteous,\* who enjoy fully the joy of the Lord.\* Today for this reason, we God-pleasingly celebrate\* your falling asleep, O ever-remembered one;\* and with faith venerate you.

O God-wise Anna,\* having given birth to the heavenly gate,\* you entered in glory into the heavenly mansion,\* and are enjoying today the glory of God.\* Make us also worthy of this glory, who honor your dormition.\* Through your prayers disperse the darkness of our passions\* and drive away the fog of troublesome temptations.

*Take three stichera from the Octoechos.*

**Glory be: Now and for ever:** (*Tone 8*): O Joachim and Anna, from your barren marriage,\* came forth the holy branch, the most pure Godbearer,\* from whom shone forth the Savior of the world – Christ, God.\* Having passed over to the celestial mansions,\* you, with your

daughter, the most holy Virgin,\* now rejoice with the angels and pray for the world.\* For this reason, we have gathered together to devoutly praise and implore you:/\* As the forebears of Christ,\* because of the most holy Virgin, pray for the salvation of our souls.

*There are no readings.*

### Aposticha

(*Tone 1, Podoben – Něbesnykh chynov*): In celebrating the holy memory of the glorious Anna,\* we praise You, O Christ,\* Who today have taken her from this earthly life to everlasting glory;\* for she is the mother of the ever-Virgin Godbearer,\* who, without seed, miraculously gave birth to You.

*Verse:* Rejoice, you just in the Lord, praise is due to the righteous! In celebrating the holy memory,\* of the righteous and irreproachable ancestors of Christ, Joachim and Anna,\* we glorify the Savior and bountiful Lord,\* who transferred them to a life of incorruption that never grows old.

*Verse:* Blessed are they who fear the Lord and follow His paths.

We celebrate your dormition, O righteous Anna,\* for with ineffable glory Christ God\* has exalted you, as His grandmother.\* Having passed over to Him, implore Him,\* that, through your prayers, He may grant us peace\* and protect us from the enemies of our souls.

**Glory be: Now and for ever:** (*Tone 2*): Come, all you lovers of chaste virginity!\* Come, let us venerate the holy dormition of Anna,\* for she gave birth to the divine Virgin, Mary,\* who gave birth to the supernatural Fountain of life – the Savior,\* Who enlightens and sanctifies our souls.

*Troparion of St. Anna*, (p. 1308), without the theotokion.

MATINS: *There is no exaltation. We take the service from the Octoechos to the end of the canon, then the stichera at the praises (from yesterday's stichera at the aposticha) and the great doxology.*

August 1

## PROCESSION OF THE VENERABLE CROSS and the Seven Holy Maccabees'

### VESPERS

Stichera at "O Lord, I have cried..."

*We take three stichera from the service of the Holy Cross, (pp. 284-285), and the following stichera of the Maccabees:*

(Tone 1, Podoben – Prechvalnii muchenycy): Torment did not shake the roof of the law\* which was held aloft by the seven pillars;\* for these seven, noble, and young brothers\* courageously endured the senseless fury of their persecutor,\* as they gave their bodies to sufferings,\* thus proving themselves the guardians of the law of Moses.

These pious and brave youths lifted their minds to heavenly things\* when their limbs were cut off.\* They shared of the wisdom of God with their mother;\* they were strengthened by their hopes which were fulfilled.\* Now they rest in the bosom of their forefather, Abraham.

The most holy Eleazar,\* together with the wise young men and their pious mother,\* firmly armed themselves with the confidence of youth,\* as if to gain courage in their wrath,\* and steadily attacked their enemy for the sake of piety,\* in order to preserve the law of their fathers.

Glory be: Now and for ever: (Tone 8): Long ago, Moses prefigured Your holy cross, O Christ our God,\* when he crushed and defeated Amalek.\* And the psalmist David praised it as Your footstool and ordered all to bow before

it.\* Today, we sinners adore it, and with unworthy lips we praise You,\* Who allowed Yourself to be nailed upon it, and we pray:\* O Lord, together with the thief, make us worthy of your kingdom.

*The rest is the service of the day; and the troparion of the Maccabees: Be swayed by the pains..., (p.1241), Glory be: Now and for ever: Save Your people..., (p.1236).*

### August 6

## THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

### VESPERS

Stichera at "O Lord, I have cried..."

(Tone 4): O Lord, when You were transfigured before being crucified,\* Mount Tabor was made to resemble heaven;\* for a cloud was extended as a canopy,\* and the Father bore witness to You.\* Peter, James, and John were present there,\* the same three apostles who were to be with You at the time of the betrayal of Judas,\* so that, having seen You in glory,\* they would not be dismayed at the time of Your suffering.\* Likewise, O Lord, make us worthy to recognize You as our God\* in the same sufferings You endured in Your great mercy,\* and to adore You.

O Lord, as a preparation to Your crucifixion,\* You led some of Your disciples to a high mountain\* and became transfigured before them,\* enlightening them with the light of Your glory.\* In this way, You showed the reality of the resurrection You are to grant to us\* in your love for all and in Your almighty power as God.\* Make us worthy of this resurrection, O God,\* for You are gracious and the Lover of mankind.

Indeed, O Lord, the mountain that had been dark with smoke\* today becomes honorable and holy because You stood on it.\* The mystery hidden from the beginning of the world\* becomes manifest in Your transfiguration\* before Peter, James, and John.\* They fell with their faces to the ground,\* unable as they were to bear the light of Your countenance\* and the splendor of Your clothing.\* A further marvel was the vision of Moses and Elijah,\* conversing with You on your future,\* and the voice of the Father bearing witness and saying:\* This is my beloved Son in whom I am well pleased. Hear Him!\* He is the One Who will convey great mercy upon the world.

O Lord, when You were transfigured on a high mountain\* in the presence of Your foremost disciples,\* You radiated with glory,\* showing how those who lead an outstanding life of virtue\* will be made worthy of the glory of heaven.\* Elijah and Moses, conversing with the Lord,\* showed Him to be the Lord of the living and the dead,\* God Who spoke through the law and the prophets,\* the same to Whom the Father's voice bore witness\* out of the bright cloud, saying:\* Hear Him, for it is He, Who through his cross despoiled Hades\* and granted eternal life to the dead.

(Tone 2): Christ, the light that shone before the sun,\* dwelt on earth in a human form.\* Wishing to fulfill the divine work of salvation before His cross,\* today He mystically reveals the image of the Trinity on Mount Tabor.\* He took aside His three chosen disciples, Peter, James, and John;\* and for a short time He concealed His incarnation.\* He was transfigured before them,\* manifesting the splendor of the original beauty.\* By this He strengthened them in their faith;\* yet He spared them from losing their life at this sight,\* and so their eyes saw only as much as they could behold.

O Lord, when You transfigured Yourself on the mountain,\* you also called upon Moses and Elijah, the most venerable of the prophets,\* to witness to His divinity,\* testifying that He is indeed the reflection of the Father, the Lord of the living and the dead.\* A cloud also enveloped them as a tent, and the voice of the Father bore witness on high, saying: \* This is my beloved Son; hear Him!\* I have begotten Him before the daystar in a virginal manner;\* I have sent Him to save those baptized in the Father, Son, and Holy Spirit,\* those who confess in faith that the power of the divinity is one and indivisible.\* O Christ our God, You love all humanity;\* make us shine in the brightness of Your inaccessible glory;\* and in Your supreme goodness,\* make us worthy to inherit Your never-ending kingdom.

Glory be: Now and for ever: (*Tone 6*): O Christ our God, when You willed to prefigure Your resurrection,\* You chose three disciples, Peter, James, and John;\* and You went up with them to Mount Tabor.\* At the moment of Your transfiguration, O Savior,\* the mountain was flooded with light, and your disciples fell with their faces to the ground;\* for they could not bear the sight of Your countenance upon which no one may gaze, O Word.\* Angels attended with trembling and awe; the heavens were afraid;\* and the earth shook to its very foundations\* when they saw the Lord of glory come upon the earth.

*The entrance; O Joyful Light; Prokimenon of the day; on Friday evening: But our God is in the heavens..., (p. 25); and readings:*

*Lector:* A reading from the Book of Exodus.

The LORD said to Moses, "Come up to me on the mountain and, while you are there, I will give you the stone tablets on which I have written the commandments intended for their instruction." So Moses set out with Joshua, his

aide, and went up to the mountain of God. The elders, however, had been told by him "Wait here for us until we return to you. Aaron and Hur are staying with you. If anyone has a complaint, let him refer the matter to them." After Moses had gone up, a cloud covered the mountain. The glory of the LORD settled upon Mount Sinai. The cloud covered it for six days, and on the seventh day he called Moses from the midst of the cloud. To the Israelites the glory of the LORD was seen as a consuming fire on the mountaintop. But Moses passed into the midst of the cloud as he went up on the mountain; and there he stayed for forty days and forty nights (24:12-18).

*'Other readings: Exodus 33:11-23; 34:4-6,8; I Kings 19:3-16.*

### Stichera of Litiya

*(Tone 2): O God of goodness, Your light has sanctified the whole universe,\* and You were transfigured on the high mountain,\* revealing Your power to Your disciples.\* You have redeemed the world from sin.\* Therefore, we cry out to You.\* O Lord of mercy, save our souls!*

You were transfigured in glory on Mount Tabor, O Christ our God,\* and You showed Your disciples the glory of Your divinity.\* Now also pour out the light of Your knowledge upon us\* and, in Your goodness and Your love for all of us,\* guide us in the way of Your divine commandments.

*(Tone 5): Come, let us ascend the mountain of the Lord\* and go into the house of our God.\* Let us contemplate the glory of His transfiguration,\* the glory of the only-begotten Son of God the Father.\* From His light, let us receive light;\* and raised up by the Holy Spirit,\* let us sing the praises of the consubstantial Trinity forever.*

**Glory be: Now and for ever:** *(Tone 5): Moses who saw God, and Elijah who was taken up in the flaming chariot,\**

contemplated You in the cloud, O Christ our God;\* for You are the author of the law and the fulfillment of the prophets.\* They were witnesses of Your transfiguration.\* With them make us worthy of that same brightness,\* that we may sing your praises forever. O Lord.

### Aposticha

(Tone 1): He who mysteriously spoke to Moses on Mount Sinai\*, and said: I am Who am,\* today manifests Himself to His disciples on Mount Tabor\* and reveals through His person\*, that human nature is reestablished in its original splendor.\* As witnesses to this grace and partakers of this joy,\* He raised up Moses and Elijah,\* the forerunners of the glorious and saving resurrection\* made possible by the cross of Christ.

*Verse:* The heavens are Yours, the world is Yours. You founded the earth and all it holds.

When David, the forefather of the Lord,\* foresaw in spirit Your coming in the flesh,\* he invited the whole creation to rejoice,\* crying out prophetically:\* O Savior, Tabor and Hermon shall rejoice in Your name,\* for indeed You ascended this mountain with Your disciples.\* Through Your transfiguration You returned Adam's nature to its original splendor,\* restoring its very elements to the glory and brilliance of Your divinity.\* Therefore, we cry out to You:\* O Creator of all, glory to You!

*Verse:* Tabor and Hermon shout with joy at Your name.

O Christ without a beginning,\* when on the Mount of the transfiguration,\* Your disciples saw the Light that was Yours\* and Your unapproachable divinity,\* they were rapt in amazement and completely changed.\* They were enrobed in a radiant cloud,\* and they heard the Father's voice\* confirming the mystery of Your incarnation;\* for

even after coming in the flesh,\* You remained the only-begotten Son and the Savior of all.

**Glory be: Now and for ever:** (*Tone 6*): O Lord, today on Mount Tabor,\* You have manifested the glory of Your divinity\* to Your chosen disciples, Peter, James, and John;\* they saw Your clothing radiant as light\* and Your face more brilliant than the sun.\* Unable to bear Your overwhelming radiance or look upon You,\* they fell to the ground and heard a voice bearing witness from heaven:\*

This is my beloved Son\* Who came into the world to save His people.

*At the blessing of the bread: the troparion of the feast, (p. 1310).*

### MATINS

*After God the Lord...: the Troparion of the feast.*

### Sessional Hymns

**1. (Tone 4, Podoben – Udyvysia Josyf):** Showing the change that mortals will undergo, O Lord,\* when they enter Your glory at Your second and awesome coming,\* You were transfigured on Mount Tabor.\* Elijah and Moses conversed with You;\* and seeing Your glory, the three disciples whom You had chosen\* were struck with Your splendor, O Lord.\* As You covered them with Your brightness,\* also send Your light upon our souls.

**Glory be: Now and for ever:** (*repeat the above*).

**2. (Tone 4, Podoben – Udyvysia Josyf):** You were transfigured on Mount Tabor, O Jesus;\* a bright cloud covered Your apostles with Your glory as with a tent, O Lord.\* They cast their faces to the ground,\* unable to gaze upon the inaccessible glory of Your resplendent face,\* O Christ our God and eternal Savior.\* As You covered them with Your brightness,\* also send Your light upon our souls.

**Glory be; Now and for ever:** (*repeat the above*).

*After the Polyeleos, the Exaltation is sung:*

We extol You,\* O Christ the Source of life,\* and we venerate the holy transfiguration\* of Your most pure flesh.

*Verse:* The Lord is great and worthy to be praised in the city of our God and on His holy mountain.

*Verse:* Who shall climb the mountain of the Lord? Who shall stand in His holy place?

*Verse:* Send down Your light and Your truth.

*Verse:* Tabor and Hermon shout with joy at Your name.

*Verse:* We shall walk in the light of Your face, O Lord, and shall forever rejoice in Your name.

Glory be; Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 4):** When You went up to the mountain with Your disciples, O Lord,\* and You were resplendent with the glory of the Father,\* Elijah and Moses stood there with You;\* for the Law and the Prophets serve You as God.\* The Father attested to Your divine filiation and called You his beloved Son.\* With You we praise Him in the unity of the Holy Spirit..

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon:** *Ps 88 (Tone 4)*

Tabor and Hermon\* shout with joy at your name.

*Verse:* The heavens are Yours; the world is Yours.

*Gospel:* *Lk 9: 28-36.*

About eight days after he said this, he took Peter, John, and James and went up the mountain to pray. While he

was praying his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jérusalém. Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. As they were about to part from him, Peter said to Jesus, "Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah." But he did not know what he was saying. While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. Then from the cloud a voice that said, "This is my chosen Son; listen to him." After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

*After Psalm 50:*

**Glory be:** (Tone 2): Today the whole world is filled with joy,\* for Christ is transfigured before His disciples on Mount Tabor.

**Verse:** Have mercy on me, God, in Your kindness. In Your compassion, blot out my offense.

(Tone 5): Having revealed a small ray of Your divinity\* to those who climbed the mountain with You, O Savior,\* You made them partakers of Your boundless glory.\* Therefore, they cried out in awe to You.\* It is good for us to be here.\* Together with them, we shall forever praise You, O Christ our Savior,\* Who was transfigured for us.

Canon (Tone 4)

*Hirmos 1:* When Israel walked upon the deep sea as upon dry land, they saw Pharaoh, their pursuer, drowning, and they exclaimed: Let us sing a hymn of victory to God.

*Hirmos 3:* The weak have clothed themselves with strength, and the weapon of the mighty has become powerless; therefore, my heart is strengthened in the Lord.

*Hirmos 4:* O Christ, our God, Your wondrous plan of salvation has been revealed to me: how Your birth from a Virgin would rescue from the power of evil those who call You by saying: Glory to Your power, O Lord!

*Hirmos 5:* In the beginning You, as their Creator, separated the light from the darkness so that Your works may glorify You in light, O Christ. Now guide our steps in the light of Your paths.

*Hirmos 6:* When beset with trials, I called to the Lord, and the God of my salvation Heard me.

*Hirmos 7:* The three youths of Babylon, who were sons of Abraham, trampled upon the flames in the fiery furnace, singing this song of praise: Blessed are You, O God of our fathers!

*Hirmos 8:* Zealously aflame with love of God, the three youths courageously conquered the threat of the wicked king in Babylon. They stood in the midst of the fire as though covered with dew and sang: All you works of the Lord, bless the Lord!

*Ode 9;* *The Magnificat is omitted; immediately after the intonation: Let us greatly extol the Theotokos..., the choir sings the 9th hirmos with the verse:*

*Verse:* O my soul, extol the Lord transfigured on Mount Tabor.

*Hirmos 9 (Tone 4): You gave birth without blemish; for it was God who came forth from your womb, appearing in the flesh upon the earth and dwelling among us. Therefore, O Mother of God, we all extol you.*

*Verse: Glory to You! holy transfiguration, O Lord!*

*Overcome with awe and enlightened with a heavenly brightness, the disciples looked at one another and fell to the ground in their fear and worshiped You, O Master of all.*

*Verse: Glory to Your holy transfiguration, O Lord!*

*Confirming this mystery, the voice of God was heard from the cloud; for the Father of lights spoke to the apostles and said: This is my beloved Son. Hear Him!*

**Glory be: Now and for ever:** We praise You, along with the Father and the Spirit, O faithful Image of the One-Who-Is, O Seal that cannot be taken away or changed, Son and Word, Wisdom and Arm of God, Right Hand and Power of the Most High.

*Verse: O my soul, extol Him, Who on Mt. Tabor revealed the glory of His divinity.*

**Katabasia – Hirmos (Tone 8):** You are the mystical paradise,\* O Mother of God, which brought forth Christ.\* For He planted for us on earth the life-giving tree of the cross.\* For this reason, as we raise it aloft and bow before it,\* we extol you, O Mother of God.

**Exapostilarion:** O Word and unchangeable Light,\* O Light of the unbegotten Father,\* today we see in Your light on Tabor the light of the Father and the light of the Spirit\* which gives light to the whole world.

**Stichera at the Praises**

(Tone 4, Zvanyj svyshe byv): Before Your noble suffering and cross, O Master,\* You took Your chosen apostles to Mount Tabor,\* showing them Your glory.\* When they saw You transfigured and more brilliant than the sun,\* they fell to the ground and cried out: \* You are the eternal Light and the radiance of the Father;\* and although unchanged, You appear in the flesh.

O God the Word, You are from all eternity,\* and You are clothed with light as with a robe.\* Transfigured before your disciples, You shone more brightly than the sun.\* Moses and Elijah stood at Your side\* revealing You as Lord of the living and the dead.\* They glorified Your ineffable work of salvation,\* Your mercy, and great compassion,\* by which You saved the world which was lost in sin.

You were born of a virginal cloud and became flesh\* and were transfigured on Mount Tabor, O Lord.\* A bright cloud surrounded You;\* the voice of the Father clearly told the disciples that You are his beloved Son,\* for You are the same essence as He and You share his throne.\* At this sight, Peter spoke with wonder and said: \* It is good for us to be here.\* He did not realize what he said, O most merciful Benefactor.

- Glory be: Now and for ever: (Tone 8): Christ took His disciples, Peter, James, and John,\* and was transfigured on a high mountain in their presence.\* His face became as bright as the sun,\* and His garments were whiter than the snow.\* Moses and Elijah appeared and spoke with Him,\* and a bright cloud came over them;\*, a voice was heard from the clouds, saying: \* This is my beloved Son in Whom I am well pleased. Hear Him!

*After the great doxology: the troparion of the feast, (p. 1310); the litanies; and the great dismissal.*

### The Blessing of Fruit

*(usually takes place after the Divine Liturgy)*

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

*Priest:* O Lord our God, Who have blessed the cycle of the year and have crowned it with fruit-bearing; Who in Your great patience have commanded the earth to bring forth its fruits for our nourishment, grant that the partaking of the first-fruits and harvest of summer may be for the health of our body and soul, and bless us with an abundant increase in all good things:

*Exclamation:* For You are the Provider of all good things, and we give glory to You, Father, Son, and Holy Spirit now and for ever and ever.

*Choir:* Amen.

*Then the priest sprinkles the fruit with holy water, saying:*

These fruits are blessed by the sprinkling of this holy water, in the name of the Father, † and of the Son, † and of the Holy Spirit. † Amen.

August 7-12

**POSTFEAST OF THE TRANSFIGURATION**  
**VESPERS**

**Stichera at "O Lord, I have cried..."**

(*Tone 2, Jehda ot dreva*): Come, let us faithfully celebrate the brilliant, divine transfiguration.\* Having been renewed in spirit, we shall climb to the summit of virtue,\* and having learned with the apostles the revelation of the strange mysteries,\* we shall glorify the Lord and Savior.

Rejoice and be happy, O faithful!\* The Church now celebrates this precious and bright feast.\* The Master of all is transfigured.\* He is resplendent in the dawn of ineffable splendor,\* shining more brightly than the sun.

This is the God and the Creator of all.\* Through his great mercy\* He took on the appearance of a slave.\* He now heals the wounds of ancient times.\* By His gleaming countenance He revealed the glow of divinity in His body.\* The terrified apostles fell to the ground;\* they bowed before the Master of all.

*Three stichera and Glory be: of the saint.*

**Now and for ever:** (*Tone 2*): O God of goodness, your light has sanctified the whole universe, and You were transfigured on the high mountain, revealing Your power to Your disciples. You have redeemed the world from sin. Therefore, we cry out to You: O Lord of mercy, save our souls!

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week. On the evening of August 6: the entrance; and the great Prokimenon: What God is great..., (p. 25); on Saturday: The Lord reigns....*

**Aposticha**

(Tone 6, *Podoben — Tredneven voskres jesy*): In Your compassion, O Christ,\* You appear from the Virgin\* in the humanity of the first Adam;\* indeed, You became the new Adam.\* O my Savior, You were transfigured on Mount Tabor,\* and thus You revealed Your divinity.

*Verse:* The heavens are Yours; the world is Yours.

The crowns of grace and the law\* were amazed to see your holy transfiguration on Mount Tabor, O Christ.\* Together with them we bow down to You,\* to the Father, and the Divine Spirit.

*Verse:* Tabor and Hermon shout with joy at Your name.

Creation is brightly illumined by Your transfiguration\* in the presence of the holy apostles on Tabor, O Christ.\* Indeed, You revealed to Moses and Elijah\* that You are God, more radiant than the sun.

**Glory be: Now and for ever:** (Tone 5): You were transfigured in glory on Mount Tabor, O Christ our God,\* and You showed Your disciples the glory of Your divinity.\* Now also pour out the light of your knowledge upon us\* and, in Your goodness and your love for all of us,\* guide us in the way of Your divine commandments.

*The troparion of the saint, Glory be: Now and for ever: the troparion of the feast, (p. 1310).*

**MATINS****Sessional Hymns**

1. (Tone 4): Behold! The glorious feast of the Lord has arrived.\* Let us all spiritually go to the mountain.\* Having purified ourselves in advance,\* let us ascend Mt. Tabor, to see Christ.

**Glory be: Now and for ever:** (*repeat the same*).

2. (*Tone 4, Podoben – Udyvysia Josyf*): You were transformed, O God, on Mt. Tabor,\* in the presence of the all-wise Moses and Elijah,\* and in the presence of James, Simon, and John.\* Peter, being present there, said to You: \* Let us make three tents, one for Moses, one for Elijah, and one for You, Christ Master.\* You Who enlightened them with light, enlighten our souls.

**Glory be: Now and for ever:** (*repeat the same*).

### Canon – Ode 9

*Hirmos (Tone 8):* Every ear was seized with amazement before the ineffable condescension of God, for the Most High willed to come down in a body and become flesh in the virginal womb. O pure Mother of God, we, the faithful, extol you!

*Verse:* Glory to Your holy Transfiguration, O Lord!

The servants of the Word having witnessed wonderful and glorious things, and having heard the voice of the Father, cried out: This is the reflection of the prototype! He is our Savior!

*Verse:* Glory to Your holy Transfiguration, O Lord!

Come and bow down all you nations! Having ascended the holy heavenly mountain, let us stand in spirit in the city of the living God, and we shall see with our spiritual eyes the Divinity – of the Father and of the Holy Spirit, which shines forth in the Only-begotten Son.

**Glory be: Now and for ever:** With love You captivated us, O Savior, and transformed us by Your divine love. With spiritual fire consume our sins, and grant that we may be filled with Your food, so that, rejoicing, we may extol Your two comings, O gracious One.

**Katabasia – Hirmos (Tone 4):** Your incorrupt Offspring has appeared; God came forth from your womb, and, as man, appeared on earth and lived among men. For this, we extol you, O Mother of God.

**Exapostilarion:** O Word and unchangeable Light, O Light of the unbegotten Father, today we see in Your light on Tabor the light of the Father and the light of the Spirit which gives light to the whole world.

### Aposticha

*(Tone 4, Podoben – Dal yesy znamenije):* Today you glowed on Mount Tabor with radiant light as a bright sun.\* You have shown Your friends that You are the Savior,\* the Word of the Father,\* Who out of compassion took on the flesh of human nature.\* We, therefore, glorify Your loving providence,\* O all-powerful Jesus and Savior of our souls.

*Verse:* The heavens are Yours; the world is Yours.

Today the heavenly angels rejoice and celebrate with people\* and honor Your glorious resplendent image on Mount Tabor, O Christ.\* There You have Moses, Elijah, Peter, James, and John\* standing before You and praising You,\* O all-powerful Jesus and Savior of our souls.

*Verse:* Tabor and Hermon shout with joy at Your name.

Today all creatures of this world and of the heavenly spheres\* are assembled to praise Christ our God\* Who reigns over the living and the dead.\* He is divinely transfigured on Mount Tabor,\* and surrounds Himself with the leaders of grace and the law\* according to His good pleasure,\* for He is the Savior of our souls.

**Glory be: Now and for ever:** *(Tone 4):* O Lord, as a preparation to Your crucifixion,\* You led some of your disciples to a high mountain and became transfigured before them,\*

enlightening them with the light of Your glory.\* In this way, You showed the reality of the resurrection You are to grant to us\* in your love for all and in Your almighty power as God.\* Make us worthy of this resurrection, O God,\* for You are gracious and the Lover of mankind.

August 15

**DORMITION OF THE MOTHER OF GOD  
VESPERS**

Stichera at "O Lord, I have cried..."

*(Tone 1, Samopodoben):* O what a wonder!\* The Source of life is placed in a tomb; the grave becomes a ladder to heaven.\* Rejoice, Gethsemane, holy chamber of the Mother of God!\* As for us, O faithful, let us cry out with Gabriel, the prince of angels: \* Rejoice, O Woman Full of Grace, the Lord is with you,\* the Lord, Who because of you, bestows great mercy upon the world.

O Lady, marvelous are your mysteries.\* You have become the throne of the Most High,\* and today you are taken from earth to heaven.\* Your glory shines forth with the radiance of divine grace and surpasses every other splendor.\* Rise up to the heavens, all you virgins,\* together with the Mother of our King, and cry out: \* Rejoice, O Woman Full of Grace, the Lord is with you,\* the Lord, Who because of you, bestows great mercy upon the world.

Behold, all the heavenly hosts, the dominations, thrones, and principalities,\* virtues, powers, cherubim, and seraphim,\* sing a hymn of glory to your dormition.\* The entire human race rejoices at your glory;\* and kings, together with the angels and archangels, sing out to you: \* Rejoice, O Woman Full of Grace, the Lord is with you,\* the Lord, Who because of you, bestows great mercy upon the world.

(Tone 2): The most pure spouse,\* the Mother of the One in Whom the Father is well-pleased,\* she whom God had chosen to become the dwelling place\* of His natures that had been united without confusion,\* today delivers her most pure soul to her divine Creator.\* The angels welcome her in a divine manner,\* and the Mother of Life is now transferred to life.\* She is the lamp of the inaccessible brightness,\* the hope of our souls, and the salvation of believers.

(Tone 5): Come, all you lovers of the feast,\* let us form choirs and fill the Church with our hymns\* in honor of the failing asleep of the ark of God.\* Today heaven indeed opens its bosom to receive the Mother\* of the One Whom the universe cannot contain.\* The earth gives back the Source of life\* and receives the blessing of the Lord.\* The choir of angels and apostles look with awe\* as they see the One who gave birth to the Prince of life\* now herself pass from life to life.\* Let us all bow together before her and say: \* O Lady, do not forget the children of your house\* who celebrate your holy dormition in faith.

**Glory be: Now and for ever:** (Tone 1): The holy apostles were taken up from every corner of the world\* and carried upon clouds by the command of God.\* They gathered around your pure body, O Source of life,\* and kissed it with reverence.\* As for the most sublime powers of heaven,\* they came with their own leader to escort and to pay their last respects\* to the most honorable body that had contained Life itself.\* Filled with awe, they marched together with the apostles in silent majesty,\* professing to the princes of heaven in a hushed voice: \* Lift up your gates and receive, with becoming majesty,\* the Mother of the Light that never fades,\* because, through her, salvation was made possible for our human race.\* She is the

One upon whom no one may gaze,\* and to whom no one is able to render sufficient glory,\* for the special honor that made her sublime is beyond understanding.\* Therefore, O most pure Mother of God,\* forever alive with your Son, the Source of life,\* do not cease to intercede with Him\* that He may guard and save your people from every trouble;\* for you are our intercessor.\* To you we sing a hymn of glory with loud and joyful voices, now and forever.

*The entrance; O Joyful Light; Prokimenon of the day; and readings.*

*Lector:* A reading from the First Book of Kings.

At the order of Solomon, the elders of Israel and all the leaders of the tribes, the princes in the ancestral houses of the Israelites, came to King Solomon in Jerusalem to bring up the ark of the Lord's covenant from the City of David [which is Zion]. All the men of Israel assembled before King Solomon during the festival in the month of Ethanim (the seventh month). When all the elders of Israel had arrived, the priests took up the ark; they carried the ark of the LORD and the meeting tent with all the sacred vessels that were in the tent. (The priests and Levites carried them.) King Solomon and the entire community of Israel present for the occasion sacrificed before the ark sheep and oxen too many to number or count. The priests brought the ark of the covenant of the LORD to its place beneath the wings of the cherubim in the sanctuary, the holy of the holies of the temple. The cherubim had their wings spread out over the place of the ark, sheltering the ark and its poles from above. The poles were so long that their ends could be seen from that part of the holy place adjoining the sanctuary; however, they could not be seen beyond. (They have remained there to this day.) There was

nothing in the ark but the two stone tablets which Moses had put there at Horeb; when the LORD made a covenant with the Israelites at their departure from the land of Egypt. ¶ When the priests left the holy place, the cloud filled the temple of the LORD so that the priests could no longer minister because of the cloud, since the LORD's glory had filled the temple of the LORD. (8, 1-11).

*Other readings:* Genesis 28:10-17 (*p. 1010*); Ezekiel 43:27 - 44:4 (*p. 875*); Proverbs 9:1-11 (*p. 1041*).

### Stichera of Litiya

(Tone 1): Because the disciples had been both the eye-witnesses and servants of the Word,\* it was also fitting that they should witness the final mystery,\* the dormition of his Mother according to the flesh.\* They not only saw the ascension of the Savior from earth to heaven,\* but they also were witnesses of the translation of the Mother who bore Him.\* They came to Zion to escort the Virgin, who surpasses the Cherubim,\* as she hastened in her journey to heaven.\* With them let us also bow low before the One who intercedes for our souls.

(Tone 2): She is higher than the heavens, more glorious than the Cherubim,\* and more honorable than all creation.\* Her outstanding purity became the dwelling place of the eternal divinity.\* Today she places her all-pure soul into the hands of her Son.\* With her, the universe is filled with joy,\* and the grace of salvation is given to us.

(Tone 3): Come, all you ends of the earth,\* let us praise the blessed passing of the Mother of God.\* She delivers her sinless soul into the hands of her Son;\* through her holy dormition the world is given new life.\* With psalms and hymns and spiritual canticles,\* the whole world celebrates in joy together with the angels and apostles.

**Glory be: Now and for ever:** (*Tone 5*): O people, sing to the Mother of our God;\* for, on this day, she delivers her radiant soul\* into the most pure hands of the One Who took flesh of her without seed.\* In His presence she intercedes unceasingly\* that He grant peace and great mercy to the world.

**Aposticha**

(*Tone 4*): All you peoples of the earth sing together a hymn of glory\* to the pure and most holy Virgin\* from whom the Word of God came to us,\* receiving flesh from her in a manner beyond understanding.\* Let us cry out: Blessed are you among women,\* and blessed is your womb that contained Christ,\* into Whose hands you committed your soul.\* O pure Virgin, intercede with Christ God\* that He may save our souls!

*Verse:* Go up, Lord, to the place of Your rest, You and the ark of Your strength.

O pure and most holy Virgin,\* the choirs of angels in heaven and the assembly of people on earth\* sing the praises of your glorious dormition;\* for you have become the Mother of the Creator of all, Christ our God.\* We beg you to intercede constantly for us;\* for, next to God, we have placed our hope in you,\* O most glorious and ever-virgin Mother of God.

*Verse:* The Lord swore an oath to David; He will not go back on His word.

With all the people of the earth,\* let us sing to Christ the hymn of praise that David had sung of old.\* Together with her escort of virgins,\* with happiness and rejoicing, she will be led to the King;\* for the fruit of David's seed, the One through whom we have been led to God,\* has been lifted up to glory by her Son and Master in a way that defies description.\* Since she is the Mother of God,\* we

sing to her a hymn of glory and cry out: \* Deliver us from all harm and guard our souls from tribulations.\* We confess and proclaim that you are the Mother of God.

**Glory be: Now and for ever:** (*Tone 4*): O virgin Mother of God,\* at the time you were carried up to the One born of you in a manner beyond understanding,\* James and Peter were present;\* James, the brother of the Lord and first bishop,\* and Peter, the honorable head of the apostles and prince of theologians.\* The whole college of apostles was also there,\* all in one accord proclaiming things divine,\* praising the astounding mystery of Christ,\* and with joy, preparing your body, O most glorious One,\* source of Life and the temple of God.\* The most holy angelic powers were rapt in wonder at the sight of this miracle,\* and they said to each other: \* Lift up your gates to receive the Mother of the Creator of heaven and earth.\* Come, let us all sing hymns to her noble and holy body\* that has contained the invisible Lord.\* Therefore, we also celebrate your feast;\* and, O woman worthy of all praise, we cry out: \* O glorious Lady, exalt the Christian peoples\* and intercede with Christ God that He may save our souls.

*At the blessing of the bread: the troparion of the feast. (p. 1312).*

### MATINS

*After God the Lord...: the troparion of the feast.*

### Sessional Hymns

1. (*Tone 1, Podoben – Hrob twoj, Spase*): The venerable choir of the divine apostles\* was reunited in a marvelous manner\* to bury your most pure body, O glorious Mother of God.\* With them the multitude of angels also sang in honor of your passage to heaven\* which we now celebrate in faith.

**Glory be: Now and for ever:** (*repeat the above*).

2. (*Tone 3, Podoben – Krasoti divstva twojeho*): In giving birth, your conception was without seed;\* in falling

asleep, your body did not undergo corruption.\* You have passed from one miracle to another, O Mother of God.\* How did the Virgin who knew not man nourish an infant?\* And how did the Mother of God know death?\* Therefore, with the angels we cry out to you:/\* Rejoice, for you are full of grace.

**Glory be: Now and for ever:** (*repeat the above*).

*After the Polyeleos, the Exaltation is sung:*

We extol you,\* O all-pure Mother of Christ our God,\* and we praise your all-glorious dormition.

*Verse:* Shout joyfully to the Lord all the earth; sing praise to His name; give to Him glorious praise!

*Verse:* Glorious things have been said about you, O City of God!

*Verse:* The Most High has sanctified His dwelling place.

*Verse:* Holiness is becoming to Your house, O Lord, unto length of days!

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 4, Podoben – Udyvysia Josyf):** Tell us, O David, what feast is now being celebrated?\* The one, he said, of which I sang in the book of the Psalms.\* Christ has transferred into the dwelling place above\* the One who is virgin, daughter, and servant of God,\* she who bore Him in her womb without seed.\* Therefore, mothers and daughters and Christian spouses sing with joy and say:/\* Rejoice, O Virgin who has passed into the heavenly kingdom.

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 44 (Tone 4)**

I will make your name remembered\* from generation to generation.

*Verse:* Listen, O daughter, give ear to my words!

*Gospel: Lk 1:39-49,56 (p. 1045). After Psalm 50: Glory be: Now and for ever: and the verse, as on Sunday, then the following sticherion:*

(Tone 6): O tabernacle all-pure, when the translation of your body took place, the apostles gathered around your bier with fear and trembling. They gazed upon you and were filled with awe. In tears, Peter cried out to you: O Virgin, I see you laid out as one dead, yet you gave birth to the Life of the universe. I am struck with amazement, for in you dwells the One Who shall be our joy in the life beyond. O pure Virgin, intercede unceasingly with your Son and God to save the Christian people.

**Canon (Tone 1)**

*Hirmos 1:* Your holy and noble death, O Virgin, is adorned with the splendid robe of divine glory: It brings all the faithful together in joy. Led by Miriam, with dances and timbrels they praise Your only-begotten Son, for He has been greatly glorified.

*Hirmos 3:* You are the Creator, Wisdom, and Power of God, O Christ; and You uphold all things by Your will. Make Your Church firm and faithful, for You alone are holy and dwell among the saints.

*Hirmos 4:* O Christ, the prophets foretold Your incarnation from a virgin, and that You would be the glory and light of revelation to the Gentiles. The abyss cries out in joy to You: Glory to Your power, for You alone love all people.

*Hirmos 5:* I will speak of Your divine and wondrous mysteries, O Christ. You have revealed Yourself as the divine Son, radiant with eternal brightness, Who took flesh from a virgin. You have risen as the sun, bestowing light to those who dwelt in the shadow of darkness.

*Hirmos 6:* Your three-day burial, O Lord, was prefigured by the sea monster, breathing forth fire; Jonah was the

interpreter of this mystery; for coming forth from the monster safe and sound, he cried out: I will offer hymns of praise to You, O Lord.

*Hirmos 7:* Through the power of God's love, the three youths overcame the anger and fire, extinguished the flames with dew, and scorned the anger of the tyrant. Inspired by God, they became as a three-stringed harp singing in the flaming furnace: Blessed are You, O most glorious God, for You are the God our Fathers.

*Hirmos 8:* The mighty angel of God showed the three holy youths a fire which was refreshing to them but destructive to the impious. He made the Theotokos a source of life gushing forth immortality to those who sing: Because we have been saved, we glorify the one and only Creator and praise Him above all forever.

*Ode 9: The Magnificat is omitted; immediately after the intonation: Let us greatly extol the Theotokos..., the choir sings the following hirmos with the verse:*

'Verse: Seeing the dormition of the most pure One, the angels were filled with awe at how the Virgin went from earth to heaven.

*Hirmos (Tone 1):* In you, O pure Virgin, the laws of nature were overcome: in giving birth you remained a virgin, and in your death, heralded life. You remained a virgin after giving birth and remained alive after death, always saving your descendants, O Mother of God.

'Verse: O Most Holy Mother of God, save us! The heavenly choirs were astonished as they beheld their Master in Zion holding the soul of a woman in his hands. As a Son, it was fitting that He spoke to her who had given birth to Him without stain and said: Come and share the glory of your Son and God.

*Verse:* O Most Holy Mother of God, save us!

The assembly of apostles gathered around your body which had contained God. Beholding it with awe, they cried out with a clear voice: Save your people as you pass over to the heavenly mansions of your Son.

**Glory be: Now and for ever:** Accept from us, O Mother of the living God, our farewell hymn and encompass the Church with your light-bearing divine grace, and bestow upon your Christ-loving people peace, and upon us, who extol you, forgiveness and the salvation of our souls.

*Verse:* O my soul, extol the holy transference of the Mother of God from earth to heaven.

**Katabasia – Hirmos (Tone 4):** Let everyone on earth dance for joy in spirit.\* Let the heavenly ranks celebrate in honor of the sacred feast.\* O Mother of God, let them cry: Rejoice, ever-blessed Theotokos and ever-Virgin..

**Exapostilarion:** O holy apostles of Christ,\* gathered here from the ends of the universe,\* carry my body to the garden of Gethsemane and place it in the tomb.\* And You, my Son and my God,\* receive my breath and my spirit.

#### Stichera at the Praises

(*Tone 4, Podoben – Jako dobl'a*): The heavens rejoice in your glorious dormition,\* and the angelic hosts are filled with joy;\* all the universe is exalting as they sing hymns of farewell to you,\* O Mother of the Master of the universe,\* O all-holy Virgin who did not know wedlock.\* You have delivered the human race from the condemnation of old.

At the divine command,\* the chosen apostles hastened from the ends of the universe to bury you;\* and, seeing you carried from earth to heaven,\* they praised you with the words of Gabriel: Rejoice, O bearer of the entire

Divinity!\* Rejoice, O Virgin, for you alone brought heaven and earth together in giving birth to your Son.

You have given birth to Life,\* and now by your holy dormition you have crossed the borders into eternal life.\* The angels, the principalities, and the virtues, the prophets,\* the apostles, and all creation form a procession,\* and your Son receives your pure soul into his immaculate hands,\* O Virgin Mother and bride of God:

**Glory be: Now and for ever:** (*Tone 6*): "For your holy dormition,\* O Mother of God and Mother of Life,\* the clouds carried the apostles through the air.\* Those who had been scattered throughout the world were brought together in a single choir;\* and, burying your most pure body with respect,\* they sang the words of Gabriel: Rejoice, O Full of Grace,\* O unwedded Virgin; the Lord is with you!\*" Intercede with your Son and our God to save our souls.

*After the great doxology: the troparion of the feast, (p. 1312); the litanies; and the great dismissal.*

### Blessing of Herbs, Flowers or Other Plants

*(usually takes place after the Divine Liturgy)*

*Deacon:* Let us pray to the Lord.

*: Choir:* Lord, have mercy.

*The priest reads the prayer:* O almighty, eternal God, by Your word alone You created out of nothing the heavens, earth, sea, and all things visible and invisible. You commanded that the earth give forth plants and trees, for the needs of man and animal, each according to its need. In Your infinite goodness You ordained that these plants serve not only as food for the animals but also as medicine for the sick body. We beseech You, bless these different plants and fruits and bestow upon them Your blessing, and

endow them with Your power, so that they may serve man and animal alike as a defense against all sickness and all that is impure.

*Exclamation:* For You are our God, and we give glory to You, Father, Son, and Holy Spirit, now and forever and ever.

*Choir:* Amen.

*The priest then sprinkles the flowers and plants with holy water, saying:*

These Flowers and Plants (or Herbs) are blessed and sanctified by the sprinkling of this holy water, in the name of the Father, † and of the Son, † and of the Holy Spirit † Amen.

August 16-23

## POSTFEAST OF THE DORMITION

### VESPERS

Stichera at "O Lord, I have cried..."

(Tone 2, *Podoben – Kijmy pochvalnymy*): With unworthy lips we praise the Theotokos\* who is more venerable than all creation\* and more holy than the Cherubim and all the angels in heaven.\* She is the unshakable throne of the King.\* She is the house in which the eternal One made his abode.\* She is the salvation of the world and the sanctuary of God.\* In her holy memory He richly gives great mercy to the faithful.

O Virgin, what awesome hymns did the apostles of the Word,\* standing around your bier, offer up at that time to you?\* They cried out in amazement: The palace of the King is departing.\* The holy tabernacle is being exalted.\* Lift up, O you gates, for the portal of God will enter in joy,\* and, without ceasing, she beseeches great mercy for all the world.

What spiritual hymns shall we offer to you today, O all-holy One?\* The whole world has been sanctified by your dormition.\* You have departed into heaven to contemplate the beauty of the Almighty.\* As Mother you rejoice together with Him.\* The angelic ranks solemnly accompanied you, O pure One.\* Together with them, ask for peace and great mercy\* for us and for the souls of the just.

*Three stichera and Glory be: of the saint; Now and for ever: Come, O faithful and celebrate..., (see below).*

*On the evening of August 15, the following stichera from the Icon-Not Made by Hands are taken:*

(Tone 2, Podoben – Kijmy Pochvalnyny): With what earthly eyes shall we behold Your icon,\* glistening with divine light,\* upon which the angelic hosts cannot easily gaze?\* Today it is departing from the land of unbelievers,\* and at the divine bidding,\* it is going to the capital city and to the God-fearing people.\* O Christ, kings are seen bowing down before Your icon,\* filled with faith and awe at its arrival.

O Word, with what earthly hands shall we touch Your icon,\* O Savior, the image of our sinless God and Lord beyond all reach;\* for our sins have made us defiled and impure.\* The Cherubim cover their eyes and tremble;\* the Seraphim dare not gaze upon Your glory;\* creation serves You in fear.\* Do not condemn us even though we are unworthy, O Christ,\* for we kiss Your awesome image in faith.

The divine feast of the Master takes place again today.\* He comes from on high to visit us publicly through His precious icon.\* He who dwells on high among the Cherubim\* is now seen in the icon like unto Him.\* It is drawn according to His likeness\* by the most exquisite

hand of the Father.\* Bowing before it in faith and in love, we are sanctified.

**Glory be:** (*Tone 6*): O Lord, You became incarnate as You willed and deigned to accept our lowliness.\* You showed a wealth of compassion when You divinized us.\* O Lover of mankind,\* we, who gaze upon the icon of Your likeness, glorify You.\* Grant to Your servants who despise all sins a safe entrance into Your kingdom.

**Now and for ever:** (*Tone 5*): Come, O faithful, and celebrate!\* Today we shall gloriously observe the holy transporting of the Mother of God.\* She truly rejoices and entrusts her holy and most pure soul into the hands of Christ our God,\* Who came forth first from the eternal Father and in these latter times from her womb.\* She now prays for our salvation.

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

#### Aposticha

(*Tone 1, Nebesnykh chynov*): Because of the immortal dormition of the Mother of God,\* the assembly of angels rejoices.\* Departing from this earth, she dwells in the eternal abode.\* She is raised by the heavenly One into celestial joy and delight.

**Verse:** Go up, Lord, to the place of Your rest, You and the ark of Your strength.

Yearning for life on high, O birthgiver of God,\* you have put aside earthly life.\* O maiden and flower of virginity,\* you gave birth to Christ, the Life of all.\* The assembly of apostles devoutly stands around for your honored burial,\* O betrothed of God.

**Verse:** The Lord sware an oath to David; He will not go back on His word.

O Mother of God who loves the human race, the air was sanctified by the farewell hymns at your dormition. O awesome marvel and undefiled Theotokos, O Virgin, we your servants bow to you in faith. . .

**Glory be: Now and for ever:** (*Tone 8*): O Theotokos, Christ your Son and our God,\* confirmed His two natures because He died as a man and rose as God.\* O Mother of God, He also consented that you die\* according to the law of nature\* so that unbelievers might not question the workings of Providence.\* O heavenly bride, you were taken from earth\* as though from the bridal chamber and entered heaven.\* The atmosphere was sanctified by your passage through it,\* just as earth was illumined by your giving birth.\* The apostles assembled, and the angels carried you aloft.\* After having buried your most pure body and having sung hymns,\* they gazed in awe and fearfully said: This is the ransom of the right hand of God\* because He is in your midst and will not be moved.\* O most honored Mother, do not forsake us who look upon you.\* We are your people and the sheep of your fold.\* We invoke your name and ask for salvation and great mercy.

*The troparion of the saint; Glory be: Now and for ever: troparion of the feast, (p. 1312).*

### MATINS

#### Sessional Hymns

1. (*Tone 4*): In glorious memory of you, the universe adorned with the gifts of the Holy Spirit,\* exaltingly cries out to you: Rejoice,\* O Virgin, praise of Christians!

**Glory be: Now and for ever:** (*repeat the above*).

2. (*Tone 6*): We, the faithful, extol your transference, O pure One, crying out to you: \* You have passed from earth – from life to life.\* Therefore, being now in heaven, pray to God\* that He deliver the human race from misery.

**Glory be: Now and for ever:** (*repeat the above*).

### Canon – Ode 9

*Hirmos 1:* In you, O pure Virgin, the laws of nature were overcome: in giving birth you remained a virgin, and in your death, heralded life. You remained a virgin after giving birth and remained alive after death, always saving your descendants, O Mother of God.

**Verse:** O most holy Mother of God, save us!

Let us go to Zion, to the divine and fruitful mountain of the living God, and let us rejoice, beholding the Mother of God, for Christ is transferring her, as His Mother, to a more beautiful and divine life, to the Holy of Holies.

**Verse:** O most holy Mother of God, save us!

Come, all you faithful, and draw near to the tomb of the Mother of God, and let us embrace her with our pure hearts and lips, eyes and countenances. Let us draw generous gifts of healing from this forever-flowing spring.

**Glory be: Now and for ever:** Accept from us, O Mother of the living God,\* our farewell hymn and encompass the Church with your light-bearing divine grace,\* and bestow upon your Christ-loving people peace,\* and upon us, who extol you, forgiveness and the salvation of our souls.

**Katabasia – Hirmos (Tone 4):** Let everyone on earth dance for joy in spirit. Let the heavenly ranks celebrate in honor of the sacred feast. O Mother of God, let them cry: Rejoice, ever-blessed Theotokos and ever-Virgin.

**Exapostilarion:** O Apostles who have assembled from the ends of the earth in the Garden of Gethsemane,\* bury my body, and You, my Son and God, receive my spirit.

**Aposticha**

(*Tone 2, Podoben – Dome Ephratov*): Sing a hymn,\* O heavenly choirs!\* Praise the virgin Mother\* who has passed over from earth\* to heaven.

*Verse:* Go up, Lord, to the place of Your rest, You and the ark of Your strength.

O Maiden,\* the choir of disciples\* has gloriously assembled\* from the ends of the earth\* to bury your most pure body.

*Verse:* The Lord swore an oath to David; He will not go back on His word.

O doors of heaven,\* lift up your gates!\* Behold the Mother of the Most High,\* the all-pure Virgin,\* is now entering into heaven.

**Glory be: Now and for ever:** (*Tone 4*): O pure and most holy Virgin,\* the choirs of angels in heaven and the assembly of people on earth\* sing the praise of your glorious dormition;\* for you have become the Mother of the Creator of all, Christ our God.\* We beg you to intercede constantly for us; for, next to God,\* we have placed our hope in you,\* O most glorious and ever-virgin Mother of God.

August 29

## BEHEADING OF ST. JOHN THE BAPTIST

(*dark-red vestments*)

### VESPERS

Stichera at "O Lord, I have cried..."

(*Tone 6*): While the birthday of the shameless Herod was being celebrated,\* the oath made to the lustful dancer was fulfilled;\* the head of the Forerunner was cut off\* and offered on a platter to those at table.\* What a loathsome banquet, filled with wickedness and horrible murder.\* As for us, let us worthily venerate and bless the baptizer,\* for he is the greatest man born of woman.,

After dancing, the disciple of the all-evil Satan\* requested your head as her payment, O Forerunner.\* What a bloody banquet!\* Would that you had not made that vow,\* O sinful Herod, offspring of a lie.\* Since you did make it, would that you had not carried it out;\* for it would have been better to have gone back on your oath and received life\* than remaining true to your oath to have cut off the head of the Forerunner.\* As for us, let us worthily venerate and bless the baptizer,\* for he is the greatest man born of woman.

Again Herodias has lost her self-control;\* again she is disturbed.\* What a cunning and deceiving dance,\* and what mindless drunkenness!\* The Forerunner's head is cut off and Herod is troubled.\* Therefore, O Lord, by the intercessions of your Forerunner,\* grant peace to our souls.

(*Tone 1*): What shall we call you, O prophet?\* An angel, an apostle, or martyr?\* An angel, because you lived as a

bodiless being.\* An apostle, because you taught the nations.\* A martyr, because you were beheaded for Christ.\* Entreat Him to have mercy on our souls.

(Tone 4): Come, O people, let us exalt the prophet, martyr, and baptizer of the Savior.\* He is an angel in the flesh.\* He has condemned Herod and convicted him of unlawful adultery.\* Because of the unlawful dancing, his precious head is cut off.\* He is in paradise and is preaching the good news of the resurrection from the dead.\* He is fittingly praying to the Lord\* that our souls may be saved.

Come, O faithful, let us exalt the prophet, martyr, and baptizer of the Savior.\* He fled into the desert and remained there,\* nourishing himself on locusts and wild honey.\* He rebuked the king who violated the law.\* And he comforts our faintheartedness, saying: \* Repent, for the kingdom of heaven is at hand.

Glory be: (Tone 5): When Herod wished to free himself from the rebuke of his sinful deeds,\* he delivered your head unjustly, O Forerunner,\* to a transgressing woman.\* Nor did this wretched one realize that offering it on a platter was a condemnation for him.\* Therefore, since you are a practical teacher of purity and a saving guide to repentance,\* O Baptizer, implore Christ to deliver us from the shame of our passions.

**Now and for ever:** *Dogmaticon (Tone 5), (p. 300); on Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

*The entrance; O Joyful Light; prokimenon of the day; and readings:*

*Lector:* A reading from the Book of the prophet Malachi.

Thus says the Lord almighty: /Lo, I am sending my messenger to prepare the way before me; /And suddenly there will come to the temple /the LORD whom you seek, /And the messenger of the covenant whom you desire. /Yes, he is coming, says the LORD of hosts. /But who will endure the day of his coming? /And who can stand when he appears? /For he is like the refiner's fire, /or like the fuller's lye. /He will sit refining and purifying [silver], /and he will purify the sons of Levi, /Refining them like gold or like silver /that they may offer due sacrifice to the LORD. /Then the sacrifice of Judah and Jerusalem /will please the LORD, /as in the days of old, as in years gone by. /I will draw near to you for judgment, /and I will be swift to bear witness /Against the sorcerers, adulterers and perjurers, /those who defraud the hired man of his wages, /Against those who defraud widows and orphans; /those who turn aside the stranger, /and those who do not fear me, says the LORD of hosts. Surely I, the LORD, do not change, /nor do you cease to be sons of Jacob. /Since the days of your fathers you have turned aside /from my statutes, and have not kept them. /Return to me, and I will return to you, /says the LORD of hosts. /Yet you say, "How must we return?" /Then all nations will call you blessed, /for you will be a delightful land, /says the LORD of hosts. Remember the law of Moses my servant, /which I enjoined upon him on Horeb, /The statutes and ordinances /for all Israel. /Lo, I will send you /Elijah, the prophet, /Before the day of the LORD comes, /the great and terrible day, /To turn the hearts of the fathers to their children, /and the hearts of the children to their fathers, /Lest I come and strike /the land with doom (3: 1-7, 12, 22-24).

*Other readings:* Isaiah 40:1-3,9; 41:17-1; (p. 913); Wisdom 4:7,16 - 5:7 (p. 1070).

**Aposticha**

(Tone 2): O John the baptizer and preacher of repentance,\* you sanctified the earth when you were beheaded.\* You made plain to believers the law of God,\* abolishing disobedience to the law.\* Therefore, since you stand by the throne of Christ the heavenly King,\* beseech Him to have mercy on our souls.

*Verse:* The just will flourish like the palm tree and grow like a cedar of Lebanon.

O most holy John, your head was cut off for preaching the law of the Lord,\* for in blameless privilege you reproached the unbelieving king\* when he disobeyed the law.\* Therefore, the hosts of angels wonder at you,\* and the ranks of apostles and martyrs praise you.\* We also honor your yearly memorial, O most noble one, glorifying the holy Trinity Who has crowned you, O blessed forerunner.

*Verse:* The just one is glad in the Lord and takes refuge in Him.

Born of the prophet Zechariah, he was the greatest of the prophets\* and was sanctified from his mother's womb for the service of the Lord.\* Today he was beheaded by an evil king.\* Both before and after his beheading,\* his head was a living reproach for the maiden who danced indecently,\* thus covering one sin with another.\* Therefore, we call out:\* O John the baptizer, having acquired favor with the Lord,\* beseech Him unceasingly for the salvation of our souls.

*Glory be:* (Tone 8): You rebuked kings, O forerunner of the Savior,\* that they might not act contrary to the law.\* But the frolicking of a sinful woman won over Herod to behead you.\* Therefore, your name is praised\* from the place of the rising to the place of the setting of the sun.\* And since you have favor with the Lord,\* beseech Him unceasingly for the salvation of our souls.

**Now and for ever:** O Virgin, you have never known wedlock,\* yet you conceived God in the flesh in a manner which words can never describe.\* You thus became the Mother of God on high.\* O immaculate Lady, receive the supplication of your servants\* and grant us the cleansing of our sins.\* Accept now our prayers and beseech God to save all of us.

*Troparion of the saint, (p. 1313), Glory be: Now and for ever: resurrectional theotokion (Tone 2), (p. 1263).*

### MATINS

*After God the Lord....: the troparion of the saint, (p. 1313), Glory be: Now and for ever: resurrectional theotokion (Tone 2), (p. 1263).*

### Sessional Hymns

**1. (Tone 5, Podoben – Sobeznachalnoje Slovo):** Let us gather together, O believers,\* and in unison praise him who was the mediator between law and grace;\* for he came and preached repentance to us,\* and with courage he openly denounced Herod,\* and thus he was beheaded.\* Now dwelling with the angels, he intercedes with Christ for our salvation.

**Glory be: Now and for ever: (Tone 4):** We, your servants, gratefully sing your praises from our hearts\* and earnestly beg for your mercies, O Lady.\* We call out to you: O all-holy Virgin, deliver us from all enemies, visible and invisible,\* and save us from all threats;\* for you alone are our help and protection.

*(Tone 5, Podoben – Sobeznachalnoje Slovo):* Let us in hymns exalt the Baptizer of Christ,\* the victorious sufferer of the passion, John the Forerunner.\* He was revealed to us in the womb as a prophet,\* and like a bright star he came forth from the barren woman\* as a luminary for the whole world.\* He intercedes with the Lord to have mercy on our souls.

**Glory be: Now and for ever:** Show your protection, help and mercy to your servants, O pure Virgin,\* and allay the surging of our vain thoughts.\* Raise up my fallen soul, O Theotokos,\* for you can do whatever you wish.

*After the Polyeleos, the Exaltation is sung:*

We extol you,\* O John the baptizer of the Savior,\* and we venerate\* your most honorable beheading.

*Verse:* Behold, I flew into the desert, and there found rest.

*Verse:* I have not hidden Your justice in my heart.

*Verse:* I have declared Your faithful help and Your salvation.

**Glory be: Now and for ever:**

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 8):** O faithful, let us honor the memory of the prophet, martyr, and baptizer of the Savior, for he is an angel in the flesh. He rebuked Herod for his unjust union and condemned him. And now because of a dance and an oath, his venerable head is cut off. He descends into Hades to announce the good news of the resurrection from the dead, and he unceasingly prays for the salvation of our souls.

*Gradual Hymn - Antiphon 4, (p. 126).*

**Prokimenon:** Ps. 115 (Tone 4)

Precious in the eyes of the Lord\* is the death of His faithful.

*Verse:* How can I repay the Lord for His goodness to me?

*Gospel: Mt 14:1-12. After Psalm 50:* Glory be: Now and for ever; and the verse, as on Sunday, then the following sticherion:

(Tone 2): O John the baptizer and preacher of repentance,\* you sanctified the earth when you were beheaded.\* You made plain to believers the law of God,\* abol-

ishing disobedience to the law.\* Therefore, since you stand by the throne of Christ the heavenly King,\* beseech Him to have mercy on our souls.

### Canon

*Ode 9 – Hirmos (Tone 8):* Heaven was struck with amazement, and the earth shook with fear as our God appeared in the flesh. Your womb has become more spacious than the heavens, O Mother of God. Therefore, the leaders of the heavenly hosts commend both angels and people to extol you.

*Verse:* Holy and great John, forerunner of the Lord, pray to God for us!

Prophet born of a prophet, and baptizer of the Lord, you were the voice crying in the desert: Repent! You reproached Herod for his immoral and godless actions. You also hasten to proclaim the kingdom of God to those held captive in Hades.

*Verse:* Holy and great John; forerunner of the Lord, pray for us!

When the voice that cried out in the desert was heard throughout Hades: Open, O gates, for the King of the universe is entering, it was then that humility rose and pride was brought low.

**Glory be: Now and for ever:** The human passions tremble and the devils flee in terror from the power given to you by the grace of God. Therefore, from every assault, O Forerunner of the Lord, protect your flock who always glorify you with faith.

*Katabasia – Hirmos (Tone 8):* You are the mystical paradise, O Mother of God, which brought forth Christ. For He planted for us on earth the life-giving tree of the cross. For this reason, as we raise it aloft and bow before it, we extol you, O Mother of God.

**Exapostilarion:** With songs of praise, let us crown the forerunner\* who is known to be greater than the prophets,\* and he became the foremost of the apostles.\* His head was cut off for the sake of the law of the Lord.

### Stichera at the Praises

(*Tone 8, Podoben – O prseslavnoho chudese*): O what a wondrous mystery!\* The holy head which the angels surround with honor\* is carried by a sinful and wicked daughter\* to her adulterous mother,\* whom John rebuked because of her lawless life.\* How incomprehensible is Your long-suffering,\* O Christ lover of mankind!\* Because of Your long-suffering,\* save our souls, O only kindhearted One!

O how the heart of Herod is hardened!\* He scorns God by disobeying the law,\* yet he pretends to keep his oath.\* Not content with adultery,\* he now becomes a murderer,\* and yet he pretends to appear sad.\* By your surpassing compassion,\* O Christ our God, save our souls,\* for You alone are compassionate.

**Glory be:** O wonder beyond all understanding!\* The seal of the prophets and the earthly angel was offered as a prize for an immoral dance.\* The tongue constantly speaking of God is sent beforehand\* to preach Christ to those who are in Hades.\* By your surpassing providence,\* O Christ our God, save our souls,\* for You alone are compassionate.

**Now and for ever:** O Holy Lady, receive the supplications of your servants,\* and deliver us from all sorrow and tribulation.

*After the great doxology: the troparion of the saint, (p. 1313), Glory be: Now and for ever: resurrectional iheotokion (Tone 2), (p. 1263); the litanies; and the great dismissal.*

September 1

**BEGINNING OF THE LITURGICAL YEAR  
and Venerable Simeon the Stylite**

**VESPERS**

**Stichera at "O Lord, I have cried..."**

*(Tone 1): Lord, You came to down to earth to proclaim happiness to the poor,\* consolation to those in sorrow,\* deliverance to the captives,\* and freedom to the oppressed.\* Bless also Your holy Church in these missions.\* Lord, glory to You!*

Your Church, O Christ, cries out to You: \* Bless this new year, that we may begin it with faith,\* live it in hope and accomplish, with love,\* that which You have ordained\* in Your divine providence for the salvation of all.\* Glory be to You!

*(Tone 3): Your kingdom, O Christ our God, is forever,\* and Your dominion is for all ages.\* With wisdom You created the universe,\* and You gave us the courses of the seasons.\* In behalf of all creation, we cry out in joy: \* Bless the crown of this year\* .which You have allowed us to begin through Your goodness.\* Grant that we may sing without condemnation: \* O Lord, glory to You!*

*Three stichera and Glory be: of venerable Simeon (see common service of a venerable, p. 1193).*

**Now and for ever:** *(Tone 6): O eternal Word and Son, together with the Holy Spirit,\* Creator and Maker of all things visible and invisible,\* bless the beginning of this new Church Year; \* keep, in love and peace, all the faithful; \* and lead us all to salvation and everlasting life,\* through the prayers of the Mother of God and all Your saints.*

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

*The entrance; O Joyful Light; Prokimenon of the day; and readings:*

Isaiah 61:1-9; Leviticus 26:3-25; Wisdom 4:7-15 (p. 886).

*Sticheras of the Aposticha: of the day.*

*The troparion of venerable Simeon, (p. 1240), Glory be: Now and for ever: troparion of the Indiction, (p. 1314), and the great dismissal.*

### MATINS

*The service is taken from the Octoechos to the end of the canon, then the stichera at the praises (those of yesterday's Vespers; Glory be: Now and for ever: O eternal Word and Son... (in the same place); the great doxology; the troparion, as on yesterday's Vespers; the litanies; and the great dismissal.*

### September 8

### NATIVITY OF THE MOTHER OF GOD

#### VESPERS

*Stichera at "O Lord, I have cried..."*

(Tone 6): Today God Who dominates the spiritual thrones of heaven\*, welcomes on earth the holy throne which He had prepared for Himself.\* In his love for the human race,\* He Who established the heavens in wisdom has fashioned a living heaven.\* From a barren stem He has brought forth for us His Mother\* as a branch full of life.\* O-God of miracles and hope of those who have no hope;\* O Lord, glory to You!

This is the day of the Lord:/\* Rejoice, therefore, O nations!/\* Behold, the chamber of Light and the scroll of the living Word has come forth from the womb.\* The gate

that opens to the rising Sun\* and is ready for the entrance of the High Priest, is here today.\* She is the only one who introduced Christ, and Christ alone, into the world\* for the salvation of our souls.

Indeed some famous barren women have given birth by the will of God;\* but the nativity of Mary surpasses all nativities\* in honor and splendor as it is worthy of the majesty of God.\* For she was born in a miraculous way of a barren mother,\* and she herself gave birth in the flesh to the God of all,\* incarnate in her womb without human seed\* against the laws of nature.\* She alone is the door through which the only-begotten Son of God\* has passed while leaving it sealed\* as He had planned in His eternal wisdom.\* Thus did He bring salvation to all.

Today the barren gates are opened,\* and the Virgin, the gate of God, comes forth.\* Today grace begins to bear fruit,\* showing forth to the world the Mother of God\* through whom earth is united to heaven\* for the salvation of our souls.

Today glad tidings go forth to the whole world.\* Today sweet fragrance is sent forth\* by the proclamation of salvation.\* Today is the end of the barrenness of our nature;\* for the barren one becomes a mother,\* the mother of the one who will not cease to be a virgin,\* even after giving birth to the One Who by nature is Creator and God.\* He it is Who took flesh by which He brought salvation to the lost;\* He is Christ, the Lover of mankind,\* and the Savior of our souls.

Today Anna, the barren one, gives birth to the maiden of God\* Who had been chosen from all the human generations\* to become the dwelling place of the Creator,\* Christ our God and the King of all.\* In her He fulfilled His divine plan through which our human nature was

renewed,\* and by which we were to be transferred from corruption to eternal life.

**Glory be: Now and for ever:** (*Tone 1*): Today is the beginning of our salvation, O people;\* for behold, the Mother and Virgin who was chosen from all generations\* to be the habitation of God\* is born and comes forth from the barren one.\* She is the flower from Jesse and possesses the rod from his root.\* May our forefather Adam rejoice and be full of joy;\* for behold, she who was created from the rib of Adam\* declares that her daughter and descendant is blessed.\* She says: My deliverance has been born to me.\* Through her, I will be freed from the bonds of Hades.\* May David rejoice, play on his harp, and bless God;\* for behold, the Virgin comes forth from the womb of the barren woman\* for the salvation of our souls.

*The entrance; O Joyful Light; prokimenon of the day; and readings:*

*Lector:* A reading from the Book of Genesis.

Jacob departed from Beer-sheba and proceeded toward Haran. When he came upon a certain shrine, as the sun had already set, he stopped there for the night. Taking one of the stones at the shrine, he put it under his head and lay down to sleep at that spot. Then he had a dream: a stairway rested on the ground, with its top reaching to the heavens; and God's messengers were going up and down on it. And there was the LORD standing beside him and saying: "I, the LORD, am the God of your forefather Abraham and the God of Isaac; the land on which you are lying. I will give to you and your descendants. These shall be as plentiful as the dust of the earth, and through them you shall spread out east and west, north and south. In you and your descendants all the nations of the earth shall find blessing. Know that I am with you; I will protect you wherever you go, and bring you back to this land. I will never leave you until I have done what I promised you." When Jacob

awoke from his sleep, he exclaimed, "Truly, the LORD is in this spot, although I did not know it!" In solemn wonder he cried out: "How awesome is this shrine! This is nothing else but an abode of God, and that is the gateway to heaven!" (28:10-17).

*Other readings:* Ezekiel 43:27 - 44:4 (p. 875);

Proverbs 9:1-11 (p. 1041).

### Stichera of Litiya

(Tone 2): Come all you lovers of virginity and chastity,\* lovingly hold aloft the boast of virginity,\* the fountain of life springing up from the solid stone.\* She is the bush which grows in the barren land,\* the bush of the non-material fire,\* who cleanses and illuminates our souls.

What is the festive hymn that is heard today?\* Joachim and Anne are mystically observing this day with honor, saying: Adam and Eve, rejoice today with us!\* Through their transgression of old, paradise was closed.\* Now, Mary the maiden of God is being given to us as a blessed fruit.\* She opens up the entrance of paradise to all of us.

The chosen one of the King of all,\* the abode of God and divine dwelling of the ever-existing One,\* comes forth today from the barren and glorious Anne.\* It is through her that the shameless Hades is crushed,\* and the first Eve is led into a faithful life.\* Let us worthily cry out to her: Blessed are you among women,\* and blessed is the fruit of your womb!

Glory be: Now and for ever: (Tone 8): Let us play the spiritual flute on this noteworthy feast,\* because from the seed of David is born the Mother of the Life Who dispels the darkness.\* She is the renewal of Adam and the answer to Eve,\* the source of incorruption and the transformation of corruption.\* Because of her, we have been deified and delivered from death.\* We cry out to her with Gabriel:\*

Rejoice, O Full of Grace, the Lord is with you.\* Because of you, He has granted to us great mercy.

**Aposticha**

(Tone 4): On this day a great joy has shone upon us\* from the two just ones, Joachim and Anna,\* and this joy is the most honorable Virgin.\* Because of her purity, she will become a living temple of God.\* She alone will be recognized as the Mother of God.\* Through her intercessions, O Christ our God,\* send down peace upon the world and your great mercy upon our souls.

*Verse:* Listen, O daughter, give ear to my words!

O Virgin, today you were born a most noble child\* from the two just ones, Joachim and Anna,\* as the angel had promised in his announcement.\* To God you are a heaven, a throne, and a vessel of holiness;\* to the whole world, a herald of joy,\* the cause of our life, the blessing that wiped out the curse.\* You are the reason for all the blessings of God.\* O maiden, whom God has chosen,\* on this day of your nativity\* obtain peace and great mercy for our souls."

*Verse:* The richest of people shall seek your favor.

Today Anna, the barren one, claps her hands for joy.\* The earth is bathed in light and kings sing their happiness,\* priests enjoy all blessings and the whole universe rejoices;\* for the Queen and immaculate bride of the Father\* comes forth from the root of Jesse.\* Behold, no woman will ever again bear a child in sorrow or anxiety,\* for joy has come forth in abundance and life has filled the world.\* Joachim's offerings shall no more be rejected,\* for the tears of Anna have now been turned into joy.\* And now Anna can say: Rejoice with me, all you chosen ones of Israel;\* for the Lord has given me the palace of His

divine and living glory\* to be a place of joy and happiness for the whole universe\* and for the salvation\* of our souls.

**Glory be: Now and for ever:** (*Tone 8*): Come all you faithful, and let us hasten to the Virgin;\* for long before her conception in the womb,\* the one who was to be born of the root of Jesse\* was destined to be the Mother of our God.\* The one who is the treasury of virginity,\* the flowing rod of Aaron, the object of the prophecies,\* the child of Joachim and Anne is born today,\* and the world is renewed in her.\* Through her birth, the Church is clothed with splendor.\* O holy temple, vessel of the Godhead,\* model of virgins and strength of kings,\* in you the wondrous union of the two natures of Christ was realized.\* We worship Him and glorify your most pure birth,\* and the whole world extols you.

*At the blessing of the bread: the troparion of the feast, (p. 1315).*

### MATINS

*After 'God the Lord...: the troparion of the feast,' (p. 1315).*

### Sessional Hymns

1. (*Tone 4, Podoben – Udyvysia Josyf*): O David, proclaim the oath that the Lord our God has sworn to you.\* What He swore to me, I now see fulfilled, he said;\* for the Virgin who has come forth as the fruit of my loins,\* now gives birth to the Creator, Christ the new Adam.\* He is the King Who sits upon my throne.\* Behold, He now reigns and His kingdom shall have no end.\* The barren one bears the Mother of God\* and the sustainer of our life.

**Glory be: Now and for ever:** (*repeat the above*).

2. (*Tone 4, Podoben – Udyvysia Josyf*): From the root of Jesse and the loins of David,\* Mary, the servant of God, is born for us today.\* The entire universe is renewed and now exalts;\* heaven and earth rejoice together.\* Praise

her, O families of nations.\* Joachim rejoices and Anne cries out on this feast.\* The barren one bears the Mother of God\* and the sustainer of our life.

**Glory be: Now and for ever:** (*repeat the above*).

*After the Polyeleos, the Exaltation is sung:*

We extol you,\* O most holy Virgin,\* and we venerate the holy ancestors of God,\* and we celebrate your glorious Nativity.

**Verse:** Glorious things have been said about you, O City of God!

**Verse:** O Lord, remember David and all the many hardships he endured!

**Verse:** The Lord swore an oath to David; He will not go back on his word.

**Verse:** For the Lord has chosen Zion; He has desired it for his dwelling.

**Glory be: Now and for ever:**

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x)

**Sessional Hymn (Tone 8):** Let heaven rejoice and earth exalt,\* for the firmament of our God comes into the world;\* according to the promise, the divine bride is now born.\* The barren one now nurses Mary, her child;\* and Joachim rejoices in this birth and says:.\* Behold, the rod is now born to me,\* from which Christ shall blossom from the root of David.\* Indeed, this is a wondrous marvel!

**Gradual Hymn – Antiphon 4, (p. 126).**

**Prokimenon: Ps 44 (Tone 4)**

I will make your name remembered\* from generation to generation.

**Verse:** Listen, O daughter, give ear to my words!

**Gospel: Lk 1:39-49,56 (p. 1045). After Psalm 50:** Glory be: Now and for ever: *and the verse, as on Sunday, then the following sticherion:*

(Tone 6): This is the day of the Lord: \* Rejoice, therefore, O nations! \* Behold, the chamber of Light and the scroll of the living Word\* has come forth from the womb.\* The gate that opens to the rising Sun\* and is ready for the entrance of the High Priest, is here today.\* She is the only one who introduced Christ, and Christ alone, into the world\* for the salvation of our souls.

**Canon (Tone 2):** Come, faithful... (p. 756).

*Ode 9: The Magnificat is omitted; immediately after the intonation: Let us greatly extol the Theotokos..., the choir sings the 9th hirmos with the verse:*

**Verse:** O my soul, extol the most glorious birth of the Mother of God.

**Hirmos:** We glorify you, O blessed and most pure Mother of God, who in an unspeakable manner gave flesh to the Light – God. Who had shone forth before the sun, and Who came forth from the virginal womb in the flesh.

**Verse:** O most holy Mother of God, pray for us!

The God Who brought forth water from a rock for a disobedient people, from a barren womb gives to a humble people as fruit for our joy you, O most pure Mother of God, whom we worthily extol.

**Verse:** O most holy Mother of God, pray for us!

We extol you, O Mother of God, as the bridge that leads to the Creator, who wiped out the severe sentence, and brought about the deliverance of Eve and the reconciliation of the human race with God.

**Glory be: Now and for ever:** O Virgin Mother, you bore within your womb, Christ the King, One of the Trinity Whom all creation praises and before Whom all the heavenly hosts bow down. O all-holy Lady, beseech Him to save our souls.

*Verse:* O my soul, extol the Virgin Mary born of a barren womb.

**Katabasia – Hirmos' (Tone 8):** O Theotokos, you are a mystical paradise,\* who gave birth to Christ and still remained a virgin.\* He planted the life-giving tree of the cross.\* Therefore, on this day of its exaltation,\* we worship Him and we extol you.

**Exapostilarion:** Today from the barren Anna blossoms forth the flower – the Mother of God,\* who fills all the nations of the world with divine fragrance and all creatures with joy.\* We sing hymns to her, and fittingly glorify her, as the greatest of all people.

#### Stichera at the Praises

(*Tone 1, Podoben – O dyvnoje chudo*): O marvelous wonder!\* The source of life is born of the barren one,\* and grace begins to bear its glorious fruit.\* Rejoice, O Joachim, at the birth of the Mother of God.\* No earthly father is indeed the same as you.\* For through divine inspiration the Virgin is given to us;\* she is the dwelling place of God,\* the divine tabernacle, and holy mountain.

"O! miarvelous wonder!\* The fruit of the barren one has shone forth\* as a sign from the almighty Creator of the universe.\* She delivers the world from its sterility in good works.\* All mothers, rejoice, with the ancestors of God and say: \* Rejoice, O Full of Grace, the Lord is with you,\* and through you has granted great mercy to the world.

O living pillar of chastity and shining vessel of grace,\* the wondrous and holy Anna has brought into the world\* the height of virginity and its divine flourishing,\* the one who gives beauty to every virgin,\* as well as to all who love this gift,\* and who grants great mercy to all the faithful.

**Glory be: Now and for ever:** (*Tone 6*): This is the day of the Lord.\* Rejoice, therefore, O nations!\*. Behold, the chamber of Light and the scroll of the living Word\* has come forth from the womb.\* The gate that opens to the rising Sun\* and is ready for the entrance of the High Priest is here today.\* She is the only one who introduced Christ, and Christ alone, into the world\* for the salvation of our souls.

*After the great doxology: the troparion of the feast, (p. 1315); the litanies; and the great dismissal.*

September 9

### STS. JOACHIM AND ANNA

#### VESPERS

**Stichera at “O Lord, I have cried...”**

*Take six stichera: three from the feast, (p. 1009), and three from Joachim and Anna:*

(*Tone 4, Podoben – Dal jesy znamenije*): O lovers of feasts, come, let us now sing and dance.\* Let us celebrate in faith\* and venerate the memory of the precious couple, Joachim and Anne.\* For us they gave birth to the Mother of God and pure Virgin.\* Because of her purity\* she was taken from the earthly to the heavenly mansions.\* She now prays for the salvation of all of us.

All creation is joyfully celebrating today,\* O ever-praised Theotokos,\* calling to mind the memory of your parents,\* the wonderful Joachim and Anne.\* For, beyond all expectations, they were blessed with the joy of giving birth to you,\* who are more radiant than light and the nourisher of our life.

Today Anna rejoices through the Spirit.\* She happily celebrates because she obtained the desire of her yearning.\* She produced the heavenly fruit of the promise and of the blessing,\* the all-immaculate Mary, who gave birth to our God.\* He is the Sun who illumines those sleeping in darkness.

**Glory be: Now and for ever:** (*Tone 5*): O blessed couple, you surpass all parents\* because you produced her who is above all creation.\* You are truly blessed, O Joachim,\* since you are the father of such a maiden.\* Blessed is your womb, O gracious Anne,\* since you have brought forth the Mother of our life.\* Blessed are the breasts by which He was nourished,\* He Who feeds every living creature.\* We pray to you, O blessed ones,\* entreat Him to have mercy on our souls.

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

### Aposticha

(*Tone 2, Podoben – Dome Ephratov*): Today the abode of God,\* the only Mother of God,\* comes forth from a barren\* and childless womb,\* and Adam, renewed, rejoices.

**Verse:** Listen, O daughter, give ear to my words!

Be glad, all you peoples,\* for today\* joy is born of Anna,\* announcing to the world\* deliverance from the curse.

**Verse:** The richest of people shall seek your favor.

Rejoice, O Joachim,\* and God-wise Anna,\* for you brought forth for the world\* joy and gladness,\* and the intercessor of salvation.

**Glory be: Now and for ever:** (*Tone 4*): The joy of the whole world, the ever-praised Virgin,\* has shone forth to us from the righteous Joachim and Anna.\* Because of her great purity she has become the living temple of God;\* and we

acknowledge her alone as the true Mother of God.\* Through her prayers, O Christ God,\* turn Your ear to our supplications\* and grant peace to the world.

*The troparion of Sts. Joachim and Anna, (p. 1316); Glory be: Now and for ever: troparion of the feast, (p. 1315).*

September 14

## EXALTATION OF THE HOLY CROSS

(dark-red vestments)

*If the feast falls on a Sunday, then the resurrectional service is omitted.*

### VESPERS

*We take Blessed is the man... if the feast occurs on Sunday or Monday).*

Stichera at "O Lord, I have cried..."

(Tone 6, Podoben – Vse otlozhivshe): By its elevation the cross is like an appeal to the whole creation.\* We adore the blessed passion of Christ our God\* Who was suspended on it.\* By this cross, Christ destroyed the one who had destroyed us.\* In His great goodness He brought us back to life after we had been dead.\* In His mercy He clothed us with beauty\* and made us worthy of heaven.\* Therefore, we exalt His name with great rejoicing\* and glorify His infinite condescension.

O precious cross of the Lord,\* Moses prefigured you when he stretched out his arms to heaven\* and thus defeated the haughty Amalek.\* You are the pride of the faithful and the strength of those who struggle,\* the glory of the apostles, the courage of the just,\* and the salvation of the saints.\* Therefore, at the sight of your elevation,\* the whole creation rejoices, exalts, and glorifies Christ\* whose goodness joined together those who had strayed.

O most venerable cross of the Lord,\* the angels surround you with joy at your elevation today.\* You raise up those who had fallen and had been delivered to death\* for having eaten of the forbidden tree.\* Therefore, we praise you with our lips,\* begging for sanctification, saying.\* Exalt Christ our gracious God, O you nations,\* and adore his divine footsteps forever.

(Tone 2): Hidden in the earth as a divine treasure,\* the Cross of the Giver of life now appeared in the heavens to the godly emperor,\* and its inscription spiritually signified his victory over the enemy.\* Rejoicing with faith and love,\* he was inspired by God and hastened to raise on high\* the Cross that he had seen in his vision.\* With great zeal he brought it forth from the bosom of the earth\* for the deliverance of the world and the salvation of our souls.

O most holy Cross of Christ,\* you are our powerful protection.\* Sanctify us by your might\* that we may venerate and glorify you in faith and love.

O cross, you are the radiant sign among the stars.\* In prophecy you have revealed the sign of victory to the godly king;\* and when his mother Helena found you,\* she displayed you in the sight of all the world.\* Today the choirs of the faithful shout aloud as they raise you on high.\* Enlighten us by your brightness,\* O life-giving and all-venerable cross.\* Make us holy by your might; strengthen us by your exaltation,\* for you are raised up against our enemies.

Glory be: Now and for ever: (Tone 2): Come all you people,\* let us venerate the blessed cross of the Lord\* through which eternal justice came to us.\* He who deceived Adam, the first man, was conquered by a tree,\* and the same who fettered the holy creation by his cunning\* has

been cast down into nothingness.\* The venom of the serpent has been washed away\* by the divine blood of Christ.\* The curse of the righteous sentence was lifted\* when the just Christ was condemned unjustly.\* By God's plan, death that had come from a tree would be conquered by a tree,\* and suffering would be healed by the suffering of the Lord.\* Glory to the active presence of Your providence in our lives, O Christ, our King.\* Through it You have brought salvation for all,\* for You are gracious and the Lover of mankind.

*The entrance; O Joyful Light; prokimenon of the day (on Friday evening: But our God is in the heavens... (p. 25); and the readings:*

*Lector:* A reading from the Book of the prophet Isaiah.

Thus says the Lord: /Your gates shall stand open constantly; /day and night they shall not be closed /But shall admit to you the wealth of nations, /and their kings, in the vanguard. /For the people or kingdom shall perish /that does not serve you; /those nations shall be utterly destroyed. /The glory of Lebanon shall come to you: /the cypress, the plane and the pine. /To bring beauty to my sanctuary, /and glory to the place where I set my feet. /The children of your oppressors shall come, /bowing low before you; /All those who despised you /shall fall prostrate at your feet. /They shall call you "City of the LORD," /"Zion of the Holy One of Israel." Once you were forsaken, /hated and unvisited, /Now I will make you the pride of the ages, /a joy to generation after generation. /You shall suck the milk of nations, /and be nursed at holy breasts; /You shall know that I, the LORD, am your savior, /your redeemer, the mighty one of Jacob (60: 11-16).

*Other readings:* Exodus 15:22-16:1 (p. 818); Proverbs 3:13-16; 8:6 (p. 1083).

**Stichera of Litiya**

(Tone 1): The prophecy of David is truly fulfilled today,\* for we now bow down before your footstool\* in the shadow of your wings, O God of love.\* Filled with hope, we cry out:\* Let the light of your face shine upon us,\* and raise up all the faithful Christians\* by the exaltation of your precious cross,\* O Christ, our God of tenderness and mercy!

The tree of life which was planted in the place of the Skull,\* the tree upon which the King of the ages brought about our salvation,\* is raised up in the middle of the earth today.\* It sanctifies the ends of the earth,\* and the Church of the Resurrection celebrates its rededication now.\* The angels rejoice in heaven,\* and those upon the earth exalt with joy and say with David: Exalt the Lord our God and bow before his throne\* and before his footstool, for He is holy;\* it is He who grants great mercy to the world.

Jacob, the patriarch, prefigured your cross, O Christ,\* when he blessed his descendants\* by laying his hands on their heads in the form of a cross.\* Today we exalt it and cry out, O Savior: Grant victory to your Church over her enemies,\* as You once did to your people.

Glory be: Now and for ever: (Tone 4): Moses prefigured the power of Your precious cross, O Christ,\* when he conquered Amalek, his enemy, in the wilderness of Sinai.\* When he stretched out his arms in the form of a cross,\* the people were strengthened.\* Now these images are fulfilled in us.\* Today the cross is exalted, and the devils are put to flight.\* Today all creation is freed from corruption.\* Through the cross every gift of grace has shone upon us.\* Therefore, rejoicing, we bow down before You and say: How marvelous are Your works, O Lord, glory to You!

**Aposticha**

(*Tone 5, Podoben – Radujisia*): Joy to you, life-bearing cross of the Lord,\* invincible triumph of the true faith.\* You are the gate to paradise,\* the strength of the faithful,\* and the stronghold of the Church.\* Because of you, corruption no longer has meaning nor power.\* By you we have been lifted up from earth to heaven.\* You are an invincible weapon against evil,\* a glory indeed for saints and martyrs,\* and a haven for salvation.\* You are the source of mercy to the world.

*Verse:* Extol the Lord our God and worship at His footstool; holy is He.

Joy to you, most honorable cross of the Lord.\* Through you the human race has been delivered from the curse.\* In your exaltation you are a sign of true joy.\* O cross all-venerable, you scatter all our enemies.\* You are the help of Christians, the glory of kings,\* the strength of the just, and the splendor of priests.\* All who sign themselves with you are freed from peril.\* You are the strength under which we are tended like sheep.\* The angels gather around you in awe as the source of peace.\* You are the glory of Christ who grants great mercy to the world.

*Verse:* God is our King from time past, the giver of help through all the land.

Joy to you, precious cross of the Lord,\* guide to the blind and physician to the sick,\* and resurrection to the dead.\* You raised us out of corruption and removed the curse.\* Through you we have been made divine,\* and the power of Hades has been destroyed in full.\* Therefore, seeing you today lifted up by our priests,\* we exalt Christ who was suspended on you;\* and we bow deeply before you,\* seeking forgiveness and great mercy.

**Glory be: Now and for ever:** (*Tone 8*): Of old, Moses prefigured Your cross\* while vanquishing Amalek and obtaining victory over him.\* David the psalmist called it Your footstool and directed us to adore it.\* We sinners indeed venerate Your cross today, O Christ our God.\* With our unworthy lips we extol You,\* for You deigned to be crucified 'on it;\* and we entreat You, 'O Lord:\*

Together with the thief, make us worthy of Your kingdom.

*At the blessing of the bread: the troparion of the feast, (p. 1317).*

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*Note*

*After the dismissal, as the choir is singing the kontakion of the feast, (p. 1317), the priest carries the decorated cross from the sacristy or from the table of prothesis, and places it on the altar – in place of the Gospel Book, which he places in front of the tabernacle.*

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## MATINS

*After God the Lord...: the troparion of the feast, (p. 1317).*

### Sessional Hymns

1. (*Tone 6*): When the wood of Your Cross was raised on high, O Christ our Lord,\* the foundations of death were shaken.\* What Hades had eagerly swallowed up, it now let go in trembling.\* We glorify You for showing us Your salvation, O Holy One.\* Have mercy upon us, O Son of God.

'Glory be: Now and for ever: (*repeat the above*).

2. (*Tone 6*): Today the word of the prophet is fulfilled.\* Behold, we bow down on the site where Your feet stood, O Lord.\* We have received the Tree of salvation,\* and through the prayers of the Theotokos,\* O only Lover of Mankind,\* we have obtained freedom from sinful passions.

**Glory be: Now and for ever:** (*repeat the above*).

*After the Polyeleos, the Exaltation is sung:*

We extol You,\* O Christ the Giver of life,\* and we honor Your precious cross\* through which we have been saved from the bondage of the enemy.

*Verse:* Let us bow down before the place where His feet stood.

*Verse:* You gave an inheritance to those who fear You, O Lord!

*Verse:* O Lord, let the light of Your countenance shine upon us!

*Verse:* God is our King from time past, the giver of help through all the land.

*Verse:* All the ends of the earth have seen the salvation of our God.

*Verse:* Extol the glory of the Lord our God and worship at His footstool; holy is He.

**Glory be: Now and for ever:**

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 8, Podoben – Povelinnoje tajno):** Formerly, the tree in paradise made me naked.\* In the temptation, the enemy brought death.\* He, the Tree of Life, Who became man and lived on earth, carried the Cross.\* Now the whole world is full of joy.\* Seeing the Cross raised up to God in faith, O people, let us cry aloud:/\* Your Church is full of glory!

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 97 (Tone 4)**

All the ends of the earth\* have seen the salvation of our God.

*Verse:* Sing a new song to the Lord, for He has worked wonders.

*Gospel: Jn 12:28-36.*

The Lord said: "Father, glorify your name." Then a voice came from heaven, "I have glorified it and will glorify it again." The crowd there heard it and said it was thunder; but others said, "An angel has spoken to him." Jesus answered and said, "This voice did not come for my sake but for yours. Now is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself." He said this indicating the kind of death he would die. So the crowd answered him, "We have heard from the law that the Messiah remains forever. Then how can you say that the Son of Man must be lifted up? Who is this Son of Man?" Jesus said to them "The light will be among you only a little while. Walk while you have the light, so that darkness may not overcome you. Whoever walks in the dark does not know where he is going. While you have the light, believe in the light, so that you may become children of the light."

Having beheld the resurrection of Christ.. (p. 128).

*After Psalm 50: Glory be: Now and for ever: and the verse, as on Sunday, then the following sticherion:*

(Tone 6): O cross of Christ, hope of Christians,\* guide of all those who have gone astray,\* haven of the storm-tossed and victory in warfare,\* firm foundation of the inhabited earth,\* healer of the sick and resurrection of the dead,\* have mercy on us.

**Canon (Tone 8)**

*Hirmos 1:* After inscribing the invincible weapon of the cross upon the waters, Moses took his staff and marked a

straight line before him and divided the Red Sea, thereby opening a path for Israel who walked across as though they were on dry land. Then Moses marked a second line over the waters and united them again, thereby overwhelming the chariots of pharaoh. Therefore, let us praise Christ our God, for He has been glorified.

*Hirmos 3:* When the rod of Aaron budded, it made known who was to be priest; it was an image of this mystery. Likewise in the Church that was formerly barren, the wood of the cross has now blossomed, endowing her with steadfastness and might.

*Hirmos 4:* I have received the mystery of Your law, O Lord; I have meditated upon Your works; and I have glorified Your divinity.

*Hirmos 5:* O Cross, triple-blessed tree on which Christ the King and Lord was crucified, it was through you that the Evil One, who tempted our first parents with the tree, was destroyed. He was ensnared by the trap set by God Who was crucified upon you in the flesh. Through this mystery, peace has been granted to our souls.

*Hirmos 6:* Clearly prefiguring the redeeming passion, Jonah stretched out his hands in the form of a cross when he was in the belly of the whale. When Jonah was cast forth after three days, he prefigured the glorious resurrection of Christ our God Who was crucified in the flesh and granted life to the world by His resurrection on the third day.

*Hirmos 7:* The evil command of the wicked tyrant bewildered the nations; he uttered threats and blasphemy hateful to God. Yet neither the raging wild beasts nor the roaring fire could frighten the three youths. They stood together in the fire, refreshed by the wind as though it were dew, and they sang: You are praised and blessed above all, O God of our fathers.

*Hirmos 8:* O you children, equal in number to the Trinity, bless the Father and Creator of all; sing the praises of the Word Who came to earth and changed the flames to dew; and exalt above all forever the most Holy Spirit Who gives life to all.

*Ode 9: The Magnificat is omitted; but immediately after the intonation:* Let us greatly extol the Theotokos..., the choir sings the Hirmos with the verse:

*Verse:* O my soul, extol the most precious Cross of the Lord.

*Hirmos:* O Theotokos, you are a mystical paradise, who gave birth to Christ and still remained a virgin. He planted the life-giving tree of the cross. Therefore, on this day of its exaltation, we worship Him and we extol you.

*Verse:* Glory to Your holy cross and crucifixion, O Lord!

Let all the trees of the forest exalt, for they are made holy by Christ Who planted them in the beginning and Who was stretched out upon the tree. On this day of its exaltation, we worship Him and extol you, O cross!

*Verse:* Glory to Your holy cross and crucifixion, O Lord!

The cross is marked upon the foreheads of all God's people, and it is raised up as their sacred horn of strength. By it, all the horns of the spiritual powers of evil are crushed. Therefore, on this day of its exaltation, we worship Him and extol you, O cross!

**Glory be:** Now and for ever: O Lord, no longer were You able to suffer the death-bearing bitterness of the tree, so therefore You completely destroyed it by the cross. For this reason, You once sweetened the bitter waters of Mara with a dry branch, thereby prefiguring the power of the cross, which all the heavenly powers extol.

*Verse:* O my soul, extol, the exaltation of the life-giving Cross of the Lord.

**Katabasia – Hirmos (Tone 8):** The fruit of the tree brought death to mankind; today it is destroyed by the cross; for the curse that fell upon mankind has been revoked by the fruit of the pure Mother of God, whom all the heavenly choirs extol.

**Exapostilarion:** The cross is the guardian of the universe;\* the cross is the beauty of the Church.\* It is the power of kings, and it sustains the strength of our faith.\* It is the glory of the angels and the slayer of demons.

#### Stichera at he Praises

(*Tone 8, Samopodoben*): O, what a strange mystery!\* The most holy cross, the life-giving tree,\* is exalted on high today and revealed to the world.\* The ends of the earth give glory, and the demons are terrified.\* What a great gift is bestowed upon us mortals.\* Through your cross, O Christ, save our souls,\* since You alone are full of compassion.

O, what a strange mystery!\* The cross which carried the Most High as a cluster of life-giving grapes\* is exalted today high above the earth.\* We are all drawn to God through it,\* and death has been forever swallowed up.\* O spotless wood, we enjoy the immortal fruit of Eden through you\* as we give glory to Christ.

O, what a strange mystery!\* The length and breadth of the cross is equal to the heavens,\* for it sanctifies the whole world by divine grace.\* By the cross savage nations are vanquished;\* by the cross the authority of kings is confirmed.\* O divine ladder, we go up to heaven by you\* and with our hymns exalt Christ the Lord.

**Glory be: Now and for ever:** (*Tone 6*). Today the cross of the Lord is exalted,\* and the faithful welcome it with love.\* Through it they receive healing of both soul and body\* and are relieved of every weakness.\* Let us kiss it with joy and fear;\* with joy because Christ the Lord, was crucified in His great mercy upon it;\* with fear because of our unworthiness due to sin.\* Through the cross, Christ our God grants salvation to the world.

#### Procession with the Holy Cross

At the beginning of the great doxology, the priest vested in all his priestly vestments, takes the Gospel Book from the tetrapod and places it on the altar. Then he, not the deacon, incenses the altar and the holy cross. Then taking the holy cross and placing it on his head, he processes around the altar, preceded by the deacon (with the censer) and candle-bearers.

He then proceeds through the northern doors, and stops in front of the holy doors. After the Trisagion, the deacon, or the priest (*if there is no deacon*) intones: **Wisdom, be attentive!**

*The choir sings the troparion Save your people..., (p. 1317). During the troparion, the priest places the holy cross on the tetrapod, and incenses it from all four sides; then he takes it from the tetrapod, with his two hands, and, placing it to his forehead, stands with the deacon, facing the altar; the deacon then sings the litany:*

**Have mercy on us, O God, according to Your great mercy, we pray You, hear us and have mercy.**

*The choir then sings Lord, have mercy (24x), as the priest, holding the cross, bows slowly as low as he can, and the choir, accordingly as the priest bows and rises up again slowly, lowers or raises its voice, and then at the end sings Lord, have mercy (3x). The priest now standing erect, imparts a blessing with the holy cross, then stands with the deacon on the right side of the tetrapod, and the deacon intones:*

**We also pray for our holy ecumenical Pontiff (name), the Pope of Rome, that the Lord God will grant him health and**

salvation, ever-directing him and assisting him in all he does, we pray: You, O Lord, hear us and have mercy.

The choir again sings Lord, have mercy (24x), and everything is repeated as before. Then the priest with the deacon goes behind the tetrapod, and the deacon intones:

We also pray for our blessed Patriarch (name), our most reverend Metropolitan (name), our God-loving Bishop (name), for our spiritual guides, and for all our brethren in Christ; for their health and salvation, and for the remission of their sins, let us all say. The singing and the elevation of the cross is repeated again, as at the beginning. Then the priest goes with the deacon to the left side of the tetrapod, and the deacon intones:

We also pray for every Christian soul that is afflicted and maltreated; for their health and salvation, and for the remission of their sins, let us all say. Again the singing and elevation is repeated as at the first time. Then the choir sings the kontakion of the feast: Willingly raised upon the cross.... (p. 1317). At the conclusion, the priest places the holy cross on the tetrapod. Then the hymn: "To Your cross, O Master, we bow in veneration, and we glorify Your holy resurrection." — is sung three times with a profound bow each time. Then all the faithful kiss the holy cross, while the choir sings the sticheras which are on page 481.

Then the litany Let us complete our morning prayer... (see p. 143); and the great dismissal.

**September 15-21**  
**POSTFEAST OF THE EXALTATION**  
**VESPERS**

Stichera at "O Lord, I have cried..."

(Tone 4, Podoben – Dal jesy znamenije): O Christ, Your precious cross\* shining as brightly as the sun\* is made secure

on the glorious place of the skulls.\* It is raised up on Your most holy mountain, O Savior.\* Since You are the Lover of mankind,\* You have raised up our nature\* into heaven through Your cross,\* O all-powerful One.

O incomprehensible One,\* today the heavens have proclaimed Your glory to all.\* Having brightly illuminated the image of the cross\* by Your unapproachable splendor,\* You exposed the insanity\* and cruel standards of the enemies of God.\* For this reason, we glorify You,\* O all-powerful Jesus, Savior of our souls.

By the spreading out of his hands,\* Moses conquered Amalek.\* In this he prefigured the, cross.\* We, who now bow down to the cross,\* crush the attacks and craftiness of the enemy.\* We are strengthened by Christ the Conqueror\* Who is raised upon it in the flesh.\* He has put the serpent to death and has saved all people.

*Three stichera and Glory be: of the saint.*

Now and for ever: (Tone 8): Today the Ruler of all creation and the Lord of glory gives Himself\* to be nailed to the cross and His side to be pierced;\* He Who is the sweetness of the Church, tastes vinegar and gall.\* He Who covers the sky with clouds\* gives Himself to be crowned with thorns;\* He Who created man allows Himself to be dressed in a robe of a lunatic\* and to be struck by the hand of a mortal;\* He Who clothes the heavens with clouds, gives His back to be lashed.\* He accepts spittings and wounds, accusations and slaps.\* All this our Savior and God endured for us who were condemned,\* in order to save the world from deceit,\* for He is the Lover of mankind.

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week. On the evening of September 14: the entrance and*

*the Great Prokimenon* What God is great... (p. 25); and on Saturday: The Lord reigns....

### Aposticha

(*Tone 6, Podoben – Trydneven veskres jesy*): Let us bow down to the place where the feet of Christ stood,\* and let us raise up the thrice-blessed cross.\* On it the Master poured out His blood\* and brought about the resurrection of the world.

*Verse:* Extol the Lord our God and worship at His footstool; holy is He.

We have overcome the passions of the body and of the spirit.\* Let us hasten and rise up from the earth to the heavenly rest\* through the raising up of the cross,\* since we've been crucified together with Christ the Master.

*Verse:* God is our King from time past, the giver of help through all the land.

The life-flowing fountain clearly poured out salvation from the divine side,\* nourishing the souls\* who adore His divine passion,\* the cross, and the resurrection in faith.

*Glory be: Now and for ever:* (*Tone 4*): Moses prefigured the power..., (p. 1022).

*The troparion of the saint; Glory be: Now and for ever: of the feast,* (p. 1317).

### MATINS

#### Sessional Hymns

1. (*Tone 1*): We bow down to the tree of Your cross, O Lover of mankind,\* since You, the Life of all, were nailed upon it.\* O Savior, You opened paradise to the thief who turned to You in faith.\* You counted him worthy of blessedness when he confessed to You, crying:/\* O Lord, remember me!\* As You accepted him also, accept us as we

call out: \* We have all sinned; in Your merciful kindness,  
do not forsake us.

**Glory be: Now and for ever:** (*repeat above*).

2. (*Tone 3*): You willed to suffer the cross and death; \* and planted it in the middle of creation. \* When You, O Savior, allowed Your body to be pierced with nails, the sun hid its rays, \* and the thief on the cross, seeing this, \* piously cried out to You, saying: Remember me, O Lord; \* and, believing, he became worthy of paradise.

**Glory be: Now and for ever:** (*repeat above*).

#### Canon – Ode 9

*Hirmos (Tone 8):* O Theotokos, you are a mystical paradise, \* who gave birth to Christ and still remained a virgin. \* He planted the life-giving tree of the cross. \* Therefore, on this day of its exaltation, \* we worship Him and we extol you.

**Verse:** Glory to Your holy cross and crucifixion, O Lord!

By the cross, O Lord, You raised us up, \* who were submerged in the darkness of the forefather Adam. \* Unrestrained passion had deceived us; \* but, today, we have been raised up by the light of Your cross, \* which we faithful extol.

**Verse:** Glory to Your holy cross and crucifixion, O Lord!

To show the world the image of the cross, \* which is venerated in every place, You, O Lord, \* most gloriously depicted it in the sky in an immeasurable radiant light\* as an unconquerable weapon for Emperor Constantine. \* For this, all the heavenly powers extol You.

**Glory be: Now and for ever:** Today the cross is elevated and the world is sanctified. \* For You, O Christ Who equal with the Father and the Holy Spirit, \* stretched out Your

arms upon it\* and brought the whole world to knowledge of You.\* Grant Your blessed glory to those who hope in You.

**Katabasia - Hirmos (Tone 8):** The fruit of the tree brought death to mankind;\* today it is destroyed by the cross;\* for the curse that fell upon mankind\* has been revoked by the fruit of the pure Mother of God, \*whom all the heavenly choirs extol.

**Exapostilarion:** The cross is the guardian of the universe;\* the cross is the beauty of the Church.\* It is the power of kings, and it sustains the strength of our faith.\* It is the glory of the angels and the slayer of demons.

#### Stichera at the Apostica

(*Tone 2, Podoben – Dome Ephratov*): With mystical hymns,\* let us, with one mind,\* extol the cross of the Lord,\* for upon it was crucified the Savior,\* the Resurrection of all.

**Verse:** Exalt the Lord our God, and bow in worship at the footstool of His feet for it is holy.

Come, priests and faithful;\* let us; together, devoutly praise\* the life-giving cross,\* for upon it Christ\* was crucified.

**Verse:** But God is our king before all the ages; He has wrought salvation in the midst of the earth.

Let us faithful\* venerate the cross of the Lord,\* for upon it\* He shed His blood\* for the salvation of all.

**Glory be: Now and for ever:** (*Tone 4*): Let us raise our voices today and sing in honor of this feast,\* and with radiant faces let us cry out in a loud voice.\* For us You accepted condemnation, O Christ;\* You were spat upon and scourged;\* You were wrapped in a purple robe and

have ascended the cross.\* Seeing You, the sun and moon hid their light,\* the earth quaked in fear, and the veil of the temple was torn in two.\* Now give us Your precious cross as our guardian,\* our protector which drives away the demons,\* that embracing it, we may all cry out:\* Save us, O cross, by your might,\* and strengthen us through your exaltation,\* for you have been given to us as the light and salvation of our souls.

September 23

## THE CONCEPTION OF ST. JOHN THE BAPTIST

### VESPERS

Stichera at "O Lord, I have cried..."

(*Tone 1, Podoben – Preslavni muchenycy*): O wonderful prophet,\* baptizer and forerunner of Christ!\* Our hearts have dried up because of our sins;\* therefore, we pray to you:\* Grant that through your prayers we may shed tears of repentance\* and be delivered from our many sufferings,\* and glorify Him Who exalted you.

O blessed prophet!\* We place our complete hope in you,\* for you have baptized Jesus Christ,\* Who took upon Himself the sins of the world.\* Therefore, we beseech you, John,\* to pray to Him to purify our hearts and save us.

O wise preacher of grace,\* divine forerunner who announced\* to all the people repentance.\* Pray that our wretched and blind souls may abide in repentance\* and always do the will of the Lord,\* so that with faith and love we may glorify you.

(*Tone 4, Podoben – Zvannyj svyshe' byv*): As the godly Zachariah sacrificed within the holy temple\* and offered up the petitions of the people\* to the Benefactor and all-

merciful One,\* he beheld a divine angel, who said to him: Your prayer and supplications have been heard!\* Take courage, O priest, and believe in me,\* for you will have a son, the holy forerunner,\* who will be greater than all those born of women!\* With the power of Elijah, he will go before Christ!

You appear strange to me in sight and manner, Zachariah replied,\* strange in words and in report;\* for I have come to ask the salvation of the people\* and not to acquire a son as you proclaim.\* I find you opposed to their request and fear you do not tell the truth.\* For how will what you say be believed?\* The limbs of Elizabeth have died,\* and I am already aged.\* These are sure signs that I must not believe your words.

Why do you not believe my words, Zachariah?\* Why do you say I bear false tidings?\* As an archangel of God I stand before you;\* what I have been commanded, that I say to you!\* But since you were faithless and have not believed,\* you will be dumb and speechless\* until you behold the divine fulfillment of my words.\* When Elizabeth has borne the voice and great forerunner of the Word,\* your tongue will be loosened\* and you will bless the God of Israel!

Glory be: Today the fruit of prayer buds forth from a barren womb,\* John the forerunner!\* Wilderness, give glory! Dance, all people!\* Behold, the herald of repentance begins to take flesh in his mother's womb!\* Come, lovers of the feast!\* Let us exult in his glorious conception, crying out: You are greater than those born of women!\* Do not cease to intercede for those who faithfully honor your divine conception,\* that we may receive forgiveness of sins and great mercy!

*Now and for ever: the Dogmaticon (Tone 4), (p. 271); on Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

**Aposticha**

(*Tone 2, Podoben — Jehda ot dreva*): Preacher of Christ and baptizer,\* angel, apostle, martyr, prophet and forerunner,\* lampstand and close friend,\* seal of the prophets and the greatest among those born of woman,\* intermediary of the old and new grace,\* glorious voice of the Word!\* Through your holy intercession,\* present our supplications to the all-good God.

*Verse:* Blessed be the Lord, the God of Israel, Who brought salvation to His people.

O blessed forerunner! When you saw Christ, you cried out:\* This is the Lamb of God Who takes away the sins of the world.\* Intercede with Him,\* that He grant forgiveness of sins to those, who venerate you;\* for you, O baptizer, as the intermediary of law and grace,\* have indeed great confidence before Him.

*Verse:* And you, child, shall be called the prophet of the Most High.

We pray to you, O glorious prophet of the Lord:/\* Hasten and deliver us from temptations,\* for the terrible demons have attacked us,\* which strive to snatch the souls of your servants like a defenseless bird.\* Therefore, do not ever abandon us,\* so that they may know that you are our harbor, O all-blessed one!

**Glory be:** Now and for ever: Being united by natural kinship and prayer\* — O Mother of the King of all and divine forerunner,\* Pray for your servants, who have so angered our Benefactor,\* that, through your intercession, He may

be generous towards us\* and save us, and deliver us from the company of those in hell.

*The troparion: Joy to you, O barren one..., (p. 1318); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266); the litany Have mercy on us...; and the daily dismissal.*

October 1

## PROTECTION OF THE MOTHER OF GOD

### VESPERS

**Stichera at "O Lord, I have cried..."**

(*Tone 1, Podoben – O dynoje chudo*): O most pure Mother of God,\* you are a mighty defender for those in sorrow.\* You are a ready help to those in trouble.\* You are the salvation and confirmation of the world.\* You are the depth of mercy, the fount of God's wisdom\* and the protectress of the world.\* O faithful, let us sing and praise her glorious protection, saying:/\* Rejoice, O Full of Grace, the Lord is with you,\* and through you He grants great mercy to the world.

The wondrous prophet Isaiah foretold:/\* The mountain of the Lord will be revealed in the last days,\* and the house of the Lord will be upon the mountain.\* O Queen and Lady, we have seen this prophecy truly fulfilled in you,\* because the mountains and hills have been adorned\* by the many churches named after your feasts.\* Therefore, we joyfully sing out to you:/\* Rejoice, O Full of Grace, the Lord is with you,\* and through you He grants great mercy to the world.

O awesome beauty,\* you are the true prophetic fulfillment for all the faithful.\* You are the glory of the apostles and the joy of the martyrs,\* the pride of virgins and a won-

drous protection for the whole world.\* O Lady, with the mantle of your mercy,\* protect our Church and all the people who sing out to you.\* Rejoice, O Full of Grace, the Lord is with you,\* and through you He grants great mercy to the world.

(*Tone 4, Podoben – Jako Dobl'a*): O Theotokos, you cooperated with the invitation offered by the Holy Spirit.\* You were like a paradise planted by God\* and the site of the living tree.\* We acknowledge you as having brought forth the Creator of all\* Who feeds the faithful with the Bread of life.\* We ask you to pray for us with the Forerunner.\* With your mantle protect all people from every danger.

Heaven and earth are sanctified.\* The Church is radiant and all the people are rejoicing.\* Behold, the Mother of God,\* together with the angelic hosts, the Forerunner, and the Theologian,\* with the prophets and the apostles has invisibly entered.\* She prays to Christ in behalf of all Christians\* that He may have mercy on our city and all people\* who glorify the feast of her Protection.

O Theotokos, you are the beauty of Jacob;\* you are the heavenly ladder by which Christ came down to earth.\* Indeed, those images signify your honor and glory.\* The angels in heaven and all people on earth praise you,\* for you have given birth to the God of all.\* We honor you as you pray for the whole world\* and cover with your mantle\* all those who observe your holy feast.

**Glory be: Now and for ever:** (*Tone 8*): All the leaders of the heavenly armies\* form a spiritual choir and rejoice with all of us\* when they see the Lady and Queen of all praised by the faithful.\* The spirits of the just also rejoice\* as they witness the vision of the queen praying with outstretched arms.\* She asks for peace in the world,\* power and strength for our Church,\* and salvation for our souls.

*The entrance; O Joyful Light; Prokimenon of the day; and readings:*

*Lector:* A reading from the Book of Proverbs.

Wisdom has built her house, / she has set up her seven columns; / She has dressed her meat, mixed her wine, / yes, she has spread her table. / She has sent out her maidens; she calls. / from the heights out over the city: / "Let whoever is simple turn in here; / to him who lacks understanding, I say, / Come eat of my food, / and drink of the wine I have mixed! / Forsake foolishness that you may live; / advance in the way of understanding. / For by me your days will be multiplied / and the years of your life increased." He who corrects an arrogant man earns insult; / and he who reproves a wicked man incurs opprobrium. / Reprove not an arrogant man, lest he hate you; / reprove a wise man, and he will love you. / Instruct a wise man, and he becomes still wiser; / teach a just man, and he advances in learning. The beginning of wisdom is the fear of the LORD, / and knowledge of the Holy One is understanding (9:1-11).

*Other readings:* Genesis 28:10-17 (p. 1010); Ezekiel 43:27-44:4 (p. 875).

#### Stichera of Litiya

(Tone 3): The glorious feast of your holy Protection has come, O most pure Virgin.\* Illuminate more brightly than the sun all your people\* who with faith and with a pure heart proclaim you to be truly the Mother of God.\* They likewise sing out to your Son: \* O Christ our God, through the prayers of the ever-Virgin,\* who immaculately gave You birth in the flesh,\* let not your inheritance be vanquished by the enemy;\* but because You are the merciful One,\* save our souls in peace.

(Tone 4): The people desire to sing to you, O most pure Lady,\* but they cannot sing praises worthy of your Son.\*

For you always intercede for all the faithful\* and embrace them with your holy protection.\* You pray that all will be saved,\* all who honor you with faith.\* O most pure Mother of God.

**Glory be: Now and for ever:** (*Tone 2*): Let us assemble today, O faithful,\* and praise the Immaculate Queen of all,\* the most pure Virgin, the Mother of Christ our God;\* for she always mercifully extends her hands in supplication to her Son,\* protecting the faithful with her mantle.\* Let us fervently sing to her: \*'Rejoice, O protection, defense, and salvation our souls.

### Aposticha

(*Tone 2*): Higher than all beings in heaven or on earth,\* more glorious than the Cherubim,\* and more honorable than all creation,\* Christ has given you as the powerful protection of the Christian people\* to protect and save all sinners who hasten to you.\* Therefore, O Lady, we sing hymns to you\* because you are the refuge of all people,\* and we gloriously celebrate the honorable feast of your Protection.\* We ask Christ to grant us great mercy through you.

**Verse:** Listen, O daughter, give ear to my words!

O people, let us gloriously sing David's song to the young bride,\* to the mother of Christ our God and the King of all.\* O Master, the Queen stood at your right hand,\* clothed in golden robes and adorned with celestial beauty.\* You have affirmed her, chosen from among women,\* and deigned to be born of her because of Your great mercy.\* You have given her as a help to Your people\* to build up and protect Your servants\* from all misfortunes, O only-blessed One.

**Verse:** The richest of people shall seek your favor.

(*Tone 7*): O Theotokos, you are a mountain greater and more glorious than Mount Sinai.\* It could not bear God's glory coming down in images and tents.\* It caught fire and shook with thunder and lightning.\* You likewise had the divine Fire in you.\* Through the will of 'Him who holds all in the palm of his hand,\* you bore the Word of God in your womb without being burned.\* Since you have a mother's confidence before Him, O Lady,\* help those who faithfully celebrate your holy feast.\* Do not forget in your mercy to visit us,\* for you have received from God\* the grace to guide your flock and to defend your servants.

**Glory be: Now and for ever:** (*Tone 2*): O all-pure Mother of God,\* the Church is clothed with your honorable protection\* as with a most glorious wreath.\* It radiantly rejoices today.\* It mystically dances with joy and sings to you, O Lady.\* Rejoice, honorable raiment and crown of God's glory.\* Rejoice, unique perfection of glory and eternal joy;\* rejoice, refuge of all who hasten to you;\* rejoice, our salvation and deliverance.

*At the blessing of the bread: the troparion of the feast, (p. 1319).*

## MATINS

*At God the Lord...: the Troparion of the feast, (p. 1319).*

### Sessional Hymns

1. (*Tone 3*): Encircled by the light of the angelic hosts, O Lady,\* and by the ranks of the apostles and prophets,\* and receiving as the Mother of God their holy veneration,\* visit us, your servants, and entreat Christ our God\* to grant us his abundant mercy.

**Glory be: Now and for ever:** (*repeat the above*).

2. (*Tone 6*): You are indeed the strength of the helpless,\*  
 O most pure Mother of God.\* Because of this, we lowly  
 ones glory-in you.\* Because of you, our hopes are high.\*  
 You are our protection and our mediatrix with God.

**Glory be: Now and for ever:** (*repeat the above*).

*After the Polyeleos, the Exaltation is sung:*

We extol you,\* O most holy Virgin,\* and we honor your  
 holy protection,\* for you always pray to Christ for us.

*Verse:* He who dwells in the shelter of the Most High and  
 abides in the shade of the Almighty.

*Verse:* He will conceal you with His pinions, and under  
 His wings you will find refuge.

*Verse:* And I said, Who will give me the wings like a  
 dove's and I shall fly and come to rest.

*Verse:* To You my soul hastens; in the shadow of Your  
 wings I seek shelter.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (*Tone 4*):** Your most precious mantle glistens more brilliantly\* than the gold and silver of the ark of old.\* It is spread out not in substance but in spirit\* by your pure and incorruptible hands,\* and it mercifully protects those who honor the feast of your Protection, O Lady,\* which we joyfully celebrate today.

*Gradual – Antiphon 4, (p. 126).*

**Prokimenon: Ps 44 (*Tone 4*)**

I will make your name remembered from generation to  
 generation.

*Verse:* The richest among the people shall seek your favor.

*Gospel: Lk 1:39-49, 56.*

During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled." And Mary said: / "My soul proclaims the greatness of the Lord; / my spirit rejoices in God my savior. / For he has looked upon his handmaid's lowliness; / behold, from now on will all ages call me blessed. / The Mighty One has done great things for me, / and holy is his name. / Mary remained with her about three months and then returned to her home.

*After Psalm 50: Glory be: Now and for ever: and the verse, as on Sunday, then the following sticherion:*

(Tone 8): All the leaders of the heavenly armies\* form a spiritual choir and rejoice with all of us\* when they see the Lady and Queen of all praised by the faithful.\* The spirits of the just also rejoice\* as they witness the vision of the Queen praying with outstretched arms.\* She asks for peace in the world,\* power and strength for our Church, and salvation for our souls.

**Canon (Tone 4)**

*Hirmos 1:* I will open my mouth, filled with the Spirit; I will sing a song to the Queen and Mother. I will come, rejoicing in the feast and I will extol all her glory.

*Hirmos 3:* In your divine glory, O Theotokos, living and inexhaustible fountain, spiritually establish your choir, which you have assembled; make them worthy of the crowns of glory.

*Hirmos 4:* He Who sits in glory on the throne of Divinity, Jesus, the Holy of Holies, came on a radiant cloud. With His holy arm He saved those who cry: Glory to Your power, O Christ!

*Hirmos 5:* All creation was awed by your divine glory, for you, O Virgin, knew no man, yet bore the God of all! You held in your womb the eternal Son, Who grants peace to those who extol you in song.

*Hirmos 6:* Let us believers clap our hands in gladness, celebrating the divine and holy feast of the Mother of God. By knowing God through the Theotokos, let us glorify Him Who was born of her.

*Hirmos 7:* The godly youths worshipped the Creator, not the creature; manfully they trampled on the flames, singing in joy: Blessed are you, most praised Lord, God our fathers!

*Hirmos 8:* O pure Virgin, listen while Gabriel tells you the eternal plan of the Most High, prepare to receive God, for through you the incomprehensible deigns to dwell with mortals. Therefore, I cry out in joy: All you works of the Lord, bless the Lord!

**Ode 9:** *The Magnificat is omitted. After the intonation Let us greatly extol the Theotokos..., the choir sings the hirmos with its verse:*

**Verse:** O my soul, extol the greatness of the protection of the ever-virgin Mother of God.

**Hirmos:** Let everyone on earth dance for joy in spirit. Let the heavenly ranks celebrate in honor of the sacred feast. O Mother of God, let them cry: Rejoice, O ever-blessed Theotokos and ever-Virgin!

**Verse:** O most holy Mother of God, pray for us!

Heed the supplication which your Mother offers in behalf of us sinners, O most high King, who sits at the right hand of the Father and is praised by the Seraphim; cleanse us of our sins and protect our nation through the prayers of the one who gave birth to You.

**Verse:** O most holy Mother of God, pray for us!

O Virgin chosen by God, we praise you in the words of the angel: Rejoice, for you have led Adam back to paradise. Rejoice, O hope of Christians who has routed the demons through your name. Rejoice, enlightener of souls and protectress of our city!

**Glory be:** Now and for ever: O holy Virgin Theotokos, receive the prayers of us all, who place our hope in you, so that we may not be cast down by our many sins. Deliver us from all danger and tribulation, for we glorify you and honor the feast of your Protection.

**Verse:** O my soul, extol Mary, the Mother God, who prays without ceasing to Jesus Christ for us.

**Katabasia:** Let everyone on earth... (*see above*).

**Exapostilarion:** O most holy Lady, Virgin Mother of God,\* extend your holy mantle over us;\* guide and protect our rulers and all people from every evil,\* and show us, O holy Lady, your loving protection.

### Stichera at the Praises

(*Tone 8, Podoben – O preslavnoho chudeše*): O Lady, we bow before you,\* and humbly prostrating, we pray to you.\* Rejoice, O glorious Virgin,\* most blessed by God and heralded by prophets;\* for-in you, Christ our God came down as the dew.\* In your maidenhood, pure and undefiled, you gave birth to Him.\* You carried in your arms the Lord and Creator of all.\* Implore Him now for us\*, who faithfully glorify the feast of your Protection.

The angel choirs sing of you, O Virgin Mother of God.\* The patriarchs join the priestly ranks and holy apostles in praising you.\* They give service to you as to the Mother of God.\* Having seen you pray to Christ our God, the Savior of all,\* they ask you to pray to Him to save the world\* and all those who sincerely honor you\* and keep holy the feast of your Protection.

**Glory be: Now and for ever:** (*Tone 8*): O Mother of God,\* you were made more holy than the ark of Aaron through the Holy Spirit.\* With your mantle you shine more brilliantly than the rays of the sun.\* You illumine the Church and dispel the darkness caused by our sins.\* Deliver from danger and tribulations\* all those who honor the feast of your Protection.

*After the great doxology: the troparion of the feast, (p. 1319); the litanies; and the great dismissal.*

October 26

HOLY AND GLORIOUS MARTYR DEMETRIUS  
VESPERS

Stichera at "O Lord, I have cried..."

(Tone 2, *Jehda ot dreva*): O glorious martyr Demetrius,\* like a bright star you glisten forever for your fatherland\* because you always protect it from destruction at the hands of enemies,\* and you deliver it from every strife and menace.\* Therefore; O blessed one, your people annually observe your memory and celebrate with joy,\* and with faith and love they extol the Lord who glorify you.

O Demetrios, martyr and sufferer of the passion of Christ,\* your miracles shine upon the world like the sun.\* Therefore, all of us are filled with joy as we remember them,\* and in faith we fittingly celebrate.\* Since you have favor with the Lord,\* pray that He may save your servants from corruption.

Your side was pierced by a spear for the sake of the Savior\* whose side had been pierced on the cross.\* By your wounds you lovingly resembled Him, O martyr.\* You showed to all that you were an unconquerable witness.\* Thereby, your torturer was also wounded and made helpless\* when he was the instrument of the test of your faith,\* O Demetrios, great sufferer for Christ.

*Three stichera from the common service of a martyr. (p. 1201).*

Glory be: (Tone 6): Today the universal feast of the martyr summons us.\* Come, therefore, O lover's of feasts,\* let us celebrate his memory in splendor and say:/\* Rejoice, for you overcame the snares of the enemy\* by the might given

to you by the one God.\* Rejoice, for you suffered wounds by the thrusts of a sword,\* and thus spiritually depicted for us the blessed passion of Christ.\* O Demetrius, inspiration of martyrs,\* implore Him that we be delivered from visible and invisible enemies,\* and that our souls may be saved.

**Now and for ever:** *Dogmaticon (Tone 6), (p. 331); on Friday and Saturday evenings: the resurrectional Dogmaticon of the tone of the week.*

*The entrance: O Joyful Light; Prokimenon of the day; and readings:*

*Lector:* A reading from the Book of the prophet Isaiah.

Look down from heaven and regard us / from your holy and glorious palace! / Where is your zealous care and your might, / your surge of pity and your mercy? / O Lord, hold not back, / for you are our father. / Were Abraham not to know us, / nor Israel to acknowledge us, / You, L ORD, are our father, / our redeemer you are named forever. / Why do you let us wander, O Lord, from your ways, / and harden our hearts so that we fear you not? / Return for the sake of your servants, / the tribes of your heritage. / Why have the wicked invaded your holy place, / why have your enemies trampled your sanctuary? / Too long have we been like those you do not rule, / who do not bear your name. / Oh, that you would rend the heavens and come down, / with the mountains quaking before you. As when brushwood is set ablaze, / or fire makes water boil! / Thus your name would be made known to your enemies / and the nations would tremble before you, / While you wrought awesome deeds we could / not hope for, / such as they had not heard of from of old. / No ear has ever heard, no eye ever seen, / any God but you

/ doing such deeds for those who wait for him. / Would that you might meet us doing right, / that we were mindful of you in our ways! / Behold, you are angry, and we are sinful; / Yet, O LORD, you are our father; / we are the clay and you the potter: / we are all the work of your hands. / Be not so very angry, LORD, / keep not our guilt forever in mind; / look upon us, who are all your people (63: 15-19; 64: 1-4,7-8).

*Other readings:* Jeremiah 2:2-12; Wisdom 4:7-15 (p. 886).

*Stichera of the Aposticha: from the common service for a martyr, (p. 1203).*

*The troparion:* O Martyr, the world has seen you a defender..., (p. 1323); Glory be: Now and for ever: *resurrectional theotokion* (Tone 3), (p. 1265).

*MATINS: from the common service of a martyr, (p. 1201).*

## CHRIST THE KING

*This feast is celebrated on the last Sunday of October or on the fifth Sunday before the Nativity of our Lord. The resurrectional service is omitted.*

## VESPERS

*Stichera at “O Lord, I have cried..”*

(Tone 2): The feast of the Lord has arrived, therefore,\* let us today exalt Christ God, Who manifestly proclaimed: I am a King!\* Let us, today, sing praises to our King,\* for He reigns eternally with the Father.\* Let us, today, extol the immortal King,\* Who reigns in the Sacrament of the Holy Eucharist, and let us adore Him.

The prophetic proclamation has been fulfilled: \* Behold, the days will come, says the Lord,\* when I will again establish for David a Sun of justice,\* Who will rule like a wise king,\* and Who will execute judgment and justice on

earth.\* Behold the name by which they will call Him:\*

Our just Lord. Let us worship Him.

The Lord God, Jesus Christ, God-Man,\* Who is the brightness of the Father's glory, is a King by nature.\* He is the King Heir, Who has inherited all the nations,\* Whose rule extends to the ends of the earth.\* He is the King Savior, Who redeemed us with the price of His life.\* He is the Chosen King, in Whose kingdom we have voluntarily enrolled through baptism.\* Therefore, bending the knees of our souls and bodies, let us worship Him.

Having come down from heaven, O Christ King,\* You are above all things, higher than every sovereignty and authority,\* every power and dominion, and every famous name,\* not only in this world, but also in the world to come.\* O how sublime is the majesty of Your power and authority!\* Therefore, submitting to the scepter of Your kingdom,\* with one voice we sing to You:/\* Almighty King, glory to Your authority!

Jesus, King of truth, for the sake of which You rule, teach us Your truth!\* You are our God, You are our truth, and all that is Yours is – truth:/\* life and knowledge, the commandments and counsels, the miracles and the blessed sacraments.\* Therefore, grant that we may, henceforth, walk in Your truth,\* so that we may openly contemplate You in Your glory.

O Christ, our King, You are the only Shepherd of Your kingdom,\* and we are the sheep of Your inheritance,\* whom You call by name, saying: You are mine!/\* Therefore, recognizing Your voice, we follow Your Vicar,\* and flee from strange shepherds,\* for we do not recognize their voices.\* Therefore, we implore You, that we may be one flock\* and You the only Shepherd in Your heavenly kingdom.

**Glory be: Now and for ever:** *Dogmaticon (Tone 8), (p. 384).*  
*The entrance; O Joyful Light; prokimenon of the day; and readings:*

*Lector:* A reading from the Book of the prophet Isaiah.

In the year king Uzziah died, I saw the Lord seated on a high lofty throne, with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft. "Holy, holy, holy is the LORD of hosts!" they cried one to the other. "All the earth is filled with his glory!" At the sound of that cry, the frame of the door shook and the house was filled with smoke. Then I said, "Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!" Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar. He touched my mouth with it. "See," he said, "now that this has touched your lips, your wickedness is removed, your sin purged." (6:1-7).

*Other readings:* Jeremiah 33:12-18; Daniel 7:1,9-15.

### Stichera at Litiya

(*Tone 4*): Your kingdom, O Christ our God, is not of this world,\* for its beginning is in heaven;\* its end – is the knowledge of God and eternal happiness;\* its King – the Ruler of the heavens; its law – the divine will, supernaturally revealed;\* its reward – the contemplation of God face to face.\* Therefore, although we are in this world, let us not live for this world,\* but with faith in Christ our God.

Your kingdom, O Christ our God,\* though in this world, it is not of this world,\* for You are the God most high and

almighty, the great King over all the earth.\* By You kings reign and lawgivers establish justice;\* by You princes govern, and all rulers of earth.\* Strengthened in the faith, we offer glory and praise to Your authority.

In Your kingdom, O Christ our God, everything is royal;\* the priesthood and bread of which we partake – is royal;\* the table and reward – are royal.\* Therefore, seeking, first, Your kingdom, we beseech You:.\* Grant us, as the Father had bequeath to You, the kingdom of heaven,\* so that we may be sharers of Your table.

**Glory be: Now and for ever:** (*Tone 8*): The prophets, O Christ, called You a king;\* You are the King of glory, O Christ, the King of kings and Lord of lords,\* Who sits on the throne of God and the throne of David;\* The King of Zion and Holy Church,\* the King of the earth and the whole universe;\* The Sovereign of peace and love, of truth and justice,\* the King and Savior of our souls.

#### Aposticha

(*Tone 1*): Let us faithful rejoice in Christ, our King.\* He is the Teacher and Lawgiver, Who has power to establish laws and revoke them.\* He is the High Priest, Who grants us forgiveness of sins,\* and the Judge of the living and the dead,\* Who saves our souls.

*Verse:* I installed My king on Zion, My holy mountain.

Let every human tongue and mind give praise\* to the dignity and power of Christ the King,\* which has been given to Him in heaven and on earth,\* that, before His name every knee may bend:\*

in heaven, on earth, and under the earth,\* and confess that, the Lord Jesus Christ is King\* of all the earth and God.

*Verse:* I have overcome, and now I sit with My Father on His throne.

Isaiah saw You the King, Lord Sabbaoth,\* seated on a high exalted throne, surrounded by the Seraphim,\* who, covering their faces with their wings,\* glorified their King with the thrice-holy hymn.\* Together with them, we sinners also cry out to You: \* Sanctify us with Your glory!

**Glory be: Now and for ever:** (*Tone 6*): As King of heaven and earth,\* You govern all things with ineffable goodness and with the riches of Your decrees.\* Therefore, gather all the nations to Yourself,\* and reveal, O Master, the heavenly and earthly Church, which will glorify You;\* grant that we may stand before Your holy glory and sing praises to You, O Jesus,\* our sweet and loving King.

*After the blessing of the breads: the troparion of the feast,* (p. 1323).

### MATINS

*After God the Lord...: the troparion of the feast,* (p. 1323).

### Sessional Hymns

**1. (Tone 1, Podoben – Hrob twoj, Spase):** Together with the prophets we glorify You,\* Who, by nature, are the eternal King.\* You are the Star of Jacob, the Man of Israel, Ruler on his throne,\* the Leader Who shall become his prince in Israel.\* Glory to Your kingdom, O Christ!\* Glory to Your authority!\* Glory to Your mighty dominion, O only Lover of mankind!

**Glory be: Now and for ever:** (*repeat the same*).

**2. (Tone 3, Podoben – Krasoti divstva twojego):** The angels in heaven marvel at the splendor of Your kingdom,\* and the people on earth rejoice.\* By virtue of Your authority, the whole universe stands and all that it holds.\* Through the

goodness of Your power, our hearts have become soft as wax in fire;\* and, with the blood of a royal Heart,\* we all have enrolled ourselves under the one kingship of the Divinity.\* Therefore, we cry out to You: \* Jesus, our King, have mercy on us!

**Glory be: Now and for ever:** (*repeat the same*).

*Afier the Polyeleos, the Exaltation is sung:*

We extol You,\* Christ our King,\* Who sits upon the throne of God,\* and we glorify Your universal rule.

*Verse:* I will give you the nations for an inheritance, and the ends of the earth for Your possession.

*Verse:* God is king over all the earth; sing hymns of praise.

*Verse:* For kingship belongs to the Lord, the ruler over the nations.

*Verse:* I will make Him the first-born, highest of the kings of the earth.

*Verse:* And His throne as the days of heaven.

**Glory be: Now and for ever:**

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn** (*Tone 4, Podoben – Udyvysia Josyf*): Come, O faithful, and let us see where Christ rules!\* He lies in the manger as if upon a throne,\* granting peace to the world;\* He hangs on a tree on Golgotha,\* and overcomes the laws of nature;\* He dwells with us on the Eucharistic altar – meek and humble of heart;\* He sits in heaven at the right hand of the Father, and rules over the universe.\* Therefore, having renounced ourselves,\* let us join His kingdom, glorifying Him as our King.

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 144 (Tone 4)**

Your reign is a reign for all ages,\* Your dominion for all generations.

*Verse:* The Lord prepared His throne in heaven, and His kingdom rules over all.

*Gospel: Lk 19:12-15;27-28.*

Jesus spoke this parable: "A nobleman went off to a distant country to obtain the kingship for himself and then to return. He called ten of his servants and gave them ten gold coins and told them, 'Engage in trade with these until I return.' His fellow citizens, however, despised him and sent a delegation after him to announce, 'We do not want this man to be our king.' But when he returned after obtaining the kingship, he had the servants called, to whom he had given the money, to learn what they had gained by trading. Now as for those enemies of mine who did not want me as their king, bring them here and slay them before me.'" ¶ After he had said this, he proceeded on his journey up to Jerusalem.

*After Psalm 50: Glory be: Now and for ever: and the verse, as on Sunday, then the following sticherion:*

*(Tone 6): As sovereign King You invested Your apostles with Your authority\* and sent them to preach the kingdom;\* through them You destroyed the pagan idols;\* and kings, having abdicated their purple and diadems,\* descended from their thrones and, falling down before You,\* worshiped the might of Your kingdom.\* O almighty Lord, glory be to You!*

*Canon – resurrectional (Tone 2) and the following:*

**Ode 9:** *Omit the Magnificat, but immediately after the intonation: Let us greatly extol the Theotokos..., the choir sings the hirmos with its verse:*

*Verse:* My soul, extol Christ the King, Who rules over the whole universe.

*Hirmos (Tone 2):* God the Lord, Son of the Father without beginning, having become incarnate of the Virgin, appeared to us to illumine those in darkness, and to collect the scattered. Therefore, we extol you ever-praised Mother of God.

*Verse:* Glory be to You, Christ our King, glory be to You.

Most sweet Jesus, our King! Through the prayers of Joseph, protector of Your kingdom, enlighten our path and open to us the door of Your Heart, so that, saved by You, we may enter it and glorify Your royal love of mankind.

*Verse:* Glory be to You, Christ our King, glory be to You.

Holy Spirit, illuminator of the apostles of Christ's kingdom! Reveal to us all the decrees of our King, in order that, renewed by Your grace, we may be strengthened by the power of His might and glorify You together with the Father and the Son.

**Glory be: Now and for ever:** O Mother of God, our hope and joy of the Kingdom of Christ and harbor of those weakened in battle! Strengthen us and make us firm in our imitation of Christ the King, and save those who extol you.

**Katabasia:** God and Lord, Son of the Father... (*see above*).

**Exapostilarion:** Our King and Enlightener has visited us from on high as the Light of the world.\* Whoever follows Him does not walk in darkness,\* for He has the life-giving light.\* Therefore, in Christ we are all – children of light and children of day,\* and not of night, nor of darkness.

**Stichera at the Praises**

(Tone 4): By nature, Christ, the King of earthly kings,\* sprouted forth as a branch of righteousness from the eternal God,\* and, in the flesh, from David, as from a root.\* In His mercy, He purified us of our sins with His most sacred blood,\* and gathered us into His holy kingdom,\* so that we may glorify His rule, for the salvation of our souls.

Rejoice, O Zion, and preach the good news,\* for it is your God Who reigns.\* He sits on the throne of mercy and truth in the tabernacle of David,\* judging and seeking judgment, and quickly administering justice.

Who is able to express, O Christ our King,\* the power and glory of Your rule,\* which has no limits neither in heaven nor on earth?\* Every place, time, and creature is subject to it.\* It will destroy every dominion, authority, and power.\* Therefore, we bow before the might of Your power,\* so that, following Your will in all things,\* we may attain everlasting life.

Open your doors, O faithful!\* Open your hearts, so that Christ, the King of glory,\* Who rules from sea to sea\* and from the river to the ends of the earth, may enter.\* He will destroy all weapons,\* and will grant to us peace and great mercy.

**Glory be: Now and for ever:** (Tone 2): Always protected by Your rule; O Christ,\* we remain in Your service,\* and acknowledge You as our King and Sovereign\* and honor Your Vicar whom You have established on earth\* as the Chief Shepherd in Your kingdom.

*After the great doxology: the troparion of the feast; the litanies; and the great dismissal.*

November 8

**ST. MICHAEL THE ARCHANGEL  
AND ALL THE HEAVENLY POWERS  
VESPERS**

**Stichera at "O Lord, I have cried..."**

(*Tone 4, Podoben – Jako dobl'a*): O archangel Michael, you manifested yourself\* to be the greatest defender of the thrice-holy Source of light.\* Together with the powers on high, you joyfully call out: \* Holy are You, O Father.\* Holy are You, O co-eternal Word.\* Holy are You, O Holy Spirit.\* You are the one glory, the one kingdom, and one nature;\* You are the one Divinity and Power.

O archangel Michael, you are like a flaming fire,\* and your godliness is awesome.\* By your bodiless nature you cross the ends of the earth,\* fulfilling the commands of the Creator of all.\* You also make your Church a fountain of healings.\* You are venerated because of your holy calling.

You made the winds Your messenger\* and flaming fire Your servant, just as it is written.\* Among the ranks of Your archangels, O Lord,\* You have shown Michael the archangel to be the leader.\* He is obedient to Your commands, O Word.\* With fear he sings the thrice-holy hymn to Your glory.

(*Tone 1, Podoben – Nebesnykh chynov*): As ruling captain of the heavenly hosts\* and strong advocate, guardian, and deliverer of all,\* we faithfully sing your praises, O Michael,\* the chief captain, praying for ourselves\* to be delivered from all illness of our souls.

Today the chief commander of the divine powers on high\* calls upon the choirs of mortals to make one choir

with the angels,\* to applaud the joyful feast of their divine assembly,\* and to sing together with them the thrice-holy hymn.

O Michael, the heavenly intelligence,\* as we in faith seek refuge under the divine shadow of your wings,\* keep and protect us all throughout our lives;\* and in the hour of death,\* be a kindly helper to all of us.

**Glory be:** (*Tone 6*): Rejoice with us, all you leaders of the angels;\* for the great archangel, your captain and our guardian,\* appears today in his holy church.\* He wondrously watches over us and truly sanctifies this place.\* Therefore, singing his praises daily,\* let us cry aloud to him: \* Keep us safe by the protection of your wings,\* O great archangel Michael.

**Now and for ever:** *Dogmaticon (Tone 6), p. 331; on Friday and Saturday evenings: the Dogmaticon of the tone of the week. The entrance; O Joyful Light; prokimenon of the day; and readings.*

**Lector:** A reading from the Book of Joshua.

While Joshua was near Jericho, he raised his eyes and saw one who stood facing him, drawn sword in hand. Joshua went up to him and asked, "Are you one of us or of our enemies?" He replied, "Neither. I am the captain of the host of the LORD and I have just arrived." Then Joshua fell prostrate to the ground in worship, and said to him, "What has my lord to say to his servant?" The captain of the host of the LORD replied to Joshua, "Remove your sandals from your feet, for the place on which you are standing is holy." And Joshua obeyed (5:13-15).

**Other readings:** – Judges 6:2,7,11-24;

– Isaiah 14:7-20.

### Stichera at Litiya

*(Tone 1):* The leaders of the heavenly hosts\* stand unceasingly before the throne of the Master.\* They pray to the Lord to grant peace to the world\* and great mercy to our souls.

As the leader of the powers on high,\* Michael has summoned us today for the feast.\* He is always by our side and preserves us from every attack of the devil.\* Come, therefore, O lovers of the feasts and lovers of Christ,\* let us carry the flowers of virtue;\* and with a pure mind and a clear conscience,\* let us venerate the feast of the archangel.\* For he stands unceasingly before God, singing the thrice-holy hymn,\* interceding for our souls to be saved.

*(Tone 2):* O intelligent, celestial, and bodiless powers,\* you surround the heavenly throne\* and with flaming lips sing the thrice-holy hymn to God the ruler.\* O holy God, O eternal Father;\* O holy, mighty, and co-eternal Son;\* O holy and immortal Spirit having the same nature,\* and glorified together with the Father and the Son.

**Glory be: Now and for eyer:** *(Tone 4):* Today the Theotokos, the temple that is to contain God,\* is being escorted into the temple of the Lord,\* and Zechariah receives her.\* Today the Holy of Holies greatly rejoices,\* and the choir of angels mystically celebrates this feast.\* Let us also celebrate with them today and cry out with Gabriel:\*. Rejoice, O Full of Grace, the Lord is with you,\* and He grants us great mercy.

### Aposticha

*(Tone 1, Podoben – Nebesnykh chynov):* While solemnly celebrating on earth,\* let us sing as the angels to God\*

who is seated on the throne of glory: \* Holy are You, O heavenly Father; \* holy are You, O co-eternal Word; \* holy are You, O all-holy Spirit.

*Verse:* You made the winds Your messengers and flaming fire Your ministers.

O eyewitness of ineffable things,\* because of your great courage\* you are the leader of the heavenly beings.\* You gloriously stand before the awesome throne, O Michael.\* By your prayers, save those who are suffering\* because of trials and tribulations.

*Verse:* Praise the Lord, all His angels; praise Him, all His hosts!

You are the chief of the bodiless angels\* and a minister of the Divine Splendor.\* You are an eyewitness and a mystic, O Michael.\* Save us who devoutly honor you each year\* and who faithfully extol the Trinity.

**Glory be: Now and for ever:** (*Tone 8*): O archangel, since you are a soldier\* and leader of the heavenly hosts\* and the captain of the angels, O glorious one,\* deliver from every care and worry,\* from illnesses and bitter sins,\* those who faithfully extol and beseech you.\* You see the Lord Who is Spirit;\* you are illumined by the unapproachable light of the Master's glory.\* For He, out of love for all people,\* became incarnate of the Virgin for our sake.\* By this, He wished to save the human race.

*If there is the blessing of the bread: troparion of the Angels, (p. 1235), and Hail, Mother of God ... (see p. 39), if there is no Litiya: troparion of the Angels; Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

### MATINS

*After God the Lord...: the troparion of the Angels, (p. 1235); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

### Sessional Hymns

1. (*Tone 1, Podoben – Hrob tvoj, Spase*): O commander of the heavenly hosts, you stand before the awesome throne at all times,\* and you are illumined by the rays of the thrice-holy God.\* Enlighten and sanctify your assembly\* which is gloriously celebrating your memory today,\* and deliver them from all tyranny of the enemy.\* Beg for a peaceful life for all rulers throughout all the world.

**Glory be: Now and for ever:** (*Tone 1*): O hope of Christians, O most holy Virgin,\* you are beyond comprehension and words;\* you gave birth to Him Who is God.\* Together with the powers on high,\* implore Christ to grant remission of all our sins and amendment of life\* to those who faithfully and lovingly glorify you at all times.

2. (*Tone 2*): O Michael, captain of the heavenly hosts,\* you manifested yourself to be the leader of the angelic powers.\* Unceasingly implore the King on high\* to crush the pride of the torturers in Hades.\* Intercede also for your servants,\* since you have favor before the flaming throne.

**Glory be: Now and for ever:** You gave birth to the co-eternal God, O all-pure Virgin.\* With the bodiless powers, now intercede unceasingly with Christ\* that He grant remission of our sins before we die.\* We faithfully and lovingly extol you at all times, O ever-praised One.

*After the Polyeleos, the Exaltation is sung:*

We extol you,\* O Michael, archangel,\* and all you angelic hosts,\* who unceasingly glorify the Lord.

**Verse:** I thank You, Lord, with all my heart. In the presence of the angels I will bless You.

*Verse:* The angel of the Lord is encamped around those who revere Him.

*Verse:* Praise Him, all His angels; praise Him, all His hosts!

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God!  
(3x).

**Sessional Hymn (Tone 8):** O Leaders and Captains of the heavenly armies\* who surround the awesome throne of the glory of God,\* O Michael and Gabriel, servants of the Master,\* together with all the bodiless powers,\* intercede unceasingly for us and for the forgiveness of our sins\* that we may find grace and mercy on the day of judgment.

*Gradual Hymn – Antiphon (Tone 4), (p. 126).*

**Prokimenon: Ps 103 (Tone 4)**

You made the winds Your messengers and flaming fire  
Your ministers.

*Verse:* Bless the Lord, my soul. Lord God, how great You are.

*Gospel: Mt 13:24-30,36-43.*

He proposed another parable to them. "The kingdom of heaven may be likened to a man who sowed good seed in his field. While everyone was asleep his enemy came and sowed weeds all through the wheat and then went off. When the crop grew and bore fruit, the weeds appeared as well. The slaves of the householder came to him and said, 'Master, did you not sow good seed in your field? Where have the weeds come from?' He answered, 'An enemy had done this.' His slaves said to him 'Do you want us to go and pull them up?' He replied, 'No, if you pull up the weeds you might uproot the wheat along with them. Let

them grow together until harvest;’ then at harvest time I will say to the harvesters, ‘First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn.’” Then dismissing the crowds, he went into the house. His disciples approached him and said, “Explain to us the parable of the weeds in the field.” He said in reply, “He who sows good seed is the Son of Man the field is the world, the good seed the children of the kingdom. The weeds are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels. Just as weeds are collected and burned [up] with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers. They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears ought to hear.

*After Psalm 50: Glory be: Now and for ever: and the verse, as on Sunday, then the following stichera:*

(Tone 6): Your angels, O Christ, stand in fear by the throne of Your greatness;\* and being illumined by the outpouring of Your light,\* they are among the singers of Your choir and the servants of Your counsel.\* They are then sent down by You to illumine our souls.

#### Canon – Ode 9

*Hirmos (Tone 8): Saved by you, O pure Virgin, we recognize you as the true Mother of God; therefore, we glorify you with the angelic hosts.*

*Verse: Holy archangels and angels, pray to God for us!*

We praise You without respite, O Christ, because You mysteriously joined earth and heaven. You have fashioned one Church of angels and people.

*Verse:* Holy archangels and angels, pray to God for us!

O glorious intercessors of all, Michael and Gabriel! Look upon those who with love observe your holy memory and with faith cry out: Rescue us from every evil assault!

**Glory be:** Now and for ever: Along with the Mother of God, pray for the world, O you angels, archangels, thrones, virtues, and dominions; O principalities, powers, cherubim, and seraphim.

**Katabasia - Hirmos (Tone 4):** Let everyone on earth dance for joy in spirit. Let the heavenly ranks celebrate in honor of the sacred feast. O Mother of God, let them cry: Rejoice, O ever-blessed Theotokos and ever-Virgin!

**Exapostilarion:** O Michael, divine archangel full of glory, you have been appointed leader of the dominions, powers, archangels, and angels, virtues, thrones, and principalities. Standing, then, by the throne whose sight no one can bear, guard, preserve, and save all who honor you, O advocate of the world.

#### Stichera at the Praises

(*Tone 4*): O leaders of the heavenly hosts,\* you were enlightened by the divine splendor of the Trinity.\* You share that light with all the heavenly powers,\* and they manifest themselves on high, clothed in brilliant garments.\* On earth, you radiate the fire of the unapproachable Divinity.\* With flaming lips you sing the thrice-holy hymn:/\* Holy, holy, holy are You, O God. Glory to You!

(Tone 5): O archangel, wherever your grace throws its shadow,\* the devil is dryen out,\* for the fallen star of the morning\* cannot bear to dwell in your light.\* Therefore, we beg you to quench the Devil's flaming darts cast against us\* and to deliver us from his stumbling blocks.

**Glory be: Now and for ever:** We call you blessed, O Virgin Theotokos;\* and we faithful give you glory as is right.\* You are an unshakable city and invincible wall,\* a firm intercessor and the refuge of our souls.

*After the great doxology: the troparion of the Angels, (p.1235); Glory be: Now and for ever: resurrectional theotokion (Tone 4). (p. 1266); the litanies; and the great dismissal.*

November 12  
HIEROMARTYR JOSAPHAT  
VESPERS

Stichera at "O Lord, I have cried..."

(Tone 1, Podoben – Prekhvalnii muchenycy): O Josaphat, you are worthy of glory.\* Your sacred vestment was stained with your martyr's blood,\* and now you have entered into the Holy of Holies\* with the Lord who rejoices for you.\* From Him you have received victory for your labors,\* an eternal crown, everlasting beauty, and the life of paradise.\* O great martyr Josaphat,\* now also pray that He may grant unity and peace to our Churches\* and great mercy to our souls.

You destroyed the vanity of the dissenters\* by your sanctifying words.\* You also strengthened the faith of the weakened hearts.\* You have entered into the eternal life,\* having suffered for the cause of unity.\* You were a witness

to the Lord, O hieromartyr Josaphat.\* Now also pray that He may grant unity and peace to our Churches\* and great mercy to our souls.

Your sacred vestments were stained crimson by your blood, O holy one.\* So you received from Christ a two-fold crown, O generous father.\* You also rejoice with the angels in heaven\* as you stand in the presence of the blessed Trinity.\* Now also pray that God may grant unity and peace to our Churches\* and great mercy to our souls.

O hieromartyr Josaphat,\* in chastity you yearned for an honorable life.\* You worshiped Christ the Almighty,\* and you led the people into union with Him\* by your precious words and by his grace.\* You washed yourself with the blood of martyrdom, O blessed one of God.\* You have entered into eternity.\* Now also pray that He may grant unity and peace to our Churches\* and great mercy to our souls.

In thought you ascended into the unsettling cloud of the ineffable Light.\* You, a great martyr and shepherd,\* knew the ineffable mysteries of Christ.\* As a martyr you were enlightened,\* and as a shepherd you were mystically taught.\* Because of that, you also received two crowns from the glory on high.\* Now also pray that He may grant unity and peace to our Churches\* and great mercy to our souls.

(Tone 4): O servant of Christ, blessed hieromartyr Josaphat,\* your good works have shone forth like the sun, in heaven and on earth.\* For you preached to us the true and pure faith of Christ,\* and, as a good shepherd, laid down your life for it,\* as a true representative of Christ, our chief Shepherd.\* Pray to him, blessed and God-bearing bishop,\* on your feast, that all may be saved,\* who with love venerate the memory of your martyrdom.

**Glory be:** (*Tone 6*): O great martyr Josaphat,\* you were a true priest until the time of your death.\* As a priest you were a minister of the ineffable mysteries of Christ.\* You poured out your blood as did Christ our God,\* presenting yourself as an acceptable sacrifice.\* Because of that, you are confident in his presence.\* Pray for the faith of those who observe and venerate your all-holy memory,\* so that your flock and the whole world\* may be delivered from all dangers, invasions, enemies, and sieges.

**Now and for ever:** *Dogmaticon* (*Tone 6*), (p. 331); on Friday and Saturday evening: the *Dogmaticon* of the tone of the week.

*The entrance;* O Joyful Light; "prokimenon" of the day; and readings.

*Lector:* A reading from the Book of Wisdom.

But the just man, though he die early, shall be at rest. / Yes, the just man dead condemns the sinful who live, / and youth swiftly completed / condemns the many years of the wicked man grown old. / For they see the death of the wise man / and do not understand what the LORD intended for him / or why he made him secure. / They see, and hold him in contempt; / but the LORD laughs them to scorn. / And they shall afterward become dishonored corpses / and an unceasing mockery among the dead. / For he shall strike them down speechless and prostrate / and rock them to their foundations; / They shall be utterly laid waste / and shall be in grief / and their memory shall perish. Fearful shall they come, at the counting up of their sins, / and their lawless deeds shall convict them to their face. Then shall the just one with great assurance confront / his oppressors who set at nought his labors. / Seeing this, they shall be shaken with dreadful fear, / and amazed at the unlooked-for salvation. / They shall say among themselves, rueful /

and groaning through anguish of spirit: / "This is he whom once we held as a laughingstock / and as a type of mockery, fools that we were! / His life we accounted madness, / and his death dishonored. / See how he is accounted among the sons of God; / how his lot is with the saints! / We, then, have strayed from the way of truth, / and the light of justice did not shine for us, / the sun did not rise for us. / We had our fill of the ways of mischief and of ruin; / we journeyed through impassable deserts, / but the way of the LORD we knew not (4:7,16-20; 5:1-7).

*Other readings:* Proverbs 3: 13-16; 8,4 and others, (p. 1083); Wisdom 5:15 - 6:3 (p. 849).

### Stichera of Litiya

(Tone 1): Come, let us all celebrate in spirit with heavenly priestly words\* the memory of the great martyr Josaphat.\* Because he cleared the thorns of division\* and with abundant virtue through the fruit of the sanctuary,\* he planted the teachings of salvation for our souls.

As a priest you acted according to the divine gospel.\* You sealed the divine teachings with your blood\* at the hands of the flock in disunity, O great martyr Josaphat.\* You dried up the river of demons,\* and you went up into heaven\* as a conqueror receiving the crown of victory.

O great martyr Josaphat,\* the Universal Church possessed you and your priestly works.\* Now you protect her in an unshakable manner from hostile wolves\* as she preaches about your courage and extols you, O blessed one.

Glory be: Now and for ever: (Tone 5): O most pure Virgin,\* you are the temple, the gate, the palace, and the

throne of the King.\* Christ, our Redeemer and Lord,\* appeared through you to those who slumbered in darkness.\* For He, as the Sun of righteousness,\* wished to enlighten those whom He created with His own hands\* according to His own image.\* Therefore, O Lady, whom we always praise in song,\* we beseech you to intercede with Christ for the salvation of our souls,\* for as his mother you can approach Him with the greatest confidence.

### Aposticha

(Tone 4, *Podoben – Jako Dobl'a*): Like a very bright sun\* you shone upon the firmament of the Church.\* By the splendor of your words, by your God-inspired teaching,\* and by your life equal to that of an angel,\* you enlightened the souls that were darkened by the wickedness of the enemy.\* You led back onto the way of truth those who had strayed.\* Because of that, we rejoice today\* and observe your light-bearing and holy memory.

*Verse:* Your priests shall be clothed with holiness; Your faithful shall ring out their joy.

O great martyr Josaphat,\* you were equal in honor to the apostles.\* You received an understanding like theirs.\* You did not fear the cruelty of malicious torturers,\* but manfully and courageously you preached the unity of the faith.\* You suffered many varied wounds and torments.\* And now you have received a great reward for your long-suffering\* from the Source and Judge of victory, Christ our God.\* Implore Him for all who in faith venerate your holy memory.

*Verse:* Precious in the eyes of the Lord is the death of His faithful.

O great martyr Josaphat,\* offering up precious service and a spotless sacrifice to the Master, Christ our God,\* you offered yourself as a perfect holocaust to Him.\* You

courageously suffered out of love for Him by spilling your blood.\* As a true shepherd and follower of Christ,\* you did not cease to cry out:\* O father, protect everyone in Your name.\* All-blessed Josaphat, now pray that the Churches and all people be reunited\* and that we may be saved.

**Glory be: Now and for ever:** (*Tone 4*): O most pure Virgin, hear the petitions... (p. 272).

*At the blessing of the breads: the troparion of the saint, (p. 1325); and Hail, Mother of God ... (see p. 39).*

### MATINS

*After God the Lord...: the troparion of the saint, (p. 1325); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

### Sessional Hymns

**1. (Tone 8):** Having put aside all earthly things,\* and having lived chastely in the body like an angel,\* in spirit your conversation was with angels.\* Indeed you conquered the surging passions of the flesh.\* You showed yourself to be pleasing to the Holy Trinity, O all-blessed one.\* Because of that, you heal the sufferings of the sick\* and cast out evil spirits through the grace of Christ.\* O our God-bearing father and great martyr Josaphat,\* implore Christ God to remit the sins of those who lovingly celebrate your memory.

**Glory be: Now and for ever:** Since you gave birth to Him Who is unchangeable as God, O gracious One,\* through your maternal prayers make firm my heart.\* Then I, who am constantly changed by sin, call to you:\*

O Virgin Theotokos, have mercy on the flock that belongs to you, O all-immaculate One.

2. (*Tone 4, Podoben – Udyvysia Josyf*): You made your heart a beautiful altar,\* and as a priest you offered unbloody sacrifices to God.\* You suffered intensely at the hands of the wicked enemies\* and bore various torments.\* For us you offered a pleasing sacrifice\* to Christ our God who was also sacrificed.\* O all-blessed great martyr Josaphat,\* it is fitting that you always implore Him\* that all who lovingly venerate you may be saved.

**Glory be: Now and for ever:** We sing hymns to you, O betrothed of God\* and the Mother of Christ our God.\* We glorify your incomprehensible birth-giving.\* Through it, we have been delivered from the guile of the devil\* and from all kinds of dangers, O Virgin Theotokos.\* Therefore, we faithfully call out:\* Have mercy on your flock, O ever-praised One.

*After the Polyeleos, the Exaltation is sung:*

We extol you,\* O Josaphat, great martyr of Christ,\* and we venerate your martyrdom\* which you bore for the reunion of the Church.

*Verse:* Hear this, all you peoples; give heed, all who dwell in the world!

*Verse:* The just will flourish like the palm tree and grow like a cedar of Lebanon.

*Verse:* The just shall be in everlasting remembrance. An evil report he shall not fear.

**Glory be: Now and for ever:**

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 4):** Like a good shepherd and powerful soldier of the Master,\* you put down the uprisings of the enemies\* who sought to divide the people.\* You

received the crown of victory\* from the right hand of the One on high,\* the Wellspring of shepherds, Christ our God.\* Today, therefore, we praise you as a good shepherd\* and victorious sufferer of the passion,\* and we observe your ever-celebrated memory.\* Pray that we may be saved from visible and invisible enemies,\* O much-suffering Josaphat and great martyr of Christ.

*Gradual Hymn – Antiphon (Tone 4),<sup>1</sup> (p. 126).*

**Prokimenon:** *Ps 115 (Tone 4)*

Precious in the eyes of the Lord\* is the death of His faithful.

**Verse:** How can I repay the Lord for His goodness to me?

*Gospel: Jn 10:1-9. After Psalm 50: Glory be: Now and for ever: and the verse, as on Sunday, then the following sticherion:*

(Tone 6). The Church joyfully celebrates your glorious feast,\* O priest-martyr Josaphat,\* and faithfully venerates you.\* As a shepherd do not cease to bless her,\* as you pray for all.

**Canon (Tone 2):** Come all you faithful..., (p. 756).

*Ode 9 – Hirmos:* Let us faithful with one mind extol with hymns the Word of God, Who with ineffable wisdom came to renew Adam who badly fell into corruption because of eating, and Who became incarnate of the holy Virgin.

**Verse:** Saint Josaphat, hieromartyr, pray to God for us!

You, O glorious One, were filled with the greatest wisdom and manifested to the world the light of unity. You sowed divine fear and brought forth the words of the Spirit. For that, you became, O illustrious One, the temple of the Holy Trinity; for this we extol you.

**Verse:** Saint Josaphat, hieromartyr, pray to God for us!

Armed with love and hope, and fortified with faith, you destroyed the deceit and craftiness of the enemy. Now as a crowned victor you dwell in heaven, before the throne of the King of all, with the divine assembly of the angels and blessed ones.

**Glory be: Now and for ever:** Since you have confident access to God, O blessed priest-martyr Josaphat, intercede in our behalf for those, who joyfully celebrate your solemn feast and with faith venerate your holy martyrdom. Protect us from schism and from every evil and misfortune.

**Katabasia - Hirmos (Tone 4):** Let everyone on earth dance for joy in spirit. Let the heavenly ranks celebrate in honor of the sacred feast. O Mother of God, let them cry: Rejoice, O ever-blessed Theotokos and ever-Virgin!

**Exapostilarion:** Without mercy the enemy struck you on the head with an axé, O blessed sanctifier.\* Christ God on high crowned you with the crown of victory.\* You were a long-suffering martyr, a luminary of the whole world,\* an inspiration of hierarchs, the glory of martyrs,\* and the praise of all the venerable ones.

#### Stichera at the Praises

(*Tone 6*): From your youth you dedicated your self entirely to Christ your Master.\* You rose above sensual pleasures and love of the world.\* You were a very zealous monk\* and a haven of the Divine Spirit,\* O most sacred father Josaphat.\* You preserved purity of soul and body.\* In monastic life you lived like an angel on earth.\* In obedience and poverty, in love for God and neighbor,\* in prayer and all night vigils,\* you were a model for all the monks and a mirror of every virtue.\* You focused your mind upon heaven\* in order to see the ineffable goodness

of Christ the King and God.\* You loved Him with all your heart,\* and you were strengthened by his power.\* You suffered many tribulations and torments.\* With boldness pray to Him for our souls.

As a bishop, O all-blessed one,\* you adorned yourself with various virtues.\* You taught salvation by words of instruction and also by acts of penance.\* Having, therefore, armed yourself through chastity, prayers, vigils, and fasting,\* like Christ the Master, you approached the passion and death of the cross.\* Prostrating yourself in the form of a cross,\* you prayed and you prepared yourself for martyrdom.\* O great martyr Josaphat.\* Then the wicked enemies who were like animals incapable of mercy fell upon you.\* Though you were an innocent lamb,\* they unjustly dragged you about and tore you apart.\* Mightily and courageously you suffered martyrdom, and you pray for our souls.

Glory be: O all-blessed Josaphat,\* you loved Christ our God from your childhood.\* For His sake you lovingly put aside the world with all its beauty.\* You followed the way of the Gospel\* in monastic obedience, chastity, and poverty.\* Christ our God, Who became poor for our sake,\* was pleased by your life as a monk.\* You courageously prepared yourself for suffering.\* Then, as a good shepherd, in behalf of the union of the Church,\* you patiently endured many sufferings.\* You were dragged and beaten,\* covered with many wounds over your whole body, and then you were struck on the head with an axe.\* You were made worthy to receive a crown from Christ our God.\* O all-blessed one, implore Him to deliver us,\* who lovingly observe your ever-precious memory,\* from every visible and invisible enemy, from passions and temptations of the wicked one,\* as well as from the future judgment.\* Ask Him to save our souls.

**Now and for ever:** O Mother of God, you are the true vine laden with the Fruit of life.\* Therefore, we implore you, O Lady,\* to intercede together with the apostles and the saints\* so that we may obtain mercy for our souls.

*After the great doxology: the troparion of the saint, (p. 1325); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266); the litanies; and the great dismissal.*

### November 21

## ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE

### VESPERS

Stichera at “O Lord, I have cried...”

(*Tone 1, Podoben – O dynoje chudo*): O faithful, let us leap for joy today,\* singing psalms and hymns of praise in honor of Mary, his mother,\* the holy tabernacle and ark that contained the Word Whom nothing can contain.\* She is offered to God as a child in a marvelous way,\* and Zechariah the high priest receives her with great joy,\* for she is the dwelling place of the Most High.

Today the living temple of the holy glory of Christ our God,\* Mary, the pure and blessed One,\* is being brought into the temple according to the law to live in its holy precincts.\* Joachim and Anne and all the virgins\* rejoice with her in spirit.\* They sing hymns of praise to the Lord\* and honor his Mother.

O Virgin Mother of God,\* you are the One foretold by the prophets.\* You are the glory of the apostles and the pride of martyrs\* and the cause of renewal for the entire human race.\* Through you we have been reconciled with God.\* Therefore, we honor your entrance into the temple of the Lord.\* Together with the angels,\* all of us who are saved by your prayers sing to you: \* Rejoice, O most holy One.

*Take three stichera from the common service of the Mother of God, (p. 1166), or from Litiya, if we do not take the common service.*

**Glory be: Now and for ever:** (Tone 8): O Lady and bride of God,\* you entered the temple of God in your infancy\* to be brought up in the Holy of Holies,\* for you are holy.\* The archangel Gabriel was sent to serve you and bring you food.\* All the heavenly powers were amazed\* at the sight of the Holy Spirit dwelling in you.\* Therefore, O most pure and immaculate Mother of God,\* since you are glorified in heaven and on earth,\* through your prayers save our human race.

*The entrance; O Joyful Light; Prokimenon of the day; and readings.*

**Lector:** A reading from the Book of Exodus.

Then the LORD said to Moses, "On the first day of the first month you shall erect the Dwelling of the meeting tent. Put the ark of the commandments in it, and screen off the ark with the veil. Bring in the table and set it. Then bring in the lampstand and set up the lamps on it. Put the golden altar of incense in front of the ark of the commandments, and hang the curtain at the entrance of the Dwelling. Put the altar of holocausts in front of the entrance of the Dwelling of the meeting tent. Place the laver between the meeting tent and the altar, and put water in it. Set up the court round about, and put the curtain at the entrance of the court. Take the anointing oil and anoint the Dwelling and everything in it, consecrating it and all its furnishings, so that it will be sacred. Anoint the altar of holocausts and all its appurtenances, consecrating it, so that it will be most sacred." Moses did exactly as the

LORD had commanded him. Then the cloud covered the meeting tent, and the glory of the LORD filled the Dwelling. Moses could not enter the meeting tent, because the cloud settled down upon it and the glory of the LORD filled the Dwelling (40:1-10,16,34-35).

*Other readings:* 1 Kings 8:1-11 (*p.* 984); Ezekiel 43:27- 44:4 (*p.* 875).

### Stichera of Litiya

(*Tone 1*): Today let the heavens above greatly rejoice\* and let the clouds pour down gladness\* at the mighty and marvelous acts of our God.\* For behold, the gate that looks towards the East,\* born from a fruitless and barren womb according to the promise,\* and consecrated to God as his dwelling,\* is now being brought into the temple as a spotless offering.\* Let David greatly rejoice and play on his harp, saying.\* Virgins shall be brought to the King after her;\* her companions shall be brought into the ark of the Lord\* to be nourished with the life of the incorruptible One\* Who was begotten from eternity for the salvation of our souls.

(*Tone 4*): Today the Theotokos, the temple that is to contain God,\* is being escorted into the temple of the Lord,\* and Zechariah receives her.\* Today the Holy of Holies greatly rejoices,\* and the choir of angels mystically celebrates this feast.\* Let us also celebrate with them today\* and cry out with Gabriel: \* Rejoice, O Full of Grace, the Lord is with you,\* and He grants us great mercy.

Come all you people,\* and let us praise the only-immaculate One\* who was foretold by the prophets\* and is being led into the temple.\* She was chosen from eternity to be the Mother;\* and in time she was revealed as the

Theotokos.\* O Lord, by her prayers grant us your peace and great mercy.

**Glory be: Now and for ever:** (*Tone 2*): Today the all-Immaculate Virgin is being escorted into the temple\* to become the abode of God, the King of all.\* Today, as a three year old child,\* the most pure holy One is being led into the Holy of Holies.\* With the angel let us cry out to her:\*

**Rejoice, for you alone are blessed among women.**

*Take the stichera of the aposticha from the common service of the Mother of God, (p. 1168).*

*At the blessing of the bread, the troparion of the feast, (p. 1328).*

**MATINS:** *from the common service of the Mother of God, (p. 1168).*

December 6

## ST. NICHOLAS, WONDERWORKER

### VESPERS

#### Stichera at “O Lord, I have cried...”

(*Tone 2, Podoben – Jehda ot dreva*): O holy Nicholas, bishop of Christ,\* you lived your life with people of Myra.\* But since your spirit was anointed,\* your fragrance of sanctity was known by all.\* Now you anoint the faithful who show their love for you.\* O father, deliver us from all distress and sorrow\* as you pray to the Lord for us.

O holy Nicholas, true servant of Christ,\* you are truly a protector of your faithful flock;\* and whenever you were asked for help,\* you gladly assisted those who sought your aid.\* Now you are also ready by day or by night\* to deliver us from all distress and sorrow.

O holy Nicholas, holy preacher of Christ,\* always ready to help all on land or at sea.\* Whether they be near or far, you have compassion for all.\* You are a precious helper;\* therefore, we who gather here ask you to pray to the Lord\* that we be delivered from all distress and sorrow.

(*Tone 2, Podoben – Kijmy pokhvalnyny*): What crowns of praise shall we confer upon the saintly Nicholas?\* Once present in the flesh in Myra,\* he is present in spirit to all who love him purely.\* He is the leader and defender of everyone,\* a comforter in distress and a haven of all in danger,\* a pillar of piety and conqueror for believers\*. For his sake, Christ overcame enemies and shows us great mercy.

With what songs of praise shall we extol the saintly Nicholas?\* He is the foe of wickedness.\* He is an outstanding leader,\* a great defender and teacher of the Church.\* He confounds all who show dishonor.\* He is the refuter of Arius and his companions.\* Because of him, Christ put down their ragings and showed great mercy.

With what hymns of prophecy shall we extol the saintly Nicholas?\* Living in the present, he saw far into the future.\* He spoke truly about faraway things as though they were near.\* He oversees the whole world and delivers the afflicted.\* He appeared in a dream to the God-wise king.\* He delivered prisoners who were unjustly accused of murder.\* Today he grants us the mercy of Christ.

**Glory be:** (*Tone 6*): We have gathered to celebrate and to praise with song\* the model of bishops and a glory to the fathers,\* a fountain of miracles and a great helper of believers.\* Let us sing to the saintly Nicholas:/\* Rejoice, O

protector of Myra\* who was revered as its leader and strongest pillar.\* Rejoice, O radiant star whose light of miracles shines throughout the world.\* Rejoice, O divine joy to those in sorrow.\* Rejoice, O defender of those who are oppressed;\* for even now, all-holy Nicholas,\* you still pray to God for us who celebrate your feast with faith\* and who honor you with zeal and joy.

Now and for ever: O cave, prepare yourself to receive the Mother\* who bears Christ within her womb.\* O manger, receive the Word Who destroyed the sins of all.\* O shepherds, keep watch and then bear witness to the awesome wonder.\* O magi, come from Persia,\* and bring your gifts of gold, frankincense, and myrrh to the King.\* For the Lord has appeared from a virgin Mother;\* yet she bowed to Him as a servant\* and spoke to Him within her bosom, saying: How were You conceived in me?\* How did You grow in me, my God and Savior?

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

*The entrance: O Joyful Light; prokimenon of the day; and readings:*

*Lector:* A reading from the Book of Proverbs.

Happy the man who finds wisdom, / the man who gains understanding! / For her profit is better than profit in silver, / and better than gold is her revenue; / She is more precious than corals, / and none of your choice possessions can compare with her. Long life is in her right hand, / in her left are riches and honor. / For he who finds me finds life, / and wins favor from the LORD. / "To you, O men, I call; / my appeal is to the children of men. / You sim-

ple ones, gain resource, / you fools, gain sense." / "Give heed! for noble things I speak; / honesty opens my lips." / Sincere are all the words of my mouth, / no one of them is wily or crooked; / All of them are plain to the man of intelligence, / and right to those who attain knowledge. (3:13-16; 8:35, 4-6, 8, 9).

*Other readings:* — Proverbs 8:22-30;  
— Wisdom 4:7-15 (p. 886).

### Stichera of Litiya

(Tone 2): O holy Father Nicholas,\* Christ has shown you to be the model of faith.\* Your humility inspired all in your flock.\* From Myra, your piety shines throughout the world.\* You are known as the protector of widows and orphans.\* Now we ask your unceasing prayer for the salvation of our souls.

Even if the city of Myra were silenced,\* O holy Nicholas, hymns of praise would be sung to you:\* by the entire world which has been enlightened by your brightness;\* by the multitude of your magnificent miracles;\* and by the condemned who were saved by you.\* We also join the inhabitants of your city and cry to you: \* Intercede for the salvation of our souls.

**Glory be: Now and for ever:** (Tone 6): O Zion, be happy; rejoice, O Jerusalem,\* the city of Christ our God;\* welcome the Creator Who rests in a manger in a cave.\* Open your gates, Jerusalem, and I will enter\* so that I may see Him Who holds all creation in his hand,\* even though He lies in a manger wrapped in swaddling clothes.\* The angels ever praise this life-giving Lord\* Who is the only Savior of all.

**Aposticha**

(Tone 5, *Podoben – Radujisia*): Rejoice, O priestly leader, spotless vessel of virtue,\* model of divine priesthood, great shepherd of your flock,\* bearer of the torch of victory.\* You hear the prayers of those who call upon you;\* you grant petitions of the poor;\* you rescue all who praise your name.\* Now we ask you to implore Christ\* that He may shower abundant mercy on the world.

*Verse:* Precious in the eyes of the Lord is the death of His faithful. Rejoice, O saintly father, temple of the Trinity;\* pillar of the Church, protector of the faithful,\* helper of all in trouble.\* You are a star whose rays of prayer dispel the darkest trouble.\* You are a quiet harbor for the storm-tossed,\* for all adrift in the sea of life.\* Pray to Christ to save our souls with his great mercy.

*Verse:* Your priests shall be clothed with holiness; Your faithful shall ring out their joy.

Rejoice, O zealous man of God.\* You appeared in a dream,\* and you saved from death the ones unjustly sentenced.\* You are a fountain in Myra, overflowing with scented myrrh.\* You inspire us to keep from sin.\* You are a sword that cuts the weeds of error;\* you proved Arius to be a false teacher.\* Pray to Christ to save our souls with his great mercy.

**Glory be: Now and for ever:** (Tone 5): Come, believers of Christ,\* see a miracle that amazes and surpasses all understanding,\* and, devoutly singing hymns of praise,\* let us with faith fall down in worship.\* Today a childbearing Virgin comes to Bethlehem to give birth to the Lord,\* and

the angelic choirs accompany her.\* Joseph, her betrothed, seeing this, cries out:\* What is this strange mystery that surrounds you;\* how can you give birth without knowing man?

*At the blessings of the bread: the troparion of the saint, (p. 1236); and Hail, Mother of God ... (see p. 39)*

### MATINS

*After God the Lord...: the troparion of the saint, (p. 1236); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266).*

### Sessional Hymns

1. (*Tone 1, Podoben – Hrob tvój, Spase*): O bishop and father Nicholas, while alive in Myra,\* you manifested yourself as a learned man anointed with spiritual myrrh.\* You made the world fragrant with the myrrh of your miracles.\* You continue to pour out your myrrh, both through the fragrance of your words\* and through our continual remembrance of you.

**Glory be: Now and for ever:** O all immaculate One,\* you conceived in your womb by the power of the Holy Spirit\* and without corruption you gave birth to the Creator of all, God and Builder.\* As we extol Him, we praise you, O Virgin,\* as the palace of the King of all and protectress of the world.

2. (*Tone 4*): You are the leader of the faithful.\* You shelter and protect them, O blessed one.\* You deliver them from all tribulation,\* O most beautiful glory and boast of bishops,\* O venerable Nicholas.

Glory be: Now and for ever: O all pure Virgin, who gave birth to the eternal God!\* Pray to Him unceasingly with St. Nicholas,\* that He grant us forgiveness of sins before death and amendment of life,\* for we extol you, O ever-praised Virgin,\* with fitting faith and love.

*After the Polyeleos, the Exaltation is sung:*

We extol you,\* O holy bishop Nicholas,\* and we venerate your memory,\* for you pray to Christ our God for us.

*Verse:* My lips will speak words of wisdom. My heart is full of insight.

*Verse:* Your justice I have proclaimed in the great assembly.

*Verse:* They are happy who dwell in Your house, forever singing Your praise.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 5, Podoben – Sobeznachalnoje Slovo):** Let all the faithful devoutly praise Nicholas,\* the God-inspired and wise archbishop,\* as the gracious helper and defender of the poor and troubled.\* He intercedes with the Lord\* for all those who faithfully celebrate his blessed memory.

*Gradual Hymn – Antiphon (Tone 4), (p. 126).*

**Prokimenon: Ps 115 (Tone 4)**

Precious in the eyes of the Lord\* is the death of his faithful.

*Verse:* How can I repay the Lord for His goodness to me?

*Gospel: Jn 10:9-16 (p. 768). After Psalm 50:* Glory be: Now and for ever: *and the verse, as on Sunday; then the following sticherion:*

(Tone 6): O holy Nicholas, faithful servant of God\* and worker in the vineyard of Christ,\* your life, in accordance with the meaning of your name,\* has given light to old knowledge.\* The splendor of your countenance gave witness to your innocence of soul.\* Your life was an example of the quiet meekness of the Word;\* now you are glorious among the saints.\* Implore Christ in behalf of our souls.

*Canon: resurrectional (Tone 2) and the following:*

*Ode 9 – Hirmos (Tone 2):* God and Lord, Son of the Father without beginning, having become enfleshed from the Virgin, has appeared to us, to enlighten those in the darkness and to gather the dispersed. For this reason, we extol the ever-praised Mother of God.

*Verse:* Holy father Nicholas, pray to God for us!

The arrows of the deceiver have reached me, but I trust in your protection and come to you, father. Drive away from me every snare of the Evil One, so that I may cry out to you: Rejoice, O Nicholas!

*Verse:* Holy father Nicholas, pray to God for us!

You put Arius to shame, and quenched the flame of heresies. You heard those bound in the prisons of the governors and received from them a greeting: Rejoice! We too cry out to you: Rejoice, O all-blessed Nicholas.

**Glory be: Now and for ever:** O Queen, who gave birth to the King and carried in your arms Him, Who sustains all creation, save, O most holy Lady, those who extol you.

*Katabasia – Hirmos (Tone 1):* I contemplate a divine and marvelous mystery: heaven has become a cave; the throne of Cherubim, a virgin; and the manger, an honorable place

in which lies Christ God, the Incomprehensible. Let us praise and extol Him.

**Exapostilarion:** Let us all praise Nicholas, the great shepherd, bishop, and leader of Myra, for he saved many who were unjustly condemned to death. He also appeared to the emperor and Ablabius in a dream, putting an end to the unjust decree.

**Glory be: Now and for ever:** O Virgin, you gave birth to Christ, Wisdom personified, the ever-existing Word, and Healer of all. Heal the wounds of my soul and remove from my heart all lustful thoughts.

#### Stichera at the Praises

(Tone 5): Rejoice, O bright star of the eternal light of the Master!\* Rejoice, radiance of the mystical light,\* O bishop of Christ, Nicholas!\* Hasten, father, and send up your most pure supplications in our behalf to the Lord,\* that He deliver us from every misfortune\* and heal our unbearable pains!\* Since you are our intercessor,\* we cry out to you with repentant hearts and faith.\* Pray to Christ, that He grant us great mercy.

Rejoice, O star of the hierarchs,\* inexhaustible abyss of miracles,\* ornament of the Church, bright star!\* Enlighten us all, O blessed one, with your holy rays,\* for you, O holy one, are bright as radiant lightning flashes,\* an unshakeable pillar of faith\* for those, who with love observe your holy memory.\* Pray to Christ, that He grant our souls great mercy.

**Glory be: Now and for ever:** Rejoice, O seal of the prophets\* and subject of the God-preaching apostles!\* For you, O pure One, gave birth to the true God,\* Who

became enfleshed beyond all understanding and words!\* Therefore, having received from Him the original dignity\* and enjoying the delights of paradise,\* we venerate you with hymns\* as the mediatrix of such a distinction and as a powerful supplicator.\* Having become enriched by you, O most pure One,\* we have become worthy of the everlasting life of your Son,\* Who generously grants us great mercy.

*After the great doxology: the troparion of the saint, (p. 1236); Glory be: Now and for ever: resurrectional theotokion (Tone 4), (p. 1266); the litanies; and the great dismissal.*

December 9

THE IMMACULATE CONCEPTION  
(Conception of St. Anna)  
VESPERS

Stichera at "O Lord, I have cried..."

(Tone 2, Podoben – *Jehda ot dreva*): When the wonderful Michael cast from heaven to earth the great dragon,\* the ancient serpent, called the devil and Satan,\* who, in his rage, swept away with his tail a third of the stars,\* that is, the angels, Satan, then, in his deceitfulness,\* drew after himself the entire human race,\* injecting a death-dealing poison into its roots.\* But it did not touch you, O most blessed daughter of Joachim,\* who alone were immaculately conceived and remained immaculate.

The serpent, indeed, used a woman to deceive the human race;\* but he also was overcome by a woman.\* For the Creator, having shown mercy toward the work of His hands,\* set an enmity between the serpent and the woman,

the most blessed Virgin Mary,\* between His seed and her seed, Jesus Christ.\* They crushed his head, and were never harmed by him;\* thus did they deliver the human race from his violence.

Myriads of saints and of God's chosen ones struggled with Satan\* and have overcome him, but not in the manner you did,\* O most blessed Mother of God!\* For, before they overcame him, they were enslaved by him,\* being born in original sin.\* But you alone were conceived without sin and remained to the end without sin,\* forever free from his power.

(Tone 5): The heavenly Bridegroom, Christ the Lord,\* through His most pure blood took for Himself a bride – Holy Church.\* He made her glorious, without defilement or blemish,\* having first purified her of the stain of sin by a bath in water.\* But you, most holy Virgin,\* by the price of that same most precious blood\* were made worthy of being conceived without sin\* from the very moment of your conception,\* showing yourself as the unspotted image of immaculate Holy Church.\* Your heavenly Bridegroom exalts you, saying: \* As the lily among the thorns, so is my beloved among women;\* and again: You are all-beautiful, and there is no blemish in you.

Let us faithful sing of the immaculate Virgin Mary\* with the forefather and prophet David: \* Streams of the river gladden the city of God,\* the holy dwelling of the Most High.\* God is in its midst; it shall not be shaken;\* God will help it at break of day.\* For the Most High has chosen you, O Mother of God, as His dwelling place;\* He has sanctified and helped you in the early dawn,\* causing you to be immaculate from the very first moment of conception.

In this we recognized, O all-immaculate One,\* that the Most High loved you above all others,\* for your enemy, Satan, never touched you.\* He tried to bring you under his power from the moment of your conception,\* but did not succeed.\* Being that he was the prince of darkness,\* you blinded him with the dazzling light of God's grace which illumined you.\* Therefore, trembling, he retreated,\* not realizing, that you were the woman who was to crush his head.

**Glory be: Now and for ever:** (*Tone 8*): Having gathered together at the house of Joachim and Anna,\* let us, all generations, fall down before the spiritual ark of God,\* which rests in the womb of the divinely wise Anna.\* Today the Lawgiver of the new grace fashioned it from incorruptible wood,\* which did not know the stain of sin;\* He covered it on all sides with the pure gold of sanctifying grace of the Holy Spirit;\* He then commanded the Cherubim to continuously shelter it with their wings.\* For on it as on a chariot was to sit the God of glory,\* Who wishes to deliver His people from the slavery of the spiritual Pharaoh\* and bring them to the promised land of Heaven.\* He will conquer the enemies that rise up against them,\* for they cry out with faith:/\* Arise, O Lord, and let all flee who hate You!

*The entrance: O Joyful Light; the prokimenon of the day; and readings:*

*Lector:* A reading from the Book of Genesis.

Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" The woman answered the serpent: "We may eat of the fruit of the trees in the garden; it is

only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'" But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it you will be like gods who know what is good and what is bad." The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the LORD God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden. The LORD God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" The man replied, "The woman whom you put here with me -- she gave me fruit from the tree, and so I ate it." The LORD God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it." Then the LORD God said to the serpent: / "Because you have done this, you shall be banned / from all animals / and from all the wild creatures; / On your belly shall you crawl, / and dirt shall you eat / all the days of your life. / I will' put enmity between you and the woman, / and between your offspring and hers; / He will strike at your head / while you strike at his heel" (3:1-15).

*Other readings:* — Judith 13:4-20;

— Esther 7:1-10.

### Stichera of Litiya

(Tone 1): It was fitting that the Queen of heaven and earth,\* more honorable than the Cherubim and, beyond compare more glorious than the Seraphim,\* be immaculately conceived and remain immaculate as the 'holy angels'\* who were created and remained immaculate;\* so that, as servants of God,\* they might not exalt themselves above their Queen — the Mother of God.\* The Lord has willed this so.\* He has arranged all things wisely.\* To Him be glory and praise!

It was fitting that the Woman, the only chosen one,\* be immaculately conceived together with her blessed Seed,\* so that Satan might not boast,\* that the Mother of God was under his power.\* The Lord has willed this so.\* He has arranged all things wisely.\* To Him be glory and praise!

It was fitting, that the second Eve, like the second Adam,\* be created and remain without sin.\* For with them began the renewal of the human race,\* just as the fall began with the first Adam and the first Eve.\* The renewal began with Christ as the first source of the spiritual life\* and with Mary as the means which Christ used to bring about the renewal of man.\* The Lord has willed this so.\* He has arranged all things wisely.\* To Him be glory and praise!

Glory be: Now and for ever: It was fitting that the Father bestow the most immaculate conception upon her,\* who resembled Him in giving birth to the Son;\* and that the Son bestow upon His Mother and the Holy Spirit upon His

spouse\*, the honor of being adorned with every heavenly grace,\* in a manner surpassing all other creatures,\* so that she might become like her Creator.\* The Holy Trinity has willed this so,\* the Same Who orders all things wisely.\* To the Trinity be glory and praise!

### Aposticha

(Tone 1): Rejoice, O spiritual paradise,\* which was planted in the East by the Lord\* and was unapproachable to the ancient serpent!\* In the midst of that paradise is the Tree of life – Christ,\* by which all the nations are nourished and avoid eternal death.\* Glory to Him Who adorned you with the flower of every virtue\* and the fragrance of every grace\* from the very moment of your conception.

Verse: You are all-beautiful, my beloved, and there is no blemish in you.

Rejoice, O paradise of heavenly delight!\* In your midst is the spring of living water,\* which flows to eternal Life – Christ.\* It flows out to the four corners of the world,\* watering the entire earth.\* Glory to Him, Who showered you with the waters of His grace\* from the very moment of your conception.

Verse: As a lily among thorns, so is my beloved among women.

Rejoice, O paradise of God, virgin and holy earth,\* which has never been subjected to the curse!\* From her was formed the second Adam – Christ,\* through Whom all generations are blessed.\* Glory to Him Who took flesh from you and protected you from the curse of sin,\* causing you to be completely blessed\* – from the very moment of your conception.

**Glory be: Now and for ever:** (*Tone 5, Podoben - Radujisia*): Today, from the side of the second Adam, Jesus Christ,\* Who bodily was to fall asleep on the wood of the cross\* and be pierced in the side with a lance,\* – the Mother of the living – the second Eve,\* Mary, is immaculately formed as the model of the Bride of Christ – Holy Church.\* For Christ Himself desires to be born of her in the flesh.\* But today she is spiritually born of Him,\* in order to renew with Him the human race.

*After the blessing of the bread, the troparion of the feast,* (p.1331).

### MATINS

*After God the Lord...: the troparion of the feast,* (p. 1331).

### Sessional Hymns

**1. (Tone 4, Podoben – Skoro predvary):** Today a branch has sprouted forth from the root of Jesse;\* today Mary is conceived without any stain of sin;\* today she crushed the head of the ancient serpent. Alleluia.

**Glory be: Now and for ever:** The choir of prophets in times past foretold the immaculate,\* pure and divine Virgin, who was conceived in the sterile womb of the childless Anna.\* Today we extol her with joy,\* for we were saved because of her, the only immaculate One.

**2. (Tone 8, Podoben – Vozleh na persy):** Rejoice, O pure and immaculate Mary!\* For Christ chose and prepared you for the salvation of the world.\* Never did the moth of vileness touch her sanctity\* which was prepared in advance for our salvation.

**Glory be: Now and for ever:** What praises can I offer to your name,\* O ship which no storm of ungodliness has ever touched in any way?\* You are that immaculate earth,

that place of life.\* You are that ship laden with the rich treasures from the Father's house,\* which has come to our shores,\* in order to bestow riches upon our fruitless and orphaned souls.

*After the Polyeleos, the Exaltation is sung:*

We extol you,\* O most holy Virgin,\* and we venerate your holy parents\* and glorify your immaculate conception.

*Verse:* Then the Lord said to the serpent: I will put an enmity between you and the woman.

*Verse:* Between your offspring and hers.

*Verse:* He will strike at your head, while you strike at His feet.

*Verse:* Then shall I know that You love me, when my enemy ceases to gloat over me.

*Glory be:* Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to you, O God.  
(3x).

*Sessional Hymn (Tone 3, Podoben – Krasoti divstva tvojeho):*  
Who can express in words or speak of the pure, immaculate, holy, sanctified, unwedded ever-Virgin, who from the very moment of her conception was sanctified and chosen to become the dwelling place of the eternal living God.

*Gradual Hymn – Antiphon (Tone 4), (p. 126).*

**Prokimenon: Ps 44 (Tone 4)**

Listen, O daughter,\* give ear to my word!

*Verse:* The richest of people shall seek your favor.

*Gospel: Lk 1:39-50,56 (p. 1045). After Psalm 50: Glory be:*  
*Now and for ever: and the verse, as on Sunday; then the following sticherion:*

(*Tone 6*): Angels, archangels, principalities, dominions, powers, virtues, thrones, cherubim and seraphim, bow down and venerate with us, our Queen, immaculately conceived in the womb of blessed Anna.

**Canon (*Tone 1*)**

*Hirmos 1:* When Moses, the mystic, and the Israelites began to sing a canticle of praise, Miriam led the pious women in a song of victory: Let us sing to our God - our Savior!

*Hirmos 3:* Having made a permanent vow before the conception of the just Samuel, the holy mother Anna today rejoices and sings with us: My heart has been strengthened in the Lord.

*Hirmos 4:* In days of old, Habakkuk heard of Your renown, O Christ, and with fear he exclaimed: God shall come from the south, - the Holy One from Mount Paran: Glory to Your power, O Lord.

*Hirmos 5:* Holding an ember with tongs, the seraphim touched the mouth of Isaiah with it; and, having been purified, he learned the truth and preached it to all.

*Hirmos 6:* O Lover of mankind, You rescued the prophet from the sea monster; pull me also out of the depths of sin.

*Hirmos 7:* We faithful recognize you as a spiritual fire, O Theotokos; for just as the Most High rescued the three youths, so too, the ever-praised and glorious God of our fathers renewed the whole world in your womb.

*Hirmos 8:* In former times, the fiery furnace that was covered with dew prefigured an incomprehensible miracle: For the fire did not consume the three youths, but represented the divine birth of Christ from a Virgin. Therefore, let us cry out and sing: Let all creation bless the Lord, and extol Him forever.

- *Ode 9: The Magnificat is omitted; but immediately after the intonation: Let us greatly extol the Theotokos..., the choir sings the following verse and hirmos:*

**Verse:** My soul, extol the Virgin Mary, who was alone with Christ immaculately conceived.

**Hirmos (Tone 1):** The God of Israel has shown the might in His arm; He has put down the mighty from their seat and has exalted the humble. Thus, did the Orient from on high visit us and lead us onto the path of peace.

**Verse:** O most holy Mother of God, save us!

The Most High has cast down the proud Satan from heaven and has exalted you, O most pure One, who wished to show yourself as the most humble of all; and He has taken you out from under his power at the very moment of your conception.

**Verse:** O most holy Mother of God, save us!

My soul magnifies the Lord and my spirit rejoices in God, my Savior, O most pure One; for the Holy and Almighty has done a great thing by creating you alone without the stain of sin from the very moment of your conception.

**Glory be: Now and for ever:** Today the Lord has remembered His mercy to Abraham and to his descendants forever, by producing from his seed and immaculately preserving the most blessed Virgin Mary. For in her Offspring all nations of the earth shall be blessed.

**Verse:** My soul, extol the Virgin Mary, who with Christ was immaculately conceived.

**Katabasis - Hirmos (Tone 1):** I contemplate a divine and marvelous mystery: heaven has become a cave; the throne

of Cherubim, a Virgin; and the manger, an honorable place in which lies Christ God, the Incomprehensible. Let us praise and extol Him.

**Exapostilarion:** To you, O Virgin, the only good One,\* do we pray: Make us, who are wicked, good;\* and fervently implore Christ, the gracious One,\* that we may end our life doing good.

#### Stichera at the Praises

(*Tone 5*): Today from the ark of the Old Testament Church\* a dove – the immaculate Mary – is sent out into the world.\* Her wings are of silver and her pinions are of gold\* shining with the brightness of the most holy Spirit.\* Desiring to be His messenger,\* she brings to those who are being saved from the flood of sin\* the olive branch – Christ,\* so that, with His grace all mankind may be anointed for the battle\* with the prince of this world.

Today the Ewe is immaculately conceived.\* She is to give birth to the unblemished Lamb – Christ,\* Who will offer Himself up as a sacrifice for the life of the world.\* Because of His mercy,\* the Creator will cover with His grace the nakedness of man,\* banished from paradise.

Today a ladder is placed between heaven and earth.\* It unites earth with heaven; on it the Lord is to sit.\* Therefore, let Jacob awaken from sleep\* and from the extraordinary vision and cry out:\* Truly the Lord is in this spot, although I did not know it.\* This is nothing else but an abode of God,\* and that is the gateway to heaven.\* It is that gateway which prefigured you,\* O immaculate One.

**Glory be: Now and for ever:** (*Tone 6*): Let the sea of the world be aroused;\* for in it is born a shell which desires

to receive in the womb the divine ray\* and give birth to a precious pearl from which the King,\* clothed in the purple of the flesh,\* has come forth to preach forgiveness to those held captive.

*After the great doxology: the troparion of the feast, (p. 1331); the litanies; and the great dismissal.*

December 10-16

**POSTFEAST OF THE IMMACULATE CONCEPTION  
VESPERS**

**Stichera at "O Lord, I have cried..."**

(*Tone 1*): The blessed couple chosen by God – Joachim and Anna\* – walked irreproachably in the way of the commandments and righteousness of God,\* but they were childless, for Anna was barren.\* Therefore, they fervently prayed to God,\* promising Him, that, if He blessed them with a child,\* they would consecrate it to Him.\* Behold! Though having grown old in years,\* they received from the Lord the Queen of all,\* who alone was immaculately conceived\* and forever remains immaculate.

Amid the solitude of the desert mountain,\* Joachim fasted and prayed to the Lord;\* and like the God-seer Moses, received from Him not the written Law on the tablets,\* but the spiritual tablet – the most blessed Virgin Mary.\* On her was to be written the Word of life – Jesus Christ.\* Today, for His sake, she was immaculately conceived\* and forever remains immaculate.

Alone in the garden, Anna prayed to the Lord\* and received from Him a mystical paradise the ever-blessed

Virgin Mary,\* in whom was to be planted the Tree of life – Jesus Christ.\* For this reason, she was immaculately conceived\* and forever remains immaculate.

*Three stichera and Glory be: of the saint of the day.*

**Now and for ever:** (*Tone 6*): Take courage, people of God,\* who are trembling before the assault of the spiritual Holofernes!\* For behold, today the Lord is sending you, for your salvation, a new Judith,\* more beautiful and more chaste than the first.\* She was uncompromising to the universal Enemy from the very moment of her conception.\* Just as, in times past, the people of Israel,\* together with the high priest Joakim and the elders of Israel greeted Judith,\* so too, today, let us together with the high priest, the Vicar of Christ,\* and the leaders of the Church, gloriously and victoriously greet her,\* who is now being born into this world;\* and let us with one with mind sing: You are the joy of Israel!\* You are the great glory of our race!

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

#### Aposticha

(*Tone 3*): Having heard the voice of the Chief Shepherd and Vicar of Christ on earth,\* we unwaveringly believe and profess, that you, most holy Virgin,\* were conceived without the stain of sin.\* Therefore, grant that, we who have been conceived in sin,\* and who after baptism have many times and in every way stained ourselves,\* may, at least, end the rest of our lives without stain.

**Verse:** You are all-beautiful, my beloved, and there is no blemish in you.

We profess, O Lady, that, from the very moment of conception,\* you were conceived without the stain of sin\* and were adorned with every gift of the Holy Spirit\* because of the inaccessible dignity of Divine Motherhood,\* for which you were chosen before the creation of the world.\* Grant that we may appreciate the treasures of God as we should,\* and despise the carnal and the earthly,\* and raise our hearts to heavenly things.

*Verse:* As a lily among thorns, so is my beloved among women.  
When, on earth, wickedness and unbelief increased,\* the mercy of God had shown us the glory of your conception, O most pure One;\* so that, in the midst of the flood of sin,\* we may be saved when we hasten to you as to a ship.\* Therefore, receive us into your bosom, O ark of salvation,\* who carries within you the true Noah, — Christ the Comforter,\* Who saves us from eternal perdition.

**Glory be: Now and for ever:** (*Tone 5*): Archbishops and bishops, kings and rulers of the earth;\* religious communities and lay societies,\* and all the countless souls of the righteous — lovers of the great Mother of God!\* You are the reason for the definition of her immaculate conception.\* By word and deed, you have spread among the people the glory of that conception.\* Rejoice today, and be glad, for your desires have been fulfilled.\* You have become worthy of her special intercession on earth and of radiant crowns of glory in heaven.\* Therefore, pray to the Lord, that we may also become imitators of your love for His most pure Mother on earth,\* and become sharers of your glory in heaven.

*The troparion of the saint; Glory be: Now and for ever: troparion of the feast, (p. 1331).*

## MATINS

## Sessional Hymns

**1. (Tone 3, Podoben – Krasoti divstva tvojeho):** On this day commemorating the blessed One,\* let Adam, the head of the human race, rejoice and exult!\* For she gave birth to a Son,\* Who delivered His children from the bondage of death and the devil.\* Blessed be He Who chose her, and willed that she become His Mother,\* having Himself created her in the womb.

**Glory be: Now and for ever:** Today the finger of God digs in ground not subject to the universal curse,\* the well of Bethlehem, from which David desired to drink.\* This well is the immaculate Virgin Mary,\* who is to give birth to the living Water – Christ,\* which flows to eternal life.

**2. (Tone 4):** O unfading flower and irreproachable branch!\* Isaiah spoke of you as the vessel of the seven lamps of grace of the Holy Spirit.\* You are that wonderful flower,\* which, in Eden, emitted the fragrance of immortality\* for the children of Eve from whom death had spread throughout the world.\* You are a field, untouched by the thorns of sin,\* which brought forth the Fruit without seed.\* Through this Fruit, you have given us Bread for our starving human nature.

**Glory be: Now and for ever:** Rejoice, cause of our hope!\* Rejoice, our redemption from the curse!\* Rejoice, O immaculate Virgin Mother – ornament and protection of the faithful who extol you with hymns.\* Because of you we have been cleansed of the stain of sin.

## Canon – Ode 9

**Hirmos 1 (Tone 1):** O Mother of God, life-bringing and ever-flowing well, light-bearing lampstand of grace, spiritual temple, most pure tabernacle, more spacious than

heaven and earth, we the faithful extol you.

**Verse:** Most holy Mother of God, pray for us!

Having conceived the life-bringing well, receive, today, God-wise Anna, into your bosom our joy – the holy temple, that shines with the light of truth, and glorify your Creator.

**Verse:** Most holy Mother of God, pray for us!

It was you, O Virgin-Mother of God, whom Daniel saw on the high mountain, whom Joel admired as the holy land, and whom the other prophets recognized as the impassable door, the sealed fountain and the divine fleece.

**Glory be: Now and for ever:** O Virgin-Mother of God, you are the porphyry that reddened the fleece, giving flesh to the ineffable Word; the golden censer and altar, upon which the Bread – Christ was placed; therefore, we venerate you.

**Katabasia – Hirmos (Tone 1):** I contemplate a divine and marvelous mystery: heaven has become a cave; the throne of Cherubim, a virgin; and the manger, an honorable place in which lies Christ God, the Incomprehensible. Let us praise and extol Him.

**Exapostilarion:** To you, O Virgin, the only good One,\* do we pray: Make us, who are wicked, good;\* and fervently implore Christ, the gracious One,\* that we may end our life doing good.

#### Aposticha

*(Tone 3):* When your father announced your conception, O most pure One,\* he did not doubt, as did Zachariah,\* nor did your mother laugh as did Sarah.\* Strengthened in faith as Abraham, they received from the Lord, not Isaac,\* the servant of God,\* but you – the very Mother of Christ

God, Whom Isaac prefigured.\* For this reason, you were immaculately conceived,\* and remain forever immaculate.

*Verse:* You are beautiful, my beloved, and there is no blemish in you.

After praying with great fervor and humility, \*Anna, the barren wife of Elcana, conceived Samuel,\* the prophet and deliverer of Israel.\* Anna, wife of Joachim, conceived the archprophetess,\* the queen and deliverer of the new Israel,\* from whom was born the Savior of the world – Christ,\* Whom Samuel prefigured.\* For this reason, you were immaculately conceived\* and remained forever immaculate.

*Verse:* As a lily among thorns, so is my beloved among women. Elizabeth, wife of Zechariah, barren and old,\* conceived the Forerunner of Christ,\* through fruitfulness of spirit and youthfulness of virtue.\* Anna, wife of Joachim, conceived the very Mother of Christ;\* through her voice the Forerunner was freed of original sin in the womb of his mother,\* and both were filled with the Holy Spirit.\* For this reason, you were immaculately conceived,\* and remained forever immaculate.

**Glory be: Now and for ever:** (*Tone 2*): Rejoice, O only immaculate Virgin!\* Because of the grace of the New Covenant,\* you have become that holy ground,\* on which blessed Moses was commanded to remove his sandals – the prefiguration of the Law;\* that unsown ground, which brought forth nourishment for all;\* that ground in which no thorns or thistles have ever grown,\* but, on the contrary, were rooted out by its growth;\* that ground which was blessed by the Lord;\* and not the original one that was cursed, whose yield was covered with weeds and thistles.\* For this reason, the Fruit of your womb was blessed, as Holy Scripture confirms.

After December 11

## SUNDAY OF THE HOLY FOREFATHERS

(If this Sunday falls on the 13th or 17th of December, see the 17th of December, p. 1109, where rules are given on celebration).

### VESPERS

Stichera at "O Lord, I have cried..."

Take ten stichera: four from the resurrectional tone of the week; three from the Immaculate Conception; and three from the Forefathers:

(Tone 8): Today we commemorate the ancestors of Christ.\* Sing with fervor a hymn of praise to Christ the Savior\* Who exalted them among all nations.\* He is the Lord Who does wondrous deeds because He is powerful and mighty.\* From them He brought forth a holy scepter,\* the immaculate maiden of God and Virgin Mary.\* From her, Christ our God came forth\* to give life and eternal salvation for all.

The commemoration of the Holy Fathers is manifested to the ends of the world.\* It is truly full of splendor, and it glistens with the rays of grace;\* for Christ the splendid Sun has shone forth on high from afar.\* He forms the assembly of stars which glisten with Him,\* and the star reveals that the nativity of the God-man will be in Bethlehem.\* Therefore, we piously and faithfully clap our hands and leap for joy at this nativity,\* and we give praise before the feast.

The holy fathers are adorned with the glory of the divine participation.\* Adam rejoices as the foundation and strength of the wise Forefathers;\* Abel rejoices with him and Enoch is glad;\* Seth rejoices with Noah, glorious Abraham sings with the patriarchs,\* and Melchizedek sees today the wonderful birth.\* Therefore, as we celebrate the memory of the Forefathers of Christ,\* we also pray for the salvation of our souls.

**Glory be:** (*Tone 6*): O believers, let us give praise today to all the Fathers who came before the Law:<sup>\*</sup> Abraham who was beloved by God,<sup>\*</sup> Isaac who was born according to the promise,<sup>\*</sup> Jacob and the twelve Patriarchs,<sup>\*</sup> the very meek David and the favored prophet Daniel.<sup>\*</sup> Let us also glorify with them the three youths<sup>\*</sup> who changed the fiery furnace into a place of refreshing dew.<sup>\*</sup> Let us beg forgiveness of our sins from Christ our God<sup>\*</sup> who is glorified in his saints.

**Now and for ever:** *the Dogmaticon of the tone of the week.*  
*There are no readings.*

#### Aposticha

*Stichera from the resurrectional tone of the week, then the following:*

**Glory be:** (*Tone 3*): Come, O lovers of the feast,<sup>\*</sup> let us sing a hymn of praise to the assembly of the Forefathers:<sup>\*</sup> Adam, the father of the human race,<sup>\*</sup> Enoch, Noah, Melchisedek, Abraham, Isaac, and Jacob.<sup>\*</sup> Let us also honor those who came after the Law:<sup>\*</sup> Moses, Aaron, Joshua, Samuel,<sup>\*</sup> and David; together with Isaiah, Jeremiah, and Ezekiel, Daniel,<sup>\*</sup> and the twelve minor Prophets; likewise Elijah, Elisha, and all the others;<sup>\*</sup> also Zechariah and the Baptist,<sup>\*</sup> and all those who preached Christ, the Life and the Resurrection of our race:

**Now and for ever:** The great Sun, the Creator, hastens today to Bethlehem to be born of the immaculate Virgin, and to enlighten the children of Adam. For this reason, the glorious memory of the Forefathers announces this miracle.

*The resurrectional troparion of the tone of the week;* Glory be: *the troparion of the Forefathers*, (p. 1331); *Now and for ever: troparion of the Immaculate Conception*, (p. 1331).

#### MATINS

*After God the Lord...: the troparions, as on Vespers (see above). All the rest is resurrectional; the Exapostilarion, and the following:*

**Glory be:** Like lampstands the Fathers and patriarchs shone forth before the Law: Abraham, Isaac and Jacob.\* From them arose like radiant torches the prophets and the righteous ones,\* who, by the rays of their prophecies, illumined all creation,\* and ardently pray for the world.

**Now and for ever:** To you, O Virgin, the only good One, do we pray.\* Make us, who are wicked, good;\* and fervently implore Christ, the gracious One,\* that we may end our life doing good.

#### Stichera at the Praises

*Stichera from the resurrectional service and from the Immaculate Conception, then the following:*

**Glory be:** (*Tone 7*): Come, let us faithfully celebrate\* the annual memory of the Fathers who preceded the Law:\*

Abraham and all those with him.\* Let us worthily venerate the tribe of Judah.\* With Daniel let us exalt, as a symbol of the Trinity,\* the youths who extinguished the flame in the furnace.\* Let us carefully heed the sayings of the Prophets.\* With Isaiah, let us cry out in a loud voice:\*

Behold, the Virgin shall be with child and give birth to a Son,\* and they shall call Him Emmanuel,\* a name which means: God is with us.

**Now and for ever:** (*Tone 2*): You are truly most blessed..., (p. 140).

*After the great doxology:* Today salvation has come... or You came forth from death..., (p. 141).

**December 17**

#### THE PROPHET DANIEL AND THE THREE YOUTHS

*If the Sunday of the Forefathers falls on the 17th or the 13th of December, the service is taken according to the following rules.*

**VESPERS****Stichera at "O Lord, I have cried..."**

*On Saturday evening: four resurrectional stichera of the tone of the week; three of the Forefathers, (p. 1107); and three of the saint; Glory be: of the Forefathers; Now and for ever: the dogmaticon of the tone of the week.*

(Tone 4): The wonderful Daniel, having acquired a pure heart,\* which is the dwelling place of the Spirit,\* was enlightened by Him to foretell the future;\* and being endowed with the illuminating gift of prophecy,\* clearly revealed the secret dreams concerning the kings who would illegally reign.

O wonderful prophet!\* Having fortified your body with unrelaxed fasting,\* you closed the mouths of the lions,\* and standing in their midst and contemplating the all-good God,\* you were delivered by the unspeakable power of Him,\* Who creates all things most gloriously – the Savior of our souls.

The three holy youths were refreshed by the Holy Spirit\* when they walked in the fire as though in a cool place.\* In them the Trinity and the incarnation of Christ were prefigured in a mystical manner.\* By their wisdom and faith they overcame the power of fire.\* As for the just Daniel, he stopped the mouths of lions.\* Through their intercession, we beseech You:/\* O Savior and Lover of mankind, protect us from eternal fire\* and make us worthy of your heavenly kingdom.

Glory be: Now and for ever: The faithful and God-wise youths are radiant with joy in the furnace.\* They herald the nativity of Christ on earth.\* As the precious dew which the Lord sent down,\* He now preserves the Virgin without stain and enriches her with sublime gifts.\* Therefore, Daniel, inspired by God, is also happy and full of joy\*

because he had a clear vision of the unhewn stone from the mountain.\* He now zealously prays for our souls.

*On Saturday evening, December 12, the following readings are taken: Isaiah 43:9-14 (p. 884); Wisdom 3:1-9 (p. 744); Wisdom 5:15-6:3 (p. 849).*

*Take the stichera of the aposticha: of the day; on Saturday evening: the stichera of the resurrectional tone of the week; Glory be: and Now and for ever: of the Forefathers, (p. 1108).*

*Troparions for Saturday evenings: the resurrectional troparion; Glory be: of the saint, (p. 1333 or 1332); Now and for ever: troparion of the Forefathers, (p. 1331).*

**SUNDAY MATINS:** *The troparions as on Vespers. The rest of the service is resurrectional and of the Forefathers. On December 13, take also the common service of two or more martyrs.*

**December 18-24**

## **SUNDAY BEFORE CHRISTMAS**

### **VESPERS**

**Stichera at "O Lord, I have cried..."**

*Take ten stichera: seven stichera of the resurrectional tone of the week and the following three of the Prefeast:*

*(Tone 6, Podoben – Vse otlozhivshe): The Neversetting Sun is coming from the virginal womb\* to enlighten everyone under the sun.\* Let us meet Him with pure hearts and with good works.\* Let us prepare ourselves now through the Holy Spirit\* to greet Him who is coming to his own people as He himself had willed.\* He is being born in Bethlehem\* so that through his compassion He might bring back\* all of those who were exiled from life in Paradise.*

**He who is carried by the Cherubim\*** has taken human nature in the abode of the immaculate womb.\* He has come to earth to be born of the tribe of Judah.\* The holy

cave has been adorned like a splendid palace\* for the King of all; the manger, like a ruby throne.\* The Virgin will place the Child into it for the renewal of his boundless creation.

Having conceived in a manner beyond understanding,\* the Virgin places You into the manger of the dumb animals, O eternal Word of God,\* because You come to pardon the ignorance that I acquired through the envy of the serpent.\* You come to be wrapped in swaddling clothes\* in order to break the chains and fetters of my sins.\* O only-blessed One and Lover of mankind,\* I most joyfully glorify, extol, and adore You and your coming in the flesh;\* for through You I have been freed.

*Glory be: (Tone 6):* O cave, prepare yourself to receive the Mother\* who bears Christ within her womb.\* O manger, receive the Word Who destroyed the sins of all.\* O shepherds, keep watch and then bear witness to the awesome wonder.\* O magi, come from Persia, and bring your gifts of gold, frankincense, and myrrh to the King.\* For the Lord has appeared from a virgin Mother;\* yet she bowed to Him as a servant\* and spoke to Him within her bosom, saying:/\* How were You conceived in me?/\* How did You grow in me, my God and Savior?

*Now and for ever: Dogmaticon of the tone of the week.  
The entrance; O Joyful Light; prokimenon of the day; and the readings.*

*Lector:* A reading from the Book of the prophet Isaiah.  
Thus says the Lord: / Be attentive to me, my people; / my folk, give ear to me. / For law shall go forth from my presence, / and my judgment, as the light of the peoples. / I will make my justice come speedily; / my salvation shall go forth / [and my arm shall judge the nations]; / In me

shall the coastlands hope, / and my arm they shall await.  
Raise your eyes to the heavens, / and look at the earth below; / Though the heavens grow thin like smoke, / the earth wears out like a garment / and its inhabitants die like flies, / My salvation shall remain forever / and my justice shall never be dismayed. / Hear me, you who know justice, / you people who have my teaching at heart: / Fear not the reproach of men, / be not dismayed at their revilings. / They shall be like a garment eaten by moths, / like wool consumed by grubs; / But my justice shall remain forever / and my salvation, for all generations (51: 4-8).

*Other readings:* Deuteronomy 1:8-17 (p. 720); Deuteronomy 10:14-21 (p. 900); Genesis 14:14-20.

#### Aposticha

(*Tone 2, Samopodoben*): O house of Ephratah and holy city!\* O boast of the prophets!\* Adorn the house in which the Divine One is born.

*Verse:* God comes from Teman; the Holy One from Mount Paran (*Tone 2, Samohlasen*).

O Bethlehem, O land of Judah,\* you are the bright abode of the One-Who-is.\* Prepare the cave, for God is to be born in the flesh\* from the holy, undefiled Virgin to save the human race.

*Verse:* O Lord, I heard Your voice and I was afraid; I knew Your deeds, and I was terrified.

Come let us faithfully celebrate beforehand the birth of Christ.\* Let us sing spiritual hymns of praise.\* With the shepherds, let us cry out:\* The Savior of all has come from a Virgin,\* and He summons all the faithful.

**Glory be:** Now and for ever: Behold, the time of salvation is drawing near.\* O cave, prepare yourself, for the Virgin

is coming to give birth.\* O Bethlehem, O land of Judah, adorn yourself and be happy\*. since the Lord will shine forth from you.\* O mountains and hills and lands around Judah, hearken,\* for Christ is coming that He may save his creation\* because He is the Lover of mankind.

*The resurrectional troparion:* Glory be: Great are the deeds..., (p. 1333); Now and for ever: for December 18 and 19: resurrectional theotokion (Tone 2), (p. 1263); from December 20 to 23: Bethlehem, make ready.... (p. 1333); for December 24: At that time Mary registered..., (p. 1334).

### MATINS

*After God the Lord...: the troparion as on Vespers (see above). The rest of the service is resurrectional.*

**Exapostilarion:** In these latter times, the pure Mother gave birth to the eternal Lamb.\* The many fathers worthily rejoiced at her ineffable birthgiving,\* marveling at the descendant of Adam and the worthy David.

**Glory be: Now and for ever:** Rejoice, O Bethlehem; and prepare yourself, O Ephrathah!\* For the Mother of God comes to give birth in a wondrous manner\* to her divine Son, who lies in a manger in a cave.\* What an awesome mystery!\* Abraham, Isaac, and Jacob, together with all the prophets and patriarchs, already celebrate his divine birth,\* and the angels rejoice with those on earth.

### Stichera at the Praises

*Take the stichera from the resurrectional tone of the week and the following three of the Prefeast:*

(Tone 4, *Podoben – Vse otlozhivshe*): The prophecy of Isaiah is being fulfilled:\* Behold, a Virgin carries in her womb and is on her glorious way to give birth\* to the Uncontainable, Who appears in the flesh.\* Therefore,

adorn yourself, O God-receiving manger, prepare, O Bethlehem,\* for the King of glory chose you for His dwelling place!\* Receive, O cave, the child – Christ wrapped in swaddling clothes,\* Who in His goodness wishes to untie the cords of the sins of mankind.

The Master registered with His servants,\* seeking to tear up the debt of sin and to inscribe in the Book of Life\* all, who have been deceived by the guile of the serpent.\* The Virgin carries wrapped in the flesh Him, Who carries all.\* The angelic choirs, wondering at Your power,\* glorify this birth along with the righteous shepherds.

The bright and spiritual cloud, filled with heavenly rain,\* today rises above the earth, in order to drop dew upon it and to water it.\* The spring of grace, the spiritual nightingale,\* carries within the womb and gives birth to the ineffable Word.\* Overcoming the winter of unbelief,\* the pure and spotless palace brings to the cave the incarnate King.

**Glory be:** From the bosom of the Father You came forth,\* O Lover of mankind, and in ineffable humility accepted supernatural poverty.\* You, O Lord, deigned to dwell in a cave\* and, as a child, You, the Creator and Lord, are nursed at the breasts.\* Therefore, led by a star the Magi bring You gifts, as to the Lord of creation,\* and the shepherds and angels wonder and cry out: \* Glory to God in the highest,\* Who is now coming in the form of a human being, to be born on earth.

**Now and for ever:** (*Tone 2*): Your are truly blessed..., (p. 140).

*After the great doxology: the troparion:* Today salvation has come... or You came forth from death..., (p. 141).

December 20-24

**PREFEAST OF THE NATIVITY OF OUR LORD  
VESPERS****Stichera at "O Lord, I have cried..."**

(Tone 5, Podoben – Radujisia): You bear the form of Adam, yet You are all-perfect, being in the form of God.\* Of Your own will You are held in human hands,\* even though in Your own power You uphold all things.\* The pure and undefiled Virgin spoke aloud:/\* How shall I wrap You in swaddling clothes like an infant?/\* How shall I nurse the One Who gives nourishment to the world?/\* How shall I not wonder in amazement at Your poverty beyond understanding?/\* How shall I, who am Your handmaiden, call You my Son?/\* I sing Your praises and I bless You,\* for You grant great mercy to the world.

The undefiled Virgin beheld the eternal God as a child\* Who had taken flesh from her.\* She held Him in her arms and without ceasing kissed Him.\* Filled with joy, she cried out:/\* O most high God and unseen King, how is it that I look upon You?/\* I cannot understand the mystery of Your immeasurable lowness.\* For the smallest of caves is a strange dwelling for You;\* yet it finds room for You within itself.\* You have been born without destroying my virginity,\* and You have kept my womb as it was before childbirth.\* Now You grant great mercy to the world.

When the Virgin saw the Magi standing before the cave,\* she spoke to them in wonder:/\* Whom do you seek? For I see that you have come from a far country.\* You have the appearance but not the thoughts of the Persians.\* You have come with zeal to worship Him\* Who journeyed as a stranger from on high,\* and who wondrously took up

abode in me in a way known only to Himself.\* He grants great mercy to the world.

*Take three stichera and Glory be: of the saint.*

**Now and for ever:** (*Tone 2*): Behold, the time of salvation is drawing near.\* O cave, prepare yourself, for the Virgin is coming to give birth.\* O Bethlehem, O land of Judah, adorn yourself and be happy\* since the Lord will shine forth from you.\* O mountains and hills and lands around Judah, hearken,\* for Christ is coming that He may save His creation\* because He is the Lover of mankind.

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

### Aposticha

(*Tone 1, Podoben Preslavni muchenycy*): Having learned that You were to be born as a King,\* the kings from the East come to You, bringing gifts of frankincense, myrrh, and gold, O Son.\* Behold them standing before the doors;\* bid them enter to gaze upon You, held in my arms as a child,\* even though You are older than ancient Adam.

**Verse:** God comes from Teman; the Holy One from Mount Paran.

Come and make haste to enter, said the Virgin to the magi,\* and behold Him Who is invisible is now visibly manifest and has become a child.\* They came eagerly and worshiped Him,\* bringing gifts in fulfillment of the divine prophecy.

**Verse:** O Lord, I heard Your voice and I was afraid; I knew Your deeds and I was terrified.

I hold in my arms as a child the One Who upholds all,\* and I am filled with amazement.\* How shall I feed You with milk, for You give food to all,\* O my Son and my

Creator?\* I glorify Your infinite condescension whereby You save the perishing world.

**Glory be: Now and for ever:** (*Tone 6*): O Zion, be happy; rejoice, O Jerusalem, the city of Christ our God;\* welcome the Creator Who rests in a manger in a cave.\* Open your gates, Jerusalem,\* and I will enter so that I may see Him Who holds all creation in his hand,\* even though He lies in a manger wrapped in swaddling clothes.\* The angels ever praise this life-giving Lord Who is the only Savior of all.

*The troparion of the saint; Glory be: Now and for ever: - from the 20th to the 23rd of December: Bethlehem make ready..., (p. 1333); for December 24: At that time Mary registered..., (p. 1334).*

### MATINS

*After God the Lord...: the troparion, as on Vespers (see above).*

#### Sessional Hymns

1. (*Tone 2, Podoben – Blohoobraznyj Josyf*): The unapproachable God, out of mercy, wished to become visible for us. He comes in the flesh, to be born as a human being of the most pure Virgin, in the city of Bethlehem. Therefore, let us hasten with devotion to receive Him.

**Glory be: Now and for ever:** (*repeat the above*).

2. (*Tone 5, Podoben – Sobeznachalnoje Slovo*): Prepare, O Bethlehem, to meet Mary, the Virgin and Mother of God, who is now coming to you. She is bearing the child – Christ, Who, before all ages, is co-eternal, with the Father and with the Holy Spirit. She gives birth to Him in a cave and after birth remains a Virgin.

**Glory be: Now and for ever:** (*repeat the above*).

**Canon – Ode 9**

*Hirmos (Tone 4):* Eve, through the malady of disobedience, brought about a curse; but you, O Virgin Mother of God, through the Fruit of your womb, gave the world the flower of blessing; because of this we all extol you.

*Verse:* Glory be to You, our God, glory be to You!

Let us faithful rejoice! Let us sing and cry out with one voice: Salvation is coming to all; the Lord is on His way to be born and to save those, who devoutly celebrate His birth.

*Verse:* Glory be to You, our God, glory be to You!

Take up the psaltery, O holy David, and sing: O House of Ephrathah, shout for joy, for behold! He, Who was born of the Father is being gloriously born in your midst, taking flesh from the Virgin.

**Glory be: Now and for ever:** Like a storm and torrential rain, the Lord entered your womb, O God-bearer, Virgin-Mother. He watered the earth, which was immersed in the fog of unbelief, and dried up the sea of deceit.

**Katabasia – Hirmos (Tone 1):** I contemplate a divine and marvelous mystery: heaven has become a cave; the throne of Cherubim, a Virgin; and the manger, an honorable place in which lies Christ God, the Incomprehensible. Let us praise and extol Him.

**Exapostilarion:** O Bethlehem, land of Judah, adorn the gates! For the Virgin and God-bearer, is coming to you, to give birth in a cave and to place in the manger my God and Lord.

*Stichera of the aposticha: those at the praises, (p. 1114), with the verses, which are on page 1117.*

December 24

## THE GREAT (HOLY) HOURS

(dark-red vestments)

*If the eve of the Nativity falls on a Saturday or a Sunday, then, the Great (Holy) Hours are taken on Friday.*

### FIRST HOUR

*Priest:* Blessed be our God, always, now and for ever and ever.

*Choir:* Amen. Glory be to You, our God...; *the usual beginning; then:* Come, let us adore..., (p. 10-11).

### Psalm 43 (Messianic)

My heart overflows with noble words;\* to the king I must speak the song I have made.

My tongue as nimble\* as the pen of a scribe.

You are the fairest of the children of men and graciousness is poured upon Your lips.\* because God has blessed You for evermore.

O mighty One, gird Your sword upon Your thigh;\* in splendor and state.

Ride on in triumph for the cause of truth and goodness and right,\* take aim with Your bow in your dread right hand.

Your arrows are sharp, peoples fall beneath You.\* The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever;\* a scepter of justice is the scepter of Your kingdom.

Your love is for justice; Your hatred for evil;\* therefore God, Your God, has anointed You with the oil of gladness above other kings.

Your robes are fragrant with myrrh and aloes and cassia;\* from ivory palaces stringed instruments make you glad.

Daughters of kings are among your ladies of honor;\* at your right hand stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words:/\* forget your own people and your father's house.

So will the king desire your beauty:/\* He is your lord, pay homage to him.

And the people of Tyre shall come with gifts,\* the richest of the people shall seek your favor.

The daughter of the king is clothed with splendor,\* her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions;\* they are escorted amid gladness and joy;\* they pass within the palace of the king.

Sons shall be yours in place of your ancestors:/\* you will make them princes over all the earth.

May this song make your name for ever remembered;\* may the peoples praise you from age to age.

*Psalms 5, (p. 150), and Psalm 45 may also be taken.*

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia!: Glory be to You, O God! (3x).

Lord, have mercy (3x).

Glory be: (Tone 4): At that time Mary registered..., (p. 1334).

Now and for ever: What shall we call you, O Full of Grace? A heaven, for you have borne the Sun of justice? A paradise, for you have brought forth the Flower of immortality? A virgin, for you have remained undefiled?

A mother, holding in her holy arms the Son Who is the God of all? Intercede with Him for the salvation of our souls.

*Then the following stichera are sung:*

(Tone 8, Samohlasen): O Bethlehem prepare yourself;\* O manger, adorn yourself as it behooves!\* O cave, get ready to receive, for Truth has come, and the shadow has passed,\* for God has come forth from a Virgin and appeared to mankind;\* He has taken upon Himself our likeness and has deified our human nature.\* Because of this, Adam is renewed together with Eve, and they cry out: \* The mercy of God has appeared on earth to save our human race.

**Glory be: Now and for ever:** Thus spoke Joseph to Mary: Mary, what has happened to you?\* I do not understand; and I tremble.\* Therefore, I shall quickly and secretly put you away.\* Mary, what is it that I behold in you?\* Instead of honor, I behold shame;\* instead of joy – grief; instead of praise, you have brought me disgrace.\* I can no longer bear the reproach of the people.\* I accepted you immaculate from the priests in the temple of the Lord;\* and now what do I behold?

*Having opened the holy doors, the priest (vested in the phelonion) and deacon intone:*

**Deacon:** Let us be attentive!

**Priest:** Peace be with all.

**Deacon:** Wisdom! Let us be attentive!

**Prokimenon: Ps 2 (Tone 4)**

The Lord said to Me: You are my Son.\* It is I Who have begotten You today.

**Verse:** Ask and I shall bequeath You the nations, put the ends of the earth in Your possession.

*Deacon:* Wisdom!

*Lector:* A reading from the Book of the prophet Micah.

*Deacon:* Let us be attentive!

*Lector:* Thus says the Lord: / But you Bethlehem-Ephrathah, / too small to be among the clans of Judah, / From you shall come forth for me / one who is to be ruler in Israel; / Whose origin is from old, / from ancient times. / (Therefore the Lord will give them up, until the time / when she who is to give birth has borne, / And the rest of his brethren shall return / to the children of Israel.) / He shall stand firm and shepherd his flock / by the strength of the LORD, / in the majestic name of the LORD, his God; / And they shall remain, for now his greatness / shall reach to the ends of the earth (5:1-3).

*Deacon:* Wisdom!

*Lector:* A reading from the Epistle of St. Paul to the Hebrews.

*Deacon:* Let us be attentive!

*Lector:* Brethren: In times past..., (p. 1141).

*The deacon, having incensed the altar and the people, intones:*  
Wisdom! Let us stand and listen to the Holy Gospel.

*Priest:* Peace be with all.

*Choir:* And with your spirit.

A reading from the holy Gospel according to Matthew.

*Choir:* Glory be to You, O Lord, glory be to You.

*Gospel: Mt 1:18-25 (read by the priest).*

*Choir:* Glory be to You, O Lord, glory be to You.

*The holy doors are closed, and the choir reads:*

Let my way be straight according to Your word;\* let no sin overcome me.\* Save me from the wickedness of evil-

doers,\* and I will keep Your commandments.\* Let Your face shine upon Your servant,\* and teach me your laws.

Let my mouth be filled with Your praise, O Lord,\* and let me sing Your glory and magnificence all the day long.

Holy God; Trinity most holy; Our Father; *and the following kontakion:*

(Tone 3): Today the Virgin gives birth to the eternal One, the earth offers the Uncontainable a cave, the angels with the shepherds glory, and a star guides the magi, for to us has been born a Child – the eternal God.

Lord, have mercy (40x).

O Christ, our God, in all times..., (p. 155).

Lord, have mercy (3x).

Glory be: Now and for ever:

More honorable than the cherubim, and by far more glorious than the seraphim; ever a virgin, you gave birth to God the Word, O true Mother of God, we magnify you.

Give the blessing, father, in the name of the Lord.

*Priest:* May God be merciful to us and bless us; may His countenance shine upon us, and may He have mercy on us.

*Choir:* Amen.

#### *Prayer of the First Hour*

O Christ, the true Light who enlightens and sanctifies everyone in the world, mark us with the light of Your countenance so that we may see the unapproachable radiance. Let our life be straight along the path of Your commandments, through the prayers of Your most pure Mother and of all Your saints.

*If the following Hour is taken, then begin: Come, let us adore..., and then the following Hour; if not, then conclude as follows:*

*Priest:* Glory be to You, Christ our God, our hope, glory be to You.

*Choir:* Glory be: Now and for ever: Lord, have mercy (3x). Give the blessing!

*Priest:* Christ our true God, Who was born in a cave in Bethlehem of Judah and allowed Himself to be laid in a manger for the salvation of our souls, through the prayers of His immaculate Mother, of the holy, glorious and praiseworthy apostles, of our venerable and God-bearing fathers, and all the saints, will have mercy and save us, for He is good and loves mankind.

*Choir:* Amen.

### THIRD HOUR

Come, let us adore....

#### *Psalm 2 (Messianic)*

Why this tumult among nations,\* among peoples this useless murmuring?

They arise, the kings of the earth, princes plot against the Lord and His Anointed: "Come, let us break their fetters, come, let us cast off their yoke."

He Who sits in the heavens laughs;\* the Lord is laughing them to scorn.

Then He will speak in His anger,\* His rage will strike them with terror.

"It is I Who have set up My king\* on Zion, My holy mountain."

I will announce the decree of the Lord: The Lord said to me: \* You are my Son. It is I Who have begotten You this day.

Ask and I shall bequeath You the nations,\* put the ends of the earth in your possession.

With a rod of iron you will break them,\* shatter them like a potter's jar."

Now, O kings, understand,\* take warning, rulers of the earth.

Serve the Lord with awe\* and rejoice in trembling.

Pay Him your homage lest he be angry and you perish;\* for suddenly His anger will blaze.

Blessed are they\* who put their trust in God.

*Psalms 50, (p. 161), and 66 may also be taken.*

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia!: Glory be to You, O God! (3x).

Lord, have mercy (3x).

Glory be: (*Tone 4*): At that time, Mary registered..., (p. 1334).

Now and for ever: O Mother of God, you are the true vine laden with the Fruit of life; wherefore, we implore you, O Lady, to intercede together with the apostles and all the saints that we may obtain mercy for our souls.

*Then the following stichera are sung:*

(*Tone 6, Samohlasen*): Such is our God, Who was born of a Virgin and lived among men;\* no other is to be compared to Him.\* The only-begotten Son, as man, is laid in a poor manger;\* the Master of all is wrapped in swaddling clothes;\* and a star announces to the magi to come and worship Him,\* and we sing: Holy Trinity, save our souls.

**Glory be: Now and for ever:** (*Tone 3*): Joseph, 'tell us: \* How is it that you bring to Bethlehem a Virgin with child,\* whom you received from the holy temple? \* I – he replies – having ascertained from the prophets\* and having received a message from the angel, was assured,\* that Mary would give birth to the incomprehensible God,\* Whom the magi from the East will come to worship and honor with precious gifts.\* O Lord, Who for us appeared in the flesh, glory be to You.

*The rest is taken according to the rules given in the First Hour.*

**Prokimenon: Is 9:6 (Tone 4)**

A child is born to us,\* a son is given us.

**Verse:** Upon his shoulder dominion rests.

A reading from the Book of the prophet Baruch.

Such is our God; / no other is to be compared to him: / He has traced out all the way of understanding, / and has given her to Jacob, his servant, / to Israel, his beloved son. Since then she has appeared on earth, and moved among men. She is the book of precepts of God, / the law that endures forever; / All who cling to her will live, / but those will die who forsake her. / Turn, O Jacob, and receive her: / walk by her light toward splendor. / Give not your glory to another, / your privileges to an alien race. / Blessed are we, O Israel; / for what pleases God is known to us! (3:36-4:4).

A reading from the letter of St. Paul to the Galatians.

**Brethren:** Before faith came, we were held in custody under law, confined for the faith that was to be revealed. Consequently, the law was our disciplinarian for Christ, that we might be justified by faith. But now that faith has come, we are no longer under a disciplinarian. For through

faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendant, heirs according to the promise (3:23-29).

*Gospel: Lk 2:1-20 (read by the priest).*

*The holy doors are closed, and the choir reads:*

Blessed is the Lord God! Blessed is the Lord day by day!  
May the God of our salvation smooth our path. Our God  
is the God of salvation.

Holy God; Trinity most holy; Our Father; *the kontakion:* Today  
the Virgin..., (p. 1124). *The rest is as in the First Hour,* (p. 1124);  
*the concluding prayer:* O God our Master... is on p. 164.

## SIXTH HOUR

Come, let us adore....

*Psalm 71 (Messianic)*

O God, give Your judgment to the king,\* to a king's son  
Your justice,

That He may judge Your people in justice\* and Your  
poor in right judgment.

May the mountains bring forth peace\* for the people  
and the hills, justice.

May He defend the poor of the people\* and save the chil-  
dren of the needy and crush the oppressor.

He shall endure like the sun\* and the moon from age to  
age.

He shall descend like rain on the meadow,\* like rain-drops on the earth.

In His days justice shall flourish\* and peace till the moon fails.

He shall rule from sea to sea,\* from the Great River to earth's bounds.

Before Him His enemies shall fall,\* His foes lick the dust.

The kings of Tarshish and the sea coasts shall pay Him tribute.\* The kings of Sheba and Seba shall bring Him gifts.

Before Him all kings shall fall prostrate,\* all nations shall serve Him.

For He shall save the poor when they cry\* and the needy who are helpless.

He will have pity on the weak\* and save the lives of, the poor.

From oppression He will rescue their lives,\* to Him their blood is dear.

Long may He live, may the gold of Sheba be given Him;\* they shall pray for Him without ceasing and bless Him all the day.

May corn be abundant in the land to the peaks of the mountains;\* may its fruit rustle like Lebanon;\* in the cities may men flourish like grass on the earth.

May His name be blessed for ever and endure like the sun;\* every tribe shall be blessed in Him, all nations bless His name.

Blessed be the Lord, God of Israel,\* Who alone works wonders,

Ever blessed His glorious name.\* Let His glory fill the earth.

*Psalms 90, (p 167), and 131 may also be taken.*

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Lord, have mercy (3x).

Glory be: At that time Mary registered..., (p. 1334).

**Now and for ever:** Since we have no one in whom to confide because of our many sins,\* O Virgin Mother of God, intercede for us\* with the One Who was born of you;\* for a mother's prayer is a powerful means for obtaining the Master's favor.\* You are most worthy of veneration,\* so do not turn away from the pleading of us sinners;\* for the One Who willed to suffer in the flesh for our sake is full of mercy,\* and His power is sufficient to save us.

*Then we sing the following sticherion:*

(Tone 1, Samohlasen): Come, O faithful, inspired by God,\* let us arise and behold the divine condescension from on high\* that is manifested to us in Bethlehem.\* Cleansing our minds, let us offer virtues through our lives instead of myrrh,\* preparing with faith our entry into the feast of the Nativity,\* storing up treasure in our souls and singing:\*

Glory in the highest to God in the Trinity,\* Whose good pleasure is now revealed to all,\* that in His love for the human race He may set Adam free from the ancestral curse:

Glory be: Now and for ever: (Tone 5): Come, O faithful, bearers of Christ,\* let us behold a wonder that overtakes all minds with amazement.\* In reverent worship let us sing praises with faith.\* Today a maiden bearing a child comes to Bethlehem to give birth to the Lord,\* and choirs

of angels go before her.\* Seeing these things, Joseph, her betrothed, cries out: \* What is this strange mystery in you, O Virgin?\* What is this strange mystery in you,\* how are you to bring forth a child, without knowing man?

*The rest is taken according to the rules given in the First Hour.*

**Prokimenon: Ps 109 (Tone 4)**

From the womb, before the daystar, I have begotten You: \* the Lord has sworn and He will not repent.

*Verse:* The Lord said to my Lord: Sit at My right hand till I make Your enemies Your footstool.

A reading from the Book of the prophet Isaiah.

Again the LORD spoke to Ahaz: Ask for a sign from the LORD, your God; let it be deep as the nether world, or high as the sky! But Ahaz answered, "I will not ask! I will not tempt the LORD! Then he said: Listen, O house of David! Is it not enough for you to weary men, must you also weary my God? Therefore the Lord himself will give you this sign: the virgin shall be with child, and bear a son, and shall name him Immanuel. / Know, O peoples, and be appalled! / Give ear, all you distant lands! / Arm, but be crushed! Arm, but be crushed! / Form a plan, and it shall be thwarted; / make a resolve, and it shall not be carried out, / for "With us is God!" (7:10-14; 8:9-10).

A reading from the letter of St. Paul to the Hebrews.

At the beginning, O Lord, you established the earth, / and the heavens are the works of your hands. / They will perish, but you remain; / and they will all grow old like a garment. / You will roll them up like a cloak, / and like a garment they will be changed. / But you are the same, and your years will have no end. But to which of the angels has he ever

said: / "Sit at my right hand / until I make your enemies your footstool"? / Are they not all ministering spirits sent to serve, for the sake of those who are to inherit salvation? Therefore, we must attend all the more to what we have heard, so that we may not be carried away. For if the word announced through angels proved firm, and every transgression and disobedience received its just recompense, how shall we escape if we ignore so great a salvation? Announced originally through the Lord, it was confirmed for us by those who had heard (1:10-2:3).

*Gospel: Mt 2:1-12 (read by the priest).*

*The holy doors are closed, and the choir reads:*

Let Your bounties, O Lord, come down upon us in haste, for our need has become great indeed. Help us, O God our Savior, for the glory of Your name. Save us, O Master, and forgive our sins for the sake of Your name.

Holy God; Trinity most holy; Our Father; the *kontakion*: Today the Virgin give birth..., (p.1124). *The rest is as in the First Hour*, (p. 1124); the concluding prayer; O God, Lord of powers... is on p. 170.

## NINTH HOUR

Come, let us adore....

*Psalm 109 (Messianic)*

The Lord's revelation to my Master: \* "Sit on my right: Your foes I will put beneath Your feet."

The Lord will wield from Zion Your scepter of power: \* rule in the midst of all Your foes.

A prince from the day of Your birth on the holy mountains; \* from the womb before the dawn I begot You.

The Lord has sworn an oath; He will not change.\* "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at Your right hand\* will shatter kings in the day of His great wrath.

He shall drink from the stream by the wayside\* and therefore He shall lift up His head.

*Then Psalms 85, (p. 174), and 110 may also be taken.*

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Lord, have mercy (3x).

Glory be: (Tone 4): At that time Mary registered..., (p. 1334).

Now and for ever: O gracious Lord, for our sake You were born of the Virgin and were crucified. You crushed Death by Your death, and, being God, brought forth the resurrection. Do not turn away from those You have made with Your own hands; but reveal instead Your love to us, O Lord of mercy. Accept as intercessor the Virgin Mother of God who gave You birth. O our Savior, save a desperate people.

*Then we sing the following stichera:*

(Tone 2, Samohlasen): When Joseph, overwhelmed with worry, was on his way to Bethlehem,\* you, O Virgin, spoke to him, saying: \* Why do you, seeing me with child, look sad and troubled,\* not knowing the great mystery, which is revealed in me?\* Cast away all fear and learn glorious things: \* Out of love God comes to earth, receiving a body in my womb.\* You shall see His birth, as He ordained;\* be filled with joy and worship Him as your Creator,\* Whom the angels unceasingly praise and glorify

together with the Father and the Holy Spirit.

**Glory be: Now and for ever:** (*Tone 6*): Today is born of the Virgin He, Who in His arms holds all creation.\* He Who is uncontainable, as man, is wrapped up in swaddling clothes;\* He Who created the heavens with a word is laid in a manger;\* He Who, in the desert, sent down manna from heaven like rain,\* is nursed at the breasts of the Virgin.\* The Bridegroom of the Church receives the magi\* and the Son of the Virgin receives from them gifts.\* We bow before Your birth, O Christ!\* We bow before Your birth, O Christ!\* We bow before Your birth, O Christ!\* Now manifest to us Your divine Theophany.

*The rest is taken according to the rubrics given in the First Hour.*

**Prokimenon: Ps 86 (*Tone 4*)**

They shall say of Zion:/\* This is your Mother; a man has been born in her.

**Verse:** On the holy mountain is His city; the Lord prefers the gates of Zion.

A reading from the Book of the prophet Isaiah, (*p. 1140*).

A reading from the letter of St. Paul to the Hebrews, (*p. 589*).

**Gospel: Mt 2:13-23 (read by the priest).**

*The holy doors are closed, and the choir sings:*

For the sake of Your holy name, do not abandon us forever; do not forget Your covenant. For the sake of Abraham the trustful one, Isaac Your servant, and Israel Your holy one, do not take Your mercies away from us.

Holy God; Trinity most holy; Our Father; **the kontakion:** Today the Virgin..., (*p. 1124*); **and the concluding prayer:** O Master, Lord Jesus Christ..., (*p. 177*).

December 25

## NATIVITY OF OUR LORD JESUS CHRIST

*Note*

*If the eve of the Nativity (December 24) falls on a Saturday or a Sunday, then in the morning we take the Liturgy of St. John Chrysostom; and in the evening, we take Vespers without the Liturgy; but on the day of the Nativity, we celebrate the Liturgy of St. Basil the Great.*

*If the eve of the Nativity falls on the other days of the week, then we take Vespers with the Liturgy of St. Basil the Great, according to the Note given on Great Thursday, (p. 550); but on the day of the Nativity, we take the Liturgy of St. John Chrysostom.*

### VESPERS

with the Divine Liturgy of St. Basil the Great

(dark red vestments)

Blessed is the man... *is taken only on Saturday and Sunday evenings.*

Stichera at "O Lord, I have cried..."

(Tone 2): Come, let us rejoice in the Lord;\* let us proclaim the present mystery\* by which the partition has been broken and the flaming sword withheld.\* Now the cherubim shall let us all come to the tree of life.\* As for me, I am returning to the bliss of paradise\* from which I had been banished by disobedience.\* Behold! The Image of the Father and His unchangeable eternity\* has taken the form of a servant\* without suffering He has come forth to us from an all-pure Virgin,\* and yet He has remained unchanged.\* He is true God as He was before,\* and He has taken on Himself what He had not been,\* becoming

man out of His love for all.\* Therefore, let us raise our voices in hymns, singing: \* O God, born of the Virgin, have mercy on us.

Because the Lord Jesus was born of the holy Virgin,\* all creation is enlightened.\* Behold! The shepherds keep watch and the magi are adoring;\* the angels are singing hymns of praise\* and Herod is trembling;\* for the Savior of our souls has revealed Himself in the flesh.

O Christ our God, Your kingdom is eternal,\* and Your reign is from generation to generation.\* You became incarnate of the Holy Spirit\* and became man from the ever-virgin Mary.\* Your coming, O Christ, has shed a great light upon us.\* You are the Light of Light and the radiance of the Father.\* You have illumined the whole creation.\* Therefore, everything that breathes sings a hymn of praise to You.\* You are the image of the Father's glory.\* You are the eternal God, existing before all ages,\* Who shone forth from the Virgin.\* O Lord our God, have mercy on us.

O Christ, what shall we offer You\* for Your coming on earth in our humanity for our sake?\* Every creature that has its being from You gives thanks to You: \* the angels offer hymns of praise, the heavens give a star;\* the magi present their gifts and the shepherds, their wonder;\* the earth provides a cave and the desert, a manger.\* As for us, we offer a Virgin Mother.\* O God Who are from all eternity, have mercy on us.

The Persian Magi\* clearly recognized the heavenly King born on earth.\* Led by a bright star, they arrived at Bethlehem\* bearing choice gifts of gold and frankincense and myrrh;\* and falling down, they adored Him;\* for they saw the eternal One,\* lying as a Child, in the cave.

By the will of the Father, the Word became flesh.\* The Virgin gave birth to the Incarnate God.\* The star proclaims and the Magi adore;\* the shepherds are amazed and all creation rejoices.

**Glory be: Now and for ever:** (*Tone 2*): When Augustus became supreme ruler of the world,\* the many kingdoms among the people came to an end.\* Likewise, when You became incarnate of the immaculate One,\* the worship of many gods had to cease.\* The cities came under a universal power,\* and the Gentiles believed in one supreme Divinity.\* Nations were registered in the name of Caesar Augustus,\* and we, the faithful, were registered in Your divine name, O incarnate One.\* O Lord, great is your mercy; glory to You!

*The entrance with the Gospel Book; O Joyful Light; prokimenon of the day; on Friday the great prokimenon:* What god is great as our God..., (p. 25); and readings: Genesis 1:1-13; Numbers 24:2-3, 5-9, 17-18; Micah 4:6-7; 5:1-3 (see below):

**Lector:** A reading from the Book of the prophet Micah.

On that day, says the LORD, / I will gather the lame, / And I will assemble the outcasts, / and those whom I have afflicted. / I will make of the lame a remnant, / and of those driven far off a strong nation; / And the LORD shall be king over them on Mount Zion, / from now on forever. / But you, Bethlehem-Ephrathah, / too small to be among the clans of Judah, / From you shall come forth for me / one who is to be ruler in Israel; / Whose origin is from of old, / from ancient times. / (Therefore the Lord will give them up, until the time / when she who is to give birth has borne, / And the rest of his brethren shall return / to the children of Israel.) He shall stand firm and shepherd his

flock / by the strength of the LORD, / in the majestic name  
of the LORD, his God; / And they shall remain, for now his  
greatness / shall reach to the ends of the earth.

*Then the priest (deacon or the lector) intones the troparion and  
the verses, and the choir sings the last sentence of the troparion  
as a prokimenon.*

**Troparion (Tone 6):** You were born in a cave, hidden from  
the eyes of all;\* but the heavens revealed You to all by  
means of a star, O Savior.\* It brought the magi to You;\*  
they worshiped You in the fervor of their faith.\* Have  
mercy upon all of us.

**Choir:** It brought the magi to You;\* they worshiped You  
in the fervor of their faith.\* Have mercy upon all of us.

**Verse:** On the holy mountain is His city cherished by the  
Lord. The Lord prefers the gates of Zion to all Jacob's  
dwellings. Of you are told glorious things, O city of God.  
Babylon and Egypt I will count among those who know me.

**Choir:** It brought the magi....

**Verse:** Philistia, Tyre, Ethiopia, they, too, were born  
there; they shall say of Zion: She is our mother; man was  
born there. The Most High has established that.

**Choir:** It brought the magi....

**Glory be:** Now and for ever:

**Choir:** It brought the magi....

**And again:** You were born in a cave, hidden from the eyes  
of all;\* but the heavens revealed You to all by means of a  
star, O Savior:\*

**Choir:** It brought the magi to You; they worshiped You in  
the fervor of their faith. Have mercy upon all of us.

*Second series of readings:* Baruch 3:36-4:4 (p. 1127); Daniel 2:31-36, 44-45; Isaiah 11:1-10 (*see below*):

*Lector:* A reading from the book of the prophet Isaiah.

But a shoot shall sprout from the stump of Jesse, / and from his roots a bud shall blossom. / The spirit of the LORD shall rest upon him: / a spirit of wisdom and of understanding, / A spirit of counsel and of strength, / a spirit of knowledge and of fear of the LORD, / and his delight shall be the fear of the LORD. / Not by appearance shall he judge, / nor by hearsay shall he decide, / But he shall judge the poor with justice, / and decide aright for the land's afflicted. / He shall strike the ruthless with the rod of his mouth, / and with the breath of his lips he shall slay the wicked. / Justice shall be the band around his waist, / and faithfulness a belt upon his hips. Then the wolf shall be a guest of the lamb, / and the leopard shall lie down with the kid; / The calf and the young lion shall browse together, / with a little child to guide them. / The cow and the bear shall be neighbors, / together their young shall rest; / the lion shall eat hay like the ox. / The baby shall play by the cobra's den, / and the child lay his hand on the adder's lair. / There shall be no harm or ruin on all my holy mountain; / for the earth shall be filled knowledge of the LORD, / as water covers the sea. On that day, / The root of Jesse, / set up as a signal for the nations, / The Gentiles shall seek out, / for his dwelling shall be glorious (11:1-10).

*The priest (deacon or lector) intones the following troparion and verses, and the choir sings the last sentence of the troparion as a prokimenon.*

**Troparion (Tone 6):** You have shone forth from the Virgin, O Christ, Sun of justice.\* A star found You, whom noth-

ing can contain, manifested in the cave.\* It led the magi to adore You.\* With them, we worship You,\* O Giver of life; glory to You!

*Choir:* It led the magi to adore You. With them, we worship You, O Giver of life; glory to You!

*Verse:* The Lord is King, with majesty enrobed; the Lord has robed Himself with might; He has girded Himself with power. The world You made firm, not to be moved; Your throne has stood firm from of old. From all eternity, O Lord, You are.

*Choir:* It led the magi....

*Verse:* The waters have lifted up, O Lord, the waters have lifted up their voice; the waters have lifted up their thunder.

*Choir:* It led the magi....

*Glory be:* Now and for ever:

*Choir:* It led the magi....

*And again:* You have shown forth from the Virgin, O Christ, Sun of Justice. A star found You, whom nothing can contain, manifested in the cave:

*Choir:* It led the magi to adore You. With them, we worship You, O Giver of life; glory to You!

*Third series of readings:* Isaiah 7:10-14; 8:9-10 (p. 1131); Isaiah 9:5-6 (*see below*):

*Lector:* A reading from the Book of the prophet Isaiah.

For a child is born to us, a son is given us; / upon his shoulder dominion rests. / They name him Wonder-Counselor, God-Hero, / Father-Forever, Prince of Peace. / His dominion is vast / and forever peaceful, / From David's throne, and over his kingdom/ which he confirms and sustains/ By judgment and justice, / both now and forever. / The zeal of the LORD of hosts will do this!

*The deacon then intones the small litany:*

Again and again in peace let us pray to the Lord.  
Help and save, have mercy and protect us, O God, by  
Your grace.

Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God, and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

*Priest:* For You are holy our God, and render glory to You, Father, Son, and Holy Spirit, now and always:

*Deacon:* And for ever and ever.

*Choir:* Amen. Holy God, Holy and Mighty, Holy and Immortal, have mercy on us.

*The rest is the Liturgy of St. Basil the Great.*

**Prokimenon: Ps 2 (Tone 1)**

The Lord said to my Lord, You are my Son; this day I have begotten You.

*Verse:* Ask of me, and I will give you the nations for an inheritance.

A reading of the letter of St. Paul to the Hebrews.

In times past, God spoke in partial and various ways to our ancestors through the prophets; in these last days, he spoke to us through a son, whom he made heir of all things and through whom he created the universe, / who is the fulgence of his glory, / the very imprint of his being, / and who sustains all things by his mighty word. / When he had accomplished purification from sins, / he took his seat at the right hand of the Majesty on high, / as far superior

to the angels / as the name he has inherited is more excellent than theirs. For to which of the angels did God ever say: / "You are my son; this day I have begotten you"? / Or again: / "I will be a father to him and he shall be a son to me"? / And again, when he leads the first-born into the world, he says: / "Let all the angels of God worship him." / Of the angels he says: / "He makes his angels winds / and his ministers a fiery flame"; / but of the Son: / "Your throne, O God, stands forever and ever; / and a righteous scepter is the scepter of your kingdom. / You loved justice and hated wickedness; / therefore God, your God, anointed you / with the oil of gladness above your companions"; / and / "At the beginning, O Lord, you established the earth, / and the heavens are the works of your hands. / They will perish, but you remain; / and they will all grow old like a garment. / You will roll them up like a cloak, / and like a garment they will be changed. / But you are the same, and your years will have no end" (1:1-12).

**Alleluia: Ps 109 (Tone 5)**

The Lord's revelation to my Master: Sit at My right;  
Your foes I will put beneath Your feet.

*Verse:* The Lord will wield from Zion Your scepter of power.

*Verse:* Before the daystar I have begotten You.

*Gospel: Lk 2:1-20.*

*Instead of* It is truly right..., *the choir sings:* In you, O Woman Full of Grace....

*Communion Verse:* Praise the Lord from the heavens; praise Him in the heights. Alleluia (3x).

*After: Blessed be the name of the Lord...; Psalm 33; and the dismissal.*

1

#### Note

*On Saturday or Sunday evening, if Vespers is celebrated without Divine Liturgy, we omit Holy God.... After the Gospel which the priest himself reads (the deacon reads the Gospel only at the Divine Liturgy), we take the litany Let us all say...; the Deign, O Lord...; the litany Let us complete our evening prayer...; then immediately: Wisdom! – and the great dismissal.*

### GREAT COMPLINE WITH LITIYA

*Great Compline is celebrated as on pp. 64-82; then we sing the following stichera of litiya; and all the rest as on Vespers with Litiya (from p. 31).*

#### Stichera of Litiya

(Tone 1): May heaven and earth rejoice prophetically this day.\* May angels and people spiritually celebrate,\* for God appeared in the flesh\* to those groping in the darkness and resting in a shadow.\* Having been born of a Virgin,\* a cave and a manger received Him.\* Shepherds relate a miracle;\* the magi from the East bring gifts to Bethlehem,\* while we, with unworthy lips, render Him angelic praise.\* Glory to God in the highest and peace on earth,\* for the hope of nations has arrived.\* Having come, He has saved us from hostile bondage.

Today heaven and earth unite, for Christ is born.\* Today God came to earth in the flesh,\* and the human race was lifted up to the heavens.\* Today, for the sake of all, He is seen in the flesh,\* the One Who by nature is invisible.\*

Let us glorify Him, singing: \* Glory to God in the highest and on earth peace\* which Your coming has bestowed on us.\* O Savior, glory to You!

Seeing the one who was made to the image and likeness of God\* fall because of his transgression,\* Jesus lowered the heavens and came down.\* And without changing, He took up His dwelling in a virgin womb\* that He might fashion anew the corrupt Adam who cried to Him: \* Glory to Your epiphany, O my Deliverer and my God.

**Glory be: Now and for ever:** (*Tone 6*): Angels rejoice in heaven, and people exalt today,\* and all creatures leap with joy\* because of the birth of the Lord Savior in Bethlehem;\* for all deceit of idolatry has ceased,\* and Christ reigns forever.

### Aposticha

(*Tone 2*): A great and glorious miracle was wrought today: \* the Virgin gives birth without corrupting her virginity;\* the Word is made flesh without separation from the Father;\* the angels and shepherds give praise, and we exclaim with them: \* Glory to God in the highest and peace on earth.

**Verse:** From eternity You have been born of My womb, vows the Lord Who does not repent.

(*Tone 3*): Today the Virgin gives birth to the Creator of all,\* paradise offers a cave, and a star presents Christ as the Sun in darkness;\* the Magi with their gifts, enlightened by faith, adore;\* the shepherds behold a miracle,\* while the angels exclaim: Glory to God in the highest.

**Verse:** The Lord said to my Lord: Sit at my right hand.

When the Lord Jesus was born in Bethlehem of Judea,\* the magi, coming from the East, adored God made man,\* and unfolding their treasures, they brought precious gifts:/\* the purest of gold as to the eternal King;\* and incense as to the God of all;\* and myrrh as to the immortal dead of three days.\* Come all nations, let us adore Him Who is born to save our souls.

**Glory be: Now and for ever:** (*Tone 4*): You have dwelt in a cave, O Christ God,\* and a manger received You;\* the shepherds and the magi adored You.\* Then were the predictions of prophets fulfilled;\* and angelic powers stood amazed, singing and saying:/\* Glory to Your coming, for You alone love mankind.

The Canticle of Simeon; Holy God; Trinity most holy; Our Father; and the troparion of the feast: Your birth, O Christ our God..., (*p. 1334*); then the blessing of the bread, *Psalm 33*; and the great dismissal.

### MATINS

*After God the Lord...: the troparion of the feast, (p. 1334).*

### Sessional Hymns

**1.** (*Tone 1, Podoben – Hrob tvoj, Spase*): O long-suffering Savior,\* for our sake, as an infant, You willingly allowed Yourself to be placed in a manger with animals.\* The shepherds together with the angels praised You, saying:/\* Glory and praise to Christ our God\* Who is born on earth and deifies the human race.

**Glory be: Now and for ever:** (*repeat the above*).

**2.** (*Tone 3, Podoben – Krasoti divstva tvojeho*): O Theotokos, you carried in your womb, in the flesh,\* the One Who is eternal, incomprehensible, and consubstantial with the

unseen' Father,\* the One and indivisible divinity of the Trinity.\* O ever-praised One, He shines forth your grace into the world.\* Therefore, we unceasingly cry out to you: Rejoice, O pure Mother of God.

**Glory be: Now and for ever:** (*repeat the above*).

*After the Polyeleos, the Exaltation is sung:*

We extol You,\* O Life-giving Christ,\* for our sake You are now born in the flesh\* from the unbetrothed, all-pure Virgin Mary.

**Verse:** The Lord has sent deliverance to His people.

**Verse:** I shall install Him as the only-begotten, above all the kings of the earth.

**Verse:** Before Him all kings of the earth shall bow.

**Verse:** The Lord said to Me: You are My Son. It is I Who have begotten You this day.

**Verse:** He shall say: You are My Father.

**Glory be: Now and for ever:**

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

*Bolharskyj refrain:* Come, let us sing with the angelic choir: Glory to God in the highest, Who was born in a cave.

**Sessional Hymn:** (*Tone 4, Podoben – Udyvysia Josyf*): Come, O believers, let us see where Christ is born.\* Furthermore, with the magi, the kings from the East,\* let us follow wherever the star goes.\* The angels are praising Him there unceasingly;\* the shepherds are singing a worthy song, saying: \* Glory to God in the highest;\* glory to Him Who is born of the Virgin\* in a cave in Bethlehem of Judea.

**Gradual Hymn – Antiphon 4, (p. 126).**

**Prokimenon: Ps 109 (Tone 4)**

Before the daystar, like the dew, I have begotten You.\*  
The Lord has sworn, and He will not repent.

*Verse:* The Lord said to my Lord: Sit at my right hand till  
I make Your enemies Your footstool.

*Gospel: Mt 1:18-25 (p. 1158). After Psalm 50:*

**Glory be! Now and for ever: (Tone 2):** All creation is filled  
with joy today. Christ is born of a Virgin!

*Verse:* Have mercy on me, God, in Your kindness. in Your  
compassion, blot out my offense.

(Tone 6): Glory to God in the highest and peace on earth.  
Today Bethlehem receives the One Who at all times sits  
with the Father. Today the angels sing the praises of the  
newborn Infant. Glory to God in the highest, and on earth,  
peace and good will to all.

**Canon (Tone 1)**

*Hirmos 1:* Christ is born, let us glorify Him. Christ comes  
down from heaven; let us go out to meet Him. Christ lives  
on earth, let us exalt in joy. All you faithful, sing to the  
Lord, for He has been glorified.

*Hirmos 3:* To Christ our God, Who is the only-begotten  
Son of the Father from before all ages, and in these latter  
times has become flesh of the Virgin without seed, let us  
cry aloud: You are our strength, glory to You, O Lord!

*Hirmos 4:* O Christ, You have come forth from the Virgin  
as the rod of the root of Jesse and the flower that blos-  
somed from his stem. You became flesh from her who  
knew not wedlock, from the mountain overshadowed by  
the forest, O God Who are not formed from created sub-  
stance. Glory to Your power, O Lord.

*Hirmos 5:* Since You are a God of peace and a Father of mercies, You have sent Your angel of great counsel to us to bring us peace. Thus we are directed towards the light of the knowledge of God, and at the night vigil we glorify You, O Lover of mankind.

*Hirmos 6:* Jonah had dwelt like a babe in the womb before the sea monster spew him forth; the Word dwelt in the womb of the Virgin, taking flesh from her. Although born from her, He kept her all-pure. Since Christ Himself was not subject to incorruptibility, He kept His Mother free from the same.

*Hirmos 7:* The youths who had been raised to fear God were not threatened by the fiery torments. They denounced the wicked decree of the tyrant, and standing in the midst of the flames, they sang: Blessed are You, O God our Fathers.

*Hirmos 8:* The dew-moistened furnace was the image of an incomprehensible wonder. It did not burn the youths entrapped there, just as the fire of the Godhead did not consume the Virgin's womb in which He dwelt. Therefore, let us praise God, saying: Let all creation bless the Lord and exalt Him above all forever.

*Ode 9: The Magnificat is omitted; instead, after the intonation:  
Let us greatly extol the Theotokos..., the choir sings the following hirmos with its verse.*

*Verse:* O my soul, extol the most holy Virgin Mother of God, who is more worthy of honor than the angels of heaven.

*Hirmos (Tone 1):* I contemplate a divine and marvelous mystery: heaven has become a cave; the throne of cherubim, a Virgin; and the manger, an honorable place in which lies Christ God, the Incomprehensible. Let us praise and extol Him.

*Verse:* Glory to Your holy birth, O Lord.

Observing the unusual path of a mysterious and newly shining star which was brighter than any other heavenly light, the magi learned that Christ the King was born on earth in Bethlehem for our salvation.

*Verse:* Glory to Your holy birth, O Lord.

The magi asked of Herod: Where is the newborn King whose star we have seen? We have come to worship Him. The enemy of God was troubled and irrationally schemed how to kill Christ.

**Glory be: Now and for ever:** Herod asked the magi, who had come to Bethlehem to worship Christ with their gifts, when they had first seen the star which directed them. But the magi returned to their own country by the same star, thereby deceiving Herod, the killer of the innocents.

*Verse:* O my soul, extol our God, born in the flesh from the Virgin.

**Katabasisia:** I contemplate a divine and marvelous mystery... (*see above*).

**Exapostilarion:** Our Savior, the rising Sun more brilliant than any other sun,\* has visited us today from on high.\* We once were in the darkness and the shadow of error,\* but now we have found the truth;\* for the Virgin gives birth to the Lord our God in Bethlehem.

#### Stichera at the Praises

(*Tone 4*): O holy ones, be happy;\* O heavens, be glad; and all you mountains, sing with joy\* because Christ our God today is born.\* Behold, the Virgin is enthroned like the Cherubim,\* holding in her arms the incarnate Word of God.\* The shepherds glorify with hymns the newborn Babe;\* the magi offer gifts to their Master;\* and the angels sing praises and say:/\* O incomprehensible Lord, glory to You!

O Virgin Theotokos, you gave birth to the Savior.\* You overthrew the ancient curse of Eve.\* As a mother you were the benevolence of the Father.\* You bore in your womb the incarnate Word of God.\* We cannot understand this mystery,\* but we glorify it with one faith.\* We also join you in praise to say:\* O ineffable Lord, glory to You!

Come, all you peoples,\* let us praise the Mother of our Savior,\* for she remained a virgin after childbirth.\* Rejoice, O holy city of our King and God.\* The Savior has chosen to live in you,\* and in you He has worked out our salvation.\* With Gabriel, we sing your praises;\* and with the shepherds we glorify you, saying:/\* O Mother of God, implore Him Who became incarnate from you,\* that He may save our souls.

**Glory be: Now and for ever:** (*Tone 2*): Today Christ is born of the Virgin in Bethlehem.\* Today the eternal One has a beginning;\* today the Word becomes incarnate.\* All the heavenly powers rejoice.\* and all who dwell on earth are happy.\* The magi offer gifts to the Master;\* the shepherds proclaim the marvel;\* and we cry aloud unceasingly:/\* Glory to God in the highest\* and on earth, peace and good will to all.

*After the great doxology: the troparion of the feast, (p. 1334); the litanies; and the great dismissal.*

December 26

**SYNAXIS OF THE MOTHER OF GOD  
AND ST. JOSEPH**

**VESPERS**

**Stichera at "O Lord, I have cried..."**

*We take six stichera three of the Nativity, (p. 1135), and the following three of St. Joseph:*

(Tone 5): The angelic choirs wondered at your life, seeing you in the body.\* Shining with an angelic life, you embraced marriage and you glisten like the star of virginity;\* your trade was humble, but in dignity you surpassed all the saints.\* You had no silver and gold, but you were adorned with the pearls of virtue.\* From heaven implore grace for us, O Betrothed Joseph,\* that we may righteously preserve the vessel of chastity for the Lord,\* disregard earthly things,\* and enrich ourselves with heavenly things.

Who can attain to the glory of your dignity, all-worthy One? \*You – the father of the incarnate Son of God!\* You – the spouse of the spouse of the Holy Spirit!\* You – the head of the Holy Family, entrusted to you by the Heavenly Father!\* Because of this, the angelic choirs and the assembly of the saints in heaven, with wonderment glorify your great dignity.\* With them we also on earth praise you with hymns and cry out: \*Glory to Him, Who exalted you with a dignity that surpasses that of all the saints.

He Whose coming Abraham saw and rejoiced,\* and Whom many of the kings and righteous wished to see,\* of Him you were an eyewitness, the rearer and guardian.\* He Who rested in the arms of Simeon but for a single moment,\* Him you frequently carried in your arms and

kissed, living with Him thirty years.\* Glory to Him, Who exalted you\* and with a dignity that surpasses that of all the saints.

**Glory be:** (*Tone 8*): Who will ever reach the height of your holiness, O head of the patriarchs?\* For your righteousness was testified to by the marriage to the Virgin Mary.\* To what height of holiness did you reach during the thirty years with such lights as Jesus and Mary,\* observing their actions, listening to their words and being perfected by their prayers?\* Therefore, grant that, through your holy prayers\* we may have ever before us the images of Jesus and Mary,\* and yours along with theirs, and advance in holiness.

**Now and for ever:** (*Tone 6*): Glory to God in the highest and peace on earth!\* Today Bethlehem receives Him, Whō forever is seated with the Father;\* today, the angels glorify the Child born as God: \* Glory to God in the highest, and peace on earth to men of good will.

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week. The entrance; O Joyful Light; the great Prokimenon: What god is great as our God..., (p. 25); on Saturday, the prokimenon: The Lord reigns..., (p. 23); and readings:*

*Lector:* A reading from the Book of Genesis.

This advice pleased Pharaoh and all his officials. "Could we find another like him," Pharaoh asked his officials, "a man so endowed with the spirit of God?" So Pharaoh said to Joseph: "Since God has made all this known to you, no one can be as wise and discerning as you are. You shall be in charge of my palace, and all my people shall dart at your command. Only in respect to the throne shall I out-

rank you. Herewith," Pharaoh told Joseph, "I place you in charge of the whole land of Egypt." With that, Pharaoh took off his signet ring and put it on Joseph's finger. He had him dressed in robes of fine linen and put a gold chain about his neck. He then had him ride in the chariot of his vizier, and they shouted "Abrek!" before him. Thus was Joseph installed over the whole land of Egypt. "I, Pharaoh, proclaim," he told Joseph, "that without your approval no one shall move hand or foot in all the land of Egypt." (41:37-44).

*Other readings:* — Sirach 26:1-2,13-17;  
— *ibid.* 1:12-18.

### Stichera of Litiya

(Tone 1): Christ is truly that Lord,\* Who came from the house of David and was called his son.\* The angel also honored you with that title, saying:/\* Joseph, son of David.\* But you did not receive such glory from David,\* as David did from you.\* Therefore, we too with the deepest respect of our hearts cry out to you:/\* Rejoice, O shining glory of the forefather David!

Your glory, Joseph, is your spouse, the true Mother of God,\* who is more honorable than the Cherubim and beyond compare more glorious than the Seraphim,\* before whom bow low all the angelic hosts and the assembly of the saints.\* We, too, with song cry out to you:/\* Rejoice, you who by the glory of your marriage\* have eclipsed the glory of all the marriages of the saints.

Your glory, Joseph, is Christ, the blessed God forever,\*

for the Mother of God called you His father, saying to Him: \* Son, why have You done this to us? \* Your father and I have been looking for You with great anxiety, giving you first place. \* Therefore, we, too, rejoicing with you and with all the saints, cry out to you: \* Rejoice, for you share with the heavenly Father the dignity\* of being the father of Christ.

**Glory be:** (*Tone 6*): Being the provider for the Judge of the living and dead\* in Nazareth by the labors of your hands,\* you alone, together with the chosen ones, will need not ask: \* Lord, when did we see you hungry, and give you food,\* or thirsty, and give you drink, or naked, and clothed you? \* for you did all these things for Him,\* living with Him on earth.

**Now and for ever:** Angels rejoice in heaven,\* and people exalt today,\* and all creatures leap with joy because of the birth of the Lord Savior in Bethlehem;\* for all deceit of idolatry has ceased,\* and Christ reigns forever.

### Aposticha

(*Tone 8; Podoben — O preslavnoho chudese*): How blessed was your life with the most pure Mother of God,\* O spouse equal to the angels.\* You shared with her every thought, every joy, every affliction, every revelation.\* You both lived together in matrimonial love, joy, and peace!\* For thirty years you spent your life with her,\* watching over and providing for the needs of the Son of God,\* Who provided you with your heavenly needs.

**Verse:** Happy the husband of a good wife, twice-lengthened are his days.

What rich heavenly treasures you received\* for your righteous soul from the most pure Virgin Mary! \* For you, O blessed one,\* were the confidant of her feelings, her

joys, her enlightenments, her ecstasies\* and her revelations regarding of the eternal good things.\* Therefore, O God-crowned spouse,\* make us partakers of your efficacious prayers.

*Verse:* A worthy wife brings joy to her husband, peaceful and full is his life.

How great are your virtues and gifts\* of the Holy Spirit, O God-wise spouse!\* You were the most pure vessel of virginity,\* profound in humility, ardent in love, sublime in contemplation.\* Therefore, make us worthy of these things,\* O powerful intercessor, through your holy prayers.

*Glory be: (Tone 4):* By the many afflictions as well as joys,\* your soul showed itself to be adorned like a precious robe, O eminent spouse.\* In affliction you did not worry;\* in joys you did not become proud,\* but in the former you were long-suffering,\* while in the latter you walked the path of the Lord more courageously.\* Therefore, entreat the Lord that we may imitate you.

**Now and for ever:** You took up Your abode, O Lord, in the cave;\* the manger received You, the shepherds and the magi worshiped You.\* Then was the prophecy fulfilled.\* The angelic powers were rapt in wonderment, singing and proclaiming: \* Glory to Your coming, O only Lover of mankind.

*'At the blessings of the breads: the troparion of St. Joseph, (p.1335), and Hail, Mother of God ... (see p. 39).*

## MATINS

*After God the Lord...: the troparion of St. Joseph, (p. 1335),  
Glory be: Now and for ever: the troparion of the Nativity, (p. 1334).*

### Sessional Hymns

1. (*Tone 3, Podoben – Khristos ot mertvykh*): You were like the ancient patriarch Joseph in bodily chastity.\* He was faithful to his lord, fleeing from his tempting mistress.\* But knowing your Mistress – the Virgin Mother of your Lord,\* you yourself were abstinent and faithfully protected her.\* Therefore, implore the grace for us,\* that we may also overcome the bodily passions\* and preserve bodily chastity for the Lord.

**Glory be: Now and for ever:** (*Tone 1*): When Jesus was born in Bethlehem of Judea,\* all creation was illumined, recognizing its Creator.\* The angelic hosts stood in amazement, seeing their Master,\* Who, on earth, assumed the form of a servant.\* Glory to the incarnate God!\* Glory to the One, Who on earth was born!\* Glory to Him, Who deigned to save the human race!

2. (*Tone 3, Podoben – Krasoti divstva tvojeho*): Your most glorious namesake, the ancient patriarch Joseph,\* received from heaven the understanding and revelation of the dreams of Pharaoh and his satraps.\* But to you, through the holy angel,\* the Most High revealed in a dream the mystery which was hidden from the foundations of the world,\* making you its faithful promoter and co-partner of the great plan.\* Thus He glorified you by raising you to a high dignity in Holy Church;\* therefore, pray to Him for the salvation of our souls.

**Glory be: Now and for ever:** (*Tone 4, Podoben – Udyvysia Josyf*): Why are you amazed, Mary?\* Why are you awed by what

has taken place in you?\* – Because I gave birth in time to the eternal Son – She replied.\* How can it be that I, a virgin, give birth to a son?\* Who ever heard of a seedless birth?\* Whenever God wishes the order of nature is changed,\* as it is written. Christ was born, in order to restore the formerly fallen image.

*'After the Polyeleos, the Exaltation is sung:*

We extol you,\* O ever-praised forefather Joseph\* and spouse of the most pure Mother of God,\* wonderful guardian of Christ's Church.

*Verse:* The Just will flourish like the palm tree and grow like a cedar of Lebanon.

*Verse:* All the nations have seen his glory.

*Verse:* He established him as the head of his house and as a prince over all his possessions.

*Glory be:* Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

**Sessional Hymn (Tone 4, Podoben – Skoro predvary):** The ancient patriarch Joseph during the time of famine preserved bread for Egypt,\* but you preserved for the whole world the Bread,\* That came down from heaven and gives everlasting life.\* Therefore, the whole assembly of the New Testament sings to you with thanksgiving:\*

Grant that we too may be filled with the sweetness of this heavenly manna, \*until we reach the promised land – heaven.

*Gradual Hymn – Antiphon 4, (p. 126).*

**Prokimenon: Ps 63 (Tone 4)**

The just shall rejoice in the Lord, and shall hope in Him.

*Verse:* And all the upright in heart shall be praised.

*Gospel: Mt 1:18-25:*

Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins." All this took place to fulfill what the Lord had said through a prophet: / "Behold, the virgin shall be with child and bear a son, / and they shall name him Emmanuel," / which means "God is with us." When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. He had no relations with her until she bore a son, and he named him Jesus.

*After Psalm 50 - Glory be: Now and for ever: and the verse, as on Sunday, then the following sticherion:*

(Tone 6): O faithful and wise Joseph,\* whom the Lord chose as the comforter of His Mother,\* nourisher of His body,\* the only faithful collaborator on earth of the great plan,\* which was close to you and to His most pure Mother;\* therefore, hasten, O faithful, to his powerful protection.

*Canon of the feast: Christ is born... (p.1147).*

*Ode 9: The Magnificat is omitted; instead, immediately after the intonation: Let us greatly extol the Theotokos..., the choir sings the 9th hirmos of the feast with the verse, (p. 1148), then the troparia of the Nativity, and the hirmos with the verse.*

*Verse:* O my soul, extol the patriarch of patriarchs, the spouse of the great Theotokos.

*Hirmos (Tone 8):* Let us glorify unceasingly with hymns the birth of the Virgin Mary which was revealed on the mountain to the lawgiver Moses in the burning bush, for the salvation of the faithful.

*Exapostilaria:* Blessed was your departure from this world,\* O much praised spouse,\* model of a holy death of those righteous in the sight of the Lord!\* For, having received the final kiss from Jesus and Mary,\* in their arms you gave up your soul to the heavenly Father.\* Therefore, in our present struggle with death,\* be with us together with Jesus and Mary,\* and present our spirit to the heavenly Father!

Glory be: Now and for ever: (p. 1149).

### Stichera at the Praises

*(Tone 2, Podoben – Jehda ot drev):* O glorious spouse! Who can express the power of your intercession before Christ and His most blessed Mother?\* To whom of the saints did the Son of God ever say: Abba, My Father?\* Or who among the saints ever had the boldness to say: Beni, my son?\* Or who has ever dared to say to the Mother of God: My spouse?\* Or to whom has the Mother of God ever said: My spouse?\* For this reason, having such confidence in them, pray that we be saved.

To whom was the Queen of heaven obedient on earth\* as a wife to a husband according to Holy Scriptures: \* Husband is head of his woman?\* Or to whom was her Son, Jesus, being God eternally blessed,\* obedient as a son to a father according to the Scriptures: \* And He was subject to them?\* Still more amazing is that, in past

times,\* God obeyed Joshua, who stopped the sun and the moon in its course according to the Scriptures:.\* Thus did God obey the word of man.\* Therefore, O Joseph, having such confidence before them, pray that we may be saved.

According to the words of Holy Scripture: "the husband is head of his wife,"\* you had authority over the Mother of God,\* and more over Jesus than just merely a provider,\* as if over the fruit that grows in your field,\* not needing His adoption from men.\* Therefore, having such confidence before them, pray that we may be saved.

With the just you will have no need to give an account to Christ at the judgment, saying:.\* Lord, when did I see You hungry and gave You food,\* or thirsty and gave You drink, or naked and clothed You?\* For you have done all these things for Him.\* Therefore, having such confidence in Him,\* O just Joseph, pray that we may be saved.

**Glory be:** (*Tone 5*): O Mother of the most high God,\* spouse chosen by God for Joseph, the most honored among the saints!\* You pouted forth upon him the whole treasure of your heart,\* so that he soon became a faithful mirror of your virtues.\* We fervently entreat you:.\* pour forth upon us unworthy ones,\* at least, a droplet of your virtues through his intercession\* and through the intercession of your spouse, the Holy Spirit,\* so that, having become like you both here on earth,\* we may become like you in glory in heaven.

**Now and for ever:** (*Tone 2*): Today Christ is born of a Virgin..., (p. 1150).

*After the great doxology: the troparion of St. Joseph, (p. 1335); Glory be: Now and for ever: the troparion of the Nativity, (p. 1334); the litanies; and the great dismissal.*

December 27

## ST. STEPHEN, THE PROTOMARTYR

### VESPERS

#### Stichera at "O Lord, I have cried..."

We take six stichera: three from the service of the Nativity, (p. 1143), and the following three from St. Stephen:

(Tone 4, Podoben – Jako dobl'a): Having been enlightened by the grace of the Spirit,\* O Stephen, in appearance you seemed to be an angel.\* Your body was bright with inner splendor,\* and you revealed a radiance of soul to the onlookers.\* Because of that, you also had a vision of the Light;\* heaven was most gloriously opened up for you,\* O first of the great martyrs.

Your sufferings became the rungs of the ladder into heaven.\* When you entered, you saw the Lord standing at the right hand of the Father.\* With his life-bearing right hand He extended to you a well-deserved crown.\* You are standing near to Him as a brave victor\* and the first of the martyrs.

Shining brightly with signs, marvels, and teachings,\* you surpassed the assembly of the wicked.\* You suffered death at their hands by stoning.\* You prayed for their forgiveness\* in accordance with the example of the Savior.\* You handed over your spirit into His hands, O holy Stephen.

Glory be: (Tone 2): Shining' brightly, Stephen comes forth\* to the King of the universe and the Master born on earth.\* He is not adorned with precious stones\* but with garments crimsoned with his own blood.\* O lovers of the martyrs, come forth.\* Let us make a bouquet of our sacred

hymns;\* with heads covered with flowers, let us sing: \* O Protomartyr, you illumined your soul with wisdom and grace.\* Ask Christ God to grant each of us peace and great mercy.

**Now and for ever:** A great and glorious miracle was wrought today: \* the Virgin gives birth without corrupting her virginity; \* the Word is made flesh without separation from the Father; \* the angels and shepherds give praise, and we exclaim with them: \* Glory to God in the highest and peace on earth.

*On Friday and Saturday evenings: the Dogmaticon of the tone of the week.*

**Sticheras of the Aposticha – of the Nativity, (p. 1144).**

**Glory be:** (*Tone 6*): You showed yourself, O apostle Stephen,\* to be the first of the martyrs and of the deacons.\* You are the glory of the just\* and the pride of the faithful.\* As one standing before the throne of Christ, the King of all,\* in behalf of those who celebrate your memory,\* pray that they be made worthy of the cleansing of sins\* and of the heavenly kingdom.

**Now and for ever:** Angels rejoice in heaven, and people exalt today,\* and all creatures leap with joy\* because of the birth of the Lord Savior in Bethlehem;\* for all deceit of idolatry has ceased,\* and Christ reigns forever.

*The troparion of St. Stephen, (p. 1336); Glory be: Now and for ever: of the Nativity, (p. 1334).*

### MATINS

*After God the Lord...; the troparion, as on Vespers (see above).*

### Sessional Hymns

1. (*Tone 4, Podoben – Udyvysia Josyf*): Why are you amazed, Mary?\* Why are you awed by what had taken

place in you?\* – Because I gave birth in time to the eternal Son – She replied.\* How can it be that I, a virgin, give birth to a son.\* Who ever heard 'of a seedless birth?\* Whenever God wishes, the order of nature is changed, as it is written.\* Christ was born, in order to restore the, formerly fallen image. (Glory be: Now and for ever: *repeat the same*).

. 2. (*Tone 1*): When Jesus was born in Bethlehem of Judea,\* all creation was illumined, recognizing its Creator.\* The angelic hosts stood in amazement, seeing their Master,\* Who, on earth, assumed the form of a servant.\* Glory to the incarnate God!\* Glory to the One Who was born on earth! Glory to Him, Who condescended to save the human race! (Glory be: Now and for ever: *repeat the same*).

*Psalm 50 (see p. 128) .. . . .*

**Canon – Ode 9.**

*Hirmos:* (*Tone 5*): Isaiah rejoice! The Virgin conceived in the womb and gave birth to a Son Emmanuel, God and man, and His name is Orient. We extol Him, and we glorify the Virgin.

*Verse:* Holy protomartyr Stephen, pray to God for us!

As the first among all the saints, O Stephen, you received hymns of praise worthy of your victory, though the human mind is incapable of weaving for you a worthy crown of glory.

*Verse:* Holy protomartyr Stephen, pray to God for us!

How blessed, Stephen, were the words you spoke: Christ Lord, do not hold this sin against my killers, but, as, God and Master, receive my spirit, as a most fragrant sacrifice.

**Glory be: Now and for ever:** The timeless Son of the Father through the Virgin had a beginning in this life. And Stephen, martyred for Christ, became like Him, and inherited eternal life.

**Katabasisia – Hirmos (Tone 1):** I contemplate a divine and marvelous mystery: heaven has become a cave; the throne of Cherubim, a Virgin; and the manger, an honorable place in which lies Christ God, the Incomprehensible. Let us praise and extol Him.

**Exapostilarion:** Our Savior, the rising Sun more brilliant than any other sun,\* has visited us today from on high.\* We once were in the darkness and the shadow of error,\* but now we have found the truth;\* for the Virgin gives birth to the Lord our God in Bethlehem.

#### Stichera at the Praises

(*Tone 1*): Let us, the faithful, weave a martyr's crown\* for the Protomartyr with spiritual flowers!\* He opened the way for martyrs, and with joy he cries out:/\* Behold, I see the heavens open and the Son of God,\* Who is seated at the right hand of the invisible God.

(*Tone 2*): You showed yourself, O holy Stephen,\* to be the first of the deacons and first of the martyrs.\* For you became the way for the holy ones\* and brought to the Lord countless martyrs;\* for this reason, heaven opened to you and God appeared to you.\* Pray to Him to save our souls.

You clothed yourself in holiness, blessed Stephen,\* protomartyr and protodeacon,\* co-partner with the angels.\* Intercede and pray for us\* before the sinless Savior and our Lord.

(Tone 5): O first martyr, apostle, and first deacon,\* gateway of the martyrs and glory of the righteous,\* praise of the apostles!\* As they were stoning you, you saw heaven open and the Son of God,\* Who stood at the right of the invisible Father,\* with your face shining like an angel,\* you joyfully prayed for those who were stoning you:\* Lord, do not hold this sin against them!\* Today pray also for those who lovingly glorify you\* cleansing of sins and great mercy.

Glory be: Now and for ever: (Tone 6): To make the earthly heavenly, You came to earth,\* received from the Virgin a body and became a visible child,\* though You were the eternal Word.\* You guided the Persian magi,\* in order that they may worship You, O bountiful One!\* Therefore, we cry out with them: \* Blessed is the man born, our God, glory be to You!

*After the great doxology: the troparion of St. Stephen, (p. 1336). Glory be: Now and for ever: the troparion of the Nativity, (p. 1334); the litanies; and the great dismissal.*