

## January 1

# **The Circumcision of our Lord, and the commemoration of our father Basil the Great, archbishop of Caesarea in Cappadocia**

## **Little Vespers**

*At Lord, I call to you... 4 verses, idiomela, tone 3*

Having caused Christ, the fountain of life, to dwell in your soul by your pure life, O Basil great in sanctity, you poured forth rivers of the teachings of piety upon the whole world; and watered thereby, the faithful people of the Church, the fruits of the confession of your lips, offer grace to him who has glorified your memory to the ages of ages. *twice*

The myrrh of the grace poured upon you anointed you to act as priest of the Gospel of the kingdom of heaven, O divinely revealed Basil, and with the sweetness of Christ you have filled the world with the fragrance of the knowledge of him. Graciously accepting the pleas of your servants, ask great mercy for us who honour you.

*Composed by Byzantium*

Arrayed in hierarchal vesture, O Basil, champion of the Trinity, you stood before the governor's tribunal, accepting tribulation for the faith; and showing an athlete's prowess, you shamed the wrath of the governor, who raged with the might of ungodliness and threatened you with pitiless dismemberment; yet reasoning zealously, and becoming a martyr by intent, you received a crown of victory from Christ, who has great mercy.

Glory be to the Father... *tone 2*

Having learned thoroughly the nature of existence, and perceived the inconstancy of all, you found one thing unshakable: the transcendent creator of all that exists; and cleaving to him, you cast aside all desire for other things. Pray, O Basil great in sanctity, that we also may receive our divine longing.

Both now and for ever... *idiomelon of the feast, tone 8*

Descending to the human race, the Saviour condescended to be wrapped in swaddling bands. Born of his Mother but unoriginate according to his Father, he did not refuse to be circumcised in the flesh as an eight-day old infant. To him, O faithful, let us cry: You are our God; have mercy upon us.

*Aposticha, tone 2*  
*to the Special Melody O house of Ephratha...*

As a most splendid temple \* of the light of the threefold sun, \* you illumine the souls \* of those who are nurtured \* by your discourses, O Basil.

*Verse* My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

The sound of your voice \* is like a trumpet from heaven, \* and your teachings, O Basil, are fire, \* utterly consuming all the teachings \* of the heretics.

*Verse* The mouth of the righteous man utters wisdom and his tongue speaks what is right.

Distinguishing the one thrice-radiant light according to persons, \* and theologizing the unity thereof \* according to the essence, O Basil, \* you cast down Arius and Sabellius.

Glory be to the Father... Both now and for ever...

*Theotokion* Honouring the circumcision \* of the Word and incarnate God \* in the material flesh, \* and the memory of Basil the Great, \* we venerate the Mother of God.

*Troparion of the hierarch, tone 1*

Your fame has gone out into all the earth  
which thereby was divinely taught by the sound of your voice.  
You expounded the nature of existence  
and dignified the ways of mankind.  
O venerable father Basil, in your royal priesthood  
beseech Christ our God to grant us his great mercy.

Glory be to the Father... Both now and for ever...

*Troparion of the feast, in the same tone*

O Jesus, seated on a fiery throne in the highest  
with your unoriginate Father and the divine Spirit;  
you were willingly born on earth of your Mother, the unwedded Maiden,  
and therefore you were circumcised as a baby eight days old.  
Glory to your most good council:  
glory to your providence:  
glory to your condescension, O only lover of mankind.

## Great Vespers

*We sing Blessed is the man... the first antiphon.*

*At Lord, I call to you... we insert 8 verses  
beginning with 4 of the Circumcision, idiomela, tone 8*

Descending to the human race, the Saviour condescended to be wrapped in swaddling bands. Born of his Mother but unoriginate according to his Father, he did not refuse to be circumcised in the flesh as an eight-day old infant. To him, O faithful, let us cry: You are our God; have mercy upon us. *twice*

The supremely good God was not ashamed to be circumcised with a bodily circumcision, but provided himself as an example and pattern for all, for their salvation; for the creator of the Law fulfilled the prescriptions of the Law and the predictions of the Prophets concerning himself. Glory to you, O Lord, who holds all things in the palm of your hand, and who was wrapped in swaddling-clothes. *twice*

*And 4 verses of the hierarch, tone 4,  
to the Special Melody Called from on high...*

O father, namesake of kingship, and of royal priesthood, \* who shepherded the holy Christian nation \* with skill and love of wisdom, \* then the Lord of all, the king of kings, \* the Son who is one \* and equally eternal and unoriginate \* with him who begat him, \* crowned you with the crown of his kingdom. \* Beseech him, that he save and enlighten our souls. *twice*

Adorned with hierarchal vesture, \* rejoicing, you preached \* the Gospel of the kingdom, O Basil, \* pouring forth upon the Church the doctrine of Orthodoxy. \* Illumined now thereby, \* we theologize and glorify \* the one divinity in the Father Almighty, \* the only begotten Word of God \* and the divine Spirit, \* three persons indivisible. \* Entreat the Trinity, \* that our souls be enlightened and saved.

Abiding with the choirs of heaven \* and making you abide with them, \* O father Basil, \* you emulated their love \* by the pure splendour of your life, \* living like one of the bodiless ones \* while dwelling bodily with those on earth. \* Entreat Christ our God, \* that he save those who delight \* in your divinely inspired teachings \* from misfortunes and the darkness of ignorance, \* and that he enlighten our souls.

Glory be to the Father...

*Composed by Anatolius, tone 8*

As a lover of wisdom and of all things pertaining to God, O venerable one, and accounting mortal knowledge your companion, you lived a magnificent life. For, having walled off from yourself the carnal passions with mighty ramparts of abstinence and the

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law of divine teaching, you preserved the state of your soul unenslaved and with the riches of virtue made all the understanding of your flesh subject to your spirit. Having hated the flesh, the world and its ruler, as you stand before Christ, ask for our souls great mercy.

Both now and for ever... *of the feast, in the same tone*

Descending to the human race, the Saviour condescended to be wrapped in swaddling bands. Born of his Mother but unoriginate according to his Father, he did not refuse to be circumcised in the flesh as an eight-day old infant. To him, O faithful, let us cry: You are our God; have mercy upon us.

*Entrance with Incense and Prokimenon of the day. Three readings.*

A reading from Genesis

The Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous."

Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you...."

God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. You shall circumcise the flesh of your foreskins, and it shall be a sign of the covenant between me and you. Throughout your generations every male among you shall be circumcised when he is eight days old, including the slave born in your house and the one bought with your money from any foreigner who is not of your offspring...."

Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."

A reading from the Proverbs

The Lord created me at the beginning of his work, the first of his acts of long ago. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth, when he had not yet made earth and fields, or the world's first bits of soil. When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the

foundations of the earth, then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always.

A reading from the Proverbs

The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut off. The lips of the righteous know what is acceptable, but the mouth of the wicked what is perverse. A false balance is an abomination to the Lord, but an accurate weight is his delight. When pride comes, then comes disgrace; but wisdom is with the humble. The integrity of the upright guides them, but the crookedness of the treacherous destroys them. Riches do not profit in the day of wrath, but righteousness delivers from death.

The righteousness of the blameless keeps their ways straight, but the wicked fall by their own wickedness. The righteousness of the upright saves them, but the treacherous are taken captive by their schemes. When the wicked die, their hope perishes, and the expectation of the godless comes to nothing. The righteous are delivered from trouble, and the wicked get into it instead. With their mouths the godless would destroy their neighbors, but by knowledge the righteous are delivered. When it goes well with the righteous, the city rejoices; and when the wicked perish, there is jubilation. By the blessing of the upright a city is exalted, but it is overthrown by the mouth of the wicked. Whoever belittles another lacks sense, but an intelligent person remains silent.

*Entreaty, the verse of the Church, and these verses of the hierarch, tone 3*  
*Composed by Germanus*

Having caused Christ, the fountain of life, to dwell in your soul by your pure life, O Basil great in sanctity, you poured forth rivers of the teachings of piety upon the whole world; and watered thereby, the faithful people of the Church, the fruits of the confession of your lips, offer grace to him who has glorified your memory unto the ages of ages.

The myrrh of the grace poured upon you anointed you to act as priest of the Gospel of the kingdom of heaven, O divinely revealed Basil, and with the sweetness of Christ you have filled the whole world with the fragrance of the knowledge of him. Graciously accepting the pleas of your servants, ask great mercy for us who honour you.

*Composed by Byzantius*

Arrayed in hierarchal vesture, O Basil, champion of the Trinity, you stood before the governor's tribunal, accepting tribulation for the faith; and showing an athlete's prowess, you shamed the wrath of the governor, who raged with the might of ungodliness and threatened you with pitiless dismemberment; yet reasoning zealously, and becoming a martyr by intent, you received a crown of victory from Christ, who has great mercy.

Glory be to the Father... *tone 6*

Grace was poured forth in your lips, O venerable father, and you were a shepherd of the Church of Christ, teaching the sheep of the Logos to believe in the consubstantial Trinity, in the one divinity.

Both now and for ever... *of the feast, tone 8*

Descending to the human race, the Saviour condescended to be wrapped in swaddling bands. Born of his Mother but unoriginate according to his Father, he did not refuse to be circumcised in the flesh as an eight-day old infant. To him, O faithful, let us cry: You are our God; have mercy upon us.

*Aposticha, these verses idiomela of the hierarch,  
composed by Byzantius, tone 1*

O most blessed Basil, divine and sacred bee of the Church of Christ, having armed yourself with the sting of divine longing, you wounded the blasphemies of abominable heresies, and stored up the sweetness of piety for the souls of the faithful. And now, passing over the incorrupt pastures of the divine garden of paradise, be mindful of us as you stand before the consubstantial Trinity.

*Verse* My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*Composed by Basil the Monk*

You combined the virtues of all the saints: the meekness of Moses and the zeal of Elias, the confession of Peter and the theology of John. And like Paul you did not cease to cry out: Who is weak, and I am not weak? Who is offended, and I am not ashamed? Therefore, making your abode with them, pray that our souls be saved.

*Verse* The mouth of the righteous man utters wisdom and his tongue speaks what is right.

*Composed by John the Monk, tone 2*

Having learned thoroughly the nature of existence, and perceived the inconstancy of all, you found one thing unshakable: the transcendent creator of all that exists; and cleaving to him, you cast aside all desire for other things. Pray, O Basil who is great in sanctity, that we also may receive our divine longing.

Glory be to the Father... *tone 6*

Receiving the grace of miracles from heaven, and having denounced the falsehood of idolatry by your doctrines, O most blessed Basil, you are the glory and confirmation of hierarchs, and the model of the teaching of all the venerable. As you have boldness before God, entreat him, that our souls be saved.

Both now and for ever... *tone 8*

The supremely good God was not ashamed to be circumcised with a bodily circumcision, but provided himself as an example and pattern for all, for their salvation; for the creator of the Law fulfilled the prescriptions of the Law and the predictions of the Prophets concerning himself. Glory to you, O Lord, who holds all things in the palm of your hand, and who was wrapped in swaddling-clothes.

*Troparion of the hierarch, tone 1*

Your fame has gone out into all the earth  
which thereby was divinely taught by the sound of your voice.  
You expounded the nature of existence  
and dignified the ways of mankind.  
O venerable father Basil, in your royal priesthood  
beseech Christ our God to grant us his great mercy.

Glory be to the Father... Both now and for ever...

*Troparion of the feast, in the same tone*

O Jesus, seated on a fiery throne in the highest  
with your unoriginate Father and the divine Spirit;  
you were willingly born on earth of your Mother, the unwedded Maiden,  
and therefore you were circumcised as a baby eight days old.  
Glory to your most good council:  
glory to your providence:  
glory to your condescension, O only lover of mankind.

## **Matins**

*At God is the Lord... the troparion of the feast, twice.*

*Glory... troparion of the hierarch;*

*Both now and for ever... troparion of the feast, once.*

*After the first reading from the Psalter,*

*the Sessional Hymn, tone 5,*

*to the Special Melody The Word who is equally unoriginate...*

Let us all praise Basil as the royal adornment of the Church, an inexhaustible treasury of doctrines, for thereby he has taught us to worship the Holy Trinity, which is united in essence but distinguished as to persons.

Glory be to the Father...

*Another Sessional Hymn, tone 1,*

*to the Special Melody Your tomb, O Saviour...*

O most wise Basil, as you stand before the Trinity, pray that we who hymn you and honour your memory may receive grace, mercy and the washing away of our transgressions on the day of judgment, that with mouth and heart we may glorify him who alone loves mankind.

Both now and for ever...

*Sessional Hymn of the feast, same melody*

The creator of all and Master of the world, though on high with the Father and the Spirit, is circumcised on earth as an infant eight days of age. Truly divine and wondrous are your works, O Master, for you, the fulfillment of the Law, were circumcised for us.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

You divinely gained the mystic riches of ineffable wisdom, and poured upon all the waters of Orthodoxy which divinely gladden the hearts of the faithful and fittingly drown the precepts of the infidels. In both you have become an invincible champion of the Trinity by your pious labours, O holy hierarch Basil. Entreat Christ our God, that he grant remission of transgressions to those who with love celebrate your holy memory.

Glory be to the Father...

*Another Sessional Hymn, tone 3,  
to the Special Melody Of the divine faith...*

For the whole world you gave the drink of your teaching, the collected dogmas of piety, as though they were water; as you have acquired boldness before him who is the fountain of life who truly resided within you, O divinely inspired Basil, beseech him to grant us great mercy.

Both now and for ever...

*Sessional Hymn of the feast, tone 5*

He who is invisible in essence is now become visible in the flesh; the uncreated Word now takes form, born of the pure Virgin. Following the Law for the sake of us men, he is circumcised as an eight day old infant. Let us therefore worship him as our Saviour.

*Polyeleos, and this magnification*

We magnify you, O Basil, the holy hierarch of Christ, who piously preserved the Church of Christ immaculate.



*Verses* Hear this, all you peoples; give ear, all you inhabitants of the world.  
My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*But if the church be dedicated to the Circumcision of the Lord,  
the following magnification is used*

We magnify you, O Christ, the giver of life, and we honour the circumcision of your all pure flesh, which you condescended to endure in accordance with the Law.

*Verse* The light of your countenance, O Lord, has been signed upon us.

*After the Polyeleos, this Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

By the power of divine words you cast down dark heresies: you drowned the insolence of Evnomius, for you preached that the Spirit is God, and you slayed the enemy with the work of your hands; and you drove away the workings of Sabellius and demolished the reasoning of Nestorius. O holy hierarch Basil, entreat Christ our God, that he grant remission of transgressions to those who with love celebrate your holy memory.

Glory be to the Father...

*Another Sessional Hymn, in the same melody*

The grace of your divine discourses and the mystic heights of your dogmas have become for us a ladder of divine ascent; for having acquired the clarion of the Spirit, O father, you thereby proclaimed divine doctrines. Therefore, you made your abode in a place of verdure, receiving the reward for your struggles. O venerable hierarch Basil, entreat Christ our God, that he grant remission of transgressions to those who with love celebrate your holy memory.

Both now and for ever...

*Theotokion, in the same melody*

The Master and creator of all, who received flesh from your most pure womb, has shown you to be an intercessor for men, O immaculate Lady; therefore, we all flee to you, asking to be cleansed of our transgressions, and to be delivered from everlasting torments and all the oppression of the evil prince of this world. Therefore we cry to you: Entreat your Son and God, that he grant remission of transgression to those who with faith worship your most holy birthgiving.

*The Hymn of Degrees* From the days of my youth... *the first antiphon of tone 4*

*Prokimenon, tone 4*

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My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*Verse* Hear this, all you peoples; give ear, all you inhabitants of the world,

Let every breath praise the Lord... *and the rest, with the Gospel of John, number 36*

*After the Psalm have mercy... the verse, tone 6*

Grace was poured forth in your lips, O venerable father, and you were a shepherd of the Church of Christ, teaching the sheep of the Logos to believe in the consubstantial Trinity, in the one divinity.

*The Canon of the feast, and of the holy hierarch.*

*Ode 1*

*Canon of the feast, composed by Stephen, tone 2*

*Irmos* Come, O you people, let us sing a hymn to Christ our God, who divided the sea and guided the people whom he had led forth from the bondage of Egypt, for he has been glorified.

The eighth day, bearing the image of that which is to come, by your voluntary abasement is enlightened and sanctified, O Christ; for on that day you were circumcised in the flesh in accordance with the law.

Christ received circumcision on the eighth day after his nativity, and as the shadow of that day withdraws, the light of the new grace shining forth.

*Canon of the hierarch, composed by John of Damascus, in the same tone*

*Irmos* Come, O you people... *as before*

It is fitting that your voice comes to those desiring to sing your praises, O father Basil: accepting their entreaty, grant us grace in abundance.

You trod the difficult path of the virtues and attained the smooth and pleasant entry to heaven, O Basil, and proved to be a model for all.

Desiring the love of wisdom, you restrained the uprising of the passions which torment the flesh; therefore you dwell in the incorrupt mansions of heaven, O father Basil.

With the sword of the Spirit you profitably cut down the passions of both soul and body, O Basil; and brought yourself to the Master as a sacrifice.

As a participant in the ineffable mysteries, O sacred father Basil, you instruct the Church of Christ in his mysteries and shine upon us the light of the Trinity.

*Theotokion* Who can fittingly describe your conceiving beyond words? For you gave birth bodily to God who has shown himself to be our Saviour and Lord, O most pure one.

*Katavasia: The Irmoi of both canons of the feast of the Theophany, both in tone 2.*

*First Canon* The Lord who is mighty in battles  
uncovered the bed of the deep and led his own people across on dry land,  
but engulfed the enemy therein;  
for he has been glorified.

*Second Canon* Israel passed through the storm-tossed depths of the sea,  
that God had turned into a dry land:  
but the dark waters completely covered  
the chief captains of Egypt in a watery grave,  
through the mighty strength of the right hand of the Master.

*Ode 3*

*Canon of the Feast*

*Irmos* Establish us in you, O Lord, who has slain death by the tree; and plant the fear of you in the hearts of us who sing to you.

The transcendent Word who became incarnate has been circumcised that the Law might cease; and he has given us the beginning of divine grace and life incorruptible.

As the fulfiller of the Law, and in no way opposed to God, Christ showed himself to be incarnate, and submitted of his own will to be circumcised on the eighth day.

*Canon of the Hierarch*

*Irmos* Establish us in you, O Lord...

Your memorial has arrived, shining at the same time as the nativity of Christ, the ineffable mystery which you clearly proclaimed by your teachings.

Established in the fear of God, in that it is the beginning of wisdom, you soared aloft in the highest love of wisdom, O Basil.

Full of all instruction, O Basil, you became a light to the world, not only that which is below and is trodden upon by our feet, but that which is far higher.

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O Basil most wise, by your actions you attained the entry into vision most divine, wherein you entered; for you clearly taught the understanding of all that exists.

*Theotokion* Without seed you conceived in your womb, and ineffably gave birth to God incarnate, upon whom the hosts of heaven dare not gaze, O pure ever-virgin.

### *Katavasia*

*First Canon* The Lord who gives strength to kings  
and elevates the strength of his anointed  
is born of the Virgin and comes to baptism.  
Let us, the faithful, sing to him: Holy is our God.

*Second Canon* From the ancient snares we all are loosed,  
And the jaws of the lions are broken:  
Let us then, rejoicing open wide our mouths,  
Weaving with words a melody to the Word  
Who delights to bestow his gifts upon us.

### *Kontakion of the feast, tone 3 to the Special Melody* Today the Virgin...

The Lord of all endured circumcision,  
and as he is good, he cut away the transgressions of mankind:  
on this day he grants salvation to the world;  
and Basil rejoices on high  
the creator's radiant and divine high priest  
of the mysteries of Christ.

### *Sessional Hymn of the hierarch, tone 8, to the Special Melody* Of the Wisdom...

Having learned the wisdom of the Word and set aside the writings of the law,  
you proclaimed to all the word of grace,  
by your words erasing the tablets of men's souls, inscribing there divine doctrines.  
Having passed through darkness, a cloud protecting your body, you shine in the Spirit.

O holy hierarch Basil, entreat Christ our God, that he grant remission of sins  
to those who with faith honour your holy memory.

Glory be to the Father... Both now and for ever...

### *Of the feast, tone 5, to the Special Melody* You have appeared today...

As the abyss of love for mankind, O Master,  
you clothed yourself in the form of a servant

and were circumcised in the flesh,  
granting your great mercy to all mankind.

*Ode 4*

*Canon of the Feast*

*Irmos* I have heard the report of your dispensation O Lord, and I glorify you, O only lover of mankind.

Circumcision has ceased since Christ was circumcised of his own will, saving a multitude of peoples by grace.

The eighth day, whereon the Master was circumcised in the flesh, is an image of the everlasting life of the age to come.

*Canon of the Hierarch*

*Irmos* I have heard the report...

As the Church of Christ is adorned like a bride by his nativity, so is she also adorned by your memorial, O most blessed one.

Doing battle for God, you were shown to be invincible, O Basil, making all subject to his precepts.

You have been given to the Church by God as a firm rampart and bulwark, O most blessed Basil.

O father Basil, you have been shown to be a scythe cutting down the adversary, and a fire consuming falsehood.

*Theotokion* We beseech you, O pure one who conceived God without seed: Ever pray for your servants.

*Katavasia*

*First Canon* He whom you called the voice of one crying in the wilderness, O Lord,  
heard your voice when you thundered out over many waters,  
bearing witness to your Son.  
Filled with the Spirit that had come, he cried out:  
You are Christ, the wisdom and power of God.

*Second Canon* Cleansed by the fire of a mystic vision,  
the prophet praised the renewal of mortal man.  
Replete with the Spirit, he raised his voice  
to tell of the birth of the Word ineffable,

who has shattered the dominion of the strong.

*Ode 5*

*Canon of the Feast*

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of your commandments, for we know no other God than you.

Born ineffably from the Virgin Mother, O Lord, you did not decline to clothe yourself in human form as an infant, and in accordance with the law fulfilled the law.

Israel, who loved the shadow of the law, has become like the night, engendering Christ, who has appeared, shining forth from her, as the light of the world.

*Canon of the Hierarch*

*Irmos* O Lord, bestower of light...

Today the Church truly begins a twofold feast: that of the Master who has appeared on earth as a child, and the memorial of his wise and thrice-blessed servant.

Christ, the unapproachable light, resting in you, O venerable one, has shown you to be a radiant lamp to the world; therefore, we hymn your memory, O Basil.

The Genesis described by Moses on Sinai amid great darkness you have described for all, speaking from the storehouses of divine wisdom, O all-blessed Basil.

Neither Moses the lawgiver, nor Joseph the chief of pharaoh's granaries, who lived before the law, were like you; for you, O Basil, showed yourself to break the flesh of God.

*Theotokion* We cry to you, who gave birth to Christ the creator of all: Rejoice, O pure one who has shone forth upon us the light; rejoice, who contained the uncontainable God.

*Katavasia*

*First Canon* Jesus the author of life has come to annul  
the condemnation of Adam the first-formed man.  
Since, as God he needs no cleansing,  
for the sake of fallen man he is cleansed in the Jordan,  
thereby slaying hostility  
and granting the peace which passes all understanding.

*Second Canon* By the cleansing of the Spirit have we been washed  
from the poison of the dark and unclean enemy,

and we have set out on a new path free from error,  
that leads to gladness of heart past all attainment,  
only attained by those whom God has reconciled to himself.

*Ode 6*

*Canon of the Feast*

*Irmos* The great abyss of sin encompasses me, and, emulating the prophet, I cry to you:  
Lead me up from corruption, O Lord.

The Law has come to an end since Christ, the fulfiller of the Law, has become a  
infant, receiving circumcision: he has annulled the curse of the law.

The keeping of the Sabbath, circumcision and the arrogance of the Jews ceased at  
the behest of Christ who has appeared, and the springtime of grace has shone forth.

*Canon of the Hierarch*

*Irmos* The great abyss of sin encompasses me...

You abundantly fed the souls of the poor tormented by starvation, O Basil, and  
filled the hearts of the hungry with all divine gladness.

You richly fed the hungry with heavenly food; for your discourse is angelic bread,  
O Basil, in which you were an excellent issuer of grain.

O Basil, like a bee you industriously gathered honey from the flowers of all the  
virtues, and as a wise man you are blessed therein.

You yearned to leave this world to live with God; and forsaking things inconstant  
and corrupt, O most blessed Basil, as one wise you acquired that which is abiding.

*Theotokion* Save your servants from harm, O Mother of God, for after God we flee to  
you, as to an impregnable rampart and intercession.

*Katavasia*

*First Canon* The voice of the Word, the Forerunner,  
the lamp stand of light, the morning star of the sun,  
cries in the wilderness to all:  
Repent and cleanse yourselves while there is still time;  
for behold, Christ stands before you,  
delivering the world from corruption.

*Second Canon* With a voice most blessed, the Father proclaimed  
his Son, his beloved, begotten from the womb.

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Truly, he said, my offspring is of my very nature,  
who, bearing light, has come forth from mankind:  
my living Word in my providence is made a man.

*Kontakion of the hierarch, tone 4,  
to the Special Melody* You have appeared today...

You were revealed as a sure foundation of the Church,  
granting to all an inviolate lordship and sealing it with your precepts,  
O venerable and heavenly father.

*Ikos* Basil the Great, the cup of chastity, the mouth of wisdom, the foundation of doctrines, shines noetically upon all. Come therefore, and let us stand in the house of God, gazing with fervour, adorning ourselves with his miracles, being illumined with the splendour of his life, and cooled by his pure spirit, emulating his faith, ardour and humility, whereby he became a dwelling place of the essence of God; and, crying out to him, let us sing: O newly revealed and venerable Basil.

### *Ode 7*

#### *Canon of the Feast*

*Irmos* When the golden image was worshipped on the plain of Dura, your three youths spurned the ungodly command; and, cast into the fire, bedewed they sang: Blessed are you, the God of our fathers.

Radiant and most splendid is the nativity of Christ, which today depicts the mystery of the restoration which is to come; for the Saviour, the fulfillment of the Law, is circumcised in lawful manner, not as God but as man.

Fulfilling the Law, the creator of the Law is voluntarily circumcised, cutting away the winter of sin, granting that all may cry: Blessed are you, the God of our fathers.

#### *Canon of the Hierarch*

*Irmos* When the golden image...

The Son is the image of the Father, and the Spirit is the image of the Son; and you, O Basil, are the pure reflection of the Spirit and the abode of the whole Trinity. Blessed is your memory, for those who glorify it are themselves glorified.

How single was the intellectual inspiration of that sacred pair, for, united in divine desire, Basil was in Gregory, and Gregory in Basil, a single inseparable soul in two bodies: entreat Christ on behalf of your flock.



O Basil, you were shown to be the father of orphans and defender of widows, the riches of the poor, the consolation of the sick, the guidance of the wealthy, the staff of old age and instruction of youth, and a rule of virtue for monastics.

Having purified your mind of all defilement, O Basil, you examined spiritual things with the Spirit whom you desired: hymning the Trinity, with boldness you cried out: Blessed are you, the God of our fathers.

*Theotokion* On Mount Sinai, in the bush which burned with fire, Moses saw you; and he received the unbearable radiance of the ineffable essence without being consumed; which, as one of the holy persons, united himself to the baseness of the flesh.

*Katavasia*

*First Canon* The breath of the wind heavy with dew  
and the descent of the Angel of God  
preserved the pious youths who were together in the fiery furnace.  
Bedewed amid the flame, they sang with thanksgiving:  
Blessed are you and hymned above all, Lord God of our fathers.

*Second Canon* He who cooled the heat of the flames in the furnace  
that raged so high and encircled the godly youths,  
burnt the heads of the dragons in the stream;  
and with the dew of the Spirit he washes away  
all the stubborn shadows of sin.

*Ode 8*

*Canon of the Feast*

*Irmos* God the Word, who in his ineffable wisdom created all things and brought them out of oblivion into existence, bless as the Lord, all you works, and exalt above all for ever.

On the eighth day Jesus the Master was circumcised as a child; and he received his name, as he is the Saviour and Lord of the world.

To the nativity of Christ we join the eighth day, the glorious memorial of the holy hierarch: honoring it with faith, let us hymn the Lord and exalt him above all for ever.

*Canon of the Hierarch*

*Irmos* God the Word...

All you works of the Lord, bless the Lord who in his ineffable providence has given Basil to the world as a light of piety and trumpet of theology.

## January 1

All you works of the Lord, bless the Lord who in his rich activity made his abode within the wise Basil, and through him piously gave utterance to theology.

Delighting in your divine discourses, O Basil, and celebrating unceasingly in your memory, we cry out: Bless the Lord, all you works of the Lord.

You have voiced your discourses upon the world like brilliant rays, O Basil, the light of which instructs all to worship the single essence of the Trinity, crying: Bless the Lord, all you works of the Lord.

*Theotokion* All you works of the Lord, bless the Lord, the timeless Word of God, who issued from the Father before time began, and born from the Virgin in latter times.

### *Katavasia*

*First Canon* The Babylonian furnace which poured forth dew  
foreshadowed a marvellous mystery,  
for the Jordan would receive the immaterial fire in its streams  
and embrace the creator who is baptized in the flesh.  
Let the people praise and supremely exult him for all ages.

*Second Canon* Creation finds itself as fire,  
as those in darkness now are children of light:  
and forlorn, the prince of darkness groans.  
Let the heritage of all the nations, that was before in misery  
now bless with eagerness him who brought all this to pass.

*We do not sing the Canticle of the Mother of God,  
but sing instead the refrains of the feast*

### *Ode 9*

*Refrain* Magnify, O my soul, the Lord who has been circumcised in the flesh in accordance with the law.

*Irmos* As a star shining before the sunrise, you shone forth God who came to us bodily, ineffably incarnate from your virginal womb: we magnify you, O blessed and most pure Mother of God.

*Then the second choir likewise sings the refrain and Irmos.  
The following three refrains are sung before the [repeated] Troparia of the canon of the circumcision*

*Refrain* Magnify, O my soul, him who received circumcision on the eighth day.

*Refrain* Today the Master is circumcised in the flesh as an infant, fulfilling the law.

*Refrain* Today the Master has been circumcised in the flesh and been called Jesus.

Transcending the bounds of all human nature, Christ was supernaturally born of the Virgin; and as he commanded the writing of the Law, he is circumcised and shown to be the fulfiller of the law.

Come, and in holiness let us celebrate the glorious names of Christ the Master; for in godly manner he has been named Jesus today: and with them let us also magnify the memory of the holy hierarch.

*And these refrains of the hierarch are chanted before the Troparia of his canon*

*Refrain* Magnify, O my soul, Basil who is great among hierarchs.

*Refrain* Magnify, O my soul, the all-radiant beacon of the whole world.

*Refrain* Magnify, O my soul, the great Basil of Caesaria.

*Instead of Glory...*

*Refrain* Magnify, O my soul, him who has adorned the Church of Christ!

*Instead of Both now and for ever...*

*Refrain* Magnify, O my soul, the all-pure Virgin Mother of God, who is more honorable than the heavenly hosts.

As a sheep faithful to Christ the Chief Shepherd, O Basil, you followed his life-bearing steps; for you exposed your soul to the tyrant, O most blessed father, valiantly braving danger for the sake of the Church.

Beholding the most sacred unity of the Church of Christ adorned by your episcopate, O wise one, the tyrannical destroyer of all fell as though struck by a bolt of thunder, unable to endure the radiance of the Spirit which was within you, O Basil.

You were granted an apostolic see and a place in the choir of Christ's athletes, O Basil, the tabernacle of the patriarchs, the delight of the righteous and the joy of the prophets; for you were a servant of the Mother of God and a participant in the mysteries of the Trinity.

The Lord who alone covers the chambers with waters, who restrains the sea and dries up the depths, and who received flesh of you, O pure one, hastens from Bethlehem to the Jordan, to be baptized in the flesh.

*Katavasia*

*Then both choirs sing the first refrain of the feast,  
and the Irmos of the first Canon of Theophany:*

*Refrain* Magnify, O my soul, the Lord who has been circumcised in the flesh in accordance with the law.

*First Canon* Every tongue is at a loss how to praise you as is due,  
and even the heavenly intellegences  
cannot think how to hymn you, O Mother of God.  
Yet, in your goodness accept our faith,  
for you know our love inspired by God;  
for you are the intercessor for Christians,  
and we magnify you.

*After which they sing the refrain of the Mother of God [sung instead of Both now and for ever...]  
and the Irmos of the second Canon of Theophany:*

*Refrain* Magnify, O my soul, the all-pure Virgin Mother of God, who is more honorable than the heavenly hosts.

*Second Canon* O Bride most pure, and our most blessed Mother,  
whose wondrous childbirth passes understanding;  
through you we have gained our full salvation.  
As is meet and right, we praise our benefactor,  
bearing our gift, a hymn of thanks to him.

*Exapostilarion of the hierarch,  
to the Special Melody* By the Spirit in the sanctuary...

Desiring the love of wisdom you cut away that which covered your soul, O father, and in your miracles were shown to the world to be like the sun; and you illumined the thoughts of the faithful, O divinely wise Basil, participant in the mysteries of the Trinity and servant of the Mother of God.

Glory be to the Father... Both now and for ever...

*Exapostilarion of the feast*

The creator of the ages, fulfilling the law, is circumcised in the flesh as an infant eight days of age; he is wrapped in swaddling bands as a man; he is fed with milk who, as God, sustains all things by his infinite might and holds all things in his hand.

Let everything that has breath... *and the Praises,*  
*inserting 6 verses, tone 5,*  
*to the Special Melody* Rejoice...

He who as the Word was ineffably begotten of the Father without separation or corruption endures circumcision in the flesh, and as God begotten by God he remains immutably divine; therefore, he who is above the Law, in following the law delivers all

from the curse of the Law, and grants them blessings from on high. Praising his most good condescension, we hymn and glorify him in thanksgiving, entreating him to grant our souls great mercy. *twice*

Having become a child of God through grace, by the regeneration of divine baptism, O venerable one, in essence and truth you confessed the pre-eternal Son and Word of God, as consubstantial and equally unoriginate with the Father; and with the brilliance of your words you shut the gaping mouths of the heretics. Therefore, you have made your abode in the kingdom on high, reigning together with Christ, who rules alone and naturally, and who richly grants great mercy to the world.

Through activity and vision you entered the temple of heaven as a sacred priest, vested in the principles of wisdom as with holy raiment. And now, serving as priest at the altar of heaven, O venerable one, and standing before God, performing the immaterial service, mercifully remember those who celebrate your sacred and most honoured memory, O most blessed Basil, entreating Christ, who grants the world great mercy.

Wholly consecrated to God and dedicated to him from childhood in every way, shining with the rays of wisdom all-divine you have made clear the understanding of those things which exist, speaking plainly and holding forth in wisdom, revealing the order of nature, that all may recognize the work of God. We proclaim you to be a divinely eloquent and godly teacher and a radiant beacon of the Church, who prays to Christ, who grants the world great mercy.

Made steadfast by the fear of God, you understood the beginning of wisdom, O Basil. You surpassed fear by the wisdom and uprightness of your life, O father, and, united to God by love, you became his alone. Having learned his divine justifications and judgments, you taught morals to men, and adorned the minds of the faithful, making the council splendid by your spiritual laws. Therefore, entreat Christ, that he grant great mercy to our souls.

Glory be to the Father... *tone 6*

Grace was poured forth into your lips, O venerable father, and you were a shepherd of the Church of Christ, teaching the Logical sheep to believe in the consubstantial Trinity, in the one divinity.

Both now and for ever... *of the feast, tone 8*

Descending to the human race, the Saviour condescended to be wrapped in swaddling bands. Born of his Mother but unoriginate according to his Father, he did not refuse to be circumcised in the flesh as an eight-day old infant. To him, O faithful, let us cry: You are our God; have mercy upon us.

*Great Doxology, Troparia, Litanies and Dismissal.*

## Liturgy

*At the Beatitudes, 8 verses:  
4 from Ode 3 of the Canon of the Circumcision,  
and 4 from Ode 6 of the Canon of the Hierarch.*

*At the Entrance, the Troparia of the feast and of the saint;  
Glory... Kontakion of the saint; Both now and for ever... Kontakion of the feast.*

*Prokimenon of the circumcision, tone 6*

O Lord save your people, and give your blessing to your own.  
*Verse* To you will I cry, O Lord my Rock: be not deaf to my prayer.

*Prokimenon of the hierarch, tone 1*

My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*Epistle to the Colossians, number 254 ,  
and for the hierarch, Hebrews number 318*

*Alleluia, tone 8*

Hear, O Shepherd of Israel, you that leads Joseph like a sheep.  
The mouth of the righteous man utters wisdom and his tongue speaks what is right.

*The Gospel of Luke, number 6,  
and for the hierarch, Luke number 24*

*Communion*

Praise the Lord from the heavens, praise him in the highest.  
The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## January 2

### Forefeast of the Theophany Hierarch Sylvester, Pope of Rome

*We also celebrate the passing of our venerable father Seraphim of Sarov, but because of the Forefeast, we sing his service on July 18, under which date his service (for both dates) is printed.*

### Vespers

*At Lord I call to you... 6 verses, beginning with these of the Forefeast, tone 4  
to the Special Melody As one valiant among the martyrs...*

With piety let us sound \* the hymns of the Forefeast \* of the honoured baptism of our God; \* for, as a man he desires \* to come to his Forerunner, \* and to ask for saving baptism \* for the edification of all \* who are enlightened by faith in holiness, \* becoming partakers of the Spirit.

Christ is revealed, \* God appears, \* as David clearly wrote beforehand; \* he comes to his servant, asking for baptism. \* River Jordan, be filled with gladness. \* The earth and sea, \* mountains and hills, \* and the hearts of men, leap up, \* to receive the noetic light.

How can the river's streams \* receive you, the Almighty Lord, \* who is the river of peace \* and the torrent of sustenance, \* as it is written, \* who wraps the sky in clouds, \* strips away the malice of the enemy \* and clothes mortals in immortality?

*And 3 verses of the hierarch, tone 8,  
to the Special Melody Most glorious wonder...*

Holy hierarch, father Sylvester, \* illumined in sanctity \* with the light of the priesthood, \* you enlightened the faithful with radiant teachings, \* that they might worship the divinity in three persons, \* though united in nature, \* and you dispelled the darkness of heresies. \* Rejoicing, we celebrate \* your luminous memorial today.

God-bearing father Sylvester, \* you were seen to be a pillar of fire \* leading the sacred council in sanctity, \* an overshadowing cloud, \* removing the faithful from the deception of Egypt \* and ever bearing them on to the divine land \* by your constant teachings. \* We honour your truly glorious \* and most sacred memory.

Divinely eloquent father Sylvester, \* wondrous in sanctity, \* with the streams of your prayers \* you firmly walled off the serpent of many forms. \* You brought a multitude of pagans to God \* and set at nought the savagery of the Jews, \* working great wonders in their sight. \* We honour and bless you.

Glory be to the Father... Both now and for ever... *of the Forefeast, tone 6*

Christ the truth comes to the Jordan to be baptized by John who says to him: It is I who must be baptized by you, and yet you come to me? I who is grass dare not touch him who is the fire. Sanctify me, O Master, by your divine epiphany.

*Aposticha of the Forefeast, tone 1,  
composed by John the Monk*

Splendid was the feast which has now passed, O Saviour, but even more splendid is that which is to come: the former had an angel as its herald, but this has found the Forerunner to prepare it; on the former Bethlehem lamented like as a mother bereft of her children when their blood was shed, but this is found to be a fruitful laver through its blessed waters. Then the star announced glad tidings to the magi, but now the Father has shown you to the world. Glory to you, Lord who became incarnate and now comes forth.

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

*Composed by Andrew of Jerusalem, tone 2*

Again we celebrate my Jesus being washed clean in the Jordan; and again he washes away our sins. For he truly comes to baptism, desiring to wash away the record of Adam's sin. And he said to John: Come and perform the first act of the awesome mystery, O Baptist: come quickly, and extend your hand: touch the head of him who has crushed the head of the serpent and opened paradise, which disobedience closed through the deceit of the serpent, the eating of the tree of old.

*Verse* The waters saw you, O God, the waters saw you and were afraid.

*Tone 3* Luminous was the feast which has passed, but yet more glorious is this present day: for on the former the magi worshipped the Saviour, but on this a glorious servant has baptized the Master. Then the shepherds, piping, beheld and marvelled, but now the voice of the Father has proclaimed the only-begotten Son.

Glory be to the Father... Both now and for ever... *of the Forefeast, in the same tone*

Come, you faithful, and leaving Judea let us cross over the wilderness of Jordan; and there we shall see him who for us appears bodily in the Jordan, requesting baptism of the Baptist, who refused, crying out in awe: I dare not touch fire with my hand of clay: Jordan and the sea fled and turned back, O Saviour; and how can I place my hand upon the crown of the head of you before whom the seraphim tremble? Jordan fled when Elisha received the mantle of Elias; and how is it that it does not sink into chaos and the lower depths, seeing you naked in its streams? How is it that it does not scald me who is set afire by you? Why do you hesitate to baptise my Lord, O Baptist? the Jordan cried out to John. Why hinder him who is the cleansing of many? Sanctify all creation, and remain



also to sanctify me, and the nature of water, as it is for this that you have revealed yourself.

*Troparion of the holy hierarch, tone 4*

Truly you were revealed to your flock | as a standard of faith, a model of humility and a teacher of abstinence. | Thus you reached the heights through lowliness and wealth through poverty. | Holy hierarch Silvester, || pray to Christ our God for the salvation of our souls.

Glory be to the Father... Both now and for ever...

*Troparion of the Forefeast, in the same tone*

Prepare yourself O Zabulon:  
adorn yourself, O Nephtali.  
River Jordan, leap up and receive with joy  
the Master who comes to be baptized by John.  
Rejoice, O Adam with our first mother;  
and Eve, do not hide yourself as of old in Paradise;  
for he who beheld you naked has appeared  
so that he might clothe you in your primal garment.  
Christ has appeared, desiring to renew the whole creation.

## Compline

*We sing a Canon of three Odes of the Forefeast, together with a Canon of two Odes.*

*Ode 1*

*Triodion, tone 2,  
upon the acrostic The second.*

*Irmos* Let us sing to the Lord, who by his divine command dried up the turbulent sea where none may walk, and led Israel across it on foot: for he has been greatly glorified.

*Refrain* Glory to you, O God, glory to you.

The ineffable condescension of the creator, born of old from the Virgin, has illumined the world; and, working another mystery now, Christ himself comes to the Jordan for the awesome regeneration of mortals.

Ministering to an awesome work, the Forerunner, the voice of the Word, now comes to the Jordan, enriching impoverished Adam with divinity; for Christ himself comes, making all rich with the Spirit through the gift of baptism.

*Ode 8*

*Triodion*

*Irmos* The bodies of the pious youths, clad in the same purity as their souls, quivered with awe, as the irresistible fire recoiled, though fed with boundless fuel; but as the ever-living flame faded away, an everlasting hymn was sung: All you works of the Lord, sing to the Lord and exalt him above all for ever.

Christ the Word said to those dwelling in the slothfulness of despondency: I shall acknowledge you, my chosen vessels, when the seal of my gift is impressed upon you, shining the thrice-radiant light of baptism; for thereby I grant the way of salvation, thereby I give to all the life of freedom.

The Forerunner cried: That which is fulfilled is contrary to the order of nature; for I, the lower, require the blessing of you, the higher; and so I fear to touch your head, O deliverer, as it is not fitting that fire touch grass: enlighten me, your servant.

*Diodion, in the same tone,  
upon the acrostic* The third.

*Irmos* Refusing to obey the edict of the tyrant, the three venerable youths were cast into the furnace, and confessed God, they sang: Bless the Lord, all you works of the Lord.

Shaking off the soul's sleep of despondency by vigilance of heart, let us sing to him who comes to purify men's souls in the streams: Bless the Lord, all you works of the Lord.

*Refrain* Let us bless the Lord, Father, Son and Holy Spirit.

Let the activity of the soul suffice in us for lofty vision, that, revealed as twice radiant, we may appear before the Master who cleanses all with divine streams.

*Refrain* Both now and for ever...

Having increased our talant for the Master through twofold activity, O faithful, as servants let us offer it with faith to the Master who gave it to us and who comes to be baptized for the restoration of men's souls.

*Refrain* We praise, bless and worship the Lord...

*And we repeat the Irmos* Refusing to obey the edict of the tyrant...

*Ode 9*

*Triodion*

*Irmos* You have magnified the Mother of God who gave you birth, O Christ our creator, for through her you clothed yourself in a body subject to passions like ours, but which looses our transgressions. All of us, the generations of men, in blessing her, magnify you.

Discarding the defilement of the passions, let us noetically receive the very image of divine baptism as is fitting; for the creator comes to bestow strange cleansing, being baptized in the streams, and to reveal to all a new transformation.

Looking to Christ, who willingly humbled himself to assume the form of a servant, let us now humble ourselves beneath his mighty hand, caught up in the Spirit, that with pure works we may honour him who is baptized.

*Diodion*

*Irmos* We hymn you, O Virgin Mother of God, who contained the uncontainable God in your womb, and has given birth to joy for the world.

Having laid aside all the darkness of sin, let us show ourselves pure before the Master who cleanses all with divine streams.

Come, and having cleansed ourselves with the streams of tears, let us approach Christ who comes to be baptized in the River Jordan.

*Instead of Truly it is right to call you blessed... we sing the Irmos of the Diodion*  
We hymn you, O Virgin Mother of God... *and make a prostration.*

*After the Thrice-holy, the Kontakion of the Forefeast, tone 4,*  
*to the Special Melody You have appeared...*

By the streams of the Jordan, the Lord cries out to John today: Fear not to baptise me, for I have come to save Adam the first formed man.

*This is sung at all Compline services until the feast itself.*

## Matins

*At God is the Lord... the troparion of the Forefeast, twice;*  
Glory be to the Father... *that of the hierarch;*  
Both now and for ever... *that of the Forefeast, once.*

*After the first reading of the Psalter,*  
*the Sessional Hymn of the Forefeast, tone 1,*  
*to the Special Melody Your tomb, O Saviour...*

## January 2

Having clothed yourself in my poverty, my Jesus, mingling with your servants you come forth, requesting baptism of a servant, O lover of mankind. Beholding you, John cried out: How can I baptise you, wholly without defilement, O God most good.

Glory be to the Father... Both now and for ever... *another, in the same melody*

In his goodness Christ comes to the streams of the Jordan, in which he desires to accomplish our salvation through grace. Godly Forerunner, receive him with rejoicing, and in the water wash him who has desired baptism and who is surely the lover mankind.

*After the first reading of the Psalter,  
the Sessional Hymn of the Forefeast, tone 4,  
to the Special Melody Go quickly before...*

He who is rich impoverishes himself in his great loving kindness, and desiring to enrich us who once made ourselves poor through intemperance, comes to enter the streams of the Jordan and to be baptized openly by John. O faithful, let us hymn his extreme humility.

Glory be to the Father... Both now and for ever...  
*Another Sessional Hymn, in the same melody*

Today the words of Isaiah have been fulfilled: The voice of one crying: Prepare the way of the Lord and make straight his paths. For the great John, who loved the wilderness, has made utterance, as the prophet said, like a clarion, summoning all. Together let us hasten and behold these most glorious things.

*We sing the Canon of the Forefeast and that of the holy hierarch.*

### *Ode 1*

*Canon of the Forefeast, tone 2, composed by Joseph,  
the acrostic of which is the Greek alphabet.*

*Irmos* Let us sing to the Lord, who by his divine command dried up the turbulent sea where none may walk, and led Israel across it on foot: for he has been greatly glorified.

The divine Forerunner, knowing the advent of the Lord, emerges from the desert, crying out with splendour: Our deliverance has drawn nigh and appeared. Repent and cleanse yourselves with water.

O Word, co-unoriginate with the Father, with the immersion of repentance, which is your baptism, wholly cleanse me who is immersed in a flood of sins; and ever grant deliverance to the faithful, for the sake of your infinite loving kindness.

Seeing the unwaning light, the land of Zebulun, was enlightened as is written; for it sees him coming to the streams of the Jordan. It hymns God who is over all, singing: Let us sing to the Lord, for gloriously has he been glorified.

The divinely eloquent Forerunner, seeing the people there, exclaimed: Who told you to flee the coming wrath? Show the fruits of repentance, you that are saved by grace.

*Canon of the holy hierarch, tone 8,  
composed by Joseph  
upon the acrostic* Grant me the grace to hymn you with faith, O blessed ones

*Irmos* That which was hewn divided the indivisible, and the sun saw land it had not seen before: water drowned the cruel enemy and Israel traversed the impassable, and sang the hymn: Let us sing to the Lord, for gloriously has he been glorified.

Adopted through grace as a son by God the Father, you embraced a life of purity, and illumined in soul with divine splendour, O Sylvester, you have passed over to the unwaning light, crying: Let us sing to the Lord, for gloriously has he been glorified.

With greatness of mind you restrained the passions, and by a life of fasting you subjected your flesh to your soul, O wise one, becoming a divine and splendid habitation of the Trinity; bringing low the spirits of wickedness and singing to the Lord.

Submitting to the divine law in a godly manner, and adorned with understanding of the inspired Scriptures, you taught the Greek sages to confess Christ with the Father and the Spirit, as they sing: Let us sing to the Lord, for gloriously has he been glorified.

O Sylvester, you preached the incarnate Christ, known to be in a single person, and understood to be of two wills and activities, who has deified you, for with faith you sing to him: Let us sing to the Lord, for gloriously he has been glorified.

*Theotokion* To unite those below with those above, the one God of all descended into the unwedded Lady and was incarnate; and breaking down the middle wall of enmity, he has brought peace and bestowed life and divine deliverance.

*Ode 3*

*Canon of the Forefeast*

*Irmos* Establish us in you, O Lord, who has slain death by the tree; and plant the fear of you in the hearts of us who sing to you.

The Messiah has appeared, the Forerunner cried, and he comes to the streams of the Jordan. Let us hasten to greet him, enlightened by purity of mind.

O my God, the deliverance of all, having clothed yourself in my abundant poverty, you approach to be baptized, seeking me who has strayed from the right path.

Let earth and heaven now join chorus, for the benefactor of all is baptized, submerging the multitude of our countless transgressions in the waters.

*Canon of the Hierarch*

*Irmos* Implant the fear of you in the hearts of your servants, O Lord, and be the confirmation of us who truly call upon you.

Having acquired purity of mind, you became a hierarch, receiving holy anointing; therefore, we praise you, O God-bearing father.

In your discourses you revealed God the Word, who in the flesh stretched forth his hands on the cross, and you destroyed the savagery of the Jews, O blessed one.

As one great in miracles, O divinely wise Sylvester, you cast out evil spirits and wash away the infirmities for those who petition you with faith.

*Theotokion* You remained a pure virgin even after giving birth, O most holy one, for you gave birth to God, who made himself like us in all things but sin.

*Kontakion of the hierarch, tone 4*

As a converser with the ascetics, you became a priest among the priests of God the king; and now you rejoice with the angelic choirs. O father Silvester, God-bearing shepherd dwelling in the heavens, save those who with love celebrate your memory.

*Sessional Hymn of the hierarch, tone 8,  
to the Special Melody Of the Wisdom...*

As a river of piety, and as a divine hierarch you water all the earth with the streams of your teaching, O Sylvester, and with the shower of your miracles you wash away the defilement of the passions, and have rightly inherited a torrent of sustenance. We gather to honour you today with hymns and cry out with faith: Entreat Christ our God, that he grant remission of transgressions to those who honour your holy memory with love.

Glory be to the Father... Both now and for ever...

*Sessional Hymn of the Forefeast, in the same tone  
to the Special Melody Of the piping shepherds...*

Invisible God, unapproachable Word, begotten of the Father in a manner transcending nature and past recounting; in latter days, without altering what you were, you were born of the Virgin and come to be baptized bodily in the streams of the Jordan, who as God has been well pleased to save the race of man.

*Ode 4*

*Canon of the Forefeast*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself incarnate, and have saved me, and the whole of mankind. Therefore I cry to you: Glory to your power O Lord.

The great Forerunner marvels at your arrival, O Jesus our benefactor, and in awe he cries out to you: O Master who is fire, burn me not who is grass.

Beholding me standing in these waters of my own will, O John, may you now draw near and baptise me, that with water I may fashion grace for the human race.

I have come to know you in the flesh to be as the sun which covers itself with clouds. How is it that I now see you naked, clothed in the waters? Thus John cried out, marvelling.

Human nature is enlightened and redeemed from the darkness of sin; and is clothed from on high with the divine vesture of incorruption when I am stripped naked.

*Canon of the Hierarch*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

Most sacred father Sylvester, as a God-pleasing hierarch you ordained priests by the Holy Spirit and illumine the people.

Dispelling infirmities by the co-operation of the Spirit, you healed incurable diseases, O most rich, turning the lost away from error.

You dispelled the falsehood of heresies, O Sylvester, and tended your flock by the waters of piety, in the meadow of divine knowledge.

The grace of the divine Spirit poured forth from your lips; and so God anointed you as a priest for his people, O blessed father.

*Theotokion* Heal the wounds of my heart, O Maiden, and direct the activity of my soul toward the desire for God.

*Ode 5*

*Canon of the Forefeast*

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of your commandments, for we know no other God than you.

Crying out: Repent, for the kingdom of heaven is at hand, the sacred Forerunner appeared out of the desert, renewing them that had grown desolate in evil deeds.

His law and the sacred company of the prophets said of old that the Christ would come, renewing through divine baptism us, aged through our many transgressions.

Strange and awesome things I see today, said John, for now the fountain of immortality comes to ask baptism of the least droplet.

*Canon of the Hierarch*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

With the cords of your discourses you loose the bonds of vainglory, and bound to the divine faith those who bound by falsehood, O father, opening their minds through the reading of the Scriptures.

Your heart was immaculate in the justification of our common Master, O father; and in desiring him, you restrained the flesh. Enriched by the grace of miracles, you heal infirmities and the bitter wounds of the soul.

With the ready remedies of your discourses, like a physician you cured the afflicted hearts of those infected with the soul-destroying sickness of the bitter heresy of Manes, O God-bearer, and by divine grace you drove it away from the pure of heart.

*Theotokion* Rejoice, who alone gave birth to the almighty who impoverished himself in assuming flesh. Rejoice, immaculate Lady, the restoration of the fallen world. Rejoice, dispeller of grief. Rejoice, salvation of the faithful. Rejoice, exalted throne of God.

*Ode 6*

*Canon of the Forefeast*

*Irmos* The uttermost abyss of offenses surrounds me, O Lord, but lead up my life from corruption, as you did for the Prophet Jonah, O Lord.

As rain upon a fleece you drop down the remission of our offences, O lover of mankind, who drowned the transgressions of those born of earth in Jordan's streams, in your great mercy.

Being an abyss of righteousness, O Christ, you now come to the River Jordan to drown the serpent and to wash away the crime of Adam.



How can the river's streams hold you, truly a stream of incorruption, O Christ? Thus the Forerunner cried out, glorifying your great compassion.

*Canon of the Hierarch*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

By your supplications, O blessed one, you enclosed in everlasting imprisonment, beyond hope of escape, the wicked serpent who destroyed those consumed by jealousy, and you have set the sign of the cross upon the gates and bars thereof.

The sound of your mellifluous words has gone forth into all, O blessed one, and the splendour your teachings, the radiance of your miracles and the divine display of your works have shone upon all the ends of the world.

You richly poured forth showers of divine healing and the gifts of the creator of all, O blessed and holy hierarch, that you might ever heal with the grace of the most Holy Spirit those who approach you with pure faith.

*Theotokion* Perceiving the depth of your mystery, O Virgin, the divinely eloquent prophets, instructed by the divine Spirit, proclaimed you in prophecy; and, beholding the fulfillment thereof, we now joyously believe in you.

*Kontakion of the Forefeast, tone 4  
to the special Melody You have appeared...*

By the streams of the Jordan,  
the Lord cries out to John today:  
Fear not to baptise me, for I have come to save Adam the first formed man.

*Ikos* I do not require you to transgress the bounds of what is fitting, O Baptist; I am not saying to you: Tell me what you tell the iniquitous, and what you teach to sinners. Only baptise me in silence, awaiting those things which come through baptism; for it is because of this that you have received a dignity which even the angels do not possess; for I have made you greater than all the prophets. Thus, not one of them sees me plainly, but only in images, shadows and reflections; but you behold me standing before you; for I have come to save Adam the first formed man.

*Ode 7*

*Canon of the Forefeast*

*Irmos* When the golden image was worshipped on the plain of Dura, your three youths spurned the ungodly command; and, cast into the fire, bedewed they sang: Blessed are you, the God of our fathers.

In sacred vesture you have clothed me, stripped naked through the counsel of the false one, O Christ, you have come in the richness of your goodness to pass naked through the water. I hymn your loving kindness and worship your wondrous providence.

When John saw you naked and commanding that he baptise you, he said: What is this great providence toward us, O Christ? What is this poverty? What is this ineffable descent which passes understanding?

Like a lamp in the midst of the Jordan, O Christ, your precious flesh was brightened to search for your image buried by sin and the passions; and finding it, you adorned it with your baptism, O good one. Therefore, we hymn you.

*Canon of the Hierarch*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

Like a palm-tree in the house of the Lord you produced the fruit of righteousness, nourishing those who honour you, singing: Blessed are you, the God of our fathers.

With mighty discourses you denounced the vain-minded afflicted with unbelief, O glorious Sylvester, and, rejoicing, you sing: Blessed are you, the God of our fathers.

Your glory abides for ever, O father, and your memory is with all the righteous. With them remember us who sing with faith: Blessed are you, the God of our fathers.

Illumined with the radiance of the Spirit, glorious Sylvester dispelled the darkness of evil and illumined all who sing: Blessed are you, the God of our fathers.

*Theotokion* Wondrous Maiden, for us you have given birth to him who existed from before the beginning of time, and who, in his extreme loving-kindness, has made himself like us, that he might save those who sing: Blessed are you, the God of our fathers.

*Ode 8*

*Canon of the Forefeast*

*Irmos* God, who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

John stood there, the voice of one crying out in the wilderness, turning fervently repenting hearts to glorify the Saviour and Master who shall appear in the Jordan.

You are a rushing torrent, who fashioned the sea and the waters; and how is it that you come to the waters? Why do you seek cleansing, O Christ, the washing and purification of those who hymn you for ever?

Seeking to dry up the streams of the enemy's malice, to drain the sea of the passions and to pour cleansing and remission upon the faithful, O Master, you come to be baptized in the streams of the Jordan.

O creator of the hours and years, having in your loving kindness come under time, you have shone forth timelessly from the unoriginate Father, and has come to wash away in the streams of the Jordan the transgressions committed through all ages.

*Canon of the Hierarch*

*Irmos* As victors over the tyrant and the flame by your grace, and zealously keeping your commandments, the children cried out: Bless the Lord all you works of the Lord.

Theologizing concerning the single essence of the one divinity, O father, you unceasingly sang to him who is known in three persons: Bless the Lord, all you works of the Lord.

You were called a true teacher of the truth, O father; for you denounced the falsehood of lying deceit, singing: Bless the Lord, all you works of the Lord.

You show yourself to be the leader of the sacred council, O servitor of the sacred mysteries, and adorned the cathedra of the pre-eminent of the disciples, crying: Bless the Lord, all you works of the Lord.

You graced your heart with divine virtues, O father, and, wholly adorned, you joined with the ranks on high, crying: Bless the Lord, all you works of the Lord.

*Theotokion* Following your divine words, we, the generations of men, bless you, the ever-blessed one, and sing: Bless the Lord, all you works of the Lord.

*Ode 9*

*Canon of the Forefeast*

*Irmos* God the Word who came from God in his ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and who ineffably was incarnate of the holy Virgin for us; with oneness of mind, O faithful, let us magnify in hymns.

Seeing you, our benefactor, coming to him and asking baptism of him with humility, John marvelled, in no way daring to touch with his hand him who touches all the mountains and makes them to smoke.

Like the cherished swallow heralding a noetic spring, the Baptist calls to those caught up in the deep midwinter of boundless transgressions and ever enduring the blizzard of adverse spirits and evil passions.

## January 2

With hymns we magnify you, O Lord, as God and Saviour, the brightness of the glory of the Father, the never-setting sun who shines on those who sit in the darkness of evil, come to enlighten all.

Seeing your barrenness, O my soul, the axe of death, lying at your root, threatens to cut you down as an unfruitful tree. But cry out to God with fervent repentance: I have sinned against you, save me.

The voice of one crying out has been heard in the wilderness of our hearts, saying: Be glad, for Christ comes forth, granting forgiveness to all: be sanctified, O springs and rivers, valleys and mountains, and all places under the sun.

### *Canon of the Hierarch*

*Irmos* We who are saved by you, O pure Virgin, confess you to be the true Mother of God, and with the bodiless choirs we magnify you.

In diligently sacrificing yourself through mortification of the passions, O blessed one, you became an offering truly acceptable to him who was slain for our sake.

As one pre-eminent in godliness among the sacred fathers, you established the sacred doctrine and shut the ungodly mouths of the heretics.

You joined the choirs of the bodiless ones, O holy hierarch, having bodily vanquished splendidly the incorporeal foe.

Your memory has shone upon the world like the radiant sun, O holy hierarch and father, shedding light upon those who praise you with faith.

*Theotokion* O beloved Virgin who gave birth to the good God and Lord, bless my soul, oppressed by sins.

### *Exapostilarion of the Forefeast to the Special Melody* Hearken, you women...

The voice of one crying out is raised: Leap up, you mountains; join chorus, you race of men, for the all-unoriginate Word, who as a man has assumed flesh, is come, baptized by hands which he fashioned, drowning the sin of the world in the Jordan.

Glory be to the Father... Both now and for ever... *Another Exapostilarion*

How can the river's streams receive you, O Word, who created from nothing the rivers and seas, O lover of mankind? How can the Forerunner dare to set his hand upon your most pure head, O Master? In trembling, we hymn the height of your poverty.

*At the Praises, 4 verses, tone 6, composed by Theophanes  
upon the acrostic* The hymns of Theophanes for the Enlightenment,

*to the Special Melody* Go forth, angelic hosts...

Go forth, angelic hosts from Bethlehem to the streams of the Jordan. John, forsaking the desert, go before us all. Rejoice, O river, and prepare yourself. Let all the earth rejoice, as Christ comes to wash away the sin of Adam, for he is compassionate.

With pure mouths and cleansed souls come mystically, leaving Bethlehem; and going with Christ to the Jordan, let us sing to him with gladness, all you lands, saying with faith: Blessed are you, O God, who has come: glory to you.

Great and awesome is the mystery, for God has made himself like man, though he knew not sin in any way; and, though innocent, he asks to be baptized of John in the River Jordan today. Glory to you, our blessed God, who has made yourself manifest.

Having shone forth from the Virgin as the flower of David, Christ has come to the streams of the Jordan to wash away the sins of our first father in the waters. Dance, O Adam. Be glad, O Eve; let heaven rejoice, and let the people say: Glory to you, our blessed God, who has made yourself manifest.

Glory be to the Father... *the same melody*

The hand of John trembles and, though he fears to touch you, he rejoices in soul, mindful that it was your good pleasure to bow your head, having assumed the form of a servant, so that you might deliver from slavery to the enemy those who cry: Glory to you, our blessed God, who has made yourself manifest.

Both now and for ever... *the same melody*

Let the whole earth mystically rejoice in prophecy, and let the mountains leap up. Turn back your streams, O Jordan, as it is written. Stand in awe before the face of the Master who as God became man, for he has come to purify all of the sin of Adam.

*Aposticha, verses idiomela, tone 6*

More splendid than the sun was the feast of the nativity of Christ which has passed, but the coming feast of his divine epiphany been also shown to be brilliant and most radiant. For in one, the shepherds and angels, rendering glory, worshipped God who had become man; but on this one John, touching the Master with his right hand, said with trembling: Hallow me and the waters, Lord who alone has great mercy.

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

Be ready, O River Jordan, for Christ our God is coming to be baptized by John, that in your waters he might crush the heads of the invisible serpents by his divinity. Rejoice, desert of Jordan; you mountains, leap up with gladness; for our eternal life comes to restore Adam. O Forerunner John, the voice of one crying in the wilderness: Prepare the ways of the Lord and make straight his paths.

*Verse* The waters saw you, O God, the waters saw you and were afraid.

Let the desert of Jordan rejoice, and let it blossom like a lily; for there has been heard the voice of one crying in the wilderness: Prepare the way of the Lord. For he who arranged the mountains with a measure and the forested places with his scales, who as God fills all things, is baptized by a servant, granting rich gifts at the beginning of his impoverishment. Eve once heard: In pain you shall give birth to children; but now the Virgin hears: Rejoice, O full of grace; the Lord is with you, who has great mercy.

Glory be to the Father... Both now and for ever... *composed by Anatolius, tone 8*

John the Forerunner, who even in the womb of your mother, knew me, the lamb, minister to me at the river, offer service with the angels; extending your hand, touch the pure crown of my head; and when you see the mountains smoke and Jordan turn back, cry with them with joy: Glory to you, Lord, incarnate of the Virgin for our salvation.

## **Liturgy**

*Beatitudes, 8 verses: 4 from Ode 3 and 4 from Ode 6 of the canon of the Forefeast.*

*At the entrance, the Troparia of the Forefeast, of the church (even if of the Mother of God), and of the saint of the day. Kontakion of the church (even of the Mother of God), Glory be to the Father... that of the saint of the day; Both now and for ever... that of the Forefeast.*

*Prokimenon, tone 1*

My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*Verse* Hear this, all you peoples; give ear, all you inhabitants of the world.

*Epistle to the Hebrews, number 318 [Heb 7: 26-8: 2]*

*Alleluia, tone 2*

The mouth of the righteous man utters wisdom and his tongue speaks what is right.

The law of his God is in his heart and his footsteps will not slip.

*Gospel of John, number 50 [Jn 15: 1-7]*

*Communion* The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## January 3

### Forefeast of the Theophany Prophet Malachi and the martyr Gordius

#### Vespers

*At Lord I call to you... 6 verses, beginning with these of the Prophet, tone 8  
to the Special Melody Lord, even though you stood before the tribunal...*

Beholding the sayings \* of your divinely moved tongue \* now fulfilled, O prophet,  
\* truly marvelling, I bless you; \* for with your radiant voice \* you have illumined the  
world, \* proclaiming aloud \* the saving advent of the Lord.

By your angelic life \* you became an angel on the earth, \* and you were most  
fittingly enriched \* by being called an angel, \* having joined together \* beauty of soul \*  
and beauty of body, \* O blessed Malachi.

O Lord, \* I set before you your prophet \* as an advocate and intercessor. \* By his  
entreaties and prayers, \* compassionate one, \* release my wretched soul \* from offences,  
\* as you art full of loving kindness, \* possessed of essential and natural goodness.

*And 3 verses of the martyr, in the same tone,  
to the Special Melody All-glorious wonder...*

Seeing the darkness \* of boastful deception, \* fleeing, you took yourself away, \* O  
passion-bearer Gordius, \* there to wait upon God, \* be tested by many trials, \* and to be  
wasted by starvation, \* as a contender aware of his own power, \* summoned, you  
advanced \* upon the adversary.

Great in hope, \* you proceeded to the multitude of adversaries, \* O most glorious  
Gordius, \* holding the assembly of the iniquitous to be as nought; \* and, standing in their  
midst as a herald of free will, \* you loudly proclaimed Christ, \* the creator and Lord, \*  
equally unoriginate, consubstantial and eternal \* with the Father and the adorable Spirit.

Beheaded by the sword, \* you truly passed over \* from life to life, \* from death to  
immortality, \* and from corruption to incorruption, \* not waiting for the natural time for  
mortification, \* but led of your own will to die. \* Wondrous your struggle, O passion  
bearer Gordius, \* whereby, as a martyr, \* you have gladdened the truly compassionate  
Christ.

Glory be to the Father... Both now and for ever...

*Of the Forefeast, tone 4,  
composed by John the Monk,  
to the same Special Melody*

He who baptises by the Holy Spirit and fire  
comes to be baptized by John in the Jordan,  
neither simply God nor plainly man,  
but in two natures,  
the one only-begotten Son,  
seeking baptism as a man from a mortal,  
and as God taking away the sin of the world,  
and granting great mercy to all.

*Aposticha, tone 6,  
to the Special Melody On the third day...*

Behold the enlightenment of the faithful: behold our purification, for he desires to enter the streams of the river, that he might wash away the defilement of men's evil and restore us who have been crushed.

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

When he beheld you approaching, and asking to be baptized by him, your forerunner, O Lord, cried out with fear: My God and my creator, how can I baptise you, as you are truly undefiled?

*Verse* The waters saw you, O God, the waters saw you and were afraid.

Let us go down to the streams of the Jordan, O faithful, that we may clearly see the great wonder; for the creator of all has manifested himself as visible, and has come to be baptized.

Glory be to the Father... Both now and for ever...

Christ our God comes to the River Jordan to be baptized, desiring to cleanse us of our iniquities by his appearance, in that he alone is good and loving to mankind.

*Troparion of the martyr, tone 4*

In his suffering, O Lord, Gordius your martyr  
received an imperishable crown from you, our God.  
Armed with your might, he cast down tyrants  
and crushed the feeble audacity of demons.  
By his intercessions, save our souls.



Glory be to the Father... Both now and for ever...

*Troparion of the Forefeast, in the same tone*

Prepare yourself O Zabulon:  
adorn yourself, O Nephtali.  
River Jordan, leap up and receive with joy  
the Master who comes to be baptized by John.  
Rejoice, O Adam with our first mother;  
and Eve, do not hide yourself as of old in Paradise;  
for he who beheld you naked has appeared  
so that he might clothe you in your primal garment.  
Christ has appeared, desiring to renew the whole creation.

## Compline

*We sing two Canons of three Odes*

*Ode 3*

*Triodion, tone 2,  
upon the acrostic I sing the fourth*

*Irmos* Established upon the rock of faith, I may boast over my enemies, and my spirit rejoices and sings: There is none as holy as our God, and none righteous but you, O Lord.

Vain was the plot of Herod, who, seeking to find freedom, iniquitously slew the infants; for in being baptized Christ our deliverer grant to all life which cannot be slain.

Of old Herod's cruel edict slew the new generation of infants, filling Bethlehem with blood; but now Christ comes to create many children of the Church by baptism.

*The second Triodion, tone 6*

*Ode 5*

*Irmos* I rise early to you, O Word of God, who in your loving kindness immutably humbled yourself and chose to be baptized by a servant's hand: grant peace to me who has fallen, O lover of mankind.

Having purified our minds and cleansed ourselves by receiving the mystery of the awesome dispensation, O faithful, let us go forth to meet Christ, who comes to cleanse us with the streams of the Jordan.

## January 3

O friends, behold the voice of the Word, the luminary of the sun, the friend of the bridegroom, who cries out to the people: Repent and hasten to purify yourselves to meet the creator.

### *Ode 8*

#### *First Triodion*

*Irmos* Because the words of the tyrant prevailed, the furnace was heated sevenfold, but the youths there were not consumed, for they trampled the edict of the king underfoot and cried out: Let all creation sing to the Lord and exalt him above all for ever.

Shedding streams of tears, O faithful, let us wash away all defilement of soul, and when Christ comes to be baptized, through light let us behold the light within light. For the Father bears witness to him from heaven, and the appearance of the Holy Spirit shines in the form of a dove.

Christ, who takes away every tear from every face, comes, painlessly causing the greatly painful afflictions of our souls to cease through water, and restoring by regeneration those fallen prey to age, who exalt him above all for ever.

Souls are sanctified through the fire of the Spirit and the divinely bestowed font of baptism of him who purifies us of the passions, who burns up the dross of vile wickedness, and gives us the grace to sing with contrition: We exalt you O Christ above all for ever.

#### *Second Triodion*

*Irmos* Come to the Jordan, all who have seen the mockery cruel Herod, the pillar of wickedness. Let us the faithful also go, that we may see Christ the deliverer, baptized bodily by the Forerunner in the streams. Let all creation bless and glorify him for ever.

Having shaken off the sleep of evil from the eyelids of our souls, let us remove wickedness from our hearts, O faithful, and bathe our minds with fervent tears, that we may behold Christ who has appeared, and glorify him for ever.

Let us not bear within us the abominable discourse of evil thoughts, but, having learned divine discourse, let us offer hymns to the Word who for us has appeared incarnate to enlighten those in darkness: let all creation bless and glorify him for ever.

*Refrain* Let us bless the Lord, Father, Son and Holy Spirit.

The depths of the hidden mystery of wisdom is now revealed to men: the abyss of divine judgment is now disclosed to the faithful as God appears incarnate on earth for the restoration of the human race. Let all creation bless and glorify him for ever.

*Refrain* Both now and for ever...

The Master spoke thus to the servant: You refuse, John, that you might accomplish it more readily, submitting to me: cease now, for it is fitting for us truly to fulfill all righteousness. Let all creation bless and glorify him for ever.

*Refrain* We praise, bless, and worship the Lord, hymning and exalting him above all for ever.

*Irmos* Come to the Jordan...

*Ode 9*

*First Triodion*

*Irmos* Come, and with pure souls and undefiled lips let us magnify the undefiled and most pure Mother of Emmanuel, offering supplication to him who was born of her, saying: Take pity on our souls, O Christ our God, and save us.

Let no one be foolish and ungrateful to Christ, scorning his long-suffering patience and goodness, lest he be offended; but with fear and joy let us become his servants, singing: Take pity on our souls, Christ our God, and save us.

The Forerunner said to the disobedient people: Who has shown you how to escape the coming wrath, you spawn of vipers? Show forth fruits worthy of repentance, crying out: Take pity on our souls, O Christ our God, and save us.

How arrogant is blind ignorance; for people from foreign lands have done homage to Christ as deliverer, honouring him with gifts; but his own people savagely sought to slay him when he was born. Take pity on our souls, O Christ our God, and save us.

*Second Triodion*

*Irmos* More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who in purity gave birth to God the Word; the very Mother of God, we magnify.

Now correcting the ruinous fall of Adam, the new Adam has appeared, most gloriously granting the freedom of regeneration through baptism.

Fulfilling the Law and the Prophets and effecting righteousness, the Saviour of all bows his head beneath the hand of his servant, rescuing man from slavery to the enemy.

A great light has dawned upon the nations, a divine ray has illumined the benighted: Christ, the Sun of Righteousness, has shone upon those who from of old sat in the shadow of death.

Armies of angels surrounded the deliverer baptized in the Jordan, and with trembling they hymned the great mystery of his ineffable condescension.

*Instead of Truly it is right... we sing the Irmos*

More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who in purity gave birth to God the Word; the very Mother of God, we magnify.

*We make a prostration and continue Compline.  
After the Thrice-holy, the Kontakion of the Forefeast, tone 4,  
to the Special Melody You have appeared...*

By the streams of the Jordan, the Lord cries out to John today: Fear not to baptise me, for I have come to save Adam the first formed man.

## **Matins**

*At God is the Lord... the troparion of the Forefeast, twice;  
Glory be to the Father... of the martyr;  
Both now and for ever... of the Forefeast, once.*

*After the first reading of the Psalter,  
the Sessional Hymn, tone 3,  
to the Special Melody Awed by the beauty of your virginity...*

He who is infinite in his divinity, but who has been confined by the physical body, desires to come and be baptized in the waters of the Jordan. Let us receive him with noetic purity, for he desires to accomplish the restoration of all. To him let us cry out with fear: Glory to your appearing, O Christ.

Glory be to the Father... Both now and for ever... *Another, same tone and melody*

When you appeared in the Jordan, to be baptized in its waters, O Saviour, the angelic armies stood in awe, beholding the Master of creation standing before a servant and the unoriginate Father proclaiming you from on high. Therefore, we cry out to you with gladness: Glory to God who has been baptized.

*After the second reading of the Psalter,  
the Sessional Hymn, tone 5,  
to the Special Melody The Word Who is equally unoriginate...*

Beholding the Word, equal in honour with the Father and the Spirit, in his loving kindness incarnate and baptized, the angelic choirs trembled; and the River Jordan, abashed and afraid, turned back, bearing up to the heights of salvation us who have become corrupted by the passions.

Glory be to the Father... Both now and for ever... *Another, same tone and melody*

The Word equally unoriginate with the Father and the Spirit, who in his loving kindness assumed a form foreign to him, now comes to be baptized for us. Let us greet him with pure minds, crying: Blessed are you, O Christ, our Saviour and Benefactor, come to sanctify us.

*We sing the Canon of the Forefeast, and two canons of the saints.*

*Ode 1*

*Canon of the Forefeast, tone 4,  
composed by Joseph,  
the acrostic whereof is the Greek alphabet*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

Lord the lover of mankind, who created the depths by your command and suspended the earth upon the waters: humbling yourself, you come to be baptized in the river's streams, washing me clean of the vile passions.

You willingly impoverished yourself, enriching me who of my own will has become poor through evil deeds, O sinless Christ, and you come to the waters of the Jordan, asking baptism.

Restoring the world grown old through the transgression, O lover of mankind, you come to accomplish a strange regeneration for us through water and the Spirit. We glorify your appearance.

Proclaiming in prophecy through the divine Spirit, David exclaimed: What ails you, O sea, that you fled? And you, Jordan, that you turned back, beholding Christ standing naked within you?

*Canon of the prophet, tone 8,  
composed by Theophanes  
upon the acrostic Let the glory of Malachi be glorified by me*

*Irmos* That which was hewn divided the indivisible, and the sun saw land it had not seen before: water drowned the cruel enemy and Israel traversed the impassable, and sang the hymn: Let us sing to the Lord, for gloriously has he been glorified.

Rejoicing and joining with the choir on high, and delighting in divine enlightenment, O inspired by God, by your supplication preserve those who celebrate your honoured memory with faith and sing to the Lord.

## January 3

Resplendent with the beauty and comeliness of your angelic soul and body, O divinely eloquent one, you splendidly received the heavenly brilliance of divine radiance, and rejoicing sang: Let us sing to the Lord, for gloriously has he been glorified.

Leading a blameless life, adorned with magnificence, and cleansing yourself with goodly traits, O blessed one, you became a prophet of true piety, crying: Let us sing to the Lord, for gloriously has he been glorified.

*Theotokion* Pure Mother of Almighty God, sprung forth from the root of royalty, who gave rise to the one God who reigns over all, and gave birth to him supernaturally: save me from misfortune, who sings to your Son: For gloriously has he been glorified.

*Canon of the martyr, tone 8,  
composed by Theophanes  
upon the acrostic* I hymn the martyr Gordius with sweet hymnody

*Irmos* Let us sing to the Lord, who led his people through the Red Sea, for he alone has gloriously been glorified.

Blessed Gordius known to be a witness of the truth, by your supplications grant me radiant grace from heaven.

Let us sing to the Lord who strengthened the passion-bearer against the adversary and adorned him with a crown of victory.

Made strong by the power and full armour of the king of all, O glorious martyr, you brought down the malice of the tyrants.

*Theotokion* O Bride of God, you were the dwelling place of him who pours forth life upon all, the waters which flow to immortality.

## *Ode 3*

### *Canon of the Forefeast*

*Irmos* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

Be glad, human nature, you arid desert; for Christ, the restoration of all, the water of life, has appeared, watering you with grace newly sprung forth.

To search me out, who has gone astray in mind, O Christ, you come to the waters; and entering them, you drown my transgressions and lead me up from the abyss of evil, in your compassion.

Forced to see you naked, the sun hid its rays, O Word, who came to clothe me through honoured baptism in the garment of salvation, having been stripped naked through the deception of the serpent.

*Canon of the Prophet*

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the light of those in darkness; and my spirit sings to you.

Rejoice, blessed and God-pleasing Malachi, to see the fulfillment and accomplishment of your prophecies.

The noetic Sun of Righteousness has shone, who has healing on his wings, as you foretold, O divinely inspired one.

*Theotokion* I place all my hope in you, the immaculate one, and, rejoicing, I reach out my soul and mind toward you.

*Canon of the Martyr*

*Irmos* There is none as holy as the Lord, and none as righteous as our God, whom all creation hymns. There is none more righteous than you, O Lord.

Mindful of the inconstancy of transitory things, and pondering the constancy of those which are abiding, O blessed and glorious martyr, you fearlessly entered the arena of suffering.

You put away fleeting vainglory, O most rich martyr, and cleaved to that which is everlasting; and, fleeing from men, you came to dwell with the angels.

Putting aside earthly knowledge, O martyr, you found a heavenly life; for, unable to endure the sight of the arrogance of falsehood, you withdrew into the wilderness.

*Theotokion* There is none as blameless as you, O Lady, and none more pure than you; for you held within you the creator of all, who alone is greatly merciful.

*Kontakion of the prophet Malachi, tone 4,  
to the Special Melody You have appeared...*

Enriched by the gift of prophecy, | you clearly proclaimed salvation to the word, O prophet, | and also the advent of Christ, | by whose radiance || the world has been illumined.

*Kontakion of the martyr Gordius, tone 8,  
to the Special Melody As firstfruits...*

### January 3

The drops of your sweat have watered the whole earth, O most glorious Gordius,  
| and likewise you have gladdened it with your precious blood. | By your supplications,  
O divinely wise one, save all who hymn and bless you with faith, | singing a worthy  
hymn to you, O most praised one, as a great athlete.

*Sessional Hymn of the prophet, tone 8,  
to the Special Melody Of the Wisdom...*

Enriched by the grace of prophecy, by the Spirit you were given knowledge of  
things to come, Malachi most rich, inspired by God; and you foretold to all the advent of  
Christ and the divine summoning of the nations. Therefore we celebrate your honoured  
memory; we sing to you with love and bless you with faith, as we sing to you, O glorious  
one: Entreat Christ our God, that he grant remission of sins to those who honour your  
holy memory with love.

Glory be to the Father...

*Sessional Hymn of the martyr, to the same melody*

Afire with the love of Jesus, O wise martyr, of your own will you zealously gave  
yourself over to death and stood in the midst of the tribunal, crying out to the tyrants:  
Behold, I have come. Having denounced falsehood with boldness, you were beheaded by  
the sword, and have passed over to life eternal. Entreat Christ our God, that he grant  
remission of sins to those who honour your holy memory with love.

Both now and for ever...

*Sessional Hymn of the forefeast, in the same tone,  
to the Special Melody Of the piping shepherds...*

The choir of the prophets rejoices, proclaiming the baptism of Christ which pour  
forth life. Isaiah said: Draw forth the purifying water. And the ancestor of God wrote:  
Why does the sea flee from before the face of God, from him who of his own will saves  
the human race?

*Ode 4*

*Canon of the Forefeast*

*Irmos* Perceiving the inscrutable purpose of God, that is the incarnation of you, the Most  
High, from the Virgin, the prophet Habakkuk cried out: Glory to your power, O Lord.

Heaven and the angelic armies were struck with awe, seeing you as a servant, O  
Christ, coming to your servant and asking for baptism.

Leap up, O John, for the Lord who delivers all comes to bow down humbly  
beneath your hand, that through divine baptism he might raise me, the lowly one.



Bowing down the heavens, you descended into the Virgin, O lover of mankind, and now bow your head before John, asking baptism. Glory to your great loving kindness.

Loosing the countless bonds of my offences, O Word, you hasten to come to the waters of the Jordan to be baptized. O Master, glory to your great loving-kindness.

*Canon of the Prophet*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

As a prophet of the goodness of the divinity, O blessed one, you proclaimed to all the nations the deliverance which has now taken place.

Having learned through the Spirit of the supernatural incarnation of the Word, blessed Malachi, you proclaimed the ineffable mystery.

*Theotokion* I place my every hope of salvation and the direction of my life, in you, O joyous virgin Mary.

*Canon of the Martyr*

*Irmos* With divine vision the prophet perceived that you alone, O Word, would become incarnate from the overshadowed mountain, the Mother of God; and with fear he glorified your power.

Having heard the words of Christ, rejoicing, you left the corrupt army to enroll in the army of the king of heaven, O blessed crown-bearer, martyr Gordius.

The mountains of the tyrants and the hills of the idols were broken by your patient suffering as you approached them with boldness, O crown-bearer.

Strengthened by the divine power of the cross, you cried out against the ungodly council: For those who seek me not, I am found. And trusting now, I appear to those who ask not.

You incited the wrath of the tyrant wholly against you, O divinely wise one, and he marvelled at the intention and the uprising of your soul.

*Theotokion* Mary, Mother of God and Bride of God, deliver me from cruel transgressions and misfortunes, and by your prayers guide me to the calm haven of salvation.

*Ode 5*

*Canon of the Forefeast*

*Irmos* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, held in your womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing your praises.

Taking pity on human nature, fallen far from God, the Word of God showed himself as a man; and through God-given baptism divinely united it to himself and restored it to its original dignity.

O most compassionate giver of life, through the streams of the Jordan you came to bring life to us, become mortal through disobedience. We faithfully glorify your appearing and ineffable mercy.

Every soul marvels, pondering your awesome dispensation, O Word: how, desiring to restore all, you, clothed with light, came unclothed to enter the river's streams.

*Canon of the Prophet*

*Irmos* O Lord who has illumined the ends of the earth with divine knowledge, with the dawning of your love for mankind bring me into light from the darkness of ignorance.

Illumined by the divine Spirit, you proclaimed the awesome day of the advent of Christ, O divinely wise Malachi.

He who removes and washes away the defilement of men's souls with grace, as with the herb of fullers, has thus glorified you, O divinely wise one.

*Theotokion* By your life-bearing birthgiving you destroyed the might of death, O most holy virgin Maiden, for you have poured forth life indestructible.

*Canon of the Martyr*

*Irmos* O Lord who has illumined... *as before*

Entering the arena fearlessly and valiantly like a lion, O blessed one, you regarded the mindless as stones devoid of souls.

Instructed by the teachings of the divinely inspired Scriptures, O martyr Gordius, you found them all to be leading to salvation.

Perceiving your firm opposition, O divinely wise one, the tyrant was broken by your steadfastness, as a wave is broken by a rock.

*Theotokion* He who transcendentally became incarnate of you, O most pure Virgin, has illumined the world with the radiance of divine knowledge.

*Ode 6*

*Canon of the Forefeast*

*Irmos* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

Those of old who sat in darkness, see the light which is come, be filled with joy. Behold, the Lord has appeared, clothed in the Jordan's streams.

How is it that the Forerunner saw you coming to ask for divine baptism, O Saviour? How is it that the waters of the Jordan receive you, the water of forgiveness?

In gladness let the clouds drop forth noetic joy. See, the Lord comes to be baptized, removing dark clouds from our hearts.

*Canon of the Prophet*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

Your wise mind illumined by the brilliance of God, you set yourself apart from things here below and were given knowledge of things to come; for you foretold the calling of the gentiles and the ending of the force of the law.

Truly the Lord, whom we sought in joy, has come into the temple which he wisely made of the blessed Virgin, as he said, shining from God, O glorious Malachi.

*Theotokion* He who is unoriginate and consubstantial with the Father has ineffably been born, incarnate as the only-begotten son of the Virgin, and has preserved as a virgin her who gave him birth; for he is truly God, even though he assumed human nature.

*Canon of the Martyr*

*Irmos* As you saved the prophet from the lowest depths, save me from my sins, I pray, O Christ our God, and guide my life, O lover of mankind.

Shedding his blood, O Master, Gordius made himself a sacred sacrifice and offered himself to you as a pleasing oblation, emulating your voluntary suffering.

He who is senseless in mind promised corruptible glory to you, O Gordius, rich in incorruptible glory, and had laid up a wealth of immortality.

Directing your hope toward God, you passed through the inconstancy of life, and, beheaded by the sword, you passed over to the broad expanse of heaven.

## January 3

*Theotokion* Raise my mind, slain by storm-waves of the passions, O Lady who gave birth to Christ, the eternal life, who grants healings to all.

*Kontakion of the Forefeast, tone 4* ,  
*to the special Melody* You have appeared...

By the streams of the Jordan,  
the Lord cries out to John today:  
Fear not to baptise me, for I have come to save Adam the first formed man.

*Ikos* I do not require you to transgress the bounds of what is fitting, O Baptist; I am not saying to you: Tell me what you tell the iniquitous, and what you teach to sinners. Only baptise me in silence, awaiting those things which come through baptism; for it is because of this that you have received a dignity which even the angels do not possess; for I have made you greater than all the prophets. Thus, not one of them sees me plainly, but only in images, shadows and reflections; but you behold me standing before you; for I have come to save Adam the first formed man.

### *Ode 7*

#### *Canon of the Forefeast*

*Irmos* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced as they sang: Blessed are you, the supremely exalted Lord God of our fathers.

With mercy for me, broken by transgressions and reposing in the darkness of disobedience, Lord, in your goodness you have taken pity, and come to be baptized in the waters of the Jordan.

What is this awesome sight, the ranks of the angels cried; he who created the lakes and rivers by his command comes to clothe himself in the rivers of the Jordan; for thereby he restores Adam.

Ineffable are the heights and unfathomable is the abyss of your dispensation, O Master, transcending every attainment of the mind. How is it that you cleanse mortals with water and the most Holy Spirit?

#### *Canon of the Prophet*

*Irmos* The Hebrew children in the furnace bravely trampled upon the flames, and transformed the fire into dew as they sang: Blessed are you for ever, O Lord God.

O glorious Prophet Malachi, you foretold the most honoured advent of him who has dominion over all things, crying: Blessed are you for ever, O Lord God.

O compassionate one, accept the glorious Prophet Malachi, who prays for those who piously sing: Blessed are you for ever, O Lord God.

*Theotokion* O compassionate Word of God, who clothed yourself in me through the pure Virgin, without confusion you wholly united yourself with all of me. Blessed are you for ever, O Lord God.

*Canon of the Martyr*

*Irmos* Blessed art you, O God of our fathers, who bedewed the children in the furnace and preserved her who gave you birth as a virgin even after giving birth.

Having attained the glory of martyrdom, O crowned one, you join chorus with the angels, crying out to Christ: Blessed are you, Lord God of our fathers.

Possessed with the boldness of piety, you denounced the wicked, singing: Blessed are you, Lord God of our fathers.

Pray now, that those who honour your precious memory with faith be delivered from transgressions as they sing: Blessed are you, Lord God of our fathers.

*Theotokion* Blessed Mother of God, the most pure one who gave seedless birth to God, with the outpouring of healings you cleanse the poisonous wounds inflicted by the thorns of sin.

*Ode 8*

*Canon of the Forefeast*

*Irmos* The birth giving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

The voice of the Father bears witness from on high to you, the consubstantial Son, who enters the waters and thereby imparts your blessing, O Christ; and the Holy Spirit proclaims you to all as God incarnate.

Dance, O creation, seeing the holy epiphany of God. Angels sing, and let the sea rejoice; lands and springs, leap up; rivers, mystically clap your hands in hymnody, for Christ comes forth, illumining you with blessings.

Let us sing the praises of the Lord who has appeared in the waters, thereby mending our broken state and crushing the heads of the invisible foe; and let us cry out: Praise the Lord all you works of the Lord and exalt him above all for ever.

## January 3

It is a wonder of wonders, that our God, who is above all creation, takes form and is made new through the Mother of God. How is it that of his own will the benefactor restores and renews us through water and the Spirit in a wondrous restoration?

### *Canon of the Prophet*

*Irmos* As victors over the tyrant and the flame by your grace, and zealously keeping your commandments, the children cried out: Bless the Lord all you works of the Lord.

Having made yourself a stranger to every material manifestation, O sacred one, you became an undefiled mirror of divine radiance, singing: Bless the Lord, all you works of the Lord, and exalt him above all for ever.

You were a beholder of ineffable glory, O blessed one, and a proclaimer of the mysteries of heaven, singing unceasingly: Bless the Lord, all you works of the Lord, and exalt him above all for ever.

*Theotokion* Acknowledging you as the Mother of life and Bearer of God, O Virgin Mother, we all bless you with Orthodox faith, blessing and supremely exalting your child for all ever.

### *Canon of the Martyr*

*Irmos* The God-proclaiming children in the furnace trampled the flames of fire underfoot, as they sang: Bless the Lord, all you works of the Lord.

The grace which followed you, shining invisibly, filled you with valour, O martyr, who sings: Bless the Lord, all you works of the Lord.

Running your course quickly, O athlete, you reached the kingdom, your desired end, singing: Bless the Lord, all you works of the Lord.

The glory and immortal praise of your martyrs abides for endless ages: bless the Lord, all you works of the Lord.

*Theotokion* Conceiving the incarnate Word, who before was incorporeal, O virgin, you abolished the ancient curse of Eve, giving birth to him who is the world's blessing.

## *Ode 9*

### *Canon of the Forefeast*

*Irmos* Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers celebrate, honouring the sacred triumph of the Mother of God; and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

Behold, the Lamb who takes away the transgressions of mankind has come to stand before his servant, asking baptism; and he stands as a servant, seeking to free us, who have been enslaved by the deceiver and have destroyed our pristine beauty.

Incarnate in his goodness, God has appeared: he who has truly clothed the heavens in clouds comes to be clothed in the waters of the Jordan. With joy we now celebrate the honoured Forefeast of his epiphany.

Leap up with joy and prepare yourself to embrace him who is the water flowing with eternal life, O Jordan. Rivers, join chorus, as you see now the torrent of nourishment entering the streams of the Jordan and drying up the outpourings of evil.

The day of salvation dawns upon us who ever sleep the night of evils; for Christ the Lord, known to be the Sun of Righteousness, has come forth to bow his head before his servant and to be baptized bodily of his own will.

Immaculate one, the cherubim and all the heavenly beings are in awe of your incomprehensible birthgiving to him who became like us in his indescribable compassion, and who received baptism. Rejoicing, we celebrate his divine epiphany.

*Canon of the Prophet*

*Irmos* Every ear trembles with fear to hear of the ineffable condescension of God, how the Most High willingly came down and assumed flesh, and became man through the Virgin's womb. Therefore, O faithful, let us magnify the most pure Mother of God.

The divinely radiant and honoured feast of the prophet has dawned, illumining with the splendours of prophecy those who come with faith and sing hymns; and it pours healings upon all souls, and enlightens the divinely wise.

By your life-creating and mighty right hand, O greatly merciful one, preserve your Church through the entreaties of your favoured one who foretold that you would become man, thereby shining salvation and deliverance upon our souls.

*Theotokion* I embrace mature life, unharmed by the tree of knowledge; for you, the immaculate one, has budded forth Christ, the tree of life, who shows all how to enter into life. Therefore we the faithful declare you the Mother of God.

*Canon of the Martyr*

*Irmos* The birth giving of the Ever-virgin, foretold to the lawgiver in the fire and the bush on the mountain, for the salvation of us the faithful, with undying hymnody let us magnify.

Entreat the Master to be merciful to those who honour you with faith and celebrate your radiant and honoured festival, O Gordius, adornment of the martyrs.

### January 3

Delighting now in incorruptible food, in the vision of God and never-waning light, O Gordius, you receive the fruits of your struggles in the eternal mansions.

Rejecting fleeting glory which is corrupt and worthy to be trampled underfoot, O divinely wise martyr, you now truly delight in everlasting glory and joy, standing before the throne of the Master.

*Theotokion* Saved from the ancient curse by your divine birthgiving, and hymning it as is meet, we cry out with unceasing voices: Rejoice, Mother of God, our hope.

*Exapostilarion of the Forefeast,  
to the Special Melody* By the Spirit in the sanctuary...

Leaving Bethlehem and the most glorious wonder, let us hasten with fervour of soul to the Jordan, there to behold an awesome mystery; for Christ, having stripped himself bare, stands forth divinely, clothing me in the raiment of the heavenly kingdom.

Glory be to the Father... Both now and for ever... *repeat*

*At the Praises  
we insert 4 verses, tone 4,  
to the Special Melody* The angelic hosts...

The Master, who has heaven for his throne, has come to the earth, incarnate of the Virgin; and, standing in the Jordan, he asks of John the cleansing of all. Let all the lands of the earth sing to him: Blessed be your appearing: glory to you, our God.

Christ arrives at the streams of the Jordan; he who washes sins away asks for washing. Let all the earth leap up, and let the heavens be glad; rejoice, O Church of the nations, wedded to the king, and cry out with faith: Blessed be your appearing: glory to you, our God.

Let the mountains cause the sweetness of gladness to fall; clap your hands now mystically, you nations; let the desert burst into bloom; leap up, Jordan; come with rejoicing, O Baptist, and minister to the mystery of the deliverer. Let us all sing: Blessed be your appearing: glory to you, our God.

O light who shone from the light before time began, who has appeared to those who sit in the night, purge the darkness of sin and shine forth the light. Dance, Adam, and let Eve be glad, for Christ our deliverance has come. Cry out, David: Blessed be your appearing: glory to you, our God.

Glory be to the Father... *in the same tone and melody*



A star has shone from Jacob upon the world, and, taking the flaming sin of men, he buries it in the waters of the Jordan, shining with the radiance of divinity and granting the enlightenment of divine knowledge to the nations. Blessed be your appearing: glory to you, our God.

Both now and for ever... *in the same melody*

As the fulfillment of the law in the flesh, Christ, full of loving-kindness, has come to the Jordan to bring about the first-fruits of salvation; and he bows his head before the Baptist, who cries out with faith: O people, let us sing: Blessed be your appearing: glory to you, our God.

*Aposticha, tone 2,*  
*to the Special Melody* O house of Ephratha...

Leaving Bethlehem, \* let us pass over \* to the Jordan, \* for there the light begins to shine \* upon those in darkness.

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

Lands of Zebulun, \* which lie on either bank of the Jordan, \* be attentive. \* Christ approaches, \* our salvation, light and deliverance.

*Verse* The sea saw that and fled, Jordan was driven back.

River Jordan, \* prepare your streams, \* for he who baptises with fire \* approaches to restore \* his creation, which has been broken.

Glory be to the Father... Both now and for ever... *in the same tone and melody*

The radiance of the Father's glory \* has now appeared \* in the streams of the Jordan, \* washing away with baptism \* the defilement of our souls.

## **Liturgy**

*Beatitudes, 6 verses: 3 from Ode 3 and 3 from Ode 6 of the Canon of the Forefeast.*

*Prokimenon, tone 7*

The righteous man shall rejoice in the Lord, and shall put his trust in him.

*Verse* Hear my voice O Lord in my complaining.

*The Epistle of Paul the Apostle to Timothy number 292 [2 Tim 2:1-10]*

*Alleluia, tone 4*

The righteous shall flourish like the palm tree, and shall spread abroad like a cedar in Lebanon.

For they are planted in the house of the Lord, and flourish in the courts of the house of our God.

*Gospel of Matthew, number 36 [10:16-22]*

*Communion*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## January 4

### **Forefeast of the Theophany Synaxis of the Seventy Apostles Venerable Theoctist of Cuomo**

### **Vespers**

*At Lord I call to you... 6 verses, beginning with these of the Seventy, tone 4  
to the Special Melody You have given a sign...*

With sacred hymns let us the faithful bless Cleopas, Andronicus, Silvanus and Agabus, Ananias and Philip, Prochorus, Nicanor, Rufus and Sosthenes, Linus and Stachys, Stephen, Timon, Hermas, Phlegon, Mark, Luke, Sosipater, Jason and Gaius, Tychicus and Philemon.

As is fitting, let Marcissus and Trophimus be praised, with Caesarius, Zenas and Aristarchus, Mark, Silas and Gaius, Quartus, Hermes and Asyncritus, Apollos and Cephas, Clement and Justus, Quartus, Erastus, Luke, Onesiphorus, Carpus, Evodias, Matthias and James, Urban and Aristobulus, Tychicus and Aristarchus.

Let us honour the honoured preachers of God: Pudens, Herodion and Artemas, Philologus, Olympas and Rodion, Apelles and Amplias, Patrobus and Mark, Tertius and Thaddeus, the wondrous Epenetus, Achaius, Aquila, Lucius, Barnabas and Fortunatus, and glorious Apollos and Crispus.

*And 3 verses to the venerable one, tone 2,  
to the Special Melody When from the tree...*

When you wounded your soul with divine desire, O blessed one, rejoicing you took up your cross and follow Christ; and having mortified the wisdom of the flesh through abstinence, you received the living activity of the Spirit, enabling you to banish the winter of infirmities with the fervour of your truly acceptable prayers. Therefore, together we bless you.

When you cleansed the sight of your soul through earnest prayers and steadfast fasting, O father, you became a temple of the three-sunned divinity; and, receiving the divine anointing of the priesthood of God, you entered that which is inaccessible, offering in sacrifice him who was slain for your sake, for the sake of an ineffable companionship.

Seen as meek and guileless, O father Theoctist, in wholeness of character you truly inherited the land of the meek; and deified through communion with God, you now

## January 4

delight in the sustenance of true joy and gladness. Cease not to remember us here who ardently honour you and celebrate your godly repose.

Glory be to the Father... Both now and for ever... *tone 3*

Luminous was the feast which has passed, but yet more glorious is this present day: for on the former the magi worshipped the Saviour, but on this a glorious servant has baptized the Master. Then the shepherds, piping, beheld and marvelled, but now the voice of the Father has proclaimed the only-begotten Son.

*Aposticha, tone 8,  
to the Special Melody* Your martyrs, O Lord...

Why do you incline your holy head before me, clay and shadow, O my Christ the ineffable fire, before which the angelic hosts tremble? Thus said John to his creator as he came to be baptized. Great is your condescension, O compassionate giver of life.

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

Behold, our enlightenment and deliverance and salvation shall go into the Jordan openly to strip himself bare and be clothed in the waters as in a robe, thus clothing the nakedness of all who have been stripped by the adverse counsel of the serpent.

*Verse* The waters saw you, O God, the waters saw you and were afraid.

He, truly the unbearable fire, shall go into the Jordan to cleanse me, formerly destroyed by the wicked violation. In the midst of the waters he shall receive heavenly rain, to cleanse me of the defilement of my many transgressions, as he is compassionate and great in mercy.

Glory be to the Father... Now and ever... *tone 6*

Christ came to the Jordan to be truly baptized by John who said to him: It is I who must be baptized by you, and yet you come to me? I, a shadow, dare not come in contact with fire: sanctify me, O Master, by your divine manifestation.

*Troparion of the apostles, tone 3*

O holy apostles, | intercede with the merciful God, || that he grant to our souls remission of transgressions.

Glory be to the Father... Both now and for ever...

*Troparion of the Forefeast, tone 4*

Prepare yourself O Zabulon:  
adorn yourself, O Nephtali.

River Jordan, leap up and receive with joy  
the Master who comes to be baptized by John.  
Rejoice, O Adam with our first mother;  
and Eve, do not hide yourself as of old in Paradise;  
for he who beheld you naked has appeared  
so that he might clothe you in your primal garment.  
Christ has appeared, desiring to renew the whole creation.

## Compline

*Canon, tone 6,  
upon the acrostic I sing the long hymn of Great Thursday.*

### *Ode 1*

*Irmos* The Red Sea was parted by that which was cut down, and the wave-ridden deep was dried up, becoming both a path for the defenseless and a grave for the armed; and a hymn of divine beauty is raised: Christ our God has gloriously been glorified.

The infinite, all-effecting and bountiful Wisdom of God has built a house for himself of the pure unwedded Mother; and now he comes to Jordan's stream, enriching mortals with his divinity for their renewal.

Elucidating the mysteries, the Wisdom of God summons to the light all among the nations who before lay in the lightless darkness of ignorance, leading them up to knowledge of the truth and to the light, through baptism which cleanses men's hearts and edifies them through the Spirit.

Let us now hearken to the utterances of the prophets prompted by the Spirit; for Christ who baptises in the Spirit and in fire comes to the Jordan. Come to him and be enlightened, for your faces shall not be ashamed.

### *Ode 3*

*Irmos* God, the Lord and Creator of all, having humbled yourself, you united to yourself that which you had fashioned; and by the streams which you desired to enter, you declared to the people: Draw the water of life, and be strengthened through faith.

O Saviour, you came to bestow the grace of baptism, which sets free souls and bodies; and you now grant us grace upon grace, crying out: Draw the water of life, and be strengthened through faith.

The foolish man who knows not God is subject to destruction; for he deprives himself of every good thing through wicked endeavours and utterly falls away from salvation: may we who know Christ be delivered from such a fate.

*Ode 4*

*Irmos* Foreseeing the ineffable quality of your mystery, O Christ, the prophet declared: You have provided the mighty grace of baptism for all who receive it with faith, for our deliverance from our sins.

You hasten to the baptism which flows remission upon mortals, and you call to all weighed down with transgressions who live wickedly in impurity, promising to bestow rest of soul upon them, as you are compassionate.

You enter into communion with my flesh, that you might bestow upon me your divinity; for, as the immutable image of your Father, you pass beneath the hand of your creation, O Saviour, as a man in every respect but without sin; purifying that which is like you though your likeness to it, O Word.

Revealed [in the waters] are drink, anointing and the Spirit of your sealing, O Saviour, and knowledge, mystic gifts, and the truly comely operation of the grace of God; for the Father sent you, his only-begotten Son, into the world for its cleansing.

*Ode 5*

*Irmos* The Forerunner, now held fast in the grip of fear, declines to baptise Christ, reverently gazing upon him standing in the water who covers his dwelling with water.

The Wisdom of God, who supports the formless waters of the air, who restrains the deep and upholds the seas, comes to the Jordan for baptism at the hand of his servant.

Having fashioned human nature, Christ, who covers the heavens with clouds and is clothed with light, now comes to purify it through baptism; and he is seen naked in Jordan's stream, he who holds all things in his hand.

*Ode 6*

*Irmos* The depths enclose me, a follower of sin, and unable to endure the waves, like Jonah I cry to the Master: Deliver me from corruption.

Knowing you to be the Lord, O Saviour, at your birth the heavens declared your glory to the earth; and now at your baptism the Father declares you to be his beloved Son.

Let all who have tasted defilement wash it away with teardrops, and with trembling approach Christ who comes to purify our nature with fire and the Spirit of God.

*Ode 7*

*Irmos* The children in Babylon did not fear the fiery furnace, but standing together in the midst of the flames, bedewed they sang: Blessed are you, the God of our fathers.

Let no one move falsely, beckoning with his head to hatred, wickedly teaching the earnest man to repay evil with evil; but let us honour one another in the love of the Lord who has revealed himself.

As friends of Christ, let us keep watch together for a little while, for him who has assumed our form and now comes to receive baptism, who has appeared like us for the purification of that which was created in his image and our deliverance from sins.

Christ now exclaims: Those who go down and be buried with me in baptism, will inherit glory and resurrection with me. Let us now faithfully go forth to meet him.

*Ode 8*

*Irmos* The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they sang a fitting hymn to the Almighty: Praise the Lord all you works of the Lord and exalt him above all for ever.

Having received God as a guest, having wisely partaken of nourishment in Bethlehem and given glory to the incarnate one with the angels, shepherds and magi, let us now mystically go to the Jordan, to see the great mystery which Christ himself accomplishes, whom we exalt above all for ever.

Keeping the chief portion of the Law and the Prophets, and having formed ourselves in love, we shall be emulators of Christ who in his extreme love took flesh, and has reconciled us to the Father through baptism, and has taught us to sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

John received with water him who came to wash away the sins of the world; but constrained by fear he would have prevented him. I should be baptized by you, protested his friend, the voice of the Word, the herald of the sun, to the bridegroom. We exalt him above all for ever.

*Ode 9*

*Irmos* Before, in the lowly cave, we delighted in the hospitality of the Master and the feast of immortality: now we hasten to the Jordan, to see the strange mystery which shines upon all the brilliant radiance of Heaven.

Go from Bethlehem to the land of the Jordan, you that thrive on miracles, and there see deeds mystically wrought through the baptism of Christ who has come to renew Adam, as it is for this that he became incarnate.

Begotten of the Father before the ages, the creator was born in these latter days, incarnate without change of the pure, virginal and godly Maiden; a man and remaining God, that he might renew Adam through baptism.

You came as a man in essence, not as an illusion; for as one among many, you requested baptism, though you alone are by nature free of guilt. For you came to bury man's guilt, being baptized in the waters.

*Instead of Truly it is right...  
we repeat the Imos Before, in the lowly cave, we delighted...  
We make a prostration and continue Compline.*

*After the Thrice-holy, the Kontakion of the Forefeast, tone 4,  
to the Special Melody You have appeared...*

By the streams of the Jordan, the Lord cries out to John today: Fear not to baptise me, for I have come to save Adam the first formed man.

## **Matins**

*At God is the Lord... the troparion of the Forefeast, twice;  
Glory be to the Father... of the Seventy;  
Both now and for ever... of the Forefeast, once.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody Go quickly before...*

See, Christ comes the Jordan and invites the Forerunner, saying: Come and baptise in the river's streams me who cleanses the world of its sin: stretch forth your hand to touch the crown of my divine head, for I have come to heal the transgression with my hands.

*Glory be to the Father... Both now and for ever... in the same tone,  
to the Special Melody Having been lifted up...*

Seeing the Master and king of all coming to baptism in godly manner, let us the faithful sing to him, and with love let us prepare the ways of our hearts, washing away the defilement of our grievous transgressions; for he comes to the Jordan's streams to save the human race.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 8,  
to the Special Melody You have risen...*



Rejoice, O great Baptism of the Lord; for Christ has come to be baptized of you: touch the crown of the divine head of God whose hand holds all things and in his good pleasure saves the human race.

Glory be to the Father... Both now and for ever... *same tone*

Celebrating the splendid festivity of the Forefeast of the enlightenment of Christ, let us all shine in the virtues; for the Lord of all comes from Galilee to John, to pour forth the baptism of salvation upon the human race in the streams of the Jordan through the fire of the Spirit, for he is God.

*Three Canons:  
for the Forefeast, for the Seventy Apostles, for the venerable one.*

*Ode 1*

*Canon for the Forefeast, tone 6,  
the acrostic of which is the Greek alphabet*

*Irmos* Traversing the deep on foot as if it were dry land, Israel looked upon the tyrant Pharaoh as he drowned and cried out: Let us sing to God a song of victory.

Let creation rejoice, and let the lands of the Gentiles sing, for Jesus, the king of all the earth, comes to accomplish our salvation through the streams of the Jordan.

Arrayed in flesh from the Virgin's blood, a in a robe of royal purple, O Lord, you come naked to the river's streams, thereby clothing my nakedness.

As the Son of the unoriginate Father, O compassionate one, you humbly approach the son of Zacharias, requesting baptism, that through grace you might make us children of God.

*Canon to the Seventy Apostles, tone 4,  
composed by Joseph  
upon the acrostic* Let me praise the second circle of Christ's disciples

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

As disciples of Christ Who for our sake revealed himself in fleshly matter, O praiseworthy ones, you have illumined all the world with the radiance of piety, driving away the darkness of godlessness.

As beacons of divine aspect, Crispus, Prochorus, Andronicus, Thaddeus and Nicanor followed Christ, forsaking the pollution and impermanence of corruptible things.

## January 4

With the might of the Spirit you overcame the might of the destroyer; and with the strength of divine understanding you healed those totally paralyzed by the savagery of godlessness.

As apostles, and hierarchs of God, as true ministers of things past understanding, Amplius, Stachys and Philip preached the Lord who came in the likeness of the flesh.

*Theotokion* Let us honour the palace of God the king, where he made his abode as was his pleasure; and let us lift up our voices in song to her who alone is the unwedded Mother of God, for through her we have been deified.

### *Canon to venerable Theoctist, tone 2*

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been greatly glorified.

Christ, the torrent of sweetness, comes like a servant to the waters of Jordan to be washed. Mountains, leap for joy; hills, gird yourselves with gladness; defiled ones, prepare for divine cleansing.

Your radiant memory shines today with the sun-like rays of your admonitions, dispelling the cloud of our passions. Celebrating it, with faith and love we call you blessed.

Having taken wing through the love of Christ, you soared aloft, forsaking the world's tumult: you lived like an angel, setting yourself apart for fasting through labour and abstinence.

*Theotokion* Come with a pure mind, and let us bless the pure one, the beauty of Jacob, whom God loved and chose, and within whom he dwelt. Let us hymn her as the tabernacle of sanctification, the most honoured of all creatures.

### *Ode 3*

### *Canon of the Forefeast*

*Irmos* There is none holy as you O Lord my God, who has exalted the strength of your faithful O good one, and has established us on the rock of your confession.

As God who has mastery over all, you took the form; and to a servant you come in the flesh, O compassionate one, freeing us from slavery to the enemy through your divinely accomplished baptism.

Who do you come to the river's streams? What cleansing do you wish? What defilement do you seek to wash away? I hymn your loving kindness and condescension which pass understanding, O Word.

Seeking the lamb which the savage wolf tore asunder through deception, O Christ, you stand in the Jordan's streams, crying out to the Forerunner: Come and baptise me.

*Canon to the Apostles*

*Irmos* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

The Word sent you forth, O wise ones, like rivers throughout the world, filling it with floods of the Spirit of God and removing the flame of godlessness by grace.

Let us hymn godly Timon, Silas and Silvanus; and with faith let us praise glorious Epenetus, Urban and Agabus, true preachers of Christ.

Already blessed, having truly acquired God, the blessed teacher, O wise ones, those who before were accursed you made partakers to the blessedness of God.

*Theotokion* Virgin Mother, you were truly pure before, during, and after birthgiving; for you gave birth to God whom the company of angels most splendidly heralded.

*Canon to the Venerable One*

*Irmos* Established upon the rock of faith, I may boast over my enemies, and my spirit rejoices and sings: There is none as holy as our God, and none righteous but you, O Lord.

He who created the deep and covered its chambers with the waters, comes to the waters to be baptized. Be careful, O soul, to cleanse yourself of the passions, offering up a flourishing of the virtues.

Through the Spirit's cultivation, O Theoctist, you bloomed in the meadow of fasting as a sweet-smelling rose, ever filling with fragrance those who sin: there is none holy but you, O Lord.

Like a fruitful olive tree you grew in the house of the Lord, venerable Theoctist, anointing with the oil of your labours the faces of us who sing: There is none holy but you, O Lord.

*Theotokion* Many war against me from above, and my pained and weakened life falls headlong into the abyss of transgressions. Save me, O Lady; reject me not, for I have you as an invincible intercessor.

*Kontakion of the Forefeast, tone 4* ,  
to the special Melody You have appeared...

## January 4

By the streams of the Jordan, the Lord cries out to John today: Fear not to baptise me, for I have come to save Adam the first formed man.

*Ikos* I do not require you to transgress the bounds of what is fitting, O Baptist; I am not saying to you: Tell me what you tell the iniquitous, and what you teach to sinners. Only baptise me in silence, awaiting those things which come through baptism; for it is because of this that you have received a dignity which even the angels do not possess; for I have made you greater than all the prophets. Thus, not one of them sees me plainly, but only in images, shadows and reflections; but you behold me standing before you; for I have come to save Adam the first formed man.

*Sessional Hymn of the apostles, tone 3,  
to the Special Melody Of the divine faith...*

Unshakeable pillars of the Church, as you are disciples of God, the foundation of piety, preserve it unharmed, dispelling the temptations of the deceiver, and ever entreat Christ our God to grant us great mercy.

Glory be to the Father...

*Sessional Hymn of the venerable one, tone 1,  
to the Special Melody When the stone had been sealed...*

With the shepherd's pipe of the Word you tended the Lord's flock in a God-pleasing manner on the pasture of dispassion, O God-bearer Theoctist, and you guided it, saved, to God. Departing to him you received a reward worthy of your labours. Glory to him who strengthened you: glory to him who crowned you: glory to him who through you works healings for all.

Both now and for ever... *in the same tone*

When Jesus had been born of the Virgin Mary and was baptized by John in the Jordan, the Spirit, seen in the form of a dove, descended upon him. Therefore the angels said to the prophet: Glory to your advent, O Christ: glory to your kingdom: glory to your dispensation, O lover of mankind.

*Ode 4*

*Canon of the Forefeast*

*Irmos* Christ is my strength, my God and my Lord, sings the holy Church in reverent piety, raising her voice with a pure mind, and keeping festival in the Lord.

When the stream of the Jordan saw you, O Lord, it drew back. But our nature, laid low by the many passions, doing homage to you, has turned back to heaven.

The sun was struck with fear, to see you, the sun, naked in the flesh and mystically illumining our nature made bare through the dark transgression, O Master.

See, the cleansing, deliverance, renewal and enlightenment of all comes to his own. Let us therefore cleave to him through purity of life.

*Canon to the Apostles*

*Irmos* Perceiving the inscrutable purpose of God, that is the incarnation of you, the Most High, from the Virgin, the prophet Habakkuk cried out: Glory to your power, O Lord.

Like stallions the divinely wise disciples of the Saviour entered the sea of paganism and troubled it; and they saved the faithful by sacred water and the Spirit.

Pudens, Apelles and Philologus, Herodion, Rufus and Patrobus shone like the sun upon the earth, enlightening the faithful, delivering them from the darkness of unbelief.

O glorious ones, the compassionate one, having gathered you, launched you like sharp arrows, to fell the enemy and to heal by the grace of God those bitterly wounded.

Let us offer praise to the deliverer, hymning divinely eloquent Rodion, glorious Hermes, wise Asyncritus, and godly Linus and Gaius.

*Theotokion* The blessed choir of those who of old uttered prophecies in the Spirit, now in godly manner, with sacred and divine utterances, call you the portal of Heaven O pure one, and the mountain densely wooded.

*Canon to the Venerable One*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself incarnate, and have saved me, and the whole of mankind. Therefore I cry to you: Glory to your power O Lord.

From the sweetness of affliction your sweat streamed, obliterating the bitterness of the demons and driving away diseases, O glorious one, and dispelling the infirmity of fame by its aspersion.

Deified by unceasing purifications, O venerable one, you were a luminous beacon for monastics, a renowned model and guide, and an unshakeable pillar.

You cleaved the sea of the passions with the staff of faith, O venerable father Theoctist; and having drowned the invisible Pharaoh, you attained the promised land.

*Theotokion* Day and night I cry to you, immaculate Lady and am saved: by your mediation I scale the wall of pleasures and am delivered from the temptation of demons.

*Ode 5*

*Canon of the Forefeast*

*Irmos* I pray you, O good one, illumine with your divine light the souls of those who rise at dawn with love for you, that they may know you O Word of God to be truly God, who calls them back from the deep gloom of transgression.

Let us bring to Christ a pure life as an offering of fruit, for he who alone is the sinless creator of all comes to wash away the defilement of sins with the waters and grace.

Let the people who from of old sat in the darkness of sorrows, see the never-fading light which has appeared to us: be illumined with its rays and hymn the grace of him who has appeared.

You come to your great Forerunner, O most compassionate Lord, bringing a great mystery to pass, ineffably magnifying humanity through baptism.

*Canon to the Apostles*

*Irmos* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, held in your womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing your praises.

Receiving, as apostles, the authority to bind and to loose, O exalted ones, you released those bound with the bonds of unbelief. Joining chorus, we faithfully celebrate your memory.

With divine hymnody let Aristarchus be honoured, together with Tertius, Jason and Sosthenes, Caesar and Mark, Luke and Sosipater, Quartus and godly Apelles, Clement and Epaphras, and Erastus most wise.

The Lord sent you forth, as he did the twelve, to uproot impiety and to plant the knowledge of God splendidly among men, O glorious apostles, intercessors for our souls.

*Theotokion* Enlighten the eyes of my heart, O Virgin, and illumine men with the radiance of repentance. Deliver me from eternal darkness, O portal of light, and refuge of Christians who hymn you with faith.

*Canon to the Venerable One*

*Irmos* O Christ my Saviour, the enlightenment of those who lie in darkness, and the salvation of the despairing, I rise early to you, O king of peace: enlighten me with your shining radiance, for I know no other God than you.

Having renewed the ground of your heart with the plough of prayer, you sowed it with the seed of the word, O divinely wise father, and reaped the grain of abundance, thereby nurturing the souls of all the pious who hymn you.

With vigilant mind, O divinely wise father, you lulled to sleep the soul-corrupting passions and strove to attain the morning of God, the radiance of the unwaning light, in the abode of those who rejoice.

As one luminous, full of the gifts of the Spirit of God, O father, manifesting a character pure and guileless, you were seen by all as an angel living in a body.

*Theotokion* You were the portal of the Orient who revealed himself from on high, and the most exalted throne of the king, O all-pure one; and the lofty ladder reaching to Heaven, whereby Christ descended and communed with dejected mankind.

*Ode 6*

*Canon of the Forefeast*

*Irmos* Beholding the sea of life, surging with the storm of temptations, I run to your calm haven and cry to you: Raise my life from corruption, O most merciful one.

As one flowing with peace, as water full of mysteries, you came to the river, asking to be baptized by the least drops thereof, O sinless Lord.

The angels on high marvels, beheld you naked who covers heaven with clouds; and they cry out: What is this great condescension towards mankind?

He who is full empties himself; he who is invisible appears incarnate: rejoice, river Jordan, fill up your streams, that you might wash the regeneration of all.

*Canon to the Apostles*

*Irmos* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

O apostles, manifest as animate clouds, you have sprinkled the saving water of life upon the world, and have bedewed the hearts of the faithful.

The power of your divine words overcame the evil of the rhetors and made wise the ignorant who had become foolish through the knowledge of deception, O wise ones.

Let divine Pudens and Trophimus, glorious Philemon, Aristarchus, Onesiphorus and renowned Tychicus, be exalted as disciples of the Word.

*Theotokion* I hymn you, O exalted one: I ever glorify you, O divinely glorious one: and I bless you whom all generations call blessed, O divinely blessed Virgin.

*Canon to the Venerable One*

## January 4

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

Vested in human form, Christ comes to his servant asking baptism, by grace liberating the enslaved from passions.

Revealed as a vessel of the Holy Spirit who breathed power into you, O blessed God-bearer Theoctist, you beat the wicked spirits into submission.

With the staff of your discourse you grazed your reason-endowed flock on the pasture of fasting, O venerable father, and guided it to the fold of Heaven.

*Theotokion* He who stretched out the Heavens with a gesture has shown you to be another heaven on earth, O immaculate Mother of God; and from you he has revealed himself to those in darkness.

*Kontakion of the Apostles, tone 2,  
to the Special Melody Seeking the highest...*

In godly hymns, O faithful, let us praise the choir of the seventy disciples of Christ. Through them have we all learned to honour the indivisible Trinity, for they remain beacons of the divine faith.

*Ikos* With sacred hymnody, O faithful, let us together praise the choir of the seventy apostles: Stephen, Prochorus, Silas and Nicanor, Mark, Matthias and Herodion, Crescens and Phlegon, Barnabas, Linus and Olympas, Ananias, Luke and Asyncritus, and the rest; for they remain beacons of the divine faith.

## Ode 7

### *Canon of the Forefeast*

*Irmos* An angel moistened the furnace with dew for the holy youths, but the commandment of God consumed the Chaldeans with fire and caused the tyrant to cry out: Blessed are you, the God of our fathers.

How can the river's streams admit you, the torrent of sweetness, O Christ? How can the Forerunner stretch forth his hand over you? For with your hand you created all and delivered us from the hands of the deceiver.

As you are the stream of goodness, how is it that you come to the streams of the Jordan seeking to give the waters of incorruption as drink to us who through wicked eating have been cast down into corruption through the hatred of the serpent?

Let the mountains pour forth joy, and let the hills leap up in gladness; let the rivers clap their hands, for Christ appears at the river to drown men's transgressions.



*Canon to the Apostles*

*Irmos* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced shouting: Blessed are you, the supremely exalted Lord God of our fathers.

Casting the word as a net, from the depths did draw the far-flung nations; and confirming their thoughts with signs and wonders, O wise apostles, you were guides for the erring.

Having entered the calm harbour, you were the salvation of those storm tossed on the sea of evils, and wise helmsmen who sing: Blessed are you, Lord God of our fathers.

Let us all bless Evodias and Carpus, Tychicus and Cephas, Justus and Artemas, and Zenas the glorious, disciples of Christ who sing: Blessed are you, Lord God of our fathers.

The apostles of Christ, whose visages shone as lightning through the Spirit, delivered those held fast by the night of ignorance, and they guided to the light of life those who sing: Blessed are you, O God.

*Theotokion* For sinners you are a mercy seat, O immaculate Lady, having given birth supernaturally to Christ who takes away the sins of the world, to whom we sing: Blessed are you, Lord God of our fathers.

*Canon to the Venerable One*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

Let the wilderness of Jordan blossom today, for the deliverance of all comes in the fire of the divinity to submerge in water and the Spirit us, grievously crushed by our falls into sin.

With outpourings of tears you extinguished the fires of the passions, O blessed Theoctist, and you stream ever-living streams of miracles whereby infirmities of body and soul are washed away.

You emulated the meekness of David, O father, having acquired the blameless dispassion of Job, the simplicity of Jacob, the faith of Abraham and the fervour of Peter. Dwelling with them, be mindful of us.

*Theotokion* Having given birth for us to him who is life who has abolished death by death, O Virgin, by your entreaties enliven me, slain by grievous storms, O pure, blessed and most glorious one.

*Canon of the Forefeast*

*Irmos* You caused dew to gush from the flames upon the venerable youths, and you burnt the water poured on the sacrifice of your righteous one: for you, O Christ, perform all things by the power of your will alone, and we exalt you above all for ever.

Elisha rent the river's streams with the mantle of Elias, foreshadowing the grace of baptism which Christ, our true benefactor, accomplishes.

The glorious Prophet Elisha once prefigured baptismal grace, making barren waters fruitful through salt, through the power of our God who has manifested himself.

Every valley is filled with divine gifts, and every contrary hill is laid low, and the crooked ways are made straight again through the appearance of our incarnate God.

*Canon to the Apostles*

*Irmos* The birthgiving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

Having cultivated stony minds with the plough of the word, O glorious ones, there you sowed the seed of salvation and reaped a multitude of the saved, the grain of piety, a hundredfold, O wise apostles of the Lord.

With divine praises let us honour James, Cleopas, Barnabas and Stephen, wise Narcissus, Mark, Aristobulus and Apelles, singing: Praise the Lord all you works of the Lord and exalt him above all for ever.

Bearing the cross instead of a breastplate, you manfully arrayed yourselves against the legions of the serpent, O wise apostles, and defeated them. With faith you netted the men he had captured, and brought them to the Master, the giver of life.

*Theotokion* O wonder more exalted than all wonders, for how is it that you gave birth, yet remain virgin, O most holy Bride of God? For you carried the Word who is co-unoriginate with the Father. To him we sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Canon to the Venerable One*

*Irmos* God, who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

O Saviour, the fount of wisdom, manifest in the Jordan as the enlightenment and cleansing of souls: bestowing upon us a refreshing torrent of living water, you have drowned our sin in the waters.

Having truly passed your life in innocence, O divinely wise father, with perfection of mind you overcame the malice of the enemy, singing: Praise the Lord, all you works, and exalt him above all for ever.

Now the axe threatens to hew down souls. Hasten, O soul, and, having cut down the thorns of the passions, bring ripe fruits to the Lord, saved by the prayers of the God-bearer.

*Theotokion* Of all generations Christ chose you as a his habitation, O Mother of God, renewing us corruptible mortals by a better union. Therefore, we hymn you for ever.

*Ode 9*

*Canon of the Forefeast*

*Irmos* It is not possible for man to see God, upon whom the ranks of angels dare not gaze; but through you, O most pure one, appeared to us the incarnate Word, whom magnifying with the heavenly hosts, we call you blest.

O Christ who with your hands fashioned man, you submit to the hand of the Forerunner, humbling yourself as a man, that you might exalt me who of old was humbled and perishing. Glory to your glorious and strange dispensation.

The cleansing and enlightenment of souls is prepared; the loosing of bitter bonds has come. Be glad, O river Jordan; be merry, all creation; clap your hands, earth and sea, glorifying the all-good Christ.

As you are the fullness of all good things, you come crying out to your servant who has been filled with holiness and who marvels at your condescension: Draw nigh and baptise me, for I wish to fill the mortal nature with sanctification and purification.

*Canon to the Apostles*

*Irmos* Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers celebrate, honouring the sacred triumph of the Mother of God; and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

O Christ, heal the contrition of our hearts through the prayers of those who loved you, who preached you among the nations as God and Lord, the creator of all, and dispelled all the gloom of idolatry with the light of their preaching.

Like bolts of lightning Luke and Hermas, Mark and Ananias, Matthias and sacred Olympus have enlightened the world, and have illumined all the faithful. Let us faithfully honour today them with sacred hymns.

Let us stand reverently in the house of the Lord and bless the sacred heralds and disciples, rich in angelic wisdom, the saviours, defenders and intercessors for all who honour their memory.

Aquila, Achaicus, glorious Lucius and Fortunatus, together with the sixty-six other favorites and sacred disciples of Christ, have been illumined with the immaterial life of the Spirit: they illumine the hearts of all through their light-bearing commemoration today.

*Theotokion* The radiance of the splendour of your birthgiving has shone and illumined all the world destroying the prince of darkness, O most pure Mother of God, boast of angels and salvation of men who praise you with unceasing voices.

*Canon to the Venerable One*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

You were a pure dwelling-place of God, venerable Theoctist, not having fouled the beauty of your soul with the mire of sins; and you adorned yourself wholly with good gifts. Therefore, we honour you.

Adorned with the virtues, enlightened with love, luminous with various good deeds, you passed over to your fathers, O wise father, in the richness of old age, stored up like ripe wheat in the granaries of God.

Your flock joins chorus today, celebrating the splendid commemoration of your repose. Standing with the angels before God, O thrice-blessed one, even after your repose you do not cease to bless them from Heaven.

*Theotokion* O pure Virgin, who for the deliverance of mortals gave birth to him who is life, enliven my soul, as you are compassionate, and the true intercessor for those who have recourse to your protection, O immaculate one.

*Exapostilarion of the Apostles,  
to the Special Melody* Hearken, you women...

O exalted apostles and disciples of the supremely compassionate Christ, who were eyewitnesses of God: do not be silent in your supplications for us who keep your memory with love, that we may find remission of sins and divine grace on the day of judgement.

Glory be to the Father... Both now and for ever...

*Exapostilarion of the Forefeast,  
to the Special Melody* You have visited us...

Be ready, O Zabulon, and adorn yourself, O Nephthali. Receive, O Jordan, the creator and God of all, who comes to you in the flesh, desiring to wash our sins away.

*At the Praises, 4 verses, tone 6,  
to the Special Melody Go forth, angelic hosts...*

Christ has come to the Jordan's streams, whose herald appeared before him; and he said to the Forerunner: Come and wash me with the waters; baptise me who now goes down into it, for I have come to wash away the first fall of Adam. Glory to you, our God who has manifested yourself.

I have in no way reckoned the number of the stars of the heights of Heaven, nor have I measured the earth, the Forerunner said to the Master; And how can I touch your head with my hand? How can I baptise you, who holds creation in your hand? I cry to you: Glory to you, our God who has manifested yourself.

Enthroned together with the Father and the Spirit, I am uplifted in triumph by the legions of the angels. Yet in my loving kindness I was born a stranger in the little cave in Bethlehem: lend me now your right hand, that in me I may wash away the transgressions of the world.

Of old, in the days of Noah, you drowned sin, O God you who by your word threw wide the floodgates of the heavens. And how will Jordan bear the sight of you? For already its streams draw back. All creation recognises you, and I sing to you: Glory to you, our God who has manifested yourself.

*Glory be to the Father... same tone and melody*

That the Father's good pleasure might be fulfilled, I have come to earth clothed in poverty. Heaven is my throne, and earth my footstool. I incline my neck before you, for I have come thus to do. baptise me, who washes away the transgression of men in myself.

*Both now and for ever... same tone and melody*

Of old you guided Israel with a pillar of fire and of cloud, and sent down dew in the wilderness. How can you be clothed in human form, who has dominion over all, who is ineffable in your nature? I, who am grass, dare not touch you the fire. May you yourself baptise me, for I have need to receive cleansing by you.

*Aposticha, tone 2,  
to the Special Melody O house of Ephratha...*

In the streams of the Jordan \* you have appeared, \* the radiance of the glory of the Father, \* washing away by baptism \* the defilement of our souls.

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

## January 4

O prophet John, \* receive the deliverer of the world \* who comes like a servant, \* and baptise the creator \* for the renewal of mortals.

*Verse* The waters saw you, O God, the waters saw you and were afraid.

Enlightenment has come: \* deliverance has appeared. \* Come to the Jordan, \* and let us descend together to be cleansed \* and to sing the hymns of the Forefeast.

Glory be to the Father... Both now and for ever... *same tone and melody*

Today Christ grants \* the remission of salvation \* to men, \* cleansing away the impurity from their souls \* by the fire of baptism.

## Liturgy

*Beatitudes, 8 verses,  
4 from Ode 3 of the canon of the Forefeast, and 4 from Ode 6 of the apostles' canon.*

*Prokimenon, tone 8*

Their sound has gone out through all the world and their words to the ends of the earth.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

*Epistle to the Romans, number 96 [Rom 11:13-24]*

*Alleluia tone 1*

Let the heavens praise your wonders O Lord and let your faithfulness be sung in the assembly of the holy ones.

God is glorified in the council of the holy ones.

*Gospel of Luke, number 50 [Lk 10:1-15]*

*Communion*

Their sound has gone out through all the world and their words to the ends of the earth.

## January 5

### **Eve of the Theophany Martyrs Theopemptus and Theonas Venerable mother Syncletica**

### **Vespers**

*At Lord I call to you... 6 verses, beginning with these 3 of the martyrs, tone 4  
to the Special Melody As one valiant among martyrs...*

Let us hymn \* wise Theonas and Theopemptus, \* for, submitting to the dogmas of Christ, \* and having splendidly brought down ungodly worship, \* they worshipped the one Lord and God \* in holiness, honour and goodly hope, \* confessing him boldly \* before the tyrants; \* and they have been crowned from on high.

Having forsaken as fleeting \* those things of life which drag men downwards, \* delight in food \* and glory which fades like a flower, O praised ones, \* you cleaved to Christ, \* enkindled by his comely beauty, \* and you offered yourselves to him as fragrant roses, \* and have been divinely crowned \* with the diadem of the incorrupt kingdom.

Having hated the world \* you are seen to transcend the world, \* to join the Church of the firstborn; \* and with the angels you sing incorrupt hymnody, \* standing together before God. \* Having rejected \* the vile falsehood of idolatry, \* as martyrs you shamed \* the mindlessness of the tyrants.

*And 3 verses of the venerable one, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Having truly desired the glory of the fathers, \* you loved incorrupt glory; \* forsaking that which is sweet, \* you gave your body over to all manner of pain. \* Reigning with Christ, \* you now receive the reward of your pangs.

he who permitted the devil when he asked to tempt Job, \* desiring to try you like gold, \* left your body \* to the violence of the evil one; \* but having shamed the tempter by patient endurance of infirmities, \* you have been crowned with a wreath of victory.

Yearning for the comely beauty of Christ the Bridegroom, \* and desiring to wed yourself to him \* by all manner of good works, \* you adorned yourself with the pangs of abstinence; \* therefore, you now reign with him \* in his bridal-chamber.

Glory be to the Father... Both now and for ever... *of the Forefeast, tone 6*

Be ready, O River Jordan; for, see, Christ our God comes to be baptized by John, that in your waters he might crush the heads of the invisible serpents by his divinity. Rejoice, O desert of Jordan: you mountains, leap up with gladness; for our eternal life comes to restore Adam. O forerunner John, you are the voice of one crying in the wilderness: Prepare the ways of the Lord and make straight his paths.

*Aposticha, tone 4,  
to the Special Melody* On the third day

O earth, and you that are above the earth, \* leap up and rejoice. \* the torrent of sweetness \* is baptized in the river, \* drying up the outpouring of malice; \* and he flows with divine remission.

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

As the bestower of light \* Jesus has no need to be baptized, \* yet he comes bodily to the streams of the Jordan, \* desiring to enlighten those in darkness. \* With fervour let us greet him with faith.

*Verse* The waters saw you, O God, the waters saw you and were afraid.

Having assumed the form of a servant, O Christ \* you come to be baptized by a servant in Jordan's streams \* delivering from servitude arising from the ancient sin, \* sanctifying and enlightening us.

Glory be to the Father... Both now and for ever... *tone 6*

Let the desert of Jordan rejoice, and let it blossom like a lily; for there is heard the voice of one crying in the wilderness: Prepare the way of the Lord. For he who set forth the mountains with a measure and the forested places with his scales, who as God fills all things, is baptized by a servant, granting rich gifts at the beginning of his impoverishment. Eve once heard: In pain you shall give birth to children; but now the Virgin has heard: Rejoice, full of grace; the Lord is with you, he who has great mercy.

*Troparion of the Forefeast, tone 4*

The river Jordan was once turned back by the mantle of Elisha  
when Elias was borne aloft, and the waters were parted on either side,  
and the path which before was wet became dry for him,  
as a true image of baptism whereby we pass through the flow of life.  
Christ has appeared in the Jordan to sanctify the waters.



## Compline

*Canon of the Forefeast, tone 6,  
upon the acrostic* On this day I hymn the great Sabbath

### *Ode 1*

*Irmos* He who in ancient times buried the pursuing tyrant beneath the waves of the sea now gathers the streams of the Jordan with which to cover himself, cleansing me with his human purification, for gloriously has he been glorified.

We sing holy songs and pre-festal hymnody to you, Lord our God, for by your divine epiphany you have mystically restored us and led us to the divine radiance.

Those above and those on earth are filled with awe, O Saviour, to see you, the pre-eternal on high, revealing yourself here below; and they hymn your condescension which transcends words.

That all things might be filled with your glory, you abase yourself even to assuming the form of a servant; and now, as a servant, you bow your head beneath the hand of a servant, purifying my physical being in your loving-kindness.

### *Ode 3*

*Irmos* You suspended the earth immovably upon the waters: now creation sees you bodily immersed by the waters, and it is seized with great awe, crying out: None is holy but you, O Lord.

Of old you revealed images of your theophany through the prophets, and now through your actions you utter hidden things, revealing mysteries to men and granting regeneration.

With trembling Jordan spreads its waters like shoulders, to receive the creator who is baptized bodily and sanctifies all things, crying: None is holy but you, O Lord.

Through baptism Christ bestows the great means of salvation to those who perceive his divine radiance, crying with gladness: None is holy but you, O Lord who loves mankind.

### *Ode 4*

*Irmos* Foreseeing your coming for baptism, Habbakuk cried out, marvelling: your horses are in the sea, O Saviour, and they trouble the many waters.

When you appeared bodily, the earth was hallowed, the waters were blessed, and heaven was enlightened; and the man was delivered from the bitter tyranny of the enemy.

Uttering words of God, the Forerunner comes from the desert to the Jordan, saying: Repent, for the kingdom of heaven is at hand; summoning all to the glory of God.

He who of old transformed the sea into dry land and caused springs of water to gush from an unquarried rock now accomplishes the washing away of transgressions in the streams of the Jordan, through the fire of the Spirit.

*Ode 5*

*Irmos* Isaiah saw the unsetting light, the light of your theophany, dawning from the night in your tender love for us, O Christ, and he cried out: Come, all who have been illumined; wash with divine water, and cleanse your souls and bodies by the Spirit.

Through fire and the Spirit and by water you make mortals new, for the creator and new Adam, accomplishing a strange regeneration and a wondrous restoration, renews them through God-given baptism without first breaking and melting them down.

You make souls new through the Spirit, and by water you sanctify the various parts of the body, building up the life of man; for as the physician of souls and bodies, with wise forethought you apply the appropriate remedy for each part.

Begotten of the Father before time began and born of the pure one, you came to him who was born of the barren woman, asking for baptism as a man; and from water through the Spirit you mystically make the Church, previously childless, full of children.

*Ode 6*

*Irmos* The godly Baptist was enclosed, but was not held fast by fear: for though straw shrinks when it draws near to fire, when he heard the words Let it now be done to me, he hastened, like a servant, to fulfill the command; and he heard the voice from on high bear witness to the pre-eternal Son.

You enrolled in submission to the edicts of Caesar but did not become a slave; yet as you grant us release from slavery, you voluntarily submit and pay his tax, and now you free us who before were sold under the law of sin, and grant us adoption.

As king of nature, you reign, but not in earthly manner; for born in the flesh of the tribe of David, O Saviour, you received the throne of his kingdom, though you had your own realm with the Father from before time began, and you reign for ever with the Spirit.

Of old the prince of this world was also called king of those in the waters; yet he is drowned by your cleansing and cast down, as once was Legion in the lake, O Saviour; and by your mighty hand you grant liberation to the work of your hands, which was enslaved by him.

*Ode 7*

*Irmos* It is an inexpressible wonder, that he who delivered the holy children from the fiery furnace, bows his head and asks baptism from a servant, cleansing those who sing: Blessed are you, O God our deliverer.

Jordan's stream was parted of old by the mantle, prefiguring your baptism, whereby the tunic of the passions is torn in two and a robe of incorruption is fashioned for those who sing to God: Blessed are you.

Rich are the streams, for, receiving the creator as he is baptized, they become a fount of living water for the salvation of us who sing: Blessed are you, God our deliverer.

Signifying the mortality assumed by God, we stand with Christ in the threefold immersion in the water of baptism, sharing in his resurrection on the third day, and crying out to Christ: Blessed are you for ever.

Unique is the grace of the Father, Son and Spirit, by its bestowal perfecting those who with faith desire divine baptism and received the authority of adoption, that they might sing: Blessed are you, O God.

*Ode 8*

*Irmos* Be amazed with fear, you heavens; and be shaken you foundations of the earth. For, behold he who of old gloriously burnt the sacrifice of the righteous man with water now clothes himself in water. You children bless, you priests praise and you people exalt above all for ever.

Christ comes to grant deliverance to the faithful through baptism; for thereby he cleanses Adam, raises the fallen, puts the fallen tyrant to shame, opens the heavens, imparts the divine Spirit and grants a share in incorruption.

The deceit of the enemy has come to an end, for the voice of one crying in the wilderness is heard: Prepare the way of the Lord: make straight his paths. For the valley, the nature of humbled mortals, is now exalted, and the mountains and hills, our enemies, are cast down.

How glorious the gifts: how divine the grace and ineffable the love. For the sinless Master and creator now cleanses me with water, enlightens me with fire, and makes me perfect through the divine Spirit, clothing himself in my nature in the Jordan.

*Ode 9*

*Irmos* Weep not in vain, those who are choked by knots of despair and have become subject to evil, but with contrition of soul come to him who cleanses all, for he alone is pure and grants forgiveness through baptism.

You previously evoked wonder by your strange and supernatural birth from the Virgin, O Word of God; and now, gloriously performing a great mystery through honourable participation, we magnify the font which is fruitful through the divine Spirit.

The earth was hallowed by your holy nativity, O Word, when the heavens proclaimed your glory by the star; and now the nature of water is blessed by your baptism, and the race of mortals is again brought to its primal nobility.

Let the earth rejoice and let heaven be glad and let the world dance. Let the rivers clap their hands, and the springs, lakes and depths of the sea rejoice together, for Christ comes to cleanse and save Adam through divine baptism.

*The Imos is repeated, and we make a prostration.*

## **Matins**

*At God is the Lord... the troparion of the Forefeast, thrice.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 1,  
to the Special Melody The choir of the angels...*

Be glad, O River Jordan, for the Creator comes to you of his own will, to receive baptism from a servant, in his compassion. Adorn yourself and dance, O Adam, with Eve our first mother. The supremely good God has come, he who is the deliverance of all.

Glory be to the Father... Both now and for ever...

The Master, as the torrent of delight, comes to be baptized in the river's streams, desiring to fill me with purity through the waters; and John, seeing him, cried out: How can I stretch forth my hand to touch the head of you before whom all things tremble?

*After the second reading from the Psalter,  
the Sessional Hymn, tone 3,  
to the Special Melody Awed by the beauty of your virginity...*

Clothing the nakedness of Adam in the raiment of glory, O compassionate one, you desire to strip yourself naked in the flesh, in the River Jordan. How glorious is the wonder, for how can water receive you, O Lord and Master, who covers the floodgates with waters, as it is written? Jesus our benefactor, we all hymn your epiphany.

Glory be to the Father... Both now and for ever...

Christ our God, the great sun who shone forth from the Virgin as from a cloud, comes to shine forth in the Jordan, dispelling the darkness of sin and illumining the ends of the world. Let us pray with piety, to receive his radiance, asking for great mercy.

*Canon of the Forefeast; that of the martyrs; and that of the venerable one.*

*Ode 1*

*Canon of the Forefeast, tone 1*

*Irmos* Delivered from bitter slavery, Israel traversed the impassible as though it were dry land, and seeing the enemy drowned, sang a hymn to God as the benefactor who wrought wonders with his upraised arm, for he has been glorified.

Christ comes to baptism: Christ arrives at the Jordan. Christ now buries our sins in the water, in his goodness. With gladness let us sing to him, for he has been glorified.

Let the clouds, rejoicing, let fall with great gladness. Jesus Christ comes to drown the torrents of men's sin in the waters of the Jordan, granting enlightenment to all.

See, light is revealed: see, purification comes. The Saviour stands, shining rays of divine splendour upon those in darkness. Let us joyfully embrace him with pure thoughts.

*Canon of the martyrs, tone 7*

*Irmos* Let us sing a hymn of victory to God, who overwhelmed Pharaoh in the Red Sea, for he has been glorified.

Come, you faithful, together let us celebrate on the Forefeast the memorial of the athletes, glorifying Christ in spiritual hymns.

The passion-bearers of Christ and steadfast champions of the faith, having mightily armed themselves against ungodliness, vanquished the enemy,

The ungodly and impious tyrant, alien to the faith of Christ, having raged against the passion-bearers, is destroyed by their faith.

*Theotokion* O Mother of God, save this flock which you have gained from all want, making entreaty to our God and Saviour.

*Canon of the Venerable One, tone 2*

*Irmos* Come, O you people, let us sing a hymn to Christ our God, who divided the sea and guided the people whom he had led forth from the bondage of Egypt, for he has been glorified.

I, senseless and wholly impure, come to crown your memory with hymns, placing my hope in you. Grant me the discourse of wisdom and understanding by your entreaties.

## January 5

Having lifted whole mind to the divine heights, and come to know the depths of good things and the goodness of delight, you endured all that befell you.

Desiring glory, you gave wings to your mind to soar to God the Most High: by abstinence and pangs you lightened your body, which drew you down toward the earth.

*Theotokion* He who became incarnate of you, O Mother of God, remained what he was before and bestowed upon us who were created from dust that which we were in the beginning, delivering us from our transgressions.

### *Ode 3*

#### *Canon of the Forefeast*

*Irmos* Let no mortal boast of wisdom and wealth, but of the right faith in the Lord. Giving true glory, let him cry to Christ our God and ever sing: Establish me upon the rock of your commandments, O Master.

Christ, enthroned with the Father and the Spirit from eternity and now incarnate of the Virgin, comes to baptism, granting immortality to all through the divine font.

In his compassionate mercy and desiring to bury our sins with water in Jordan's streams, Christ our God comes and by baptism restores us who have become corrupt.

Covering the shameful nakedness of our first father Adam, you voluntarily strip yourself and cover yourself in the streams of the Jordan, O Christ who alone is greatly merciful, and who covers your chambers with waters.

#### *Canon of the Martyrs*

*Irmos* My heart rests firmly in the Lord; my strength is exalted in my God; my mouth boasts over my enemies and I rejoice because of your salvation.

Let us praise Theopemptus and glorious Theonas, the proponents of piety and faith, the divine athletes.

Having shown yourselves to be a rule, a model and an example, O great martyrs of Christ, you became for the saints guides to martyrdom.

Zealous for their life of virtue, the martyrs who stood together with them at the tribunal, cried out: We are all Christians.

*Theotokion* Ineffably born of the Virgin, O Lord the lover of mankind, you have revealed yourself as was pleasing to you, and restored the world.

#### *Canon of the Venerable One*

*Irmos* Establish us in you, O Lord, who has slain death by the tree; and plant the fear of you in the hearts of us who sing to you.

You did not spare your flesh many wounds, nor the agony of being dragged unrestrainedly to the pangs of abstinence, wherein the tempter was expelled.

You chose the narrow path which leads to the divine life of incorruption, spurning the wide path, of which there is truly nothing worse to imagine.

You escaped the burning flower of youth by the restraints and pangs of asceticism, and with the outpourings of your tears extinguished the burning of your eyes.

*Theotokion* The Word, incarnate of you, O most pure one, desiring to wash away the defilement of the flesh, was amazed the water's flow with the manner of his cleansing.

*Kontakion of the Forefeast, tone 2,  
to the Special Melody* Seeking the highest...

O Christ, who in your compassion and infinite mercy takes away the multitude of our transgressions, and who comes as a man to be baptized in the waters of the Jordan, clothe me in the raiment of the ancient glory of which I was cruelly stripped bare.

*Sessional Hymn of the martyrs, tone 1  
to the Special Melody* Your tomb, O Saviour...

Theopemptus, a holy hierarch for those here below, together with steadfast Theonas, his fellow athlete, is wounded, crying out with joy to the torturers who were unable to bear their opposition: I honour you who alone buried the transgressions of mortals in the streams of the Jordan.

Glory be to the Father...

*Another Sessional Hymn, of the venerable one, tone 5,  
to the Special Melody* The Word who is equally unoriginate...

You transcended the pain of enduring ascetic feats, and enjoy higher mansions in heaven, filled with greater radiance; for you bravely trod the difficult path, overcoming things present. You made yourself like the angels, and now share in their glory.

Both now and for ever...

*Sessional Hymn of the Forefeast, tone 1,  
to the Special Melody* Your tomb, O Saviour

The great rain comes to the river's streams, desiring to be baptized bodily; and to him the godly forerunner said in fear: How can I baptise you, wholly without defilement? How can I extend my hand to the head of you before whom all things tremble?

*Ode 4*

*Canon of the Forefeast*

*Irmos* Habakkuk of old heard the wondrous report of you, O Christ, and he cried out in fear: God shall come forth from Teman and the holy one from the mountain overshadowed and densely wooded, to save his anointed: glory to your power, O Lord.

Draw forth the water of life, for the river of peace truly comes to dry up the turbulent waters of unbelief and to pour enlightenment upon those who sing to him: Glory to your power, O Lord.

Be glad, human nature, desert which before was arid with thirst. The torrent of delight now appears, freeing all from the burning heat of sin with the waters of the Jordan, to whom we sing with faith: Glory to your power, O Lord.

The voice of one crying in prophecy thunder to barren minds: Prepare straight ways for Christ who comes, that through baptism he might purify us who have grown old, releasing us from our primal condemnation.

*Canon of the Martyrs*

*Irmos* I heard of your repute and was afraid: I understood your works and was filled with awe, O Lord.

You watered the whole world with divine discourses, O great martyrs of Christ, and set falsehood at nought.

The athletes truly found riches which cannot be taken away, and they spat upon wealth, glory and the fame of mortals.

Having armed themselves with the armour of Christ, with it the passion-bearers cast down the savagery of the tyrants.

*Theotokion* O pure Mother, blessed and holy Virgin, from every evil circumstance save those who hymn you.

*Canon of the Venerable One*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself incarnate, and have saved me entirely, a man. Therefore I cry to you: Glory to your power O Lord.

Excelling in bodily beauty, you were spoken for by many, who did not obtain their desire; but having laid waste to your body, you partook of divine beauty.



Like Job, you endured bodily affliction and did not protest the sentence imposed upon you; and, transcending nature and time, you received a divine habitation.

You withdrew from your family and estates, seeking Christ alone, the inexhaustible riches which cannot be taken away, and with him you became a sharer of glory on high.

*Theotokion* Your child freed Adam from corruption, becoming man but for corruption; for your conceiving transcended man: O Maiden, free me from corruption and evil.

*Ode 5*

*Canon of the Forefeast*

*Irmos* With your light that never sets, shine in the hearts of those who in faith sing your praises O Christ, and grant us the peace that is beyond understanding, so that, running from the night of ignorance towards the day of your commandments, we may glorify you, the lover of mankind.

As king of peace, you destroyed the middle-wall of enmity, appearing incarnate to those on earth. Seeing your arrival, John marvelled with awe when he was commanded to place his hand upon you.

Christ hastens now to crush the heads of the serpents in the waters, and cries out to the trembling Baptist: Stretch forth your hand, and touch my head, and shake off your awe, doing that which you are commanded.

The prophet once uttered the grace of baptism in the divine Spirit, striking the streams of the Jordan with his mantle; and they have parted, making for us a path to the divine regeneration of Christ who has appeared there.

*Canon of the Martyrs*

*Irmos* Rising to your glory and praise, O Word, we unceasingly honour the image of your cross which you gave as a weapon to assist us.

The wise athletes, warriors of the faith, having valiantly vanquished the torments of the iniquitous enemy, have together received crowns.

Neither inducements, nor lies, nor earthly glory were able to bring an end to your contest of faith, O athletes; therefore, rejoice.

Standing before the glorious throne of the Lord, with the angels make unceasing supplication, that he grant cleansing of transgressions to those who hymn you with faith.

## January 5

*Theotokion* O most holy Virgin, full of joy, and who beyond description gave birth to the Word in time: entreat him, that he save our souls.

### *Canon of the Venerable One*

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of your commandments, for we know no other God than you.

You were a temple of the Word who dwells among pure spirits, O wise one; for you illumined the beauty of your soul with the various pangs of abstinence.

You mortified the flesh, robed in purple with natural grace through many pangs, making the shining image of your soul brighter in radiance with the light of the virtues.

Having set the matter of your body afire with the desire of your soul for Christ, you now truly rejoice immaterially with the immaterial angels, gazing upon God.

*Theotokion* The head of the pious, who without seed was truly born of you, O most pure one, has now crushed the heads of the serpents who made their lair in the streams.

### *Ode 6*

### *Canon of the Forefeast*

*Irmos* Utterly ensnared by passions without measure, I am swallowed up by the sea monster of wickedness: but lead me up from corruption, O God, as you once led Jonah, and by faith grant me freedom from passion, that with a voice of praise and in the spirit of salvation I may sacrifice to you.

Showing the loving kindness of his compassion, the immutable Christ comes to a servant in the form of a servant, asking baptism, and rescuing mankind from slavery; and marvelling at his coming, the Forerunner stood in awe, held fast by fear.

How can the river's streams receive you, the unbearable fire who now comes? How can the angels of heaven look upon your nakedness? How can the hand of John stretch forth to touch you, the unoriginate Word of God who created him on earth?

Fleeing, the sea is parted, disclosing for the new people a divine path which he who gloriously poured forth water from the rock, having come in the flesh, has made in the midst of the river. Let us glorify as God, him who has renovated our ruination.

### *Canon of the Martyrs*

*Irmos* Jonah cried out from the belly of Hades: Lead my life up from corruption. And we cry out to you: Have mercy on us, almighty Saviour.

Contending in the tribunal, the martyrs abolished the falsehood of idolatry and rooted out ungodliness from the earth by their martyrdom.

O glorious martyrs, the enemy and persecutor of the faith set his minions to slay you cruelly with swords, like lambs.

When the choir of the saints beheld the torturers armed with swords, they manfully cried out: We are soldiers of Christ, O tyrant.

*Theotokion* Never cease in your supplications to our God, to whom you ineffably gave birth, O Mother of God, that from misfortune he deliver us who hymn you.

*Canon of the Venerable One*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

Illumined with the radiance of the Spirit, you rejected every delight of the flesh as a thing of the night; for you were crowned with the desire for good things.

Today your luminous memorial shines from afar, enlightening the darkness of men's souls, O adornment of struggling monks.

You preserved the purity of your virginity, honouring the incorrupt bridal chamber; for you were afire with desire for Christ, your awesome Bridegroom.

*Theotokion* That we might be filled with glory, the Lord of glory has come to inglorious humanity; and, washed like a man, your Son has glorified men.

*Kontakion of the Eve of Theophany, tone 4*

In the streams of the Jordan the Lord cries out to John this day: Fear not to baptize me, for I have come to save Adam, the first-formed man.

*Ikos* I do not require you to transgress the bounds of what is meet, O Baptist; I am not saying to you: Tell me what you tell the iniquitous, and what you teach to sinners. Only baptise me in silence, awaiting those things which come through baptism; for it is because of this that you have received a dignity which even the angels do not possess; for I have made you greater than all the prophets. Thus, not one of them sees me plainly, but only in images, shadows and reflections; but you behold me standing before you; for I have come to save Adam the first formed man.

*Ode 7*

*Canon of the Forefeast*

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*Irmos* Passing through the unbearable flame of the furnace as if a bridal chamber, the youths clearly showed themselves to be holy through their piety; and together they sang the hymn: Blessed are you, the God of our fathers.

Christ has revealed himself as our salvation, granting us enlightenment. Let heaven rejoice, and let the clouds truly drop down righteousness upon those who cry: Blessed are you, the God of our fathers.

The fleece which Gideon saw, the full cup of water drawn therefrom, clearly foretold your baptism, O Christ, which, having undergone, you give to those who sing: Blessed are you, the God of our fathers.

Elisha, healing the barren and brackish waters, prefigured the fruitfulness of the precious font which would mystically come upon those who sing: Blessed are you, the God of our fathers.

### *Canon of the Martyrs*

*Irmos* You sprinkled the fiery furnace with dew O Saviour, saving the youths who sang: Blessed are you for ever, O Lord God of our fathers.

Together you accepted martyrdom, slain by the sword with your wives and children, crying out to Christ: Blessed are you, Lord God of our fathers.

The saints rejoiced, beholding themselves slain by the sword, and with faith they cried out: Blessed are you, Lord God of our fathers.

The savagery of the ungodly has been wiped from the earth, false gods have fallen headlong and broken down by the confession of the martyrs, who have received crowns.

*Theotokion* Save your flock from every evil circumstance, most holy and pure one, for you alone are the intercessor of our race, O exalted and blessed Mother of God.

### *Canon of the Venerable One*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

The adversary, plotting wickedly, strove to weaken your soul by infirmities; but he who tried the patience of Job was driven away by your wisdom and pangs, wounded by your patience, O wise one.

Rich in beauty, your soul has now left the storm waves of life for the truly tranquil haven in the divine habitations, O wise one, where a place of rest has been prepared for you because of your great endurance of sufferings.

You taught wisely, saying: One must never change one's place of residence in the cenobitic life, for endurance wins great rewards: and you were truly not slow to employ words and actions to benefit monastics.

*Theotokion* The nature of water cleanses me of sin through the wisdom of your supernatural offspring, O virgin Bride of God; for the cleansing of God, the creator of life, cleanses me defiled with many offences.

*Ode 8*

*Canon of the Forefeast*

*Irmos* Of old the fiery furnace moist with dew was the image of a supernatural miracle, as it did not burn the youths consigned to it, so Christ has appeared divinely born of the Virgin without seed. Therefore let us sing in praise: Bless the Lord all you works of the Lord, sing and exalt him above all for ever.

With loud voice let us praise the Master, for he has arrived, he has appeared. He who clothes the sky with clouds comes to the waters and strips himself. He is baptized, cleansing us who sing: Let all creation bless the Lord and exalt him above all for ever.

Come, and let us noetically go to the Jordan; let us see there a great sight: for Jesus our enlightenment comes and bows his head beneath the hand of a servant, who cries out with trembling: Let all creation bless the Lord and exalt him above all for ever.

Burning in the waters of the Jordan, the glowing ember which Isaiah saw, has consumed the tinder of sin and has granted restoration to the ruined. Therefore let us sing: Let all creation bless the Lord and exalt him above all for ever.

*Canon of the Martyrs*

*Irmos* The only unoriginate king of glory, whom the hosts of heaven bless, and before whom the ranks of angels tremble; sing to him you priests, and you people exalt him above all for ever.

The wise athletes, confessing the only compassionate king of glory, received crowns of honour, crying out with goodly boldness: You people, exalt him above all for ever.

The athletes of Christ firmly opposed the tormentors, suffering bravely, vanquishing the falsehood of idolatry, and crying out with boldness: You people, exalt him above all for ever.

Triumphing over the threats and tortures of the tyrants, the valiant warriors as firm stones joyously sang: Hymn the Lord, you priests and you people, exalt him above all for ever.

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*Theotokion* The one compassionate and pre-eternal Word, born of the Virgin in the latter days to save the human race: sing to him, you priests and you people exalt him above all for ever.

### *Canon of the Venerable One*

*Irmos* God, who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

Living on earth, you desired to reach the land of the blessed, where the ranks of the angels, the venerable, the fasters and virgins, dwell eternally, hymning Christ for ever.

Higher than many in natural comeliness, you cared for your soul, wisely preserving your spiritual beauty; and having caused the beauty of your body to wither, you set your soul afire with abstinence.

Acquiring a mind vigilant for God by spiritual fervour, you defeated the wiles of the lying deviser of evils, O glorious one; and now, having fallen asleep, you live for ever.

*Theotokion* Desiring to restore mortals, O pure one, your Son hastens to the Jordan as a man in his extreme love; there to break him who brought ruin upon all, and renewing the world by your supplications.

### *Ode 9*

### *Canon of the Forefeast*

*Irmos* The mystery of the Virgin is beyond telling, for she has been shown to be Heaven, the throne of the cherubim and the radiant bridal chamber of Christ the almighty God. We piously magnify her as the Mother of God.

I see an awesome and all-glorious mystery: Jesus comes of his own will to the Jordan, crying out to John: Grant me the loan of your right hand, my friend, that it may perform awesome works for the preservation of my people.

Let the desert of the Jordan put forth flowers: for you who lie in darkness, a great light has revealed itself, and seeing it, leap up. Coming from Galilee, Christ desires to be baptized in the flesh by a servant.

Be glad now and dance, O Jordan, leap up, O John, rejoice, all the world. Behold Christ has appeared, who strips himself naked and is baptized, clothing mankind in the raiment of incorruption.

### *Canon of the Martyrs*

*Irmos* O faithful, let us magnify with hymns the Mother of God, a virgin by nature who became a mother in manner transcending nature; for she alone is blessed among women.

The passion-bearers of Christ, trampling the rites of idolatry underfoot by their faith and piously reaching the divine end of their contest, are made firm through faith.

Having spurned all earthly things through faith and together suffered zealously, the passion-bearers of Christ received healing from God.

The passion-bearers, having manfully armed themselves with faith, cast down the hordes of the enemy by the cross of the Lord, and have received crowns.

*Theotokion* Having conceived the unapproachable Word and given birth to him for us without seed, pray earnestly that our souls be saved.

*Canon of the Venerable One*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

Resplendent in the beauties of virginity, O glorious one, you adorned yourself with the crown of the ascetic life: your awesome bridegroom, by love of whom you were wounded, has crowned you with a twofold crown.

Your trust in things to come, which you held in your heart, did not disappoint you, O honourable one; for you have received from the Saviour the reward of your pangs, having passed through every form of ascetic endeavour.

You clothed yourself in the might and strength of Christ, O honoured one, and brought to the ground the pridefulness of him who spoke falsehood against the Most High; and so Jesus, the bestower of victory, has adorned you with the crown of victory.

*Theotokion* Might has been imparted through you to our fallen first father, who lacked the strength to go further; for through the baptism of your Son all malice has now been drowned. Therefore, we proclaim you, the cause of purification.

*Exapostilarion of the Forefeast,  
to the Special Melody* By the Spirit in the sanctuary...

When the Jordan saw you naked, with trembling it said to him who was born of the barren woman: O John, how can you dare to baptise the Lord, who purifies all creation with fire and the Spirit. For he has come to sanctify mortals and the nature of water.

Glory be to the Father... Both now and for ever...

*Another Exapostilarion, in the same melody*

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He who in the flesh shone forth from the Virgin in Bethlehem now hastens to the Jordan, to wash away the defilement of mortals, leading to the light those in darkness, through divine baptism.

*At the praises, 4 verses, tone 6,  
to the Special Melody Go forth, angelic hosts...*

Who do you not comprehend the dispensation which I bring to pass for the salvation of all, O Baptist? Forsake now the things of the past, and ponder that which is profitable. Believe in God who has come down, and, having once refused, obey me now; for I am God who has come to cleanse Adam of the fall in my loving-kindness.

O Jesus who takes our sins upon your shoulders, you have come to Jordan's streams, and I am filled with fear at your awesome coming. How then do you command me to baptise you, who has come to cleanse me? How then do you, the purification of all, ask baptism of me?

I am the unapproachable Word, though I have clothed my nature in the form of a servant and have come to the Jordan. Refuse me not, but come and fear not. Draw near to me, setting your right hand upon my head, crying: Glory to you, our blessed God who has appeared.

How far beyond understanding is your infinite self-abasement for the sake of me who is fallen, O Word of God. I recognized you, who in your loving-kindness clothed yourself in Adam and restores the descendants of Adam; and, obedient to your command, with faith I cry to you: Glory to you, our blessed God who has appeared.

Glory be to the Father... *same melody*

Serving the Master with trembling, John rejoices in soul and cries out with gladness: Rejoice with me, you generations of our first father, for our hope has come. Christ comes to the Jordan to wash away the sin of Adam, as he is compassionate.

Both now and for ever... *same melody*

O people, let us sing to him, born of the Virgin and baptized in the Jordan: O king of all creation, grant that we may, without condemnation, with a clear conscience and with faith, attain your holy resurrection from the dead on the third day.

*Aposticha, tone 2,  
to the Special Melody O house of Ephratha...*

Behold, the king, \* the hope of Israel, \* has arrived. \* Rejoice, O you people, \* for the light has revealed himself.

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.



Now the divine Light \* has become visible in the flesh \* to those on earth, \* revealing himself to those in darkness \* and shining grace upon all.

*Verse* The waters saw you, O God, the waters saw you and were afraid.

O prophet, friend of the Bridegroom, \* beacon of the light \* and ray of the sun, \* forerunner of the Word: \* minister to him.

Glory be to the Father... Both now and for ever... *tone 8,*  
*composed by Anatolius*

John the Baptist, who recognized me, the Lamb, in my Mother's womb, minister to me in the river, and offer worship to me with the angels. Stretching forth your hand, touch my most pure head with your hand; and when you behold the mountains trembling and Jordan turning back, cry out with them: Glory to you Lord, incarnate of the Virgin for our salvation.

It is good to give thanks... *Thrice-holy, Troparion, Litany and Dismissal.*

*The Royal Hours follow at their appointed time.*

## The Royal Hours

*If the feast of the Theophany falls on Sunday or Monday, then the Royal Hours are sung on the previous Friday. But if Theophany is on any other day of the week, then the Royal Hours are sung on the morning of the Eve of Theophany, that is, on January 5.*

### Prime

*At the beginning of the second hour of the day [that is, at 0800], the bells are rung. When we have assembled in the Church, the priest vests in the Stole and Phelonion, and the Deacon in the Sticharion, Stole and Cuffs. A stand, suitably decorated, is placed in the centre of the Church, facing the Royal Doors. The Priest with the Gospel book and Deacon bearing the censer [and the Deacon's candle] proceed through the Royal Doors to the centre of the Church, preceded by an assistant with a lighted candle. The Gospel book is placed on the stand and the candle is placed by it.*

*Standing before the Gospel Book, the Priest begins Blessed is our God... and the Reader recites the opening prayers in the usual manner. After the exclamation which follows the Lord's Prayer, the Priest, led by the Deacon, incenses around the Gospel book, then the Altar, Sanctuary, Iconostas and the entire Church. Meanwhile the Reader continues as usual, but with the following three Psalms.*

Hear my words, O Lord, give heed to my groaning: listen to my cry, you that are my king and my God. In the morning when I pray to you, surely you will hear my voice: at daybreak I lay my prayers before you, and look up. For you are not a God who takes pleasure in wickedness, nor can any evil dwell with you. The boastful cannot stand in your sight: you hate all those that work mischief. Those who speak lies you destroy: you abhor the treacherous, O Lord, and those that are stained with blood. But because of your great goodness I will come into your house: I will bow down toward your holy temple in awe and fear of you. Lead me, O Lord, in your righteousness, for my enemies lie in wait: make straight your way before me. For there is no truth in their mouth and within they are eaten up by malice. Their throat is an open sepulchre and their tongue speaks smooth and flattering words. Destroy them, O God, let them fall by their own contriving: cast them out for their many offences, for they have rebelled against you. But let all who put their trust in you rejoice, let them shout with joy for ever. Be the defender of those who love your name, let them exult because of you. For you will bless the man that is righteous, O Lord: you will cover him with your favour as with a shield. *Psalms 5*

The Lord is my shepherd, therefore can I lack nothing. He will make me lie down in green pastures, and lead me beside still waters. He will refresh my soul, and guide me in right pathways for his name's sake. Though I walk through the valley of the shadow of death, I will fear no evil; for you are with me, your rod and your staff comfort me. You spread a table before me in the face of those who trouble me: you have anointed my head with oil, and my cup will be full. Surely your goodness and loving-kindness will follow me all the days of my life, and I shall dwell in the house of the Lord for ever. *Psalms 23*

The Lord is my light and my salvation; whom then shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When the wicked, even my enemies and my foes, come upon me to devour me, they shall stumble and fall. If an army encamp against me, my heart shall not be afraid; and if war should rise against me, yet will I trust. One thing I have asked from the Lord, which I will require, that I may dwell in the house of the Lord all the days of my life, to see the fair beauty of the Lord, and to seek his will in his temple. For he will hide me under his shelter in the day of trouble; and conceal me in the shadow of his tent, and set me high upon a rock. And now he will lift up my head above my enemies round about me. And I will offer sacrifices in his sanctuary with exultation: I will sing, I will sing praises to the Lord. O Lord, hear my voice when I cry: have mercy upon me and answer me. My heart has said of you, 'Seek his face' – your face, Lord, I will seek. Do not hide your face from me, or thrust your servant aside in displeasure; for you have been my helper, do not cast me away or forsake me, O God of my salvation. Though my father and my mother forsake me, the Lord will take me up. Teach me your way, O Lord, and lead me in an even path, for they lie in wait for me. Do not give me over to the will of my enemies, for false witnesses have risen against me, and those who breathe out violence. But I believe that I shall surely see the goodness of the Lord in the land of the living. O wait for the Lord; stand firm and he will strengthen your heart, and wait, I say, for the Lord. *Psalms 27*

Glory be to the Father... Both now and for ever...

Alleluia, alleluia, alleluia, glory to you, O God. (*thrice*)

Lord have mercy. (*thrice*)

Glory be to the Father...

*Troparion of the Forefeast, tone 4*

The river Jordan was once turned back by the mantle of Elisha when Elias was borne aloft, and the waters were parted on either side, and the path which before was wet became dry for him, as a true image of baptism whereby we pass through the flow of life. Christ has appeared in the Jordan to sanctify the waters.

Both now and for ever...

*Theotokion* What can we call you, O full of grace? Heaven, for the Sun of Righteousness shone forth from you; Paradise, for you budded forth the flower of Immortality; Virgin, for you have remained in purity. O pure Mother, you held in your holy embrace your Son who is God of all: implore him to save our souls.

*Then these verses composed by Sophronios, Patriarch of Jerusalem,  
in tone 8*

Today the nature of water is sanctified, the Jordan is divided and turns back the stream of its waters, beholding the Master baptized.

*The second choir sings the above, without any verse.*

*Then the first choir sings the following.*

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

O Christ our king, you have come as a man to the river, and hasten to receive the baptism of a servant at the hand of the Forerunner because of our sins, O good one who loves mankind.

*Then the second choir sings the following*

*Verse* The waters saw you, O God, the waters saw you and were afraid.

O Christ our king...

Glory be to the Father...

At the voice of one crying in the wilderness, Prepare the way of the Lord, you came, O Lord, having assumed the form of a servant, asking baptism, although you knew no sin. The waters saw you and were afraid, and the Forerunner trembled and cried out:

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How can I enlighten the beacon of light? How can a servant set his hand upon his master? Sanctify me and the waters, O Saviour who takes away the sins of the world.

Both now and for ever... *repeat*

*Prokimenon, tone 4*

The Lord thundered in the heavens, the Most High uttered his voice.

*Verse* I love you, O Lord my strength: the Lord is my strength.

A reading from the Prophecy of Isaiah

Thus says the Lord: The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you." Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes. A highway shall be there, and it shall be called the Holy Way; the unclean shall not travel on it, but it shall be for God's people; no traveler, not even fools, shall go astray. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

A reading from the Acts of the holy Apostles

In those days, as John was finishing his work, he said, 'What do you suppose that I am? I am not he. No, but one is coming after me; I am not worthy to untie the thong of the sandals on his feet.' My brothers, you descendants of Abraham's family, and others who fear God, to us the message of this salvation has been sent. Because the residents of Jerusalem and their leaders did not recognize him or understand the words of the prophets that are read every Sabbath, they fulfilled those words by condemning him. Even though they found no cause for a sentence of death, they asked Pilate to have him killed. When they had carried out everything that was written about him, they took him down from the tree and laid him in a tomb. But God raised him from the dead; and for many days he appeared to those who came up with him from Galilee to Jerusalem, and they are now his witnesses to the people.

*Deacon* Wisdom. Be upstanding. Let us listen to the holy Gospel.

*Priest* Peace be to all.

*Choir* And with your spirit.

*Priest* A reading from the holy Gospel according to Matthew.

*Choir* Glory to you, Lord, glory to you.

*Deacon* Let us attend.

*Priest* In those days John the Baptist appeared in the wilderness of Judea, proclaiming, "Repent, for the kingdom of heaven has come near." This is the one of whom the prophet Isaiah spoke when he said, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight.' " Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins. But when he saw many Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. I baptise you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptise you with the Holy Spirit and fire."

*People* Glory to you, Lord, glory to you.

*And the reader continues:*

Direct my steps according to your word that no evil may get mastery over me. Deliver me from man's oppression that I may keep your precepts. Make your face to shine upon your servant and teach me your statutes. Let my mouth be filled with your praise O Lord, that I may sing of your glory and honour all the day long.

Holy God... to Our Father... Amen.

*Kontakion of the Forefeast, tone 4*

When the Lord descended today into the streams of the Jordan, he cried out to John: Fear not to baptise me, for I have come to save Adam, the first-formed man.

Lord have mercy. (*40 times*)

At all times and at every hour you are worshipped and glorified in heaven and on earth, O Christ our God; long suffering, plenteous in mercy and most compassionate. You love the righteous and have mercy on sinners, calling all to salvation through the

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promise of good things to come. At this very hour receive our prayers O Lord, and guide our life toward your commandments. Sanctify our souls, chasten our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil and pain. Surround us with your holy angels, so that guided and guarded by their array, we may attain the unity of faith and the knowledge of your unapproachable glory, for you are blessed to the ages of ages, amen.

Lord have mercy. (*thrice*)

Glory be to the Father... Both now and for ever...

More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who in purity gave birth to God the Word, the very Mother of God we magnify.

In the name of the Lord, father, bless.

*Priest*        May God be gracious to us and bless us, show us the light of his countenance and be merciful to us.

*Reader*        Amen.

*Reader*        Christ the true light who illumines and sanctifies all on earth, let the light of your countenance appear to us, so that in it we may see the light ineffable. Guide our steps rightly so that we may keep your commandments, through the prayers of your most pure Mother and of all the saints, amen.

## Terce

*At the beginning of Terce and Sext, the Deacon incenses only the Gospel book, the iconostasis, the Superior and the Choirs [ie, he does not enter the Sanctuary].*

*Reader*        O come let us worship...

Ascribe to the Lord, you sons of heaven: ascribe to the Lord glory and might. Ascribe to the Lord the honour due to his name: O worship the Lord in the beauty of his holiness. The voice of the Lord is upon the waters, the God of glory thunders, the Lord upon the great waters. The voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice. The voice of the Lord breaks the cedar-trees: the Lord breaks in pieces the cedars of Lebanon. He makes them skip like a calf: Lebanon and Sirion like a young wild ox. The voice of the Lord divides the lightning-flash: the voice of the Lord whirls the sands of the desert, the Lord whirls the desert of Kadesh. The voice of the Lord rends the terebinth trees, and strips bare the forests, in his temple all cry 'Glory.' The Lord sits enthroned above the water-flood, the Lord sits enthroned as a king for ever. The Lord will give strength to his people, the Lord will give to his people the blessing of peace.  
*Psalms 29*

As a deer longs for the running brooks, so longs my soul for you, O God. My soul is thirsty for God, thirsty for the living God: when shall I come and see his face? My tears have been my food day and night, while they ask me all day long ‘Where now is your God?’ As I pour out my soul by myself, I remember this, how I went to the house of the Mighty One, into the temple of God, to the shouts and songs of thanksgiving, a multitude keeping high festival. Why are you so full of heaviness, my soul, and why so unquiet within me? O put your trust in God, for I will praise him yet, who is my deliverer and my God. My soul is heavy within me, therefore I will remember you from the land of Jordan, from Mizar among the hills of Hermon. Deep calls to deep in the roar of your waters; all your waves and breakers have gone over me. Surely the Lord will grant his loving mercy in the daytime, and in the night his song will be with me, a prayer to the God of my life. I will say to God, my rock, ‘Why have you forgotten me, why must I go like a mourner because the enemy oppresses me?’ Like a sword through my bones, my enemies have mocked me; while they ask me all day long ‘Where now is your God?’ Why are you so full of heaviness, my soul, and why so unquiet within me? O put your trust in God, for I will praise him yet, who is my deliverer and my God. *Psalm 42*

Have mercy on me, O God, in your enduring goodness, according to the fullness of your compassion blot out my offences. Wash me thoroughly from my wickedness and cleanse me from my sin. For I acknowledge my rebellion and my sin is ever before me. Against you only have I sinned and done what is evil in your eyes; so you will be just in your sentence and blameless in your judging. Surely in wickedness I was brought to birth and in sin my mother conceived me. You that desire truth in the inward parts: teach me wisdom in the secret places of the heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me hear of joy and gladness: let the bones which you have broken rejoice. Hide your face from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me out from your presence; do not take your holy spirit from me. Give me the gladness of your help again and support me with a willing spirit. Then will I teach transgressors your ways and sinners shall turn to you again. Lord God of my salvation, deliver me from bloodshed, and my tongue shall sing of your righteousness. Lord, open my lips and my mouth shall proclaim your praise. You take no pleasure in sacrifice, or I would give it; burnt-offerings you do not want. The sacrifice of God is a broken spirit; a broken and contrite heart, O God, you will not despise. In your graciousness do good to Zion: rebuild the walls of Jerusalem. Then will you delight in right sacrifices, in burnt-offerings and oblations: then will they offer young bulls upon your altar. *Psalm 51*

Glory be to the Father... Both now and for ever...

Alleluia, alleluia, alleluia, glory to you, O God. (*thrice*)

Lord have mercy. (*thrice*)

Glory be to the Father...

*Troparion of the Forefeast, tone 4*

The river Jordan was once turned back by the mantle of Elisha when Elias was borne aloft, and the waters were parted on either side, and the path which before was wet became dry for him, as a true image of baptism whereby we pass through the flow of life. Christ has appeared in the Jordan to sanctify the waters.

Both now and for ever...

*Theotokion* O Mother of God, you are the true vine which has blossomed forth for us the fruit of life. We implore you, O Lady, to intercede together with the holy apostles that our souls may find mercy.

*Then these verses*

*Tone 8*

The right hand of the Forerunner and Baptist, the prophet honoured above all other prophets, trembled when he saw you, the Lamb of God, who purifies the sins of the world. Seized with agony, he exclaimed: I dare not touch your head, O Word: but sanctify and illumine me O compassionate one, for you are the life and light and peace of the world. (*twice*)

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

*Tone 4*

The Trinity, our God, is revealed to us today; for the Father gave clear witness to his Son, and the Spirit descended from the heavens in the form of a dove, while the Son bowed his immaculate head before the Forerunner. Being baptized, he has delivered the human race from bondage, in his love for mankind.

*Verse* The waters saw you, O God, the waters saw you and were afraid.

The Trinity, our God, is revealed...

Glory be to the Father... *tone 5*

The Lord, the giver of life, has come bodily in the form of a man to the Jordan, desiring to be baptized, to enlighten us who have gone astray, and to deliver us in his compassion from every device and snare of the serpent. Then the Father bore witness to him, and the divine Spirit appeared with him in the form of a dove: cause him to dwell in our souls, O lover of mankind.

Both now and for ever... *repeat*

*Prokimenon, tone 4*



The waters saw you, O God, the waters saw you and were afraid.

*Verse* I call to my God, I cry out toward him: I call to my God, and surely he will answer.

A reading from the prophecy of Isaiah

Thus says the Lord: Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow. Come now, let us argue it out, says the Lord: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the Lord has spoken.

A reading from the Acts of the holy Apostles

In those days, while Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. He said to them, “Did you receive the Holy Spirit when you became believers?” They replied, “No, we have not even heard that there is a Holy Spirit.” Then he said, “Into what then were you baptized?” They answered, “Into John’s baptism.” Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.” On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied – altogether there were about twelve of them. He entered the synagogue and for three months spoke out boldly, and argued persuasively about the kingdom of God.

Wisdom. Be upstanding. Let us listen to the holy Gospel... *as before.*

A reading from the holy Gospel according to Mark

The beginning of the good news of Jesus Christ, the Son of God. As it is written in the prophet Isaiah, “See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’ ” John the baptiser appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptise you with the Holy Spirit.”

*And the reader continues:*

Blessed is the Lord God, blessed is the Lord day by day. The God of our salvation shall prosper us along the way: our God is the God of our salvation.

Holy God... *to* Our Father... Amen.

*Kontakion of the Forefeast, tone 4*

When the Lord descended today into the streams of the Jordan, he cried out to John: Fear not to baptise me, for I have come to save Adam, the first-formed man.

Lord have mercy. (*40 times*)

At all times and at every hour you are worshipped and glorified in heaven and on earth, O Christ our God; long suffering, plenteous in mercy and most compassionate. You love the righteous and have mercy on sinners, calling all to salvation through the promise of good things to come. At this very hour receive our prayers O Lord, and guide our life toward your commandments. Sanctify our souls, chasten our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil and pain. Surround us with your holy angels, so that guided and guarded by their array, we may attain the unity of faith and the knowledge of your unapproachable glory, for you are blessed to the ages of ages, amen.

Lord have mercy. (*thrice*)

Glory be to the Father... Both now and for ever...

More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who in purity gave birth to God the Word, the very Mother of God we magnify.

In the name of the Lord, father, bless.

*Priest* Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us.

*Reader* Amen.

*And the prayer of St Makarios*

*Reader* O Master, God the almighty Father, O Lord the only begotten Son Jesus Christ and the Holy Spirit, one divinity and one power: have mercy on me a sinner, and in the final judgement, save me your unworthy servant, for you are blessed to the ages of ages, amen.

## Sext

*Reader*      O come let us worship...

O Lord our God, why cast us off so utterly: why does your anger burn against the sheep of your pasture? Remember your congregation, whom you took to yourself of old: the people that you redeemed to be your own possession, and Mount Zion where you have dwelt. Rouse yourself and go to the utter ruins, to all the harm that the enemy has done in the sanctuary. Your adversaries have made uproar in the place appointed for your praise: they have set up their standards in triumph. They have destroyed on every side, like those who take axes up to a thicket of trees. All the carved woodwork they have broken down, and smashed it with hammers and hatchets. They have set fire to your sanctuary, and defiled to the ground the dwelling-place of your name. They have said in their hearts, 'Let us make havoc of them' – they have burned down all the holy places of God in the land. We see no signs, there is not one prophet left: there is none who knows how long these things shall be. How long shall the adversary taunt you, O God, shall the enemy blaspheme your name for ever? Why do you hold back your hand: why do you keep your right hand in your bosom? Yet God is my king from of old, who wrought deliverance upon the earth. You divided the sea by your might: you shattered the heads of the dragons in the waters. You crushed the heads of Leviathan, and gave him as food to the creatures of the desert waste. You cleft open spring and fountain, you dried up the ever flowing waters. The day is yours, and so also is the night, you have established the moon and the sun. You set all the boundaries of the earth: you created winter and summer. Remember, O Lord, the taunts of the enemy, how a mindless people have blasphemed your name. Do not give to the wild beasts the soul that praises you: do not forget for ever the life of your afflicted. Look on all that you have made, for it is full of darkness, and violence inhabits the earth. Let not the oppressed and reviled turn away rejected, but let the poor and needy praise your name. Arise, O God, plead your own cause: remember how a mindless people taunt you all day long. Do not forget the clamour of your adversaries, or how the shouting of your enemies ascends continually.

*Psalms 74*

I call to my God, I cry out toward him: I call to my God, and surely he will answer. In the day of my distress I seek the Lord, I stretch out my hands to him by night: my soul is poured out without ceasing, it refuses all comfort. I think upon God and groan aloud; I muse, and my spirit faints. You hold my eyelids open: I am so dazed that I cannot flee. I consider the times that are past: I remember the years of long ago. At night I am grieved to the heart, I ponder, and my spirit makes search; 'Will the Lord cast us off for ever, will he show us his favour no more? Is his mercy clean gone for ever, and his promise come to an end for all generations? Has God forgotten to be gracious, has he shut up his pity in displeasure?' And I say 'Has the right hand of the Most High lost its strength, has the arm of the Lord changed?' I will declare the mighty acts of the Lord: I will call to mind your wonders of old. I will think on all that you have done, and meditate upon your works. Your way, O God, is holy: who is so great a god as our God? You are the God that works wonders, you made known your power among the nations; by your mighty arm you redeemed your people, the children of Jacob and Joseph. The waters saw

you, O God, the waters saw you and were afraid, the depths also were troubled. The clouds poured out water, the heavens spoke, and your arrows darted forth. The voice of your thunder was heard in the whirlwind: your lightnings lit the world, the earth shuddered and quaked. Your way was in the sea, your path in the great waters, and your footsteps were not seen. You led your people like sheep, by the hand of Moses and Aaron.

*Psalm 77*

He who dwells in the shelter of the Most High, who abides under the shadow of the Almighty, He will say to the Lord 'You are my refuge and my stronghold, my God in whom I trust.' For he will deliver you from the snare of the hunter, and from the destroying curse. He will cover you with his wings, and you will be safe under his feathers: his faithfulness will be your shield and defence. You shall not be afraid of any terror by night, or of the arrow that flies by day, Of the pestilence that walks about in darkness, or the plague that destroys at noonday. A thousand may fall beside you, and ten thousand at your right hand, but you it shall not touch; Your own eyes shall see and look on the reward of the ungodly. The Lord himself is your refuge, you have made the Most High your stronghold. Therefore no harm will befall you, nor will any scourge come near your tent. For he will command his angels to keep you in all your ways. They will bear you up in their hands lest you dash your foot against a stone. You will tread on the lion and the adder, the young lion and the serpent you will trample under foot. 'He has set his love upon me, and therefore I will deliver him, I will lift him out of danger, because he has known my name. When he calls upon me I will answer him; I will be with him in trouble, I will rescue him and bring him to honour. With long life I will satisfy him and fill him with my salvation.' *Psalm 91*

Glory be to the Father... Both now and for ever...

Alleluia, alleluia, alleluia, glory to you, O God. (*thrice*)

Lord have mercy. (*thrice*)

Glory be to the Father...

*Troparion of the Forefeast, tone 4*

The river Jordan was once turned back by the mantle of Elisha when Elias was borne aloft, and the waters were parted on either side, and the path which before was wet became dry for him, as a true image of baptism whereby we pass through the flow of life. Christ has appeared in the Jordan to sanctify the waters.

Both now and for ever...

*Theotokion* As there is no boldness in us because of our many sins, invoke him who was born of you O virgin Mother of God, for the request of a mother does much to win the Master's favour. Reject not the prayers of sinners, O most pure one, for he is merciful and mighty to save who condescended also to suffer for our sake.

*Then these verses*

*Tone 8*

The Lord spoke thus to John: O prophet, come and baptise me who created you, who enlightens you with grace and purifies all. Do not hesitate to touch my divine head: let it be done now, for I have come to fulfill all righteousness. Have no doubt at all, for I hasten to destroy the prince of darkness, the adversary who hides in the waters, so that I may deliver the world from his snares, granting everlasting life, in my love for mankind.

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

*Tone 6*

Today the prophecy of the psalmist hastens to its fulfillment; for he said: The sea saw that and fled, Jordan was driven back at the presence of the Lord, at the presence of the God of Jacob. He came to receive baptism from his servant so that we also might be enlightened in soul for his sake, having been washed clean of the impurity of idolatry.

*Verse* The waters saw you, O God, the waters saw you and were afraid.

Today the prophecy...

Glory be to the Father... *tone 5*

Why do you turn your waters back, O Jordan? Why do you stop your flow and not proceed in accordance with your nature? And it replies: "I am unable to bear the fire which consumes me, and I marvel and am astonished at his extreme condescension; for I am not used to washing him that is clean, nor have I learnt to cleanse one who is sinless; but rather I am used for defiled vessels. Christ who is baptized in me teaches me to burn up the thorns of sin. John, the voice of the Word bears witness with me and cries: Behold the Lamb of God, who takes away the sin of the world." Let us the faithful sing to him: Glory to you, O God who has revealed yourself for our salvation.

Both now and for ever... *Repeat*

*Prokimenon, tone 4*

The voice of the Lord is upon the waters, the God of glory thunders, the Lord upon the great waters.

*Verse* Ascribe to the Lord, you sons of heaven: ascribe to the Lord glory and might.

A reading from the prophecy of Isaiah.

Thus says the Lord: With joy you will draw water from the wells of salvation. And you will say in that day: Give thanks to the Lord, call on his name; make known his deeds among the nations; proclaim that his name is exalted. Sing praises to the Lord, for he has done gloriously; let this be known in all the earth. Shout aloud and sing for joy, O royal Zion, for great in your midst is the Holy One of Israel.

A reading from the Epistle of the holy Apostle Paul to the Romans

Brethren, Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

A reading from the holy Gospel according to Mark

At that time, Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased." And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

*And the reader continues:*

Let your compassion quickly go before us O Lord for we have become exceedingly poor. Help us O God our Saviour, for the glory of your name. O Lord, deliver us and be gracious to our sins for your name's sake.

Holy God... to Our Father... Amen.

*Kontakion of the Forefeast, tone 4*

When the Lord descended today into the streams of the Jordan, he cried out to John: Fear not to baptise me, for I have come to save Adam, the first-formed man.

Lord have mercy. (40 times)

At all times and at every hour you are worshipped and glorified in heaven and on earth, O Christ our God; long suffering, plenteous in mercy and most compassionate. You love the righteous and have mercy on sinners, calling all to salvation through the promise of good things to come. At this very hour receive our prayers O Lord, and guide our life toward your commandments. Sanctify our souls, chasten our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil and pain. Surround us with your holy angels, so that guided and guarded by their array, we may attain the unity of faith and the knowledge of your unapproachable glory, for you are blessed to the ages of ages, amen.

Lord have mercy. (*thrice*)

Glory be to the Father... Both now and for ever...

More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who in purity gave birth to God the Word, the very Mother of God we magnify.

In the name of the Lord, Father, bless.

*Priest* Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us.

*Reader* Amen.

*And the prayer of St Basil the Great*

*Reader* O God and Lord of Hosts and maker of all creation, by the tender compassion of your mercy which transcends comprehension you sent your only begotten Son our Lord Jesus Christ for the salvation of our race; who by his precious cross tore up the record of our sins and thereby triumphed over the principalities and powers of darkness. O Master, lover of mankind, accept also from us sinners these prayers of thanksgiving and entreaty, and deliver us from every destructive and dark transgression and from all enemies visible and invisible that seek to do us harm. Restrain our flesh with reverence for you and do not let our hearts incline to words or thoughts of evil, but pierce our souls with longing for you, so that ever looking to you and being guided by your shining, unapproachable and everlasting light, we may send unceasing praise and thanksgiving to you, the unoriginate Father, with your only begotten Son and your most holy, good and life giving Spirit, now and for ever and to the ages of ages, amen.

## None

*The Priest with the Deacon incenses the entire Church, in the same way as at the start of Prime, as the Reader recites the Psalms.*

Reader O come let us worship...

The Lord is king, and has put on robes of glory; the Lord has put on his glory, he has girded himself with strength. He has made the world so firm that it cannot be moved. Your throne is established from of old, you are from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their pounding. But mightier than the sound of many waters, than the mighty waters or the breakers of the sea; the Lord on high is mighty. Your decrees are very sure; and holiness, O Lord, adorns your house for ever. *Psalms 94*

When Israel came out of Egypt, and the house of Jacob from among a people of an alien tongue, Judah became his sanctuary and Israel his dominion. The sea saw that, and fled, Jordan was driven back. The mountains skipped like rams and the little hills like young sheep. What troubled you, O sea, that you fled; O Jordan, that you were driven back? You mountains, that you skipped like rams, and you little hills like young sheep? Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool of water, and the flint-stone into a welling spring. [*Psalms 115 in the Greek numbering*] Not to us, O Lord, not to us but to your name give the glory; for the sake of your faithfulness and your loving-kindness. Why should the heathen say 'Where is their God?' – our God is in heaven, he does whatever he wills. As for their idols, they are silver and gold, the work of a man's hand. They have mouths, but speak not: they have eyes, but they cannot see. They have ears, yet hear nothing: they have noses, but cannot smell. Hands they have, but handle nothing, feet, but they do not walk: they make no sound with their throats. Those who make them shall be like them, so shall everyone that trusts in them. O Israel, trust in the Lord, he is your help and your shield. O house of Aaron, trust in the Lord, he is your help and your shield. You that fear the Lord, trust in the Lord, he is your help and your shield. The Lord has remembered us and he will bless us; he will bless the house of Israel, he will bless the house of Aaron. He will bless all those that fear the Lord, both high and low together. May the Lord increase you greatly, you and your children after you. The blessing of the Lord be upon you, he that made heaven and earth. As for the heavens, they are the Lord's; but the earth he has given to the children of men. The dead do not praise the Lord, nor do any that go down to silence. But we will bless the Lord, both now and for evermore. O praise the Lord. *Psalms 114 [and 115]*

Incline your ear to me, O God, and answer me, for I am poor and in misery. Preserve my life, for I am faithful. My God, save your servant who puts his trust in you. Be merciful to me, O Lord, for I call to you all the day long. O make glad the soul of your servant, for I put my hope in you, O Lord. For you, Lord, are good and forgiving, of great and continuing kindness to all who call upon you. Hear my prayer, O Lord, and give heed to the voice of my supplication. In the day of my trouble I call upon you, for you will surely answer. Among the gods there is none like you, O Lord, nor are there any deeds like yours. All the nations you have made shall come and worship before you, O Lord, they shall glorify your name. For you are great and do marvellous things and you alone are God. Show me your way, O Lord, and I will walk in your truth: let my heart delight to fear your name. I will praise you, O Lord my God, with all my heart, and I will glorify your name for ever. For great is your abiding love toward me, and you have



delivered my life from the lowest depths of the grave. Insolent men have risen against me, O God: a band of ruthless men seek my life, they have not set God before their eyes. But you, Lord, are a God gracious and compassionate, slow to anger, full of goodness and truth. Turn to me and be merciful, give your strength to your servant and save the son of your handmaid. Show me some token of your goodness, that those who hate me may see it and be ashamed, because you, Lord, are my helper and my comforter. *Psalms 86*

Glory be to the Father... Both now and for ever...

Alleluia, alleluia, alleluia, glory to you, O God. (*thrice*)

Lord have mercy. (*thrice*)

Glory be to the Father...

*Troparion of the Forefeast, tone 4*

The river Jordan was once turned back by the mantle of Elisha when Elias was borne aloft, and the waters were parted on either side, and the path which before was wet became dry for him, as a true image of baptism whereby we pass through the flow of life. Christ has appeared in the Jordan to sanctify the waters.

Both now and for ever...

*Theotokion* For our sake you were born of the Virgin and suffered crucifixion, O good one, and destroyed death by death and as God revealed the resurrection. Forsake not those who were fashioned by your hand but show your love for mankind, O merciful one. Receive the intercession for us of the Mother of God who gave you birth, and save us, your despairing people, O our Saviour.

*Then these verses, tone 7*

It was a strange wonder to see the creator of heaven and earth naked in the river for our salvation, receiving as a servant baptism from his servant. The choirs of angels marvelled with fear and joy; and we join with them to worship you: save us O Lord.

*Verse* I will remember you from the land of Jordan, from among the hills of Hermon.

*Tone 2*

When the Forerunner saw the Lord of glory coming to him, he proclaimed: Behold, here is he who delivers the world from corruption and tribulation. He grants remission of offenses, for he is God on earth, who in his mercy has come forth from the pure virgin. Instead of servants he makes us children of God: instead of darkness he gives light to mankind through the water of his divine baptism. Therefore come, that together we may glorify him with the Father and the Holy Spirit.

*Verse* The waters saw you, O God, the waters saw you and were afraid.

When the Forerunner saw...

*The Canonarch, standing in the middle of the Church, sings loudly the entire verse which follows.*

*Tone 5*

Your hand touched the immaculate head of the Master, and your finger pointed him out to us: stretch forth the same hand over him, O Baptist, for you have great boldness before him. You are greater than all the prophets, for you bore witness to him. With your own eyes you saw the Holy Spirit descending in the form of a dove: lift those same eyes towards him, O Baptist, that he may be merciful to us.

Come and stand with us. (*thrice, with a prostration each time*)

And set the seal upon our hymnody and our Forefeast.

*Then, the Deacon intones aloud the following. But let it be known that this chanting of Many Years is performed in Cathedrals in the presence of the Bishop. In other places it may be done where convenient, after Compline, after the Dismissal of the Liturgy, or after Vespers, when the Eve of Theophany falls on a Saturday or Sunday. For monastic communities all typicons prescribe that this rite be inserted at this point during the Royal Hours.*

To our Patriarch N; and to our Bishop (or Archbishop) N: God grant them many years.

*To this and the subsequent petitions, both choirs sing together:*

God grant them many years. (*thrice*)

To those who govern us<sup>1</sup>, and to our civil authorities and to all Orthodox Christians, grant O Lord, peace and prosperity, an abundance of the fruits of the earth, and many years.

*And in monasteries, we add:*

Save, O Christ our God, our venerable father Abbot (or Archimandrite) N and his brethren in Christ; preserve this holy monastery in peace, and establish this holy Church to the ages of ages.

*And to this petition, both choirs sing* Save them, O Christ our God (*thrice*)

*Then both Choirs together sing:*

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<sup>1</sup> We pray generally for those who govern us, but we do not mention their names. Note that if there is a reigning monarch who is Orthodox and who has received Orthodox coronation, then the name of that monarch is mentioned here.

*Tone 5*

Glory be to the Father... Both now and for ever...

Your hand touched the immaculate head of the Master, and your finger pointed him out to us: stretch forth the same hand over him, O Baptist, for you have great boldness before him. You are greater than all the prophets, for you bore witness to him. With your own eyes you saw the Holy Spirit descending in the form of a dove: lift those same eyes towards him, O Baptist, that he may be merciful to us. Come and stand with us, and set the seal upon our hymnody and our Forefeast.

*Prokimenon, tone 4*

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

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

A reading from the prophecy of Isaiah

Thus says the Lord: In a time of favor I have answered you, on a day of salvation I have helped you; I have kept you and given you as a covenant to the people, to establish the land, to apportion the desolate heritages; saying to the prisoners, "Come out," to those who are in darkness, "Show yourselves." They shall feed along the ways, on all the bare heights shall be their pasture; they shall not hunger or thirst, neither scorching wind nor sun shall strike them down, for he who has pity on them will lead them, and by springs of water will guide them. And I will turn all my mountains into a road, and my highways shall be raised up. Lo, these shall come from far away, and lo, these from the north and from the west, and these from the land of Syene. Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For the Lord has comforted his people, and will have compassion on his suffering ones. But Zion said, "The Lord has forsaken me, my Lord has forgotten me." Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you.

A reading from the Epistle of the holy apostle Paul to Titus

My child Titus, the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds. . But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs according to the hope of eternal life.

A reading from the holy Gospel according to Matthew

At that time, Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

*The Priest takes the Gospel book, and preceded by the Deacon and assistant bearing the candle, returns to the Sanctuary. The Royal Doors are closed and the curtain drawn.*

*Meanwhile, the reader continues:*

For the sake of your holy name, do not utterly deliver us up, neither disannul your covenant, nor cause your mercy to depart from us; for the sake of Abraham your beloved, Isaac your servant, and Israel your holy one.

Holy God... to Our Father... Amen.

*Kontakion of the Forefeast, tone 4*

When the Lord descended today into the streams of the Jordan, he cried out to John: Fear not to baptise me, for I have come to save Adam, the first-formed man.

Lord have mercy. *(40 times)*

At all times and at every hour you are worshipped and glorified in heaven and on earth, O Christ our God; long suffering, plenteous in mercy and most compassionate. You love the righteous and have mercy on sinners, calling all to salvation through the promise of good things to come. At this very hour receive our prayers O Lord, and guide our life toward your commandments. Sanctify our souls, chasten our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil and pain. Surround us with your holy angels, so that guided and guarded by their array, we may attain the unity of faith and the knowledge of your unapproachable glory, for you are blessed to the ages of ages, amen.

Lord have mercy. *(thrice)*

Glory be to the Father... Both now and for ever...

More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who in purity gave birth to God the Word, the very Mother of God we magnify.

In the name of the Lord, Father, bless.

*Priest* May God be gracious to us and bless us, make his face shine on us and be merciful to us.

*Reader* Amen.

*And the prayer of St Basil the Great*

*Reader* Master, Lord Jesus Christ our God, with patience towards our sins you have led us to this present hour in which you were hanging on the life giving tree, making the way to paradise for the wise thief and destroying death by death. Be gracious even to us sinners and your unworthy servants, for we have sinned and dealt iniquitously, and we are not worthy to lift up our eyes and look upon the heights of heaven, since we have wandered from the path of righteousness and have followed the desires of our own hearts. But we implore your boundless goodness, spare us O Lord according to your great mercy, and save us for your holy name's sake, for our days have passed away in vanity. Rescue us from the hand of the adversary, forgive our sins and mortify our carnal imagination, that putting aside the old, we may be clothed with the new and live for you, our master and benefactor, so that, following your commandments we may attain eternal rest in the abode of all who rejoice. For you are the true joy and exultation of those who love you, O Christ our God, and we ascribe glory to you and your co-unoriginate Father and your holy, good and life giving Spirit, now and for ever and to the ages of ages. Amen.

## The Typica

*Immediately the Reader begins the Psalms of the Typica.*

*After the Lord's prayer, the Kontakion of the Forefeast*

When the Lord descended today into the streams of the Jordan, he cried out to John: Fear not to baptise me, for I have come to save Adam, the first-formed man.

*If the Liturgy follows, we omit the Psalm I will bless the Lord continually  
and proceed to Wisdom... and the Dismissal, as follows.*

*Priest* Wisdom.

*Choir* Truly it is right to call you blessed, the Bearer of God; the most blessed and immaculate Mother of our God.

*Priest* Most holy Mother of God, save us.

*Choir* More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who in purity gave birth to God the Word, the very Mother of God we magnify.

## January 5

*Priest* Glory to you, Christ our God and our hope, glory to you.

*Choir* Glory be to the Father... both now and for ever...  
Lord have mercy. (*thrice*) Father bless.

*And the Dismissal of the day.*

*Let it be known that if the Eve of Theophany falls on Saturday or Sunday, then the Liturgy of St John Chrysostom is celebrated, while on the feast itself we celebrate the Liturgy of St Basil.*

*If the Eve falls on any other day than Saturday or Sunday, we celebrate the Liturgy of St Basil on the Eve, and that of Chrysostom on the feast itself.*

*If the Eve of Theophany falls on Saturday or Sunday, then there is no fasting. The Royal Hours and Typica are said on the previous Friday, and on that day we may eat cheese and eggs.*

*If the Eve occurs on Saturday, we sing the Prokimenon, Alleluia and Communion of the day; and the Epistle and Gospel of the Saturday before Theophany, then the one provided for the day; and we sing Truly it is right to call you blessed... If the Eve is on a Sunday, we sing the Prokimenon, Epistle, Alleluia, Gospel and Communion of the Sunday before Theophany, then the one provided for the day; and we sing Truly it is right to call you blessed...*

*Let it also be known that if the feast of Theophany falls on a Sunday, the hymns of the feast completely replace those of the Resurrection from the Octoechos.*

# The Theophany

## of our Lord and Saviour Jesus Christ

### Vespers

*At the fifth hour of the day [that is, at 1100], we ring the great bell and then upon all the bells, and having gathered in the Church we begin Vespers. The Deacon says Master, bless and the Priest exclaims Blessed is the kingdom... After Amen the Superior says Glory to you, our God, glory to you. Heavenly king, comforter... and the Reader Holy God... Our Father and the rest as usual. After the Litany of Peace, if it is Saturday evening we sing Blessed is the man... the whole Kathisma, and if it is Sunday evening we sing only the first Antiphon; but on other days the Kathisma is omitted and we immediately begin Lord I call to you...*

*At Lord I call to you... we sing 8 verses in tone 2  
to their own special melody,  
composed by John the Monk*

Seeing our enlightener who illumines all coming to be baptized, the Forerunner rejoiced in soul and his hand trembled as he pointed him out to the people and said: This is the redeemer of Israel, who frees us from corruption. Glory to you, O sinless Christ our God. *(twice)*

When our redeemer was baptized by his servant and was attested by the coming of the Holy Spirit, the angelic hosts observed and were awe-struck. A voice was heard from on high: He whom the Forerunner baptized with his hand is my beloved Son, in whom I am well pleased. Glory to you, O Christ our God. *(twice)*

The streams of the Jordan received you that are their source; and the Comforter descended in the form of a dove; and he who bowed the heavens bowed his head. The clay cried out to him that formed him: Why do you command me to do that which lies beyond my power? For I am the one who ought to be baptized by you. Glory to you, O sinless Christ our God. *(twice)*

Desiring to save mankind which had gone astray, you condescended to clothe yourself in the form of a servant, for it was fitting for you, our Master and God, to take our nature upon yourself for our sake. For you, our deliverer were baptized in the flesh, granting us forgiveness. Therefore we sing to you: Glory to you, O Christ our God. *(twice)*

Glory be to the Father... Both now and for ever...

*Composed by Byzantios,  
in the same tone*

You bowed your head before the Forerunner and crushed the heads of serpents: having come to the streams, you have illumined all things, that they may glorify you, O Saviour, the enlightener of our souls.

*Entrance with the Gospel, O gladsome light...  
the Prokimenon of the day,  
and the following readings*

A reading from Genesis

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day. And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

A reading from Exodus

The Lord said to Moses, "Why do you cry out to me? Tell the Israelites to go forward. But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. And the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers."... Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. . Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea.



A reading from Exodus

Moses ordered Israel to set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water. When they came to Marah, they could not drink the water of Marah because it was bitter. That is why it was called Marah. And the people complained against Moses, saying, "What shall we drink?" He cried out to the Lord; and the Lord showed him a piece of wood; he threw it into the water, and the water became sweet. There the Lord made for them a statute and an ordinance and there he put them to the test. He said, "If you will listen carefully to the voice of the Lord your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases that I brought upon the Egyptians; for I am the Lord who heals you." Then they came to Elim, where there were twelve springs of water and seventy palm trees; and they camped there by the water. The whole congregation of the Israelites set out from Elim; and Israel came to the wilderness of Sin, which is between Elim and Sinai.

*With all standing, the Reader, with raised voice, recites this Troparion*

*Tone 5*

You that created the world have appeared in the world, that you might enlighten those in darkness. Glory to you, O lover of mankind.

*Verse* May God be gracious to us and bless us and make his face shine upon us, that your ways may be known on earth, your liberating power among all nations.

*And again:* That you might enlighten those in darkness. Glory to you, O lover of mankind.

*Verse* Let the peoples praise you, O God, let all the peoples praise you. Let the nations be glad and sing, for you judge the peoples with integrity, and govern the nations upon earth.

*And again:* That you might enlighten those in darkness. Glory to you, O lover of mankind.

*Verse* Let the peoples praise you, O God, let all the peoples praise you. Then the earth will yield its fruitfulness, and God, our God, will bless us. God shall bless us, and all the ends of the earth will fear him.

*And again:* That you might enlighten those in darkness. Glory to you, O lover of mankind.

Glory be to the Father...

*And the first choir:*

That you might enlighten those in darkness. Glory to you, O lover of mankind.

Both now and for ever...

*And the second choir:*

That you might enlighten those in darkness. Glory to you, O lover of mankind.

*Then the Reader recites the entire Troparion:*

You that created the world have appeared in the world, that you might enlighten those in darkness. Glory to you, O lover of mankind.

*And the readings continue.*

A reading from Joshua

The Lord said to Joshua, "This day I will begin to exalt you in the sight of all Israel, so that they may know that I will be with you as I was with Moses. You are the one who shall command the priests who bear the ark of the covenant, 'When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.' "... So when those who bore the ark had come to the Jordan, and the feet of the priests bearing the ark were dipped in the edge of the water, the waters flowing from above stood still, rising up in a single heap far off at Adam, the city that is beside Zarethan, while those flowing toward the sea of the Arabah, the Dead Sea, were wholly cut off. Then the people crossed over opposite Jericho. While all Israel were crossing over on dry ground, the priests who bore the ark of the covenant of the Lord stood on dry ground in the middle of the Jordan, until the entire nation finished crossing over the Jordan.

A reading from the Book of the Kings

Then Elias said to Elisha, "Stay here; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elias took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground. When they had crossed, Elias said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elias ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces. He picked up the mantle of Elias that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elias that had fallen from him, and struck the

water, saying, "Where is the Lord, the God of Elias?" When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

A reading from the Book of the Kings

So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean." But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean'?" So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

*The reader recites this Troparion:*

*Tone 6*

In the greatness of your mercy you have revealed yourself to sinners and publicans, O Saviour; for where should your light shine, unless it shine on those who sit in darkness? Glory to you.

*Verse* The Lord is king, and has put on robes of glory; the Lord has put on his glory, he has girded himself with strength. He has made the world so firm that it cannot be moved. Your throne is established from of old, you are from everlasting.

*And again:* For where should your light shine, unless it shine on those who sit in darkness? Glory to you.

*Verse* The floods have lifted up, O Lord, the rivers have lifted up their voice; the floods lift up their waves, the voices of many waters.

*And again:* For where should your light shine, unless it shine on those who sit in darkness? Glory to you.

*Verse* But mightier than the sound of many waters, than the mighty waters or the breakers of the sea; the Lord on high is mighty. Your decrees are very sure; and holiness, O Lord, adorns your house for ever.

*And again:* For where should your light shine, unless it shine on those who sit in darkness? Glory to you.

Glory be to the Father...

*And again:* For where should your light shine, unless it shine on those who sit in darkness? Glory to you.

Both now and for ever...

*And again:* For where should your light shine, unless it shine on those who sit in darkness? Glory to you.

*And the Reader recites the entire Troparion one more.*

In the greatness of your mercy you have revealed yourself to sinners and publicans, O Saviour; for where should your light shine, unless it shine on those who sit in darkness? Glory to you.

*And the readings continue*

A reading from the prophecy of Isaiah

Thus says the Lord: Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow. Come now, let us argue it out, says the Lord: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the Lord has spoken.

A reading from Genesis

Jacob went on his way and the angels of God met him; and when Jacob saw them he said, "This is God's camp!" So he called that place Mahanaim. Jacob sent messengers before him to his brother Esau in the land of Seir, the country of Edom, instructing them, "Thus you shall say to my lord Esau: Thus says your servant Jacob, 'I have lived with Laban as an alien, and stayed until now; and I have oxen, donkeys, flocks, male and female slaves; and I have sent to tell my lord, in order that I may find favor in your sight.' " The messengers returned to Jacob, saying, "We came to your brother Esau, and he is coming to meet you, and four hundred men are with him." Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into two companies, thinking, "If Esau comes to the one company and destroys it, then the company that is left will escape." And Jacob said, "O God of my father Abraham and God of my father Isaac, O Lord who said to me, 'Return to your country and to your kindred, and I will do you good,' I am not worthy of the least of all the steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan."

A reading from Exodus

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water."

A reading from Judges

Gideon said to God, "In order to see whether you will deliver Israel by my hand, as you have said, I am going to lay a fleece of wool on the threshing floor; if there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you will deliver Israel by my hand, as you have said." And it was so. When he rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water. Then Gideon said to God, "Do not let your anger burn against me, let me speak one more time; let me, please, make trial with the fleece just once more; let it be dry only on the fleece, and on all the ground let there be dew." And God did so that night. It was dry on the fleece only, and on all the ground there was dew.

A reading from the Book of the Kings

Elias said to all the people, "Come closer to me"; and all the people came closer to him. First he repaired the altar of the Lord that had been thrown down; Elias took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying, "Israel shall be your name"; with the stones he built an altar in the name of the Lord. Then he made a trench around the altar, large enough to contain two measures of seed. Next he put the wood in order, cut the bull in pieces, and laid it on the wood. He said, "Fill four jars with water and pour it on the burnt offering and on the wood." Then he said, "Do it a second time"; and they did it a second time. Again he said, "Do it a third time"; and they did it a third time, so that the water ran all around the altar, and filled the trench also with water. At the time of the offering of the oblation, the prophet Elias came near and said, "O Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, that I am your servant, and that I have done all these things at your bidding. Answer me, O Lord, answer me, so that this people may know that you, O Lord, are God, and that you have turned their hearts back." Then the fire of the Lord fell and consumed the burnt offering, the wood, the stones, and the dust, and even licked up the water that was in the trench. When all the people saw it, they fell on their faces and said, "The Lord indeed is God; the Lord indeed is God."

A reading from the Book of the Kings

The people of the city of Jericho said to Elisha, "The location of this city is good, as my lord sees; but the water is bad, and the land is unfruitful." He said, "Bring me a

new bowl, and put salt in it.” So they brought it to him. Then he went to the spring of water and threw the salt into it, and said, “Thus says the Lord, I have made this water wholesome; from now on neither death nor miscarriage shall come from it.” So the water has been wholesome to this day, according to the word that Elisha spoke.

A reading from the prophecy of Isaiah

Thus says the Lord: In a time of favour I have answered you, on a day of salvation I have helped you; I have kept you and given you as a covenant to the people, to establish the land, to apportion the desolate heritages; saying to the prisoners, “Come out,” to those who are in darkness, “Show yourselves.” They shall feed along the ways, on all the bare heights shall be their pasture; they shall not hunger or thirst, neither scorching wind nor sun shall strike them down, for he who has pity on them will lead them, and by springs of water will guide them. And I will turn all my mountains into a road, and my highways shall be raised up. Lo, these shall come from far away, and lo, these from the north and from the west, and these from the land of Syene. Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For the Lord has comforted his people, and will have compassion on his suffering ones. But Zion said, “The Lord has forsaken me, my Lord has forgotten me.” Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you.

*Then the Little Litany, the Hymn of the Thrice-holy and the Prokimenon*

*Prokimenon, tone 3*

The Lord is my light and my salvation; whom then shall I fear?  
*Verse* The Lord is the stronghold of my life; of whom shall I be afraid?

A reading from the Epistle of Paul the Apostle to the Corinthians

Brethren, though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God’s law but am under Christ’s law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings. Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. Athletes exercise self-control in all things; they do it to receive a perishable wreath, but we an imperishable one. So I do not run aimlessly, nor do I box as though beating the air; but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.

*If this day of the Eve of Theophany is not a fast day, then we read this Epistle:*

A reading from the Epistle of Paul the Apostle to the Corinthians

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 were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ.

*Alleluia, tone 6*

My heart is astir with fine phrases, I make my song for a king.

You are the fairest of the sons of men, grace flows from your lips; therefore has God blessed you for ever.

*The Gospel of Luke,  
number 9, beginning In the fifteenth year of the reign of Emperor Tiberius...  
and ending ...he proclaimed the good news to the people.*

*And the rest of the Liturgy of St Basil the Great*

*Instead of Truly it is right... we sing All creation rejoices in you...*

*Communion Verse Praise the Lord from heaven, praise him in the heights.*

*Note, that if it is Saturday or Sunday and Vespers is sung after the Liturgy, then after the Little Litany, we do not sing the Thrice-holy, but read the Prokimenon, Epistle (the shorter one), Alleluia and Gospel; then, after the Litany of Supplication, we begin the Great Blessing of Water, as follows.*

## **The Great Blessing of Waters at the Eve of Theophany**

*After the Liturgy, following the prayer beyond the Amvon, we proceed to the lake, river, or where ever the Great Blessing of Water is to take place, the Priest carrying the precious cross and the Deacon the book of the Gospels and assistants with the censer and the processional candle.*

*The Priest (or Deacon) censens around the water, while the choir sings these verses in tone 8*

*Composed by Sophronios, Patriarch of Jerusalem*

The voice of the Lord upon the waters says: Come, all of you receive the spirit of wisdom, the spirit of understanding, the spirit of the fear of God, from Christ who is made manifest. *thrice*

Today the nature of water is sanctified, Jordan is divided and turns back upon its flow, as it sees the Lord baptized therein. *twice*

You came to that river as a man, O Christ our king, earnestly desiring to receive the baptism of a servant at the hands of the Forerunner, because of our sins, O lover of mankind. *twice*

Glory be to the Father and to the Son and to the Holy Spirit; both now and for ever and to the ages of ages, amen.

At the voice of one crying in the wilderness, Prepare the way of the Lord, you came, O Lord, having assumed the form of a servant, asking baptism, although you knew no sin. The waters saw you and were afraid, and the Forerunner trembled and cried out: How can I, a lamp, enlighten him that is light? How can a servant place his hand upon his master? Sanctify both me and the waters, O Saviour who takes away the sins of the world.

*Priest* Wisdom.

*Reader* A reading from the prophecy of Isaiah.

*Priest* Let us attend.

*If there is no Deacon, the Priest reads this prayer during the readings,  
otherwise it is read during the Litany of Peace*

O Lord Jesus Christ, the only begotten Son who is in the bosom of the Father, the true God, the source of life and immortality, the Light of Light, who came into the world to enlighten it, shine upon our understanding with your Holy Spirit and accept us who offer you glory and thanksgiving for all your great and wondrous works from all ages, and for your saving dispensation in these last times. For you have clothed yourself in our poor and infirm nature, and have submitted yourself to servitude, O king of all; and moreover you consented to be baptized in the Jordan by the hand of a servant, that having sanctified the nature of water, O sinless Lord, you might lead us to a new birth through water and Spirit, and restore us again to our original freedom. Keeping the feast in remembrance of this divine mystery, we entreat you, O Master who loves mankind: sprinkle cleansing water upon us, your unworthy servants, according to your divine promise, the gift of your compassion; grant that the petition of us sinners over this water may be acceptable to your goodness, and that thereby your blessing may be granted to us and to all your faithful people for the glory of your holy and venerable name. For all glory, honour, and worship are due to you, with your Father who is without beginning, and your most holy, good, and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

*Reader* Thus says the Lord: The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you."

Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For



waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes.

A highway shall be there, and it shall be called the Holy Way; the unclean shall not travel on it, but it shall be for God's people; no traveler, not even fools, shall go astray. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

*Priest* Wisdom.

*Reader* A reading from the prophecy of Isaiah.

*Priest* Let us attend.

*Reader* Thus says the Lord: Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labour for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. See, I made him a witness to the peoples, a leader and commander for the peoples. See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the Lord your God, the Holy One of Israel, for he has glorified you.

Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.

For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign that shall not be cut off.

*Priest* Wisdom.

*Reader* A reading from the prophecy of Isaiah.

*Priest* Let us attend.

*Reader* Thus says the Lord: With joy you will draw water from the wells of salvation. And you will say in that day: Give thanks to the Lord, call on his name; make known his deeds among the nations; proclaim that his name is exalted. Sing praises to the Lord, for he has

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done gloriously; let this be known in all the earth. Shout aloud and sing for joy, O royal Zion, for great in your midst is the Holy One of Israel.

*Priest* Let us attend. Peace be to all.

*Reader* And to your spirit.

*Priest* Wisdom.

*Reader* The Prokimenon in the third tone: The Lord is my light and my salvation, whom then shall I fear?

*Choir* The Lord is my light and my salvation, whom then shall I fear?

*Reader* The Lord is the stronghold of my life; of whom shall I be afraid?

*Choir* The Lord is my light and my salvation, whom then shall I fear?

*Reader* The Lord is my light and my salvation,

*Choir* – whom then shall I fear?

*Priest* Wisdom.

*Reader* A reading from the epistle of Paul the Apostle to the Corinthians.

*Priest* Let us attend.

*Reader* 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 were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ.

*Priest* Peace be with you.

*Reader* And with your spirit.

*Priest* Wisdom.

*Reader* In the fourth tone: Alleluia, alleluia, alleluia.

*Choir* Alleluia, alleluia, alleluia.

*Reader* The voice of the Lord is upon the waters.

*Choir* Alleluia, alleluia, alleluia.

*Reader* The God of glory thunders, the Lord upon the great waters.

*Choir* Alleluia, alleluia, alleluia.

*Priest* Wisdom, be upstanding. Let us listen to the holy Gospel. Peace be to all.

*Choir* And to your spirit.

*Priest* A reading from the holy Gospel according to Mark.

*Choir* Glory to you, Lord, glory to you.

— *and the Priest reads from Mark, number 2,*  
*beginning* In those days Jesus came from Nazareth of Galilee...  
*and ending...* You are my Son, the Beloved; with you I am well pleased.

*Choir* Glory to you, Lord, glory to you.

### ***Litany of Peace***

In peace let us pray to the Lord.

*Lord have mercy.*

For peace from above and for the salvation of our souls let us pray to the Lord.

*Lord have mercy.*

For the peace of the whole world, for the welfare of God's holy churches and for the union of all let us pray to the Lord.

*Lord have mercy.*

For this holy house and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

*Lord have mercy.*

For our father and Patriarch his holiness *name*, for our Archbishop *name*, for... the honourable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

*Lord have mercy.*

For this nation and for its government, let us pray to the Lord.

*Lord have mercy.*

For this city, for every city and country, and for the faithful dwelling there, let us pray to the Lord.

*Lord have mercy.*

For seasonable weather, for the abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

*Lord have mercy.*

For travellers by land, sea or air, for the sick, the suffering and for prisoners, and for the salvation of them all, let us pray to the Lord.

*Lord have mercy.*

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

*Lord have mercy.*

That there may come upon this water the purifying operation of the Trinity supreme in being; let us pray to the Lord.

*Lord have mercy.*

That there may be sent down upon it the grace of redemption and the blessing of the Jordan, by the power, the operation and descent of the Holy Spirit; let us pray to the Lord.

*Lord have mercy.*

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That Satan may speedily be crushed under our feet, and that every evil thing directed against us may be brought to nothing, let us pray to the Lord.

*Lord have mercy.*

That the Lord our God will free us from every attack and temptation of the enemy, and grant us the good things which he has promised, let us pray to the Lord.

*Lord have mercy.*

That we may be illumined by the light of understanding and godliness through the descent of the Holy Spirit; let us pray to the Lord.

*Lord have mercy.*

That the Lord our God will impart the blessing of the Jordan to sanctify these waters, let us pray to the Lord.

*Lord have mercy.*

That this water may bestow holiness, the remission of our sins, the healing of soul and body and bring that which is beneficial, let us pray to the Lord.

*Lord have mercy.*

That this water may be a fountain pouring forth with life eternal, let us pray to the Lord.

*Lord have mercy.*

That this water may prove effectual for the averting of all the snares of visible and invisible enemies; let us pray to the Lord.

*Lord have mercy.*

For those who will draw from this water, and take it to their homes for their sanctification, let us pray to the Lord.

*Lord have mercy.*

That it may serve for purification of the souls and bodies of all who shall draw from it and drink it with faith, let us pray to the Lord.

*Lord have mercy.*

That he will graciously enable us to perfect our salvation by participation in these waters, through the invisible operation of the Holy Spirit, let us pray to the Lord.

*Lord have mercy.*

That the Lord God will hear the voice of us sinners and have mercy on us; let us pray to the Lord.

*Lord have mercy.*

That he will deliver us from all danger, anger and necessity; let us pray to the Lord.

*Lord have mercy.*

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

*Lord have mercy.*

Commemorating our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever-virgin Mary with all the saints, let us commend ourselves, each other and all our life to Christ our God.

*To you, O Lord.*

*The prayer of Sophronios, patriarch of Jerusalem*

*Priest* You are great, O Lord, and wondrous are your works: there is no word sufficient to hymn your wonders. (*thrice*)

For by your will you have brought all things into being from nothingness, and by your power you sustain all creation, and by your providence you direct the world: you formed creation from the four elements and have crowned the cycle of the year with the four seasons. All powers endowed with intelligence tremble before you: the sun sings to you; the moon glorifies you; the stars come together before you; the light serves you; the depths shudder at your presence; the springs of water are subject to you; you have stretched out the heavens like a tent-cloth; you have founded the earth upon the waters; you have bound the sea with sand; you have poured forth the air for breathing; the angelic powers minister to you; the choirs of Archangels worship before you; the many-eyed Cherubim and the six-winged Seraphim which attend you and fly around you, veil themselves in awe before your unapproachable glory. For you are God, infinite, without beginning and indescribable, who came down to the earth, assuming the form of a servant, incarnate in the likeness of men; for through the tenderness of your mercy, O Master, you could not endure to see mankind oppressed by the devil, so you came to save us. We confess your grace: we proclaim your beneficence, and we do not conceal your mercy; for you have liberated the generations of our nature: you hallowed the virginal womb by your birth. All creation praises you, for you have revealed yourself and were seen upon the earth, for you have dwelt with mankind. You hallowed the stream of the Jordan, sending down from the heavens your Holy Spirit, crushing the heads of dragons that lurked therein.

*The Priest makes the sign of the cross thrice over the water thrice, saying*

Therefore, O king who loves mankind, come now and sanctify this water by the descent of the Holy Spirit. (*thrice*)

And give to it the grace of redemption and the blessing of the Jordan: make it the source of incorruption, the gift of sanctification, the release of sins, the healing of infirmity, the final destruction of demons; unassailable by hostile powers and filled with angelic might. For all who shall draw from it, or shall drink from it, let it be for the purification of their souls and bodies, for the healing of their passions, the sanctification of their homes, and for that which is expedient for them; for you are our God who through water and the Spirit has renewed our nature which had fallen into decay through sin; you are our God who with water has drowned sin in the days of Noah; you are our God who by the sea and through Moses has released from slavery to pharaoh the Hebrew people; you are our God who split the rock in the wilderness so that water gushed forth, making is well forth abundantly for the satisfaction of your thirsty people; and you are our God who by fire and water, through Elias, set Israel free from the errors of Baal.

*The Priest makes the sign of the cross in the water thrice, dipping his fingers into it;  
as he says:*

Let all adverse powers be crushed beneath the sign of the image of your cross.  
(*thrice*)

Grant also to all who shall be sprinkled with this water, or who shall drink it or anoint themselves with it, that they may receive sanctification, blessing, purification and bodily health.

Save also, O Lord, those who govern us, and those in authority, that we may live in peace under your protection.

Save also O Lord Patriarch Kiril and our Archbishop Metropolitan Hilarion, and shelter them with your peace; our Abbot *name* with the Priests, the Diaconate in Christ and all the clergy and the people here present and those who are absent with just cause, granting all their petitions which are conducive to salvation and life eternal.

May the natural elements, that which is seen and unseen, men and angels glorify your most holy name, together with your Father who is from everlasting and your most holy, good and life-creating Spirit, now and for ever and to the ages of ages.

*Choir* Amen.

*Priest* Peace be to all.

*Choir* And to your spirit.

*Deacon* Let us bow our heads to the Lord.

*Choir* To you, O Lord.

*Priest, silently* Incline your ear and hear us, O Lord who consented to receive baptism in the Jordan thereby sanctifying the waters thereof: bless all of us who by the bowing of our heads outwardly signify the humbling of the mind, and graciously grant that we may be filled with your holiness through the drinking of this water and by sprinkling thereof; and may it bring health to our souls and bodies,

*—aloud* For you are the sanctification of our souls and bodies, and to you we ascribe glory, thanksgiving and worship, with your Father who is from everlasting, and your most holy, good and life giving Spirit, now and for ever and to the ages of ages.

*Choir* Amen.

*Then, while singing the following Troparion,  
the Priest lowers the cross into the waters and makes the sign of the cross with it within the water,  
then lifts it out and raises it up above the water, thrice:*

*Tone 1* O Lord, when you were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to you, calling you his beloved Son. And the Spirit, in the form of a dove, confirmed the certainty of his words. Glory to you, O Christ our God who has appeared and enlightened the world. *thrice*

*Then with the cross in his left hand, with a bunch of basil  
the Priest sprinkles to the East, West, South and North,  
while the Choir sings:*

*Choir* O Lord, when you were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to you, calling you his

beloved Son. And the Spirit, in the form of a dove, confirmed the certainty of his words. Glory to you, O Christ our God who has appeared and enlightened the world. *thrice*

*Then the verse tone 6* Let us praise in song the greatness of God's favour to us, O faithful; for having become man for our transgressions, and for our purification, he was purified in the Jordan, though he is truly pure and spotless. He sanctifies us, together with the water, crushing the head of the serpents which dwell therein. Therefore, O brothers, let us joyfully draw of that water, for the grace of the Spirit is invisibly imparted to him that does so; and with faith let us draw from it Christ our God, the salvation of our souls.

*The Choir sings* Blessed be the name of the Lord from now and for ever. *thrice*  
*and the Liturgy concludes in the usual way.*

*After the Dismissal, whether it has been Liturgy or not,*  
*a candle is placed in the centre of the Church, and the Clergy and singers gather around it and sing:*

*Troparion of the feast, tone 1*

O Lord, when you were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to you, calling you his beloved Son. And the Spirit, in the form of a dove, confirmed the certainty of his words. Glory to you, O Christ our God who has appeared and enlightened the world.

Glory be to the Father... Both now and for ever...

*Kontakion of the feast, tone 4*

Today you have revealed yourself to the world, and your light, O Lord, has shone upon us who sing to you with understanding. O light unapproachable, you have come, you are revealed.

*Note that on this day we do not eat fish, but only foods cooked in oil, or seeds with honey; but we drink wine, giving thanks to God.*

## The Vigil Service

### Great Compline

*At the tenth hour of the night [that is, at 0400], a bell is rung to announce the service and then is rung the triple peal on all bells. The Priest and Deacon vest and begin in the colour of feasts of the Lord. The Deacon says Master, bless and the Priest exclaims Blessed is our God... and the Priest incenses as we recite Great Compline from the beginning: Glory to you our God, glory to you. Heavenly king... Holy God... Our Father... and the rest. In due course we sing God is with us... with hymnody.*

*In place of Illumine my eyes...  
we sing the Troparion of the feast, tone 1*

O Lord, when you were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to you, calling you his beloved Son. And the Spirit, in the form of a dove, confirmed the certainty of his words. Glory to you, O Christ our God who has appeared and enlightened the world.

*And in place of Have mercy on us O Lord...  
we sing the Kontakion of the feast, tone 4*

Today you have revealed yourself to the world, O Lord, | and your light has shone upon us who sing to you with understanding. || O light unapproachable, you have come, you are revealed.

*After the Lesser Doxology Glory to God in the highest...  
we proceed to the usual place for the Entreaty.*

*Entreaty  
verses to their own special melody, tone 4,  
composed by Cosmas the Monk*

He who covers himself with light as with a garment has condescended for our sake to become like us. Today he is covered with the streams of the Jordan, though he had no need to be purified by them; so that through the cleansing he himself received, he might bestow regeneration upon us. O what a wonder, that Christ our God, the Saviour of souls, without fire, casts anew, and without melting refashions and saves those who are enlightened through him.

The Baptist saw you approach, who with the Spirit and by fire cleanses the sin of the world, and he exclaimed in fear and trembling: I dare not touch your immaculate head; but sanctify me by your divine epiphany, O Master who truly loves mankind.



Come, and like the wise virgins let us go to meet the Master who has appeared, for he has come to John as the bridegroom. Seeing you, the Jordan was afraid and stopped, and John said: I dare not touch the head of the immortal one. The Spirit descended in the form of a dove to sanctify the water, and a voice was heard from heaven saying: This is my Son who has come into the world to save mankind. Glory to you, O Lord.

Christ is baptized, and he comes up from the waters, bringing up with him the world. He sees the heavens opened, that Adam had formerly closed to himself and his posterity. The Spirit attested to his divinity, hastening to come to that which is like him; and the voice sounded from heaven, for this testimony was given to him who also came from heaven; for he is the Saviour of our souls.

The hand of the Baptist trembled when it touched your immaculate head: the river Jordan turned back, not daring to minister to you, for if it was in awe of Joshua the son of Nun, how could it not be awestruck by its own creator? O our Saviour who truly loves mankind, you have fulfilled completely the divine plan, that you may save the world by your epiphany.

Glory be to the Father...

*Composed by John the Monk, in tone 8*

Desiring to fulfill that which you established before time began, O Lord, you accepted servants of your mystery from among all creatures: Gabriel from among the angels, the Virgin from among men, the star from among the heavens, and the Jordan from among the waters, wherein you washed away the iniquity of the world. Glory to you, O our Saviour.

Both now and for ever...

*Composed by Germanos, same tone:*

Today creation is enlightened: today all things are glad, of heaven and on earth. Angels and men mingle together, for where the king is present, his ranks attend. So let us hasten to the Jordan and see how John baptises the sinless and uncreated head. Singing like angels in harmony, let us exclaim: The grace of God has appeared, saving all men, illuminating and granting mercy to all the faithful.

*Aposticha, these verses to their own melody, tone 2,  
composed by Anatolios*

Seeing you coming to him at the river Jordan, John said: O Christ our God, why have you come to your servant? Since you are free from defilement, O Lord, in whose name shall I baptise you? The Father? – but you bear him in you. The Son? – but you are he incarnate. The Holy Spirit? – but through your own mouth you give him to the faithful. O God who has appeared, have mercy on us.

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*Verse* The sea saw that and fled, Jordan was driven back.

The waters saw you, O God, they saw you and were afraid, for the Cherubim are unable to gaze upon your glory, and the Seraphim cannot bear to look upon you: yet standing before you in fear, the Cherubim bear you up and the Seraphim glorify your power. With them O compassionate one, we declare your praise, saying: O God who has appeared, have mercy on us.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

Today the creator of heaven and earth approaches the Jordan in person; and the sinless one asks for baptism, that he may cleanse the world of the falsehood of the enemy. The master of all is baptized by a servant, and through water grants cleansing to mankind. Let us sing to him: Glory to you, O God who has appeared.

Glory be to the Father... Both now and for ever...

*Composed by Theophanes, tone 6*

Seeing the sun that came from the Virgin asking for baptism in the Jordan, the radiant luminary who shone forth from the barren woman cried out to him with fear and joy: It is you that sanctifies me by your divine epiphany, O Master.

*Then* Lord now let your servant depart... *and the Thrice-holy, and after Our Father...*

*Troparion of the feast, tone 1*

O Lord, when you were baptized in the Jordan,  
the worship of the Trinity was made manifest.  
For the voice of the Father bore witness to you,  
calling you his beloved Son.  
And the Spirit, in the form of a dove,  
confirmed the certainty of his words.  
Glory to you, O Christ our God  
who has appeared and enlightened the world.

*Then* Blessed be the name of the Lord... *and the rest.*

*We hear the reading of the feast.*

## Matins

*At* God is the Lord... *we sing the Troparion of the feast, thrice.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 3,  
to the special melody, Awed by the beauty of your virginity...*

When you appeared in the Jordan  
and were baptized by the Forerunner, O Christ our Saviour,  
testimony was given to you that you are the beloved Son,  
and thereby you were revealed as equally co-eternal with the Father.  
The Holy Spirit descended on you:  
enlightened by him, we cry out:  
Glory to God in Trinity.

Glory be to the Father... Both now and for ever...

*Another Sessional Hymn, tone 4,  
to the special melody Go quickly before...*

You sanctified the streams of the Jordan  
and crushed the power of sin, O Christ our God.  
Beneath the hand of the Forerunner you bowed your head  
and delivered mankind from error.  
We implore you to save your world.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 5  
to the special melody, The Word who is equally unoriginate...*

You wrapped yourself in the streams of the Jordan,  
you that are clothed gloriously in light;  
in the water you renewed the nature of Adam  
corrupted of old by the disobedience,  
Therefore we praise you, the Word of God  
and glorify your holy epiphany.

Glory be to the Father... Both now and for ever...

*Another Sessional Hymn, tone 4  
to the special melody Joseph marvelled...*

Why did you marvel O Jordan to see the invisible one naked?  
I saw him and shuddered for how could I not tremble and turn aside?  
The angels were filled with fear at the sight of him;  
heaven was amazed and the earth shook;  
the sea and all things seen and unseen were troubled.  
Christ has appeared in the Jordan  
to sanctify the waters.

*Polyelios, and Magnification*

We magnify you, O Christ the giver of life, who for our sake was baptized by John in the flesh, in the waters of the Jordan.

*Verse* May God be gracious to us and bless us; make his face shine upon us and have mercy on us.

*After the Polyelios, the Sessional Hymn, tone 4,  
to the special melody* Joseph marvelled...

O come, all you faithful,  
let us see where Christ was baptized.  
Let us follow him to the river Jordan  
and draw near to the voice of one crying in the wilderness,  
and there may see how the creator of Adam allows his head  
to be touched by the hand of his servant, in indescribable loving kindness;  
and let us sing to him:  
You have come and revealed yourself,  
to sanctify the waters of the Jordan.

Glory be to the Father... Both now and for ever... *repeat*

*The first antiphon of the Hymn of Degrees in tone 4*

*Prokimenon, tone 4*

The sea saw that and fled, Jordan was driven back.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

Let every breath... *and the rest, with the Gospel of Mark, number 2*

*After the Psalm* Have mercy... *we sing in tone 6*

Glory be to the Father...

Let all things rejoice today, for Christ has been baptized in the Jordan.

Both now and for ever...

Let all things rejoice today, for Christ has been baptized in the Jordan.

Have mercy...

*Then this verse to its own melody, in tone 6*

God the Word appeared to mankind incarnate,  
and ready for baptism, he stood in the Jordan.  
The Forerunner said to him:  
How can I stretch forth my hand  
and touch the head of you, who upholds all things?  
Though you are the child of Mary, I know you to be the pre-eternal God:  
you are hymned by the Seraphim and yet you walk upon the earth.  
A servant knows not how to baptise his master:  
Glory to you, O Lord, beyond understanding.

*We sing two canons of the feast*

*Ode 1*

*The first Canon, composed by Cosmas the Monk, tone 2,  
upon the acrostic Baptism is the cleansing of the sin of mortals.*

*Irmos* The Lord who is mighty in battles  
uncovered the bed of the deep  
and led his people across on dry ground,  
but engulfed the enemy therein;  
for he has been glorified.

The Lord, the king of the ages, restores fallen Adam with the streams of the Jordan, and crushes the heads of the serpents lurking there; for he has been glorified.

The Lord, incarnate of the Virgin, clothing material flesh in the immaterial fire of his divinity, wraps himself in the waters of the Jordan; for he has been glorified.

He who washes away the defilement of man cleanses himself for them in the Jordan: he who chose to make himself like them, yet remaining as he was before, the Lord who enlightens those in darkness; for he has been glorified.

*The second Canon, composed in iambic verse by John of Damascus  
Tone 2*

*Irmos* Israel traversed the stormy ocean's depths,  
which then had turned into an arid land:  
but the gloomy waters fully covered  
Egypt's chief commanders in a watery grave,  
through the mighty right hand of the Master.

You, the king, appeared at Jordan's stream  
to him, the radiant dawning from the desert;  
for mortals, you the sun, have bowed your head  
to snatch our forebear from the land of darkness,  
and to cleanse creation of its foulness.

O Word eternal, in the stream we see  
mankind once stained by error, now engulfed.  
You led him forth renewed: beyond all speech  
in mighty voice the Father testified:  
This is my beloved Son, equal to me by nature.

*Katavasia: the first Choir sings the Irmos of the first Canon,  
then the second Choir sings the Irmos of the second Canon.*

*Ode 3*

*The first Canon*

*Irmos* The Lord who gives power to kings  
and elevates the strength of his anointed  
is virgin-born and comes to be baptized.  
Let us, the faithful, sing to him:  
There is none holy as our God.

Rejoice today, O Church of Christ, formerly barren and sadly childless, for  
children are born to you through water and the Spirit, who sing with faith: There is none  
holy as our God.

The Forerunner cries with loud voice in the wilderness: Prepare the way of Christ;  
make straight the paths of our God, and crying in faith: There is none holy as our God.

*The second Canon*

*Irmos* From the ancient snares we all are loosed,  
and the jaws of lions are now shattered.  
Let us, rejoicing open wide our mouths,  
to weave with words sweet music to the Word  
who delights to grant his gifts to us.

He who took the deadly serpent's form  
and planted death in the garden of creation,  
is now cast into darkness by Christ's incarnation:  
he assailed the Master, but the dawn that shines upon us  
crushes his own hateful, loathsome head.

The Master gathers human nature he has made,  
which had been overcome by tyrannous greed.  
He grants to mortals new birth and refashions them,  
completing thus his glorious, most great work,  
for he has come to cleanse and guard mankind.

*Ipakoi, tone 5*

When you illumined all things by your epiphany,  
the salty sea of unbelief fled away in fear  
and the Jordan turned back against its flow, bearing us to heaven.  
By the height of your divine commandments,  
preserve us, O Christ our God;  
and through the prayers of the Mother of God, have mercy on us.

*Ode 4*

*The first Canon*

*Irmos* He whom you called the voice of one crying in the wilderness, O Lord,  
heard your voice when you thundered out over many waters,  
bearing witness to your Son.  
Filled with the Spirit that had come, he cried out:  
You are Christ, the wisdom and the power of God.

Who has ever seen the sun cleansed, which is by nature the brightest? – thus cried the herald. Am I then to wash you with water, the effulgence of glory, the image of the ever-existing Father? Can I who is grass touch the fire of your divinity? For you are Christ, the wisdom and the power of God.

When he came upon you, Moses showed the divine reverence he felt, for he understood that it was you that spoke out of the bush, and he immediately averted his face: how then can I gaze directly at you? How can I touch you with my hand? For you are Christ, the wisdom and the power of God.

Although endowed with an understanding soul and honoured with the power of reason, I respect inanimate things. For if I baptise you, I shall have as my accusers the mountain that smoked with fire, the sea which fled on either side, and this same Jordan which turned back. For you are Christ, the wisdom and the power of God.

*The second Canon*

*Irmos* Cleansed by fire, the seer in mystic vision,  
announces the renewal of mortal man.  
Spirit-filled, he lifts his voice, revealing  
the incarnation of the Word ineffable,  
who has broken the dominion of the mighty.

O Word most radiant, sent forth from the Father,  
who came to banish all the night of evil darkness,  
and uproot the sins of mortal men:  
by your baptism you draw forth your children  
of the light from Jordan's streams, O blessed Lord.

When he saw the truth himself, the glorious Word,  
the herald cried out plainly to creation:  
this is he who was before me, yet is after me by birth.  
Like us in form, he shines forth power divine,  
to drive away our hateful sin.

To lead us back to pastures filled with life in Paradise,  
God the Word goes out for us to dragons' lairs.  
Destroying the manifold snares the foe has laid,  
he wages war on him who bruised mankind,  
imprisons him and thus delivers creation.

*Ode 5*

*The first Canon*

*Irmos* Jesus the author of life has come to annul  
the condemnation of Adam the first-formed man.  
Since, as God he needs no cleansing,  
for the sake of fallen man he is cleansed in the Jordan,  
thereby slaying hostility  
and granting peace beyond all understanding.

When a countless multitude went to be baptized by John, you stood in their midst,  
and he announced to those present: Who told you rebellious ones to avoid the impending  
wrath? Bring forth fruits worthy of Christ, for he stands before you, granting peace.

The creator and fashioner stands in men's midst as one of them, searching the  
hearts of all; and taking his winnowing fan in his hand, with the fullness of wisdom he  
separates the harvest of the world; letting the chaff fall away, he burns the barren and  
grants eternal life to the fruitful.

*The second Canon*

*Irmos* By the cleansing of the Spirit we are washed  
from the poison of the dark and odious foe,  
and we begin a new path free from error,  
that leads to joy of heart beyond all reach,  
but gained by those whom God has reconciled to himself.

Seeing man whom he had formed from dust,  
in the gloom of sin, in bonds that know no break,  
the maker raised him up and laid him on his shoulders,  
and now in abundant floods he washes him clean  
from the ancient shame of Adam's inclination.



Let us run in piety and eagerness  
to the most pure fount of our salvation,  
and see the Word, born of the incorrupt Virgin.  
Let us drink pure streams that quench our holy thirst:  
as gently he heals the world's infirmities.

*Ode 6*

*The first Canon*

*Irmos* The voice of the Word, the Forerunner,  
the lampstand of light, the morning star of the sun,  
cries in the wilderness to all:  
Repent and cleanse yourselves while you have time;  
for now Christ stands before you,  
delivering the world from corruption.

Christ, begotten without change from God the Father, is incarnate of the Virgin without defilement. As the Forerunner teaches, it is not possible to loose the tie of his sandals, the bond that joins us to the Word, to him who delivers mortals from error.

Christ shall baptise in the fire of the last days the disobedient who do not acknowledge him as God; but he shall restore with the waters of grace those who accept his divinity, delivering them from their transgressions.

*The second Canon*

*Irmos* In a voice most blessed, the Father has revealed  
his beloved Son, begotten from the womb.  
Truly, he said, my child who shares my essence,  
the splendid Son has come forth from mankind;  
my living Word, in my providence incarnate.

The prophet strangely swallowed up for three nights  
in the belly of the sea monster,  
emerged, prefiguring our present regeneration  
and our deliverance from the dragon that slays mankind.

When the shining vaults of heaven were opened,  
he who knew the scriptures saw the Spirit  
proceeding from the Father, resting on the most pure Word,  
descending in ways past speech in the form of a dove;  
he commanded the multitudes to hasten to the Master.

*Kontakion, tone 4*

Today you have revealed yourself to the world, O Lord,

and your light has shone upon us who sing to you with understanding.  
O light unapproachable, you have come, you are revealed.

*Ikos* Upon the Galilee of the nations, upon the land of Zabulon and the land of Nephthali, as the prophet said, a great light has shone, and that is Christ. To those who sit in darkness has dawned a bright light, the Lord the Sun of Righteousness born of Mary, shining brilliantly from Bethlehem, casting his rays upon the universe. Come all you naked children of Adam, let us clothe ourselves in him, that we may be warm, for he who clothes the naked and enlightens those in darkness has come: O light unapproachable, you have come, you are revealed.

*Ode 7*

*The first Canon*

*Irmos* The breath of the wind heavy with dew  
and the descent of the Angel of God  
preserved the pious youths who were together in the fiery furnace.  
Bedewed amid the flame, they sang with thanksgiving:  
Blessed are you and hymned above all, Lord God of our fathers.

As in heaven, the angelic hosts stood before you in the Jordan with trembling and wonder, gazing at the extent of God's condescension; for the God of our fathers, who holds the waters above the firmament by his rule, stood in the water, incarnate as a man.

Of old, the cloud and the sea prefigured the wonder of divine baptism, for the ancient people of the Law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit whereby we are made perfect. Blessed are you for ever, O Lord our God.

Let us the faithful dwell upon divine things and with the Angels glorify the Father, Son and Holy Spirit in whom we have received perfection: for this is the Trinity, consubstantial in persons yet one God to whom we sing: Blessed are you, Lord God of our fathers.

*The second Canon*

*Irmos* He who cooled the fiery heat of the furnace  
that raged so high and encircled the godly youths,  
burnt the heads of the dragons in the stream;  
and with the dew of the Spirit he washes away  
all the stubborn shadows of sin.

The fierce Assyrian flame that prefigured you,  
you quenched, transforming it to dew;  
and, as flame, you clothe yourself in water, O Christ,  
burning the harmful malice hidden in its depths,

which summons all to fall with erring steps.

When of old the Jordan's flow was rent in two,  
and Israelites traversed the sea on dry ground,  
these waters denoted you, the Lord most powerful,  
who upholds creation while in the stream  
he makes through it a better and changeless path.

We know that at the first you sent the waters of the flood  
to destroy the life that you had made.  
And now, O Christ, revealing wonders great and strange,  
you drown all sin in waters of compassion  
for the welfare and salvation of mankind.

*Ode 8*

*The first Canon*

*Irmos* The Babylonian furnace which poured forth dew  
foreshadowed a marvellous mystery,  
for the Jordan would receive the immaterial fire in its streams  
and embrace the creator who is baptized in the flesh.  
Let the people praise and exult him above all for ever.

The Redeemer said to the Forerunner: Put aside all fear and draw near, for by nature I am good and full of love. Yield to my command and baptise me who has humbled myself, whom the people praise and exult above all for ever.

At the words of the Master, the Baptist stretched forth his hand with trembling, and as he touched the head of his creator he exclaimed to him who was being baptized: Sanctify me, for you are my God, whom the people praise and exult above all for ever.

The Trinity is revealed at the Jordan, as the supremely divine Father proclaimed: He who is baptized is my beloved Son. And the Spirit came upon him who was equal to him, whom the people praise and exult above all for ever.

*The second Canon*

*Irmos* Creation finds itself as if ablaze,  
as those before in darkness are now children of the light,  
and forlorn, the prince of darkness groans.  
Let the heritage of the nations, formerly in misery  
now bless with fervour him who brought all this to pass.

The three godly youths, sprinkled with dew in the fire,  
foreshadowed clearly him who transcends nature,  
who shines with brilliant rays of threefold holiness,

should mix with mortal men, to their great blessing,  
consuming all deadly falsehood with the fire of dew.

Let every mortal soul be clothed in white,  
for now it is raised to heaven from its fall.  
The Word by whom all beings are maintained  
has cleansed them in the flowing streams,  
washed and glorious, free of former sin.

*Ode 9*

*The brethren light the candles. We do not sing the Canticle of the Mother of God.*

*The first Canon*

*The first Choir sings the refrain and the Irmos of the first Canon*

*Refrain* Magnify, O my soul, the most pure Virgin Mother of God, who is more honourable than the hosts on high.

*Irmos* No tongue can hymn you as is due, O Mother of God,  
and even heavenly beings cannot conceive your praise.  
Yet, in your goodness accept our faith,  
for you know our love inspired by God:  
you are the intercessor for Christians,  
and we magnify you.

*This same refrain and Irmos is repeated by the other choir.*

*Then the following Refrains and [repeated] Troparia,  
and the choirs alternate in the usual manner.*

*Refrain* Magnify O my soul, him who asked baptism of the Forerunner.

*Refrain* Magnify O my soul, him who came to be baptized in the Jordan.

O David, come in spirit to the enlightened and sing: Approach God with faith and be illumined. Fallen Adam cried and the Lord has heard him, and coming to the streams of the Jordan, he restores the corrupted one.

*Refrain* Magnify O my soul, him to whom the Father's voice bore witness.

*Refrain* Magnify O my soul, that person of the Trinity who bowed his head to receive baptism.

Isaiah says: Change your ways and cleanse yourselves; depart from wickedness in the face of the Lord: those who thirst, go to the living water, for Christ sprinkles the water

of renewal on those who come to him with faith, baptising them with the Spirit to life unaging.

*Refrain* O prophet, come to me: stretch out your hand and baptise me.

*Refrain* O prophet, now let it be, and baptise me as I wish, for I have come to fulfill all righteousness.

We are protected by grace and by the seal, O faithful, for as the blood-smeared lintels of old permitted the Hebrews to escape the destroyer, so the laver of regeneration is for us a divine exodus. Henceforth we shall see the unsetting light of the Trinity.

*The second Canon*

*The first Choir sings the Refrain and Irmos of the second Canon.*

*Refrain* Today the Master bows his head beneath the hand of the Forerunner.

*Irmos* O Bride most pure, our most blessed Mother,  
whose wondrous childbirth surpasses understanding;  
through you we gained our full salvation.  
As is meet and right, we praise our benefactor,  
with our gift, a hymn of thanks to him.

*The second choir repeats the same Refrain<sup>2</sup> and Irmos.*

*Then the following five Refrains, one of which is sung twice, and [repeated] Troparia,  
and the choirs alternate in the usual manner.*

*Refrain* Today John baptises the Master in the streams of the Jordan.

*Refrain* Today the Master buries the sin of mankind in the waters.

That which was revealed to Moses in the bush  
we see perfected wondrously.  
It bore the fire, remaining unconsumed,  
while the Virgin bore the benefactor who brings us light,  
and Jordan's stream receives him without harm.

*Refrain* Today the Master is attested from above that he is the beloved Son.

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<sup>2</sup> Some (Greek) sources direct that the next Refrain, Today John baptises... be sung with this repeated Irmos, and another two refrains are provided:

Magnify O my soul the power of the undivided Godhead in three persons.

Magnify O my soul her that has delivered us from the curse.

*It appears that these last two have been added in order to match the manner of singing the second Canon at Christmas; these two taking the place of Glory... and Both now and for ever... The total for the second Canon sung in this way becomes seven, not six: since the balance is upset, this custom may well be avoided.*

## January 6

*Refrain* Today the Master has come to sanctify the nature of water.

*Refrain* Today the Master receives baptism at the hand of the Forerunner.

O king eternal, you anoint and make complete man's nature,  
through the action of the communing Spirit,  
cleansing it in baptism's most pure streams,  
and shaming the disdainful force of darkness,  
you raise it up to life which lasts for ever.

*Then both choirs together sing the first Refrain of the first Canon and its Irmos,  
then the first Refrain of the second Canon and its Irmos; then all bow down.*

*Exapostilarion,  
to the special melody* You have visited us...

The Saviour who is grace and truth has appeared in the streams of the Jordan,  
enlightening those who sleep in darkness and shadow; for he, the light immutable has  
come and is made manifest. *Thrice*

Let everything that has breath... *and the Praises, tone 1,  
inserting 4 verses,  
composed by Patriarch Germanos*

Christ our Saviour, the light of light,  
has shone upon the world, revealing himself as God.  
Let us worship him, O people.

Christ our Master, how can we who are your servants  
give you worthy honour?  
For you have restored us all in the waters.

Baptized in the Jordan and touched by the hand of your servant,  
you sanctified the waters, O our Saviour,  
healing the sufferings of the world.  
Great is the mystery of your epiphany:  
glory to you, the Lord who loves mankind.

The true light has appeared giving enlightenment to all.  
Christ who is above all in purity is baptized with us.  
He brings sanctification to the water  
and it becomes the cleansing of our souls:  
that which is earthly transcends the heavens.  
Salvation comes through the washing, and the Spirit through the water:  
by descending into the water we ascend to God.  
Glory to you O Lord, wondrous in your works.

Glory be to the Father... *tone 6,*  
*composed by Anatolios*

O Saviour who clothed yourself with light as with a garment,  
you clothe yourself in the waters of the Jordan:  
you measured the heavens by your span,  
yet bow your head before the Forerunner,  
to turn the world from error and to save our souls.

Both now and for ever... *tone 2,*  
*also by Anatolios*

Today Christ comes to be baptized in the Jordan;  
and today John touches the head of the Master.  
The powers of heaven are amazed as they see the marvellous mystery.  
The sea saw it and fled: Jordan saw it and was driven back;  
and we who have been enlightened sing:  
Glory to God who has appeared,  
seen on earth and bringing light to the world.

*Great Doxology, Troparion, Litanies and Dismissal.*

*The Superior anoints the faithful with holy oil from the lamp which burns by the icon of the feast,  
while we sing the sticheron of the feast.*

*Be it known that if the Eve of Theophany falls on a Saturday or Sunday, there is no fast; and the  
Liturgy of St John Chrysostom is celebrated; and in such circumstances the Liturgy of St Basil is  
celebrated on the feast itself.*

## At the Liturgy

### *Antiphon 1, in tone 1*

*Verse* When Israel came out of Egypt, and the house of Jacob from among a people of an alien tongue,

Through the intercessions of the Mother of God, O Saviour, save us.

*Verse* Judah became his sanctuary and Israel his dominion.

Through the intercessions...

*Verse* The sea saw that, and fled, Jordan was driven back.

Through the intercessions...

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

Through the intercessions...

Glory be to the Father... Both now and for ever...

Through the intercessions...

### *Antiphon 2, in tone 2*

*Verse* I love the Lord, because he heard my voice, the voice of my supplication;

O Son of God, baptized in the Jordan, save us who sing to you: Alleluia.

*Verse* Because he inclined his ear to me in the day that I called to him.

O Son of God, baptized in the Jordan, save us who sing to you: Alleluia.

*Verse* The cords of death encompassed me, the snares of the grave took hold on me: I was in anguish and sorrow. Then I called upon the name of the Lord.

O Son of God, baptized in the Jordan, save us who sing to you: Alleluia.

*Verse* Gracious and righteous is the Lord, full of compassion is our God.

O Son of God, baptized in the Jordan, save us who sing to you: Alleluia.

Glory be to the Father... Both now and for ever...

O only begotten Son and immortal Word of God...

### *Antiphon 3, in tone 1*

*Verse* Give thanks to the Lord, for he is good; his mercy endures for ever.

*Troparion* O Lord, when you were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to you, calling you his beloved Son. And the Spirit, in the form of a dove, confirmed the certainty of his words. Glory to you, O Christ our God who has appeared and enlightened the world.



*Verse* Let Israel now proclaim that he is good; his mercy endures for ever.

*Troparion* O Lord, when you were baptized...

*Verse* Let the house of Aaron proclaim that he is good; his mercy endures for ever.

*Troparion* O Lord, when you were baptized...

*Verse* Let those who fear the Lord proclaim that he is good; his mercy endures for ever.

*Troparion* O Lord, when you were baptized...

*At the Entrance*

*The entrance verse* Blessed is he who comes in the name of the Lord. We bless you from the house of the Lord: God is the Lord who has revealed himself to us.

*Then<sup>3</sup>, in a higher voice:*

*Troparion, tone 1* O Lord, when you were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to you, calling you his beloved Son. And the Spirit, in the form of a dove, confirmed the certainty of his words. Glory to you, O Christ our God who has appeared and enlightened the world.

Glory be to the Father... Both now and for ever...

*Kontakion, tone 4* Today you have revealed yourself to the world, O Lord, | and your light has shone upon us who sing to you with understanding. | | O light unapproachable, you have come, you are revealed.

*Instead of Holy God... we sing* All those who have been baptized into Christ...

*Prokimenon, tone 4*

Blessed is he who comes in the name of the Lord. God is the Lord who has appeared to us.

*Verse* Give thanks to the Lord for he is good; his mercy endures for ever.

*The epistle of Paul the Apostle to the Titus, number 302 [2: 11-14, 3: 4-7]*

*Alleluia, tone 4*

Ascribe to the Lord, you sons of heaven: ascribe to the Lord glory and might.

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<sup>3</sup> *If it is a pontifical service, we firstly sing:* O come let us worship... O Son of God, baptized in the Jordan, save us who sing to you: Alleluia.

The voice of the Lord is upon the waters, the God of glory thunders, the Lord upon the great waters.

*The Gospel of Matthew, number 6, [3: 13-17]*

*Instead of Truly it is right...*

*we sing the first Refrain of the first Canon and the Irmos of the second Canon, Ninth Ode:*

Magnify, O my soul, the most pure Virgin Mother of God, who is more honourable than the hosts on high.

O Bride most pure, and our most blessed Mother, whose wondrous childbirth passes understanding; through you we have gained our full salvation. As is meet and right, we praise our benefactor; bearing our gift, a hymn of thanks to him.

*Communion Verse*

The grace of God has appeared, bringing salvation to all.

*From an as yet unverified source this Amvon Prayer for the Theophany has emerged* Ineffable is your love for us, and boundless is the sea of your favour, O Lord our God; for it was pleasing to you for your only-begotten Son to be born of a chaste woman and to become man; and to be like us in all things except sin; and as a man to be baptized for us by John, though needing no baptism; so that, in sanctifying the element of water, he might grant us rebirth by water and the Spirit. In these things discerning you to be God eternal, we worship you, who has from heaven proclaimed as your Son him who was baptized. We glorify your Holy Spirit, who descended upon him and revealed him to John: for you have sealed us, and endowed us with the grace of Baptism; you have made us communicants of your Christ, of whom deprive not us sinners, but by his grace support us against every force of evil; and strengthen Orthodox Christians against every assault, and lead us all into your kingdom: that in us may be glorified your most name, and that of your only-begotten Son, together with the most Holy Spirit, now and for ever and to the ages of ages.

*From an ancient Amvon Prayer. Orlov, no 52, p. 326. From Fr John Shaw in the Usa via email*

*After the prayer beyond the Amvon, the second Blessing of the Waters takes place. The same order is followed as on the previous day, except that when the procession returns to the Church, instead of the verse in tone 6 O faithful let us praise the greatness... we sing The Trinity was made manifest... from Ode 8 of the first Canon of the feast; then Blessed be the name of the Lord... and the conclusion of the Liturgy. In some places this second blessing takes place at the end of Matins, after the Troparion at the end of the Great Doxology.*

*On the day of the feast the faithful eat sumptuously, no matter what day of the week.*

## January 7

### A Synaxis in honour of John the Baptist

#### Vespers

*There is no reading from the Psalter, unless it is Saturday evening.*

*At Lord I call to you... 6 verses,  
beginning with these 3 of the feast, tone 2,  
to their own special melody,  
composed by John the Monk*

Seeing the enlightener of all coming to be baptized, the Forerunner rejoiced in soul and his hand trembled as he pointed him out to the people and said: This is the redeemer of Israel, who frees us from corruption. Glory to you, O sinless Christ our God.

When our redeemer was baptized by his servant and was testified by the coming of the Holy Spirit, the angelic hosts observed and were awestruck. A voice was heard from on high: He whom the Forerunner baptized with his hand is my beloved Son, in whom I am well pleased. Glory to you, O Christ our God.

That he might restore his own people to the life-giving pastures of paradise, the Word of God fell upon the lairs of the dragons, and destroying their many snares, he struck him who had bruised mankind, and, imprisoning him, has delivered creation.

*Verses of the Forerunner, tone 1,  
to the Special Melody O most praised martyrs...*

Seeing you approaching \* and requesting baptism, O Christ, \* the Forerunner cried out with trembling: \* Why do you command me \* to do that which is beyond my power? \* How can I touch you with my hand \* who holds all things in your hand, \* O almighty Lord? \* Better would it be that you baptize your servant.

I am unapproachable by nature, \* yet have manifested myself as a whole man, \* accessible to you. \* I am rich, yet have impoverished myself willingly, \* that I may enrich what has become impoverished \* with incorruption and deliverance. \* Approach, then, and baptize me \* who is not subject to corruption, \* and rescue the world therefrom.

I am constrained on every side; \* I know not to where I shall flee, \* the Forerunner said to the creator; \* As you are the torrent of nourishment, O compassionate one, \* how, then, can the river's streams receive you \* who has come, \* pouring forth salvation \* upon those who honour \* your holy appearing, O Word?

Glory be to the Father... *tone 6*

Animate beacon, Forerunner of the Saviour, offspring of a barren woman, friend of him who came forth from the Virgin, whom you worshipped by leaping up within your mother's womb, and has baptized in the waters of the Jordan: entreat him, O prophet, that we may escape the waves of tumult which are to come.

Both now and for ever... *of the feast, same tone,  
to its own melody*

God the Word appeared to mankind incarnate,  
and ready for baptism, he stood in the Jordan.  
The Forerunner said to him:  
How can I stretch forth my hand  
and touch the head of you, who upholds all things?  
Though you are the child of Mary, I know you to be the pre-eternal God:  
you are hymned by the Seraphim and yet you walk upon the earth.  
A servant knows not how to baptise his master:  
Glory to you, O Lord, beyond understanding.

*Entrance and Great Prokimenon, tone 7*

Our God is in heaven and on the earth, he does whatever he wills.

*Verse* When Israel came out of Egypt, and the house of Jacob from among a people of an alien tongue, Judah became his sanctuary and Israel his dominion.

*Verse* The sea saw that, and fled, Jordan was driven back.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

*Then, the litany* Let us say....

*Aposticha, tone 4,  
to the Special Melody* You have given a sign...

When John the Forerunner \* saw you coming to him, O Master, \* he was filled with awe, \* and as a simple servant he cried out with fear: \* What humility is this, O Saviour, \* what poverty, wherein you have clothed yourself, \* lifting lowly man up in the richness of your goodness, \* in your compassion, \* having clothed yourself in him?

*Verse* The sea saw that, and fled, Jordan was driven back.

Come to me \* for I am accomplishing the mystery of salvation: you responded to the Forerunner; \* and he obeyed you with fear, \* O Saviour of all, and was not overcome with awe. \* Restoring Adam, who was crushed by sin, \* I am baptized as a man \* in the waters of the Jordan, \* to which you see that I have come, \* though undefiled by nature.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

Who among mortals \* has seen the sun cleansed? \* John, answering, said: \* Can he who clothes the sky with clouds be stripped utterly naked, \* and he who created the springs and rivers now enter the waters? \* I marvel at your ineffable dispensation, O Master. \* Burden not your servant \* with fearsome commands.

Glory be to the Father... *tone 4,*  
*composed by the Byzantine*

As a lover of the Spirit,  
a swallow who announces the gracious dispensation of God the king,  
who shone forth brightly upon the human race from the pure one,  
for the restoration of mankind,  
O Forerunner, you shone forth, utterly lifting the spirits of the downcast,  
guiding the hearts of those baptized in repentance,  
that they may receive everlasting life,  
O blessed God-pleaser.

Both now and for ever... *same tone*

Come, and like the wise virgins  
let us go to meet the Master who has appeared,  
for he has come to John as the bridegroom.  
Seeing you, the Jordan was afraid and stopped,  
and John said: I dare not touch the head of the immortal one.  
The Spirit descended in the form of a dove to sanctify the water,  
and a voice was heard from heaven saying:  
This is my Son who has come into the world to save mankind.  
Glory to you, O Lord.

*Troparion of the Forerunner, tone 2*

The memory of the righteous is celebrated with hymns of praise,  
but the Lord's testimony is sufficient for you, O Forerunner.  
You are truly proven to be even more venerable than the prophets  
since you baptized in the running waters him whom they proclaimed.  
Having contested for the truth,  
you rejoiced to announce the good tidings even to those in Hades:  
that God has appeared, incarnate,  
taking away the sin of the world and granting us great mercy.

Glory be to the Father... Both now and for ever...

*Troparion of the feast, tone 1*

O Lord, when you were baptized in the Jordan,  
the worship of the Trinity was made manifest.

For the voice of the Father bore witness to you,  
calling you his beloved Son.  
And the Spirit, in the form of a dove,  
confirmed the certainty of his words.  
Glory to you, O Christ our God  
who has appeared and enlightened the world.

*At Compline, after the Thrice-holy,  
we read the Kontakion of the Forerunner: Stricken with awe...*

*At the Midnight Office, we read the usual psalmody;  
after the first Thrice-holy, instead of the usual Troparia we read the Kontakion of the feast;  
and after the second Thrice-holy, we read the Kontakion of the Forerunner: Stricken with awe...*

## **Matins**

*At God is the Lord... the troparion of the feast, twice;  
Glory be to the Father... that of the Forerunner;  
Both now and for ever... that of the feast, once.*

*After the first reading from the Psalter, this Sessional Hymn, tone 1,  
to the Special Melody When the stone had been sealed...*

When Jesus had been born of the Virgin Mary  
and was baptized by John in the Jordan,  
the Spirit, appearing as a dove, descended upon him.  
Therefore, the prophet said with the angels:  
Glory to your coming, O Christ.  
Glory to your kingdom.  
Glory to your dispensation, who truly loves mankind.

Glory be to the Father... Both now and for ever... repeat

*After the second reading from the Psalter, this Sessional Hymn, tone 5,  
to the Special Melody You have appeared today...*

Seeing you about to be baptized in the streams of the Jordan, O Christ,  
the great Forerunner cried out with gladness:  
You have come, you are made manifest  
the light unapproachable.

Glory be to the Father... Both now and for ever... repeat

*We sing both Canons of the feast, and that of the Forerunner.*

*Ode 1*

*The first Canon of the feast, composed by Cosmas the Monk, tone 2,  
upon the acrostic Baptism is the cleansing of the sin of mortals.*

*Irmos* The Lord who is mighty in battles  
uncovered the bed of the deep  
and led his people across on dry ground,  
but engulfed the enemy therein;  
for he has been glorified.

The Lord, the king of the ages, restores fallen Adam with the streams of the Jordan, and crushes the heads of the serpents lurking there; for he has been glorified.

The Lord, incarnate of the Virgin, clothing material flesh in the immaterial fire of his divinity, wraps himself in the waters of the Jordan; for he has been glorified.

He who washes away the defilement of man cleanses himself for them in the Jordan: he who chose to make himself like them, yet remaining as he was before, the Lord who enlightens those in darkness; for he has been glorified.

*The second Canon, composed in iambic verse by John of Damascus  
Tone 2*

*Irmos* Israel traversed the stormy ocean's depths,  
which then had turned into an arid land:  
but the gloomy waters fully covered  
Egypt's chief commanders in a watery grave,  
through the mighty right hand of the Master.

You, the king, appeared at Jordan's stream  
to him, the radiant dawning from the desert;  
for mortals, you the sun, have bowed your head  
to snatch our forebear from the land of darkness,  
and to cleanse creation of its foulness.

O Word eternal, in the stream we see  
mankind once stained by error, now engulfed.  
You led him forth renewed: beyond all speech  
in mighty voice the Father testified:  
This is my beloved Son, equal to me by nature.

*Canon of the Forerunner, tone 2,  
composed by Theophanes,  
upon the acrostic O Baptist of Christ, accept my praise.*

## January 7

*Irmos* Let us sing to the Lord, who by his divine command dried up the turbulent sea where none may walk, and led Israel across it on foot: for he has been greatly glorified.

Anticipating my need, O Forerunner, in your supplications save me, drowning in the storm of the passions; for you were the honoured and most pure receptacle of dispassion, appointed from infancy by the Lord from on high.

With salutation the angel of God stood before the honourable Zachariah, your priestly father, and announced you, the peer of the angels, who would be the Forerunner and friend of the Lord, O blessed one.

Filled with the most Holy Spirit, even when within your mother's womb, O most honoured prophet, with your beautiful leaps you announced the fruit of the Virgin and worshipped him.

Let us praise the godly and divinely wise Forerunner of the Lord, who cut through the strange path of life which before was closed to all men, and baptized Christ in the Jordan's streams.

*Theotokion* O pure and most hallowed temple of virginity, who held God the Word: by your supplications save those who have recourse to you and call upon you, repelling the assault of misfortunes.

*Katavasia* *The Irmos of the first canon of the feast, is sung by the right-hand choir; and that of the second canon of the feast, by the left-hand choir.*

### Ode 3

#### *The first Canon of the feast*

*Irmos* The Lord who gives power to kings  
and elevates the strength of his anointed  
is virgin-born and comes to be baptized.  
Let us, the faithful, sing to him:  
There is none holy as our God.

Rejoice today, O Church of Christ, formerly barren and sadly childless, for children are born to you through water and the Spirit, who sing with faith: There is none holy as our God.

The Forerunner cries with loud voice in the wilderness: Prepare the way of Christ; make straight the paths of our God, and crying in faith: There is none holy as our God.

#### *The second Canon of the feast*

*Irmos* From the ancient snares we all are loosed,  
and the jaws of lions are now shattered.



Let us, rejoicing open wide our mouths,  
to weave with words sweet music to the Word  
who delights to grant his gifts to us.

He who took the deadly serpent's form  
and planted death in the garden of creation,  
is now cast into darkness by Christ's incarnation:  
he assailed the Master, but the dawn that shines upon us  
crushes his own hateful, loathsome head.

The Master gathers human nature he has made,  
which had been overcome by tyrannous greed.  
He grants to mortals new birth and refashions them,  
completing thus his glorious, most great work,  
for he has come to cleanse and guard mankind.

*Canon of the Forerunner*

*Irmos* Established upon the rock of faith, I may boast over my enemies, and my spirit  
rejoices and sings: There is none as holy as our God, and none righteous but you, O  
Lord.

You removed the reproach of barrenness, and, recognizing the divine child of the  
Virgin, leaped up, rejoicing, in your mother's womb, O exalted one who dwelt with the  
angels, the blessed Forerunner of the Lord.

Preparing the Lord's way, you went go before his face; for you were like a beacon,  
revealing the radiance of the Father's glory, who appeared in the flesh for our sake, O  
prophet, most excellent of all.

You shone like the dawn, announcing the Sun of Righteousness to those in  
darkness; for you were the preacher and Forerunner of the salvation of all, and  
proclaimed to all: Come to Christ with faith, and be saved.

*Theotokion* Receiving ineffable joy, O Mother of God, you seedlessly conceived your  
Master, who calls the whole world, and to whom we sing: There is none holy but you, O  
Lord.

*Kontakion, tone 4*

Today you have revealed yourself to the world, O Lord,  
and your light has shone upon us who sing to you with understanding.  
O light unapproachable, you have come, you are revealed.

*Ikos* Upon the Galilee of the nations, upon the land of Zabulon and the land of  
Nephthali, as the prophet said, a great light has shone, and that is Christ. To those who  
sit in darkness has dawned a bright light, the Lord the Sun of Righteousness born of

## January 7

Mary, shining brilliantly from Bethlehem, casting his rays upon the universe. Come all you naked children of Adam, let us clothe ourselves in him, that we may be warm, for he who clothes the naked and enlightens those in darkness has come: O light unapproachable, you have come, you are revealed.

*Sessional Hymn of the feast, tone 8  
to the Special Melody Of the Wisdom...*

When you appeared for baptism, O invisible one, the Jordan ministered to you with its streams, and John stretched forth his corruptible hand; one turned back in fear, and the other touched you, the incorruptible one, with trembling. Truly you are the Lamb of God, the ever-living fountain who has sanctified the springs, the sea and mankind; for the Trinity shone from on high, the Father calling you his Son, and the Holy Spirit descending.

Glory be to the Father... Both now and for ever... *repeat*

### *Ode 4*

#### *The first Canon of the feast*

*Irmos* He whom you called the voice of one crying in the wilderness, O Lord,  
heard your voice when you thundered out over many waters,  
bearing witness to your Son.  
Filled with the Spirit that had come, he cried out:  
You are Christ, the wisdom and the power of God.

Who has ever seen the sun cleansed, which is by nature the brightest? – thus cried the herald. Am I then to wash you with water, the effulgence of glory, the image of the ever-existing Father? Can I who is grass touch the fire of your divinity? For you are Christ, the wisdom and the power of God.

When he came upon you, Moses showed the divine reverence he felt, for he understood that it was you that spoke out of the bush, and he immediately averted his face: how then can I gaze directly at you? How can I touch you with my hand? For you are Christ, the wisdom and the power of God.

Although endowed with an understanding soul and honoured with the power of reason, I respect inanimate things. For if I baptise you, I shall have as my accusers the mountain that smoked with fire, the sea which fled on either side, and this same Jordan which turned back. For you are Christ, the wisdom and the power of God.

#### *The second Canon of the feast*

*Irmos* Cleansed by fire, the seer in mystic vision,  
announces the renewal of mortal man.  
Spirit-filled, he lifts his voice, revealing

the incarnation of the Word ineffable,  
who has broken the dominion of the mighty.

O Word most radiant, sent forth from the Father,  
who came to banish all the night of evil darkness,  
and uproot the sins of mortal men:  
by your baptism you draw forth your children  
of the light from Jordan's streams, O blessed Lord.

When he saw the truth himself, the glorious Word,  
the herald cried out plainly to creation:  
this is he who was before me, yet is after me by birth.  
Like us in form, he shines forth power divine,  
to drive away our hateful sin.

To lead us back to pastures filled with life in Paradise,  
God the Word goes out for us to dragons' lairs.  
Destroying the manifold snares the foe has laid,  
he wages war on him who bruised mankind,  
imprisons him and thus delivers creation.

*Canon of the Forerunner*

*Irmos* I hymn you, O Lord, for I have heard your report and was afraid. You came to me, seeking me who had gone astray. Therefore I glorify your great providence for me, O most merciful one.

You were sent to cleanse the impure with water, preparing them to receive Christ the Master, who takes away their sin and drives darkness away with the radiance of the knowledge of God, O honoured prophet.

Entreat Christ to heal me of the serpent's venom, O blessed one who baptized him in the waters of the Jordan, wherein the Saviour crushed the nesting malice of the serpents.

Adorned with the wisdom of God, you came as the herald of Christ; for you were the clarion voice of one crying out: Repent. As a prophet you foretold him who pointed you out to us as the greatest of all men.

O excellent one who led a life strange and untrodden by men, you stood before the waters of the Jordan, listening to the voice of the Father and beholding the coming of the Spirit.

*Theotokion* The Lord who created all things made himself like us, O most pure one, taking up his abode within you; and, clothing himself in human form, he has saved that which is in his image.

Ode 5

*The first Canon of the feast*

*Irmos* Jesus the author of life has come to annul  
the condemnation of Adam the first-formed man.  
Since, as God he needs no cleansing,  
for the sake of fallen man he is cleansed in the Jordan,  
thereby slaying hostility  
and granting peace beyond all understanding.

When a countless multitude went to be baptized by John, you stood in their midst,  
and he announced to those present: Who told you rebellious ones to avoid the impending  
wrath? Bring forth fruits worthy of Christ, for he stands before you, granting peace.

The creator and fashioner stands in men's midst as one of them, searching the  
hearts of all; and taking his winnowing fan in his hand, with the fullness of wisdom he  
separates the harvest of the world; letting the chaff fall away, he burns the barren and  
grants eternal life to the fruitful.

*The second Canon of the feast*

*Irmos* By the cleansing of the Spirit we are washed  
from the poison of the dark and odious foe,  
and we begin a new path free from error,  
that leads to joy of heart beyond all reach,  
but gained by those whom God has reconciled to himself.

Seeing man whom he had formed from dust,  
in the gloom of sin, in bonds that know no break,  
the maker raised him up and laid him on his shoulders,  
and now in abundant floods he washes him clean  
from the ancient shame of Adam's inclination.

Let us run in piety and eagerness  
to the most pure fount of our salvation,  
and see the Word, born of the incorrupt Virgin.  
Let us drink pure streams that quench our holy thirst:  
as gently he heals the world's infirmities.

*Canon of the Forerunner*

*Irmos* O Christ my Saviour, the enlightenment of those who lie in darkness, and the  
salvation of the despairing, I rise early to you, O king of peace: enlighten me with your  
shining radiance, for I know no other God than you.

Illumined with the splendour of supernatural virtue, you stood before the waters of the Jordan as an initiation into the mysteries of heaven, baptizing and cleansing with water those who have recourse to you with faith of soul, O Forerunner.

The pure and incorrupt light, desiring to be baptized, showed you as a most pure vessel, O John; for you, the most honoured of the prophets, were chosen beforehand by him as the greatest of all, for you granted to see him whom you prophesied.

Set forth before the face of the Lord of all, and indicating his paths to all men, the Forerunner, trembling, touched the head of the Master and baptized him, saying: I know no other God than you.

Who has ever seen or heard of the undefiled one who sustains all things bowing his head before one of his creatures? With trembling the Baptist cried out: I know no other God than you.

*Theotokion* The Son of God, who, as God, accomplishes his works by his will alone, clearly showed himself to be your Son, O Virgin: we all call you the true Mother of God, for we know no other Mother of God than you.

*Ode 6*

*The first Canon of the feast*

*Irmos* The voice of the Word, the Forerunner,  
the lampstand of light, the morning star of the sun,  
cries in the wilderness to all:  
Repent and cleanse yourselves while you have time;  
for now Christ stands before you,  
delivering the world from corruption.

Christ, begotten without change from God the Father, is incarnate of the Virgin without defilement. As the Forerunner teaches, it is not possible to loose the tie of his sandals, the bond that joins us to the Word, to him who delivers mortals from error.

Christ shall baptise in the fire of the last days the disobedient who do not acknowledge him as God; but he shall restore with the waters of grace those who accept his divinity, delivering them from their transgressions.

*The second Canon of the feast*

*Irmos* In a voice most blessed, the Father has revealed  
his beloved Son, begotten from the womb.  
Truly, he said, my child who shares my essence,  
the splendid Son has come forth from mankind;  
my living Word, in my providence incarnate.

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The prophet strangely swallowed up for three nights  
in the belly of the sea monster,  
emerged, prefiguring our present regeneration  
and our deliverance from the dragon that slays mankind.

When the shining vaults of heaven were opened,  
he who knew the scriptures saw the Spirit  
proceeding from the Father, resting on the most pure Word,  
descending in ways past speech in the form of a dove;  
he commanded the multitudes to hasten to the Master.

### *Canon of the Forerunner*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

You, the voice of the Word, preceded him and shone forth like a radiant star, the Sun of Righteousness illumining you, O Forerunner.

You paid no heed to earthly cares, and were enriched with the expectation of heaven. And you perfected your life like an angel on earth, O blessed one.

We know you to be the seal of the prophets, the mediator between the old and new covenants, and we proclaim you to be the Baptist and Forerunner of Christ the Saviour.

*Theotokion* All the faithful acknowledge and believe your conceiving to be truly ineffable and your birthgiving to be inexpressible and unapproachable, O Bride of God.

### *Kontakion of the Forerunner, tone 6*

Stricken with awe by your coming in the flesh,  
the Jordan turned back in fear;  
and John fulfilling the prophetic ministry,  
shrank back with trembling.  
The ranks of the angels were amazed to see you baptized in the flesh in its streams,  
and all who were in darkness were enlightened,  
hymning you, who has appeared,  
who illumines all things.

*Ikos* Though Adam had become blind in Eden, the sun appeared out of Bethlehem to open his eyes, washing them with the waters of the Jordan; then the ever-burning light shone upon him who had been enshrouded in darkness and gloom. For him there is no longer any night, but eternal day; since for his sake the morning has dawned: he has found the restorative radiance, having hidden himself until the evening, as it is written. He who fell at eventide has turned from the darkness and attained the dawning of him who has appeared, who illumines all things.

Ode 7

*The first Canon of the feast*

*Irmos* The breath of the wind heavy with dew  
and the descent of the Angel of God  
preserved the pious youths who were together in the fiery furnace.  
Bedewed amid the flame, they sang with thanksgiving:  
Blessed are you and hymned above all, Lord God of our fathers.

As in heaven, the angelic hosts stood before you in the Jordan with trembling and wonder, gazing at the extent of God's condescension; for the God of our fathers, who holds the waters above the firmament by his rule, stood in the water, incarnate as a man.

Of old, the cloud and the sea prefigured the wonder of divine baptism, for the ancient people of the Law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit whereby we are made perfect. Blessed are you for ever, O Lord our God.

Let us the faithful dwell upon divine things and with the Angels glorify the Father, Son and Holy Spirit in whom we have received perfection; for this is the Trinity, consubstantial in persons yet one God to whom we sing: Blessed are you, Lord God of our fathers.

*The second Canon of the feast*

*Irmos* He who cooled the fiery heat of the furnace  
that raged so high and encircled the godly youths,  
burnt the heads of the dragons in the stream;  
and with the dew of the Spirit he washes away  
all the stubborn shadows of sin.

The fierce Assyrian flame that prefigured you,  
you quenched, transforming it to dew;  
and, as flame, you clothe yourself in water, O Christ,  
burning the harmful malice hidden in its depths,  
which summons all to fall with erring steps.

When of old the Jordan's flow was rent in two,  
and Israelites traversed the sea on dry ground,  
these waters denoted you, the Lord most powerful,  
who upholds creation while in the stream  
he makes through it a better and changeless path.

We know that at the first you sent the waters of the flood  
to destroy the life that you had made.

And now, O Christ, revealing wonders great and strange,  
you drown all sin in waters of compassion  
for the welfare and salvation of mankind.

*Canon of the Forerunner*

*Irmos* The bush not burnt by flames on the mountain and the dew-bearing furnace of the Chaldeans clearly foretold you, the Bride of God, who unconsumed received into your material womb the divine and immaterial fire. Therefore we sing to him who was born of you: Blessed are you, the God of our fathers.

Having performed the sacred baptism and the mysteries given you by God, O sacred minister, you offered yourself as a sacrifice, as an innocent lamb. Therefore, we sing together with you: Blessed is the God of our fathers.

You were a new Elias, denouncing the iniquitous king with boldness and showing us an immaterial life, as he did, O thrice-blessed Forerunner, with whom we sing: Blessed is the God of our fathers.

Inheriting the divine honour of the apostles of Christ, O Forerunner, the greatest of the prophets, you were the fulfillment of the law and the beginning of the new grace, with whom we sing: Blessed is the God of our fathers.

*Theotokion* We honour in fitting hymns the most pure Lady who was acceptable to God; for she gave birth to God the only-begotten, who has appeared to us: let us the faithful sing to him: Blessed is the God of our fathers.

*Ode 8*

*The first Canon of the feast*

*Irmos* The Babylonian furnace which poured forth dew  
foreshadowed a marvellous mystery,  
for the Jordan would receive the immaterial fire in its streams  
and embrace the creator who is baptized in the flesh.  
Let the people praise and exult him above all for ever.

The Redeemer said to the Forerunner: Put aside all fear and draw near, for by nature I am good and full of love. Yield to my command and baptise me who has humbled myself, whom the people praise and exult above all for ever.

At the words of the Master, the Baptist stretched forth his hand with trembling, and as he touched the head of his creator he exclaimed to him who was being baptized: Sanctify me, for you are my God, whom the people praise and exult above all for ever.



The Trinity was revealed at the Jordan, as the supremely divine Father proclaimed: He who is baptized is my beloved Son. And the Spirit came upon him who was equal to him, whom the people praise and exult above all for ever.

*The second Canon of the feast*

*Irmos* Creation finds itself as if ablaze,  
as those before in darkness are now children of the light,  
and forlorn, the prince of darkness groans.  
Let the heritage of the nations, formerly in misery  
now bless with fervour him who brought all this to pass.

The three godly youths, sprinkled with dew in the fire,  
foreshadowed clearly him who transcends nature,  
who shines with brilliant rays of threefold holiness,  
should mix with mortal men, to their great blessing,  
consuming all deadly falsehood with the fire of dew.

Let every mortal soul be clothed in white,  
for now it is raised to heaven from its fall.  
The Word by whom all beings are maintained  
has cleansed them in the flowing streams,  
washed and glorious, free of former sin.

*Canon of the Forerunner*

*Irmos* In Babylon of old by the command of God, the fiery furnace worked in divided ways: while it burned the Chaldeans, it refreshed the faithful as they sang: Bless the Lord, all you works of the Lord.

With joy we honour you, O blessed John, who by your steadfast life on earth showed yourself to be the peer of the angels; and we sing: Bless the Lord, all you works of the Lord.

You taught the one being of the divinity in three consubstantial persons, for by the voice of the Father and the coming of the Spirit you recognize him whom you baptized as the ever-existing Word of God.

You hastened from the barren woman, O honourable John, the noetic dawn proclaiming the sun who shone from the Virgin; and you proclaimed the lamb who, in his love for mankind, takes away the sin of the world.

Watching over us now from on high, O blessed Forerunner, by your supplications preserve those who follow him whom you divinely proclaimed.

## January 7

*Theotokion* Ineffably you conceived the pre-eternal radiance of the Father's glory, the unoriginate Word who is known to exist from the beginning, now become your first-born, immutably becoming a creature, O most pure one.

*At Ode 9, we do not sing the Canticle of the Mother of God,  
but use instead the refrains of the feast and of the Forerunner:*

### *Ode 9*

#### *The first Canon of the feast*

*Refrain* Magnify, O my soul, the most pure Virgin Mother of God, who is more honourable than the hosts on high.

*Irmos* No tongue can hymn you as is due, O Mother of God.  
and even heavenly beings cannot conceive your praise.  
Yet, in your goodness accept our faith,  
for you know our love inspired by God:  
you are the intercessor for Christians,  
and we magnify you.

*Refrain* Magnify O my soul, him who asked baptism of the Forerunner.

O David, come in spirit to the enlightened and sing: Approach God with faith and be illumined. Fallen Adam cried and the Lord has heard him, and coming to the streams of the Jordan, he restores the corrupted one.

*Refrain* Magnify O my soul, him to whom the Father's voice bore witness.

Isaiah says: Change your ways and cleanse yourselves; depart from wickedness in the face of the Lord: those who thirst, go to the living water, for Christ sprinkles the water of renewal on those who come to him with faith, baptising them with the Spirit to life unaging.

*Refrain* Magnify O my soul, that person of the Trinity who bowed his head to receive baptism.

We are protected by grace and by the seal, O faithful, for as the blood-smeared lintels of old permitted the Hebrews to escape the destroyer, so the laver of regeneration is for us a divine exodus. Henceforth we shall see the unsetting light of the Trinity.

#### *The second Canon of the feast*

*Refrain* Today the Master bows his head beneath the hand of the Forerunner.

*Irmos* O Bride most pure, our most blessed Mother,  
whose wondrous childbirth surpasses understanding;

through you we gained our full salvation.  
As is meet and right, we praise our benefactor,  
with our gift, a hymn of thanks to him.

*Refrain* Today John baptises the Master in the streams of the Jordan.

That which was revealed to Moses in the bush  
we see perfected wondrously.  
It bore the fire, remaining unconsumed,  
while the Virgin bore the benefactor who brings us light,  
and Jordan's stream receives him without harm.

*Refrain* Today the Master buries the sin of mankind in the waters.

O king eternal, you anoint and make complete man's nature,  
through the action of the communing Spirit,  
cleansing it in baptism's most pure streams,  
and shaming the disdainful force of darkness,  
you raise it up to life which lasts for ever.

*Canon of the Forerunner*

*Irmos* As a star shining before the sunrise, you shone forth God who came to us bodily,  
ineffably incarnate from your virgin womb: we magnify you, O blessed and most pure  
Mother of God.

*Refrain for this canon* Magnify, O my soul, the Forerunner who is greatest among the  
prophets.

From the wilderness the Forerunner, the voice of the Word, indicated him who  
came to us incarnate; and he prepared joyfully to baptize the pre-existing one who  
cleanses our souls from sin for the sake of our faith.

Grace and the law mightily set you forth as the mediator between them: for you  
sealed one and began the other, being honoured by the Word as greatest of all the  
prophets, who lived beyond visible things, O most honoured one.

Having lived like the bodiless ones, he now dwells with the angelic choirs and  
rejoices, standing before the throne of the Master, entreating remission and salvation for  
those who praise him.

*Refrain, from the first Canon* Magnify, O my soul, the most pure Virgin Mother of God,  
who is more honourable than the hosts on high.

*Theotokion* In his compassion the deliverer of all became man and accepted  
incarnation of your virginal womb; for he loves mankind with a love beyond that of men,  
O most blessed Mother.

*Then, coming together, both choirs sing the refrain of the feast, and the Irmoi of the Canons of the feast, after which they make a prostration.*

*Exapostilarion of the Forerunner,  
to the Special Melody By the Spirit in the sanctuary...*

You wondrously prepared the way of the Lord; for you were the herald of his coming, the preacher most true and the greatest of the prophets, O blessed John, who beheld the light, fulfilling his ineffable dispensation.

Glory be to the Father... Both now and for ever... *Exapostilarion of the feast  
to the special melody* You have visited us...

The Saviour who is grace and truth has appeared in the streams of the Jordan, enlightening those who sleep in darkness and shadow; for he, the light immutable has come and is made manifest.

Let everything that has breath... *and the Praises, 4 verses, tone 4 idiomela*

Christ our Saviour, the light of light, has shone forth upon the world, revealing himself as God. Let us worship him, O people.

How can we who are servants give fitting honour to the Master? for he has restored us all in the water.

Baptized in the Jordan, touched by your servant's hand, O our Saviour, you sanctified the water, healing the sufferings of the world. Great is the mystery of your manifestation: glory to you, O Lord who loves mankind.

The true light has appeared, giving enlightenment to all. Christ is baptized with us, he who is above all in purity, imparting sanctification to the water, which becomes the cleansing of our souls, at once earthly yet transcending the heavens. Salvation is accomplished through the laver, and the Spirit comes through water. Through immersion is our ascent to God made. Glory to you, Lord, wondrous are your works.

Glory be to the Father... *idiomelon, tone 6*

Having issued forth, an angel from a barren womb,  
you dwelt in the desert from your infancy, O Baptist,  
and became the seal of all the prophets;  
for him whom they beheld in many and various forms  
and proclaimed in indistinct images  
you were granted to baptize in the Jordan.  
You heard the voice of the Father from heaven bearing witness to his sonship,  
and beheld the Spirit in the form of a dove  
descending upon him who was baptized.

O greater than all the prophets,  
never cease to pray for us who celebrate your memory with faith.

Both now and for ever... *tone 2,*  
*composed by Anatolius*

Today Christ comes to be baptized in the Jordan;  
and today John touches the head of the Master.  
The powers of heaven are amazed as they see the marvellous mystery.  
The sea saw it and fled: Jordan saw it and was driven back;  
and we who have been enlightened sing:  
Glory to God who has appeared,  
seen on earth and bringing light to the world.

*Great Doxology, troparion of the Forerunner,*  
Glory be to the Father... Both now and for ever... *that of the feast; and the rest.*

## **Prime and the Hours**

*The Troparion of the feast; Glory be to the Father... Troparion of the Forerunner;*  
Both now and for ever... *the Theotokion of the Hour.*  
*After the Lord's prayer, the Kontakion of the feast.*

## Liturgy

*Beatitudes, 8 verses: 4 from Ode 3 of the canon of the feast;  
and 4 from Ode 6 of the canon of the Forerunner.*

*At the Entrance we sing*  
O Son of God, baptized in the Jordan, save us who sing to you: Alleluia.  
*and likewise throughout the festal period*

*Prokimenon, tone 7*  
The righteous man shall rejoice in the Lord, and shall put his trust in him.  
*Verse* Hear my prayer O Lord, when I make supplication to you.

*Reading from the Acts of the Apostles, number 42 [Acts 19: 1-8]*

*Alleluia, tone 5*  
Light arises in darkness for the upright: gracious and merciful is the righteous man.  
Rejoice in the Lord, O you righteous, and give thanks for his holiness.

*Gospel of John, number 3 [1:29-34]*

### *Communion Verses*

The grace of God has appeared, bringing salvation to all.  
The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## January 8

### **Afterfeast of the Theophany Our venerable father George Kousevitis and our venerable mother Domnica**

### **Vespers**

*At Lord I call to you... 6 verses,  
beginning with these 3 of venerable George, tone 4,  
to the Special Melody As one valiant among the martyrs...  
composed by John the Monk*

The assaults of evil thoughts, O blessed one, \* did not shake the battlements of your soul; \* for, reflecting your firm asceticism \* like a mirror, \* you remained unwounded \* and utterly unharmed \* by the cruel adversary, \* and, crowned as a victor, \* you stand before the Master of all.

Exhausted by lying long in one place, \* afflicted with tears, and by standing in night-long vigils of prayer, \* you were a most magnificent example for monks, \* a model for all \* and a crown of praise. \* For you mastered every form of the virtues \* and made yourself an heir to the kingdom on high \* through abstinence, O wise one.

Neither the length of the road, \* nor the cruelty of your surroundings, O venerable one, \* was able to weaken the fervour of your journey to God; \* and arriving there \* and making your abode \* in the places where the feet of our God once walked, \* you did not spare yourself in any way \* until you attained \* through abstinence and pangs \* the heavenly Sion.

*And 3 verses of venerable Domnica, in the same tone,  
to the Special Melody You have given a sign...*

Showing the desire of your heart, \* you watered the earth with tears of remorse, \* O glorious one, \* and wipe the footstool of Christ with your hair; \* and, mindful of him, \* and beholding him as present, \* you loved him \* and followed his footsteps in thought. \* And you enlightened your soul \* with most divine visions.

You shone from the western lands even to the East, \* shining like a most radiant star \* with the rays of your virtuous works, O venerable one; \* and you have illumined the minds of the faithful \* with the splendour of your miracles. \* We call you blessed and honour your memory, \* magnifying Christ who has glorified you with honour.

Wounded with desire for the love of Christ, \* O praiseworthy Domnica, you followed him, \* having spurned corruptible glory, \* the pleasures of the flesh and every other delight of life. \* Therefore, Jesus, the Saviour of our souls, \* who loves mankind, \* has brought you to dwell in a most splendid bridal-chamber.

Glory be to the Father... Both now and for ever... *tone 1*

He who clothes the sky with clouds is clothed today with the streams of the Jordan; he who takes away the sin of the world is cleansed with my cleansing. And he is attested to from on high by his kindred Spirit, as the only-begotten Son of the Father, the Most High. To him we sing: Glory to you, O Christ our God who has appeared and saved us.

*Aposticha, tone 6,*  
*to the Special Melody* Go before us, O angelic hosts...

O my Jesus, the radiant and self-shining light which illumines men: baptized in the streams of the Jordan, you greatly illumine all. O Christ, the light, consubstantial with your Father: all creation, illumined by you sings to you: Glory to you; blessed are you, O our God who has appeared.

*Verse* The sea saw that and fled, Jordan was driven back.

Come and let us noetically purify our senses, that we may partake to repletion of divine glory; and, beholding Christ baptized in the flesh and crushing the head of the deceiver, let us sing to him with joy: Glory to you; blessed are you, O our God who has appeared.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

In your loving-kindness, O my Jesus who loves mankind, in the River Jordan you give living water as drink to us who are burning with thirst; and, drinking of you, the light-bearing fountain of immortality, we sing: Glory to you; blessed are you, O our God who has appeared.

Glory be to the Father... Both now and for ever... *tone 2*

Seeing you coming to him at the river Jordan, John said: O Christ our God, why have you come to your servant? Since you are free from defilement, O Lord, in whose name shall I baptize you? The Father? – but you bear him in you. The Son? – but you are he incarnate. The Holy Spirit? – but through your own mouth you give him to the faithful. O God who has appeared, have mercy on us.

*Troparion of the feast, tone 1*

O Lord, when you were baptized in the Jordan,  
the worship of the Trinity was made manifest.  
For the voice of the Father bore witness to you,



calling you his beloved Son.  
And the Spirit, in the form of a dove,  
confirmed the certainty of his words.  
Glory to you, O Christ our God  
who has appeared and enlightened the world.

## Matins

*At God is the Lord... the troparion of the feast, thrice.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody Joseph was amazed...*

Joshua, son of Nun,  
bringing the people and the Ark of the Covenant through the River Jordan,  
was an image of the future benefaction of God;  
for by his mystical crossing he spiritually represented  
both the image of our transformation and a true depiction of regeneration.  
Christ appeared in the Jordan  
to sanctify the waters.

Glory be to the Father... Both now and for ever... *repeat*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody Of the shepherds...*

Christ is baptized, enlightening the world,  
and from on high the Father bears witness:  
This is my Son, in whom I am well pleased; listen to him.  
This is he who illumines the universe with his loving-kindness,  
who is baptized and saves the human race, as he is God.

Glory be to the Father... Both now and for ever... *repeat*

*The first Canon of the feast, and Canons for the saints.*

### *Ode 1*

*The first Canon of the feast, composed by Cosmas the Monk, tone 2,  
upon the acrostic Baptism is the cleansing of the sin of mortals.*

*Irmos* The Lord who is mighty in battles  
uncovered the bed of the deep  
and led his people across on dry ground,

but engulfed the enemy therein;  
for he has been glorified.

The Lord, the king of the ages, restores fallen Adam with the streams of the Jordan, and crushes the heads of the serpents lurking there; for he has been glorified.

The Lord, incarnate of the Virgin, clothing material flesh in the immaterial fire of his divinity, wraps himself in the waters of the Jordan; for he has been glorified.

He who washes away the defilement of man cleanses himself for them in the Jordan: he who chose to make himself like them, yet remaining as he was before, the Lord who enlightens those in darkness; for he has been glorified.

*Canon of Venerable George, tone 4*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

O George, entreat Jesus, the origin of wisdom, that he grant me as grace the opening of my mouth, that, rejoicing, I may worthily hymn your memory with divine songs, ignorant though I be.

You lived on earth as one of the incorporeal ones, O glorious one, from where you have joined the incorporeal choirs, hymning the incorporeal one with thrice-holy hymns and receiving his radiance.

With your mind which transcend the world you spurned the world; and, having fasted in the land where Christ was raised, you departed to the incorruptible world, joining the choirs of the firstborn, O wise one.

*Theotokion* Opening my mouth, O pure one, I desire to sing to you who gave birth to him who is wisdom; but as one impure and unable worthily to hymn you, I ask your aid.

*Canon of Venerable Domnica, tone 2,  
composed by Joseph,  
upon the acrostic I honour the goodly maiden Domnica.*

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been greatly glorified.

Giving wings to your soul with divine desire, you soared above the snares of the flesh: by your supplications, O wise Domnica, deliver me, caught in the serpent's snare.

Rejoicing, you followed Christ, walking in his sacred precepts; and, as an undefiled virgin, you have joined the ranks of the virgins. Assembling with faith, we honour you, O glorious one.

In no way sleeping the sleep of evil, O glorious one, with splendid acts you defeated it and have now departed to the never-waning light, clothed in its splendour. where you illumine those who hymn you.

*Theotokion* O pure Mother of God, who supernaturally remained incorrupt after giving birth, as before, desiring you in the Spirit, incorrupt Domnica followed in your train, to meet your Son, the king of all.

*Ode 3*

*The first Canon of the feast*

*Irmos* The Lord who gives power to kings  
and elevates the strength of his anointed  
is virgin-born and comes to be baptized.  
Let us, the faithful, sing to him:  
There is none holy as our God.

Rejoice today, O Church of Christ, formerly barren and sadly childless, for children are born to you through water and the Spirit, who sing with faith: There is none holy as our God.

The Forerunner cries with loud voice in the wilderness: Prepare the way of Christ; make straight the paths of our God, and crying in faith: There is none holy as our God.

*Canon of the Venerable George*

*Irmos* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in divine memory, and grant them crowns of glory.

Bathed in your tears, you cleansed your flesh of the mire of the world, and you drowned the hordes of the demons with your fasting as with a river's streams.

You passed through life venerably, blamelessly and righteously; and with the pangs of abstinence you inherited that life which is without pain, O divinely blessed George.

Seized by divine desire, O blessed one, you departed to the places of Sion and dwelt there to your death, laying waste to your flesh with your pangs.

*Theotokion* O Maiden Bride of God, who gave birth to the Word who washes away the sins of the world, to the paths of repentance guide this lost one who hymns you.

*Canon of the Venerable Domnica*

*Irmos* The desert flowered as a lily at coming, O Lord, just as the temple of the heathen that was barren; and thereby my heart is established.

You rescued the sailors storm-tossed at sea, pouring oil and your blessing upon the waters and transforming the storm to calm.

With a divine gesture, the radiant angel announced you, who shone with beams of immaterial light, to the hierarch who had arrived in the Imperial City.

Propelled by the sail of abstinence, O glorious one, you reached the havens of dispassion, and has become a haven for those sinking in the depths of evil.

*Theotokion* Strengthen my weakness, O Virgin who gave birth to the power of the Most High, who bestows existence upon all things and has magnified the memory of Domnica.

*Kontakion of venerable George, tone 4,  
to the Special Melody* You have appeared...

You were an all-radiant beacon  
illumining with divine rays the faithful who cry out to you:  
Pray for us to Christ the Master,  
who appeared in the streams of the Jordan  
and has enlightened mortals.

*Sessional Hymn of venerable George, tone 5,  
to the Special Melody* The Word who is equally unoriginate...

Let us now hymn and magnify the glorious citizen of heaven,  
the intercessor for the faithful who was great in fasting;  
for with pure pangs and his glorious manner of life  
he truly strove to please him  
whose good pleasure it was to ascend the cross.

Glory be to the Father...

*Sessional Hymn of venerable Domnica, tone 4,  
to the Special Melody* Go quickly before...

You crucified the flesh with its passions, O Domnica,  
and gave all your love to Christ, your incorrupt bridegroom.  
Having received a crown  
you have joined the angelic choirs, O venerable one,  
earnestly entreating him for those who honour you.

Both now and for ever... *Sessional Hymn of the feast, same tone*

You sanctified the streams of the Jordan  
and crushed the might of sin, O Christ our God;  
you bowed your head beneath the hand of the Forerunner  
and saved the human race from deception:  
we entreat you to save our souls.

*Ode 4*

*The first Canon of the feast*

*Irmos* He whom you called the voice of one crying in the wilderness, O Lord,  
heard your voice when you thundered out over many waters,  
bearing witness to your Son.  
Filled with the Spirit that had come, he cried out:  
You are Christ, the wisdom and the power of God.

Who has ever seen the sun cleansed, which is by nature the brightest? – thus cried the herald. Am I then to wash you with water, the effulgence of glory, the image of the ever-existing Father? Can I who is grass touch the fire of your divinity? For you are Christ, the wisdom and the power of God.

When he came upon you, Moses showed the divine reverence he felt, for he understood that it was you that spoke out of the bush, and he immediately averted his face: how then can I gaze directly at you? How can I touch you with my hand? For you are Christ, the wisdom and the power of God.

Although endowed with an understanding soul and honoured with the power of reason, I respect inanimate things. For if I baptise you, I shall have as my accusers the mountain that smoked with fire, the sea which fled on either side, and this same Jordan which turned back. For you are Christ, the wisdom and the power of God.

*Canon of the Venerable George*

*Irmos* He who sits in glory upon the divine throne amidst the clouds of the air, Jesus the Most High came with a strong hand to save those who loudly cry: Glory to power O Christ.

Lovingly nurturing yourself with fasting as with food, O blessed one, you placed your soul before the creator of all who called you to rejoice in the divine glory on high.

You became an image of heaven adorned with stars, bearing the Lord as your sun, who illumined your soul as it were the moon and brought it to share in his glory.

The Master, descending from heaven for us, found Sion to be a truly divine habitation: there you dwelt, who by your longing ascended to the Sion on high as by a ladder, having lived in the one here below.

## January 8

*Theotokion* He who sits eternally in the bosom of the Father without being confined has now appeared, seated and confined in your arms; and he has shown you, who gave birth to him, to be a virgin after birthgiving, and truly incorrupt.

### *Canon of Venerable Domnica*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself incarnate, and have saved me, and the whole of mankind. Therefore I cry to you: Glory to power O Lord.

You shed the enlightenment of healing, dispelling the gloom of the passions and hordes of demons; illumining those who piously come to you, O Domnica.

Your bridegroom, the king of heaven, O glorious one, glorifies you before those who reign on earth, who marvel at your incorrupt life and miracles.

As one who hears your supplications, the Lord mightily indicated the place where you should build a school, O Domnica, dispelling the evil spirits.

*Theotokion* By your birthgiving Adam was able to shed the garments of mortality; and the incarnate Word clad himself in the robe which you wove in your womb.

### *Ode 5*

#### *The first Canon of the feast*

*Irmos* Jesus the author of life has come to annul  
the condemnation of Adam the first-formed man.  
Since, as God he needs no cleansing,  
for the sake of fallen man he is cleansed in the Jordan,  
thereby slaying hostility  
and granting peace beyond all understanding.

When a countless multitude went to be baptized by John, you stood in their midst, and he announced to those present: Who told you rebellious ones to avoid the impending wrath? Bring forth fruits worthy of Christ, for he stands before you, granting peace.

The creator and fashioner stands in men's midst as one of them, searching the hearts of all; and taking his winnowing fan in his hand, with the fullness of wisdom he separates the harvest of the world; letting the chaff fall away, he burns the barren and grants eternal life to the fruitful.

### *Canon of Venerable George*

*Irmos* All things are filled with awe at divine glory, for you, O Virgin who has not known wedlock, held in womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing praises.

The angels with all the venerable were amazed, seeing your truly unceasing pangs and your severe manner of life; for, bearing pain as though you were an inanimate stone, you fulfilled the discipline of the virtues.

The Mighty One who fills all things with radiance and frees all from the darkness of the passions, as the most pure sun illumined your soul, bringing salvation.

You left your homeland, O wise George, loving more than the things of this life Christ, who made himself a stranger among men: becoming worthy of him, you were granted heavenly grace.

*Theotokion* You have adorned the fullness of mankind, O pure one; for you are seen to be more spacious than the wide heavens, O Maiden who gave birth to God the Word who stretched out the heavens as a tent-cloth and has restored man.

*Canon of Venerable Domnica*

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of commandments, for we know no other God than you.

Having cultivated the ground, cutting the fertile furrow of your soul with the plough of prayer, you gathered your fruit, storing it in the granaries of God, O pure one.

Illumining your pure mind, the radiance of the all-accomplishing Spirit showed things remote as though they were near, and foretold the fulfillment of things to come.

The power of the Spirit made you perform sacred acts, anointed with the deifying oil of ministry, commanding you to shepherd sacred souls, O divinely wise Domnica.

*Theotokion* You gave birth to the holy Lord of all, whom Domnica desired with all her soul, mastering the corrupting passions; and she hymns you, O Virgin.

*Ode 6*

*The first Canon of the feast*

*Irmos* The voice of the Word, the Forerunner,  
the lampstand of light, the morning star of the sun,  
cries in the wilderness to all:  
Repent and cleanse yourselves while you have time;  
for now Christ stands before you,  
delivering the world from corruption.

Christ, begotten without change from God the Father, is incarnate of the Virgin without defilement. As the Forerunner teaches, it is not possible to loose the tie of his sandals, the bond that joins us to the Word, to him who delivers mortals from error.

Christ shall baptise in the fire of the last days the disobedient who do not acknowledge him as God; but he shall restore with the waters of grace those who accept his divinity, delivering them from their transgressions.

*Canon of Venerable George*

*Irmos* The prophet Jonah in the belly of the whale prefiguring burial for three days cried out and prayed: Deliver me from corruption, O Jesus king of hosts.

With never-ending tears you cried out to God, and he saved your life, as from a cruel sea monster, bringing you to the tranquil and ever-flowing springs of deification.

The choir of the virtues built you as a four-walled fortress, O blessed one, impervious to the arrows of the noetic foe; for with might you vanquished the tempter.

Like a pure lamb you hastened to Khouzevit, and, supporting yourself by your deeds as with a staff, you guided to Eden the Lord's sheep, which he entrusted to you.

*Theotokion* The Lord made his abode in you as a man, granting an incorrupt habitation to me, and overlooking my iniquitous deeds and transgressions, O pure one.

*Canon of Venerable Domnica*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of loving kindness: Lead me up from corruption, O God.

You raised up the sacred prophecy of the godly and divinely wise Prophet Zachariah, O divinely wise Domnica, and with him you dance in the holy temple.

You were an abundant stream of healings, washing away the flame of the passions and pouring forth the sanctity of salvation, O praised virgin, namesake of the Lord.

As one goodly, comely, honourable and shining with rays of virginity, O glorious one, the Lord your bridegroom took you to himself.

*Theotokion* For you, O most holy Bride of God, the most perfect one became a child in my form for my sake, restoring me, enfeebled through the passions.

*Kontakion of the feast, tone 4*

Today you have revealed yourself to the world, O Lord,  
and your light has shone upon us who sing to you with understanding.  
O light unapproachable, you have come, you are revealed.

*Ikos* Upon the Galilee of the nations, upon the land of Zabulon and the land of Nephthali, as the prophet said, a great light has shone, and that is Christ. To those who



sit in darkness has dawned a bright light, the Lord the Sun of Righteousness born of Mary, shining brilliantly from Bethlehem, casting his rays upon the universe. Come all you naked children of Adam, let us clothe ourselves in him, that we may be warm, for he who clothes the naked and enlightens those in darkness has come: O light unapproachable, you have come, you are revealed.

*Ode 7*

*The first Canon*

*Irmos* The breath of the wind heavy with dew  
and the descent of the Angel of God  
preserved the pious youths who were together in the fiery furnace.  
Bedewed amid the flame, they sang with thanksgiving:  
Blessed are you and hymned above all, Lord God of our fathers.

As in heaven, the angelic hosts stood before you in the Jordan with trembling and wonder, gazing at the extent of God's condescension; for the God of our fathers, who holds the waters above the firmament by his rule, stood in the water, incarnate as a man.

Of old, the cloud and the sea prefigured the wonder of divine baptism, for the ancient people of the Law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit whereby we are made perfect. Blessed are you for ever, O Lord our God.

Let us the faithful dwell upon divine things and with the Angels glorify the Father, Son and Holy Spirit in whom we have received perfection; for this is the Trinity, consubstantial in persons yet one God to whom we sing: Blessed are you, Lord God of our fathers.

*Canon of Venerable George*

*Irmos* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced as they sang: Blessed are you, the supremely exalted Lord God of our fathers.

Worn out by the pangs of asceticism, you did not give your mind over to Satan; for, you with it fixed unwaveringly upon the Lord who is able to save, you cast down every assault.

By prostrations, vigils and fasting you mortified your whole body on earth; and now you live a life of incorruption, bereft of pain, O blessed one, praying for us who hymn you with love.

You greatly desired to worship at the sepulcher of the ever-existing one; and while there, in a holy manner, you conceived the thought of dying, through abstinence, with him who in his loving-kindness allowed himself to be slain, O venerable one.

## January 8

*Theotokion* Those who acknowledge you to have given birth to the creator do not worshipped a creation, O Maiden, but, knowing the Word, the true God born of you, they cry: Blessed are you, Lord God of our fathers.

### *Canon of Venerable Domnica*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

Your mind, ever deified by gazing toward God, became godly, O divinely wise one; and so you avoided bodily comfort, singing: Blessed are you and glorified above all.

The transcendent God, abiding in you, O honoured one, revealed divine mysteries; for you saw a holy angel, who came and sanctified the nature of water by the Spirit.

As a dwelling place of the divine Spirit, you heard a voice in the holy church which taught you divine mysteries and of the departure of the emperor from the body, O honoured one.

*Theotokion* O pure one, ever entreat for your servants the Lord, my strength, my song and my salvation, who foreordained you his most pure Mother and unwedded bride.

### *Ode 8*

#### *The first Canon of the feast*

*Irmos* The Babylonian furnace which poured forth dew  
foreshadowed a marvellous mystery,  
for the Jordan would receive the immaterial fire in its streams  
and embrace the creator who is baptized in the flesh.  
Let the people praise and exult him above all for ever.

The Redeemer said to the Forerunner: Put aside all fear and draw near, for by nature I am good and full of love. Yield to my command and baptise me who has humbled myself, whom the people praise and exult above all for ever.

At the words of the Master, the Baptist stretched forth his hand with trembling, and as he touched the head of his creator he exclaimed to him who was being baptized: Sanctify me, for you are my God, whom the people praise and exult above all for ever.

The Trinity was revealed at the Jordan, as the supremely divine Father proclaimed: He who is baptized is my beloved Son. And the Spirit came upon him who was equal to him, whom the people praise and exult above all for ever.

### *Canon of Venerable George*

*Irmos* The birth giving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

You gave no slumber to your eyelids nor sleep to your eyes, O father, until you made yourself a pleasing habitation and dwelling-place for the Almighty, whom all his works hymn and exalt above all for ever.

O blessed one, you gained as the reward of your countless labours the paradise which the Lord prepares for those who desire him with all their soul and cry out unceasingly: Hymn and exalt him above all for ever.

The Monastery of Khozevits acquired as its rule and excellent model you who passed through every aspect of virtuous works, O wise George, boast of the venerable who, having lived a godly life, dance with you for ever.

*Theotokion* In his ineffable mercy, he who is simple in his divine essence manifested himself through you, complex, having receiving flesh from your blood. Knowing you to be the Mother of God, we hymn you for all ever.

*Canon of Venerable Domnica*

*Irmos* God who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

Adorned with the virtues and arrayed in miracles, O Domnica, you hastened to the beauteous bridal-chamber of Christ the king, hymning and exalting him above all for ever.

Following Christ as your pure Shepherd to the fold of heaven, O holy and venerable lamb, with joy you dwelt in the fold of his elect sheep.

Learning of your departure from your body through the all-accomplishing action of God, with pure soul you offered joyous praise to the cause of all, in whose hands you places your soul, O pure one.

*Theotokion* The super-essential God, supremely glorified for all ages, became matter through your blood for us, desiring, in his mercy and loving-kindness, to restore our corrupted essence.

*Ode 9*

*The first canon of the feast*

*Irmos* No tongue can hymn you as is due, O Mother of God.  
and even heavenly beings cannot conceive your praise.  
Yet, in your goodness accept our faith,

for you know our love inspired by God:  
you are the intercessor for Christians,  
and we magnify you.

O David, come in spirit to the enlightened and sing: Approach God with faith and be illumined. Fallen Adam cried and the Lord has heard him, and coming to the streams of the Jordan, he restores the corrupted one.

Isaiah says: Change your ways and cleanse yourselves; depart from wickedness in the face of the Lord: those who thirst, go to the living water, for Christ sprinkles the water of renewal on those who come to him with faith, baptising them with the Spirit to life unaging.

We are protected by grace and by the seal, O faithful, for as the blood-smeared lintels of old permitted the Hebrews to escape the destroyer, so the laver of regeneration is for us a divine exodus. Henceforth we shall see the unsetting light of the Trinity.

*Canon of Venerable George*

*Irmos* Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers celebrate, honouring the sacred triumph of the Mother of God, and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

You spurned every pleasure of life for the sake of the sweetness of heaven; for you loved a harsh existence more than a comfortable life, and strove to extinguish the furnace of the passions with your many tears, O George, precious adornment of monastics.

Truly, O wise one, you now stand before God, to whom strove to unite yourself through abstinence, and in whose manifestation you now delight: grant enlightenment and a share of things divine to those who honour you.

Delivered from the darkness of life, you were taken up to the never-waning light, O glorious one, and you stand with the heavenly ranks before the three-sunned light and delight in the splendour which emanated therefrom: illumine us who hymn you.

*Theotokion* Desiring to deify me wholly, God united himself wholly to you, in a new miracle inconceivable to all; and you, an incorrupt Virgin, gave birth, and God was seen in the flesh. Honoring him, we call you blessed, as you foretold.

*Canon of Venerable Domnica*

*Irmos* God the Word who came from God in his ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and who ineffably was incarnate of the holy Virgin for us; with oneness of mind, O faithful, let us magnify in hymns.

The sacred choirs appeared to those who present, beginning on the honoured repose of your divine soul, singing with sacred hymns and guiding you to the place of wondrous habitation, where the voice of those who keep festival is heard, O glorious one.

Appearing like an upright shoot of a divine branch, you grew for us the divine grapes of repentance, which exude the wine of healings, O Domnica, making glad the souls and hearts of those who honour you with faith.

By your supplications, from bodily passions, spiritual defilement and every assault of the enemy, deliver us who have recourse with love to your protection, O Domnica, who celebrate your divine and honored feast.

O Domnica, namesake of the Lord, we praise you as a ray of the sun shining on the world, a bride of Christ, a precious turtledove, an olive-tree, a cedar, a chosen dove.

*Theotokion* Have pity on me, O Lord, when you come to sit in judgment, and condemn me not to the fire, neither with your wrath rebuke me; for the Virgin who gave birth to you entreats you, O Christ, as do multitudes of angels and the ranks of the venerable.

*Exapostilarion,*  
*to the special melody* You have visited us...

The Saviour who is grace and truth has appeared in the streams of the Jordan, enlightening those who sleep in darkness and shadow; for he, the light immutable has come and is made manifest.

*Aposticha, tone 2,*  
*to the Special Melody* O house of Ephratha...

A great and awesome mystery \* is now accomplished: \* for the Master of all \* is baptized at the hand of his servant \* for the purification of all men.

*Verse* The sea saw that and fled, Jordan was driven back.

From on high \* the Father proclaimed: \* This is my beloved Son \* who is now baptized bodily \* in the waters of the Jordan.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

The ranks of angels, \* beholding the Master, \* in the form of a servant, \* baptized in the waters, \* were amazed and sang.

Glory be to the Father... Both now and for ever... *idiomelon, same tone*

The waters saw you, O God, they saw you and were afraid,  
for the Cherubim are unable to gaze upon your glory,  
and the Seraphim cannot bear to look upon you:

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yet standing before you in fear,  
the Cherubim bear you up and the Seraphim glorify your power.  
With them O compassionate one, we declare your praise, saying:  
O God who has appeared, have mercy on us.

## **Liturgy**

*Beatitudes, 6 verses, from Ode 3 of both canons of the feast.*

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### After feast of the Theophany Martyr Polyevctus of Armenia

#### Vespers

*At Lord I call to you... 6 verses,  
beginning with these 3 of the feast, tone 8,  
to the Special Melody Lord, when you stood before the tribunal...*

Lord, though you stood before John \* as a man, in the Jordan, \* yet, seated with the Father, \* you did not depart from your throne. \* And, baptized for our sake, \* you released the world \* from bondage to the alien one, \* as you are compassionate and loving to mankind.

O Lord, though you surrounded yourself \* as a man with the Jordan's waters, \* yet from on high you were confirmed by the descent of the Spirit, \* and the voice of the Father bare witness to you as his Son. \* Likewise appear \* and grant incorruption \* to our souls.

Immutable Lord, \* who before the ages \* was begotten of the Father, \* you came in these latter days \* and assumed the form of a servant, \* and as creator \* renewed your image; \* for, having been baptized, \* you have bestowed incorruption upon our souls.

*And three verses for the martyr, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

As Christ led David out of the pit of suffering, \* so did he raise you, O martyr from the miry clay of the deception of idolatry; \* for he mystically set your feet \* upon the rock of his knowledge. \* Implore him, that we be saved.

Neither the desire of your spouse, \* nor the love of your children, nor your dignity, \* nor yet your wealth in possessions and estates, \* caused the strength of your soul to waver from the true faith in Christ, \* O blessed Polyevctus.

Even before the grace of your suffering, O martyr, \* you were truly adorned with the works of righteousness. \* In accordance therewith, you were granted to be a faithful witness of Christ, \* being piously baptized in your blood to his death.

*Glory be to the Father... tone 1,  
composed by Byzantius*

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The hosts of the angels today join chorus to commemorate the martyr Polyevctus, and the race of man faithfully celebrates, and joyously cries out: Rejoice, exulted martyr, who has triumphed over the subtle snares of Belial, and has been crowned by Christ with the wreath of victory. Rejoice, warrior of our great king and Saviour, who destroyed the temples of the idols. Rejoice, adornment of martyrs: pray that those who faithfully keep your honorable memory be delivered from every threat.

Both now and for ever... *tone 2*

Today the creator of heaven and earth approaches the Jordan in person; and the sinless one asks for baptism, that he may cleanse the world of the falsehood of the enemy. The master of all is baptized by a servant, and through water grants cleansing to mankind. Let us sing to him: Glory to you, O God who has appeared.

*Aposticha, tone 6,  
to the Special Melody On the third day...*

Before all you stood in the water, O unapproachable one, and bowed your head before the Baptist. Sanctifying the world, you have delivered it from slavery by your baptism, O sinless one.

*Verse* The sea saw that and fled, Jordan was driven back.

From on high, of old, the Father and the Spirit attested to the beloved Son, O Christ; thus the mystery of the Trinity became known when you were baptized in the Jordan.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

As God, O Saviour, you have sanctified all the waters of the Jordan with the whole nature of water: the human race glorifies and hymns your appearing.

Glory be to the Father... Both now and for ever... *tone 4,  
composed by Cosmas the Monk*

He who covers himself with light as with a garment  
has condescended for our sake to become like us.  
Today he is covered with the streams of the Jordan,  
though he had no need to be purified by them;  
so that through the cleansing he himself received,  
he might bestow regeneration upon us.  
O what a wonder, that Christ our God, the Saviour of souls,  
without fire, casts anew,  
and without shattering refashions and saves  
those who are enlightened through him.

*Troparion of the martyr, tone 4*



In his suffering, O Lord, Polyevctus your martyr  
received an imperishable crown from you our God.  
Armed with your might he cast down tyrants,  
and crushed the feeble audacity of demons.  
By his intercessions, save our souls.

Glory be to the Father... Both now and for ever...

*Troparion of the feast, tone 1*

O Lord, when you were baptized in the Jordan,  
the worship of the Trinity was made manifest.  
For the voice of the Father bore witness to you,  
calling you his beloved Son.  
And the Spirit, in the form of a dove,  
confirmed the certainty of his words.  
Glory to you, O Christ our God  
who has appeared and enlightened the world.

## Matins

*After the first reading from the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody Having been lifted up...*

Moved by compassion, O God,  
in the loving kindness of your mercy  
you sought out that which was lost and perishing,  
Therefore you came to the Jordan,  
expressing the mystery of the Holy Trinity.  
Singing hymns with faith, we cry out:  
You have come, you have appeared,  
O Light unapproachable.

Glory be to the Father... Both now and for ever... *repeat*

*After the second reading from the Psalter, the Sessional Hymn, tone 8,  
to the Special Melody Of the shepherds' pipes...*

The Master of all has mystically appeared to us in the streams of the Jordan  
to cleanse us of every sin, in that he is merciful and supremely good.  
Let all creation then leap for joy, for Christ the Lord is baptized,  
who as God has been pleased to save the human race.

*We sing the second Canon of the feast, and that of the martyr*

*Ode 1*

*The second Canon of the feast, tone 2,  
composed in iambic verse by John of Damascus*

*Irmos* Israel traversed the stormy ocean's depths,  
which then had turned into an arid land:  
but the gloomy waters fully covered  
Egypt's chief commanders in a watery grave,  
through the mighty right hand of the Master.

You, the king, appeared at Jordan's stream  
to him, the radiant dawning from the desert;  
for mortals, you the sun, have bowed your head  
to snatch our forebear from the land of darkness,  
and to cleanse creation of its foulness.

O Word eternal, in the stream we see  
mankind once stained by error, now engulfed.  
You led him forth renewed: beyond all speech  
in mighty voice the Father testified:  
This is my beloved Son, equal to me by nature.

*Canon of the Martyr, tone 8,  
composed by Theophanes  
upon the acrostic* Bestow upon me the grace of prayer, O martyr.

*Irmos* That which was hewn divided the indivisible, and the sun saw land it had not seen  
before: water drowned the cruel enemy and Israel traversed the impassable, and sang the  
hymn: Let us sing to the Lord, for gloriously has he been glorified.

Satisfied with that desired food, filled with blessed radiance, and having joined the  
angelic chorus, O glorious Polyevctus, save those who praise your feast and sing to the  
Lord: For gloriously has he been glorified.

Your radiant and renowned feast has come, full of light divine, illumining those  
who with faith splendidly hymn you, O blessed Polyevctus, valiant warrior of Christ,  
singing to the Lord: For gloriously has he been glorified.

Strengthened by the might of the Spirit and invested with divine power, O blessed  
one, without hesitation you contended with the prideful one; and, having cast him down,  
you sang with zeal: Let us sing to the Lord, for gloriously has he been glorified.

*Theotokion* Immaculate and most pure virgin Mother of God, while remaining a virgin,  
you gave birth to the incarnate one who before had been incorporeal, who in the richness

of his compassion impoverished himself for us, and has saved those who cry to him:  
Gloriously has he been glorified.

*Ode 3*

*The second Canon of the feast*

*Irmos* From the ancient snares we all are loosed,  
and the jaws of lions are now shattered.  
Let us, rejoicing open wide our mouths,  
to weave with words sweet music to the Word  
who delights to grant his gifts to us.

He who took the deadly serpent's form  
and planted death in the garden of creation,  
is now cast into darkness by Christ's incarnation:  
he assailed the Master, but the dawn that shines upon us  
crushes his own hateful, loathsome head.

The Master gathers human nature he has made,  
which had been overcome by tyrannous greed.  
He grants to mortals new birth and refashions them,  
completing thus his glorious, most great work,  
for he has come to cleanse and guard mankind.

*Canon of the Martyr*

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the  
light of those in darkness; and my spirit sings to you.

You exchanged philosophy for piety, having been granted the divine vision of the  
Saviour from on high, O Polyeuctus.

Desiring victory, O glorious one, you spat upon the things of this earth, and have  
been granted heavenly delight.

Desiring the glory which passes understanding, you ran with endurance and  
brought down the dishonour of idolatry.

*Theotokion* Direct my steps, O Lady, that I may proceed to your Son with a  
praiseworthy life.

*Kontakion of the Martyr, tone 1,  
to the Special Melody* You have appeared today...

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When the Saviour bowed his head in the Jordan,  
the head of the serpent was crushed;  
and the decapitated head of Polyevctus  
has put the deceiver to shame.

*Ikos* In the river Jordan the creator of all, bowing his head, received baptism; and, having invisibly crushed the serpents' heads, he bestowed upon mankind power against the most crafty one, who of old in paradise ensnared Adam with the fruit of the tree and brought upon him death without hope. The athlete Polyevctus, in no way yielding to the flatteries of his wife, suffered steadfastly, and, stretching forth his head, decapitated, he has put the deceiver to shame.

*Sessional Hymn, tone 5,  
to the Special Melody The Word co-unoriginate...*

As a valiant warrior of Christ, the God of all,  
strengthened by his grace, you were turned wholly to his love, O wise one,  
through the faithful warrior Nearchus, who was with you.  
Having suffered lawfully,  
you were fittingly crowned by the Lord,  
O martyr Polyevctus.

Glory be to the Father... Both now and for ever... *Sessional Hymn of the feast, same tone*

You wrapped yourself in the streams of the Jordan,  
you that are clothed gloriously in light;  
in the waters you renewed the nature of Adam  
corrupted of old by evil disobedience,  
Therefore we praise you, the Word of God  
and glorify your holy epiphany.

### *Ode 4*

*The second Canon of the feast*

*Irmos* Cleansed by fire, the seer in mystic vision,  
announces the renewal of mortal man.  
Spirit-filled, he lifts his voice, revealing  
the incarnation of the Word ineffable,  
who has broken the dominion of the mighty.

O Word most radiant, sent forth from the Father,  
who came to banish all the night of evil darkness,  
and uproot the sins of mortal men:  
by your baptism you draw forth your children  
of the light from Jordan's streams, O blessed Lord.

When he saw the truth himself, the glorious Word,  
the herald cried out plainly to creation:  
this is he who was before me, yet is after me by birth.  
Like us in form, he shines forth power divine,  
to drive away our hateful sin.

To lead us back to pastures filled with life in Paradise,  
God the Word goes out for us to dragons' lairs.  
Destroying the manifold snares the foe has laid,  
he wages war on him who bruised mankind,  
imprisons him and thus delivers creation.

*Canon of the Martyr*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

In your pious confession, O excellent one, you brought yourself to the Master, lovingly choosing to become a sacrifice for him, freed of every vice. Hence, you sing to the Saviour: Glory to your power, O lover of mankind.

You delighted in the sweetness of piety, and took wing with divine love. Wounded with pure and radiant desire, and aflame with the love of the kingdom on high, you sing to the Master: Glory to your power, O lover of mankind.

Captivated by the supernatural unity of mind of Nearchus, and catechized in the godly faith in the Trinity by his words, O divinely wise martyr Polyevctus, you were granted the greatly desired and lovely splendour of the martyrs.

Having enrolled in the army of the martyrs, you received the indestructible kingdom; and, newly slain, you entered it, still dripping with your blood; and you were taken into the immutable joy and unwaning light, receiving great glories.

*Theotokion* The heavenly one, having likened himself to those who are on earth, has made them heavenly; and having suffered through his nature which is subject to human passions, he has brought us to partake of divine dispassion. Knowing her who gave birth to him to be an unwedded maiden, we glorify her as the Mother of God.

*Ode 5*

*The second Canon of the feast*

*Irmos* By the cleansing of the Spirit we are washed  
from the poison of the dark and odious foe,

and we begin a new path free from error,  
that leads to joy of heart beyond all reach,  
but gained by those whom God has reconciled to himself.

Seeing man whom he had formed from dust,  
in the gloom of sin, in bonds that know no break,  
the maker raised him up and laid him on his shoulders,  
and now in abundant floods he washes him clean  
from the ancient shame of Adam's inclination.

Let us run in piety and eagerness  
to the most pure fount of our salvation,  
and see the Word, born of the incorrupt Virgin.  
Let us drink pure streams that quench our holy thirst:  
as gently he heals the world's infirmities.

*Canon of the Martyr*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

That you might receive ever-existing delight, O blessed one, you rejected the beautiful things of this life, the character of nature, sweetness, glory and life itself; and did not lose hope.

Initiated into the divine mysteries of the image of God, by your firmness of mind you were set apart for perfect struggles; and as the victor, you were granted an imperishable crown, O Polyevctus.

Burning with zeal for piety and filled with divinely inspired ardour, O glorious one, you piously rejected godless honour, being possessed of the wisdom which by its nature is inimical to evil; and you brought down the vain gods of the heathen.

*Theotokion* Obedient to the words of your mouth, O pure one, we call you blessed, for, truly accomplishing mighty works with you, the Lord has magnified you, and he has shown you to be the true Mother of God, having been born of you.

*Ode 6*

*The second Canon of the feast*

*Irmos* In a voice most blessed, the Father has revealed  
his beloved Son, begotten from the womb.  
Truly, he said, my child who shares my essence,  
the splendid Son has come forth from mankind;

my living Word, in my providence incarnate.

The prophet strangely swallowed up for three nights  
in the belly of the sea monster,  
emerged, prefiguring our present regeneration  
and our deliverance from the dragon that slays mankind.

When the shining vaults of heaven were opened,  
he who knew the scriptures saw the Spirit  
proceeding from the Father, resting on the most pure Word,  
descending in ways past speech in the form of a dove;  
he commanded the multitudes to hasten to the Master.

*Canon of the Martyr*

*Irmos* The abyss of sins and the storm of transgressions assail me and cast me violently to the depths of despair, but extend your mighty hand as you did to Peter, O my guide, and save me.

Having shown angelic zeal, O wondrous martyr, you were brought to the ranks of the angels, with whom earnestly pray that those who hymn you be delivered from temptations.

When your head was severed by the sword, O much suffering athlete, you lovingly attained needful sleep; and now, with the martyrs in heaven, you have inherited an incorrupt estate.

You were like the Saviour, who for us submitted to suffering on the cross, and shared in his suffering; and now, O blessed one, you reign with him, as he promised, for time without end.

*Theotokion* As you have loving kindness, having given birth to the Word who loves mankind, save us from cruel and violent circumstances; for you alone do we the faithful have as an invincible intercessor, O most pure Lady.

*Kontakion, tone 4*

Today you have revealed yourself to the world, O Lord,  
and your light has shone upon us who sing to you with understanding.  
O light unapproachable, you have come, you are revealed.

*Ikos* Upon the Galilee of the nations, upon the land of Zabulon and the land of Nephthali, as the prophet said, a great light has shone, and that is Christ. To those who sit in darkness has dawned a bright light, the Lord the Sun of Righteousness born of Mary, shining brilliantly from Bethlehem, casting his rays upon the universe. Come all you naked children of Adam, let us clothe ourselves in him, that we may be warm, for he

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who clothes the naked and enlightens those in darkness has come: O light unapproachable, you have come, you are revealed.

### *Ode 7*

#### *The second Canon of the feast*

*Irmos* He who cooled the fiery heat of the furnace  
that raged so high and encircled the godly youths,  
burnt the heads of the dragons in the stream;  
and with the dew of the Spirit he washes away  
all the stubborn shadows of sin.

The fierce Assyrian flame that prefigured you,  
you quenched, transforming it to dew;  
and, as flame, you clothe yourself in water, O Christ,  
burning the harmful malice hidden in its depths,  
which summons all to fall with erring steps.

When of old the Jordan's flow was rent in two,  
and Israelites traversed the sea on dry ground,  
these waters denoted you, the Lord most powerful,  
who upholds creation while in the stream  
he makes through it a better and changeless path.

We know that at the first you sent the waters of the flood  
to destroy the life that you had made.  
And now, O Christ, revealing wonders great and strange,  
you drown all sin in waters of compassion  
for the welfare and salvation of mankind.

#### *Canon of the Martyr*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

You revealed your power to your servant, O Master; and with great fervour he went to his struggles unbidden. Victorious, he sings: Blessed is the God of our fathers.

Your glorious and renowned feast shines, O martyr; for it bears the light of the manifestation of your Master and illumines those who with faith sing: Blessed are you, the God of our fathers.



You have found riches that cannot be stolen and dignity does not fall away; and you have received glory which lasts for ever, O wondrous one, singing: Blessed is the God of our fathers.

*Theotokion* Having conceived him who is understood to abide ever with the unoriginate Father, O Virgin, you gave birth to the incarnate Son, that he might save those who with faith sing: Blessed is the God of our fathers.

*Ode 8*

*The second Canon of the feast*

*Irmos* Creation finds itself as if ablaze,  
as those before in darkness are now children of the light,  
and forlorn, the prince of darkness groans.  
Let the heritage of the nations, formerly in misery  
now bless with fervour him who brought all this to pass.

The three godly youths, sprinkled with dew in the fire,  
foreshadowed clearly him who transcends nature,  
who shines with brilliant rays of threefold holiness,  
should mix with mortal men, to their great blessing,  
consuming all deadly falsehood with the fire of dew.

Let every mortal soul be clothed in white,  
for now it is raised to heaven from its fall.  
The Word by whom all beings are maintained  
has cleansed them in the flowing streams,  
washed and glorious, free of former sin.

*Canon of the Martyr*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones,  
but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless  
him, you children; you priests praise and you people exalt him above all for ever.

Today your feast of great supplication is celebrated with sacred rites, O  
Polyevctus, martyred athlete of Christ; for you were a sacrifice pleasing and acceptable to  
Christ, who was slain and sacrificed for your sake: Bless him, you children; you priests  
praise and you people exalt him above all for ever.

Having shown on earth an athlete's opposition, even to the shedding of your  
blood, O Polyevctus, you have come to dwell in a chamber of great splendour in heaven,  
having been baptized in the laver of your own blood, singing to the Master: You priests  
praise and you people exalt him above all for ever.

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Raise my soul, slain by falls into sin, considering it as embraced by the boldness of your martyrdom, at the divine command, O glorious one, and properly turning it to virtue as it sings to the Master: You priests praise and you people exalt him above all for ever.

*Theotokion* Rejoice, through whom we have found everlasting joy. Rejoice, who has soothed the grief of Eve and turned the sorrow of Adam into radiant gladness. Rejoice, O virgin Mother of God, who gave birth to the incarnate God, the intercessor for the faithful who exalt you above all for ever.

### *Ode 9*

#### *The second Canon of the feast*

*Irmos* O Bride most pure, our most blessed Mother,  
whose wondrous childbirth surpasses understanding;  
through you we gained our full salvation.  
As is meet and right, we praise our benefactor,  
with our gift, a hymn of thanks to him.

That which was revealed to Moses in the bush  
we see perfected wondrously.  
It bore the fire, remaining unconsumed,  
while the Virgin bore the benefactor who brings us light,  
and Jordan's stream receives him without harm.

O king eternal, you anoint and make complete man's nature,  
through the action of the communing Spirit,  
cleansing it in baptism's most pure streams,  
and shaming the disdainful force of darkness,  
you raise it up to life which lasts for ever.

#### *Canon of the Martyr*

*Irmos* Every ear trembles with fear to hear of the ineffable condescension of God, how the Most High willingly came down and assumed flesh, and became man through the Virgin's womb. Therefore, O faithful, let us magnify the most pure Mother of God.

Come, you that love the martyrs, and let us hymn him who has been crowned by God, whom the Most High has glorified on his epiphany, which is named for the light, who was honoured, crowned and adorned on this, his day.

With the streams of the blood of your martyrdom you choked the malicious worker of iniquity, O divinely blessed one; and watering therewith the Church of Christ which ever bless you faithfully, you have made it bright.

Be my helper, O martyr, delivering me from temptations and evil circumstances, loosing the bonds of heresy, and freeing from cruel imprisonment by your supplication me who hymns you with a pure mind.

*Theotokion* You gave birth, O most pure one, to Christ, the head and fulfillment of the Law and the prophets, whose good pleasure it was, in the unfathomable abyss of his loving kindness, to become man for us through you, and who has saved those who ever magnify you with faith.

*Exapostilarion of the Martyr,  
to the Special Melody* By the Spirit in the sanctuary...

Having acquired the most desired riches of heaven and the glory and splendour which your soul desired greatly, O blessed Polyevctus, abiding in God you received a divine crown from the hand of the Most High, as a true member of the choir of the martyrs.

Glory be to the Father... Both now and for ever... *Exapostilarion of the Feast*

The Saviour who is grace and truth has appeared in the streams of the Jordan, enlightening those who sleep in darkness and shadow; for he, the light immutable has come and is made manifest.

*Aposticha, tone 6,  
to the Special Melody* Go before us, you hosts of angels...

Tell us, O prophet Isaiah:  
Who is he that cries out in the wilderness?  
Who cries out: Draw therefore the water of purification with gladness?  
It is John, who baptizes in the wilderness and cries out: Christ is come.  
Blessed are you, our God; glory to you who has revealed yourself.

*Verse* The sea saw that and fled, Jordan was driven back.

How ineffable is the loving kindness which passes understanding;  
how the maker of creation inclines his all-pure and divine head,  
providing through his baptism an example of humility  
for those who are illumined in him.  
Blessed are you, our God; glory to you who has revealed yourself.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

The grace of baptism has been poured forth for us  
as a living delight from the torrent of the Jordan;

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and illumined therewith through baptism, we sing:  
Glory to him who has appeared in the world and granted us life:  
blessed are you, our God; glory to you who has revealed yourself.

Glory be to the Father... Both now and for ever... *same tone and melody*

As ones that have been led out of evil lands,  
let us come noetically and cleanse our senses;  
and beholding Christ baptized in the flesh by John the Forerunner,  
let us all cry out with faith, singing with him:  
Blessed are you, our God; glory to you who has revealed yourself.

## Liturgy

*Beatitudes: 6 verses, from Ode 4 of the canon for the Feast.*

## January 10

### **After feast of the Theophany Our father among the saints Gregory of Nyssa, and the hierarch Dometian, Bishop of Melitene, and our venerable father Marcian**

### **Vespers**

*At Lord I call to you... 6 verses,  
beginning with these 3 of the Gregory, tone 5,  
to the Special Melody O venerable father...*

Venerable father, sacred Gregory, reed full of the wind of the Comforter, mighty tongue of piety, luminous beacon of divine radiance, preacher of the truth, foundation of theology, fountain of exalted dogmas, torrent of teaching sweet as honey, harp played by God, sweetening the minds of the faithful with divinely composed hymns: Entreat Christ who has restored the world in the streams of the Jordan, that he save our race.

Venerable father, honourable Gregory, axe felling the assaults of the heretics, two-edged sword of the Advocate, scythe cutting the weeds of adultery, fire burning up the dross of heresy, true winnowing-fan of the heavenly farmer, whereby the heavy seed of doctrine is separated from the chaff, compass directing all to the path of salvation: Entreat Christ who has restored the world in the streams of the Jordan, that he save our race.

Venerable father, blessed Gregory, mouth pouring forth divine sounds, drawing salvation from the inexhaustible divine springs, and giving discourses and prayers for all, model directing all to virtue, enlightened by divine visions and illumined with the radiance of the uncreated Trinity, whose invincible champion you were. Entreat Christ who has restored the world in the streams of the Jordan, that he save our race.

*And 3 verses of the hierarch Dometian, tone 1,  
to the Special Melody O most praised martyrs...*

He who of old threatened \* to destroy the whole earth \* and boasted that he would dry up the sea \* has been shown today \* to be mocked by the faithful \* as a sparrow, \* as a ludicrous gnat, \* whose facade was stripped away \* like that of a scarecrow, \* trampled underfoot by the favorite of Christ.

Today, O faithful, \* Dometian summons us \* to the God-pleasing banquet. \* Let us dine with him \* with goodly cheer, \* and let us celebrate with him, \* honouring his admonitions, \* and entreating the Saviour of our souls, \* that he grant peace to the world.

O honourable hierarch, \* you returned the talant of Christ \* which had been given to you, \* having increased it twofold by grace, \* as a good servant. \* Therefore, you hear: \* O good and faithful servant, \* as my truly dedicated favourite, \* enter now into the joy of your Lord, \* receiving the reward of your labours.

Glory be to the Father... *tone 4*

Having adorned your discourse with wisdom and pure virtue, you were rendered comely in both, O Gregory of Nyssa, adorning and gladdening all with your God proclaiming voice, and explaining reasonably the one divinity of the Trinity. Having overcome alien heresies by Orthodox dogmas, you raised up the might of the faith in the ends of the earth. Standing before Christ with the immaterial ministers, entreat peace and great mercy for our souls.

Both now and for ever... *same tone*

The hand of the Baptist trembled when it touched your immaculate head: the river Jordan turned back, not daring to minister to you, for if it was in awe of Joshua the son of Nun, how could it not be awestruck by its own creator? O our Saviour who truly loves mankind, you have fulfilled completely the divine plan, that you may save the world by your epiphany.

*Aposticha, tone 2,*  
*to the Special Melody* O house of Ephratha...

Let all creation \* sing new hymns \* to Christ who was born of the Virgin \* and is baptized today in the Jordan.

*Verse* The sea saw that, and fled, Jordan was driven back.

Let the forerunner sound \* the clarion call of prophecy: \* Bring forth to the Lord \* who is baptized in the streams \* the fruits of most excellent deeds.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

The Spirit akin to Christ in divinity \* has now come upon him, \* from the heights of heaven, \* ineffably beheld \* in the form of a dove.

Glory be to the Father... *tone 4*

Living a godly life, O divinely manifest Gregory, you illumined your deeds with divine vision; for, loving wisdom with godly desire, you were enriched by the grace of the Spirit which caused the sweetness of your discourse to drip like honey from honeycomb, as you ever gladden the Church of God with divine understanding. Dwelling in the heavens as a holy hierarch, pray unceasingly for us who celebrate your memory.

Both now and for ever... *same tone*

The Baptist saw you approach, who with the Spirit and by fire cleanses the sin of the world, and he exclaimed in fear and trembling: I dare not touch your immaculate head; but sanctify me by your divine epiphany, O Master who truly loves mankind.

*Troparion of the saints, tone 4*

O God of our Fathers, deal with us always according to your kindness; take not your mercy from us, but through the intercessions of these holy ones, direct our lives in peace.

Glory be to the Father... Both now and for ever...

*Troparion of the feast, tone 1*

O Lord, when you were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to you, calling you his beloved Son. And the Spirit, in the form of a dove, confirmed the certainty of his words. Glory to you, O Christ our God who has appeared and enlightened the world.

## Compline

*We sing the Canon of our venerable father Marcian, tone 1*

*Ode 1*

*Irmos* Let us all sing a hymn of victory to God who has wrought wondrous miracles with his upraised arm, and saved Israel, for he has been glorified.

Cleaving to Christ who buried sin in the streams of Jordan, with mighty gestures you caused the torrents of the passions to dry up, O divinely wise Marcian.

In his baptism, Christ purifies our weakness, become corrupt through the passions: it is him you pleased with your zealous abstinence, O father Marcian.

*Theotokion* You were a virgin even after birth, for you gave birth to God, whom the great Forerunner baptized in the Jordan with great trembling, O all-pure Lady.

*Ode 3*

*Irmos* Let my heart be made firm in your will, O omnipotent Christ our God who established the second Heaven above the waters and founded the earth upon the waters.

Descending, you hallowed the streams of the Jordan, O Lord; and have received glorious Marcian as a gift, as a precious and beautiful offering, who glorified you.

The Lord, who wraps the heavens in clouds, clad you in the sacred vesture of the priesthood and in the reverence of the angels, who on earth lived like an angel incarnate.

You built the sacred church of divinely wise Anastasia, adorning it with precious appointments; thereby, O Marcius, you have made your abode with her.

*Theotokion* He who was born of you, O ever-virgin, drowned the sin of our first father in the Jordan, in his compassion; and the Forerunner, commanded to baptize him, shrank from such a task.

*Ode 4*

*Irmos* In the Spirit foreseeing the incarnate Word, O prophet Habakkuk, you cried out, saying: You shall be acknowledged when the years draw nigh; you shall be made manifest when the time comes. Glory to your power, O Lord.

You mountains, leap up; you hills, dance; for Jesus, who alone is pure, and who has illumined the memory of the venerable one, is baptized. By him has demonic falsehood been cast into darkness and the whole world has been enlightened.

Having mortified the carnal passions by abstinence, by your divine utterance you imparted life to the bodies of the dead, kissing them at the time of their burial, O father, and commanding them to lie until the general resurrection of all shall come.

Your life, adorned with the beauty of divine virtues, illumines the faithful, and the shrine of your relics emits rays of miracles upon those who approach with faith and praise you faithfully, O father.

*Theotokion* You gave birth to Christ, the fountain of salvation, who purifies the springs by baptism. The Jordan, seeing him, turned back in fear, and John, baptizing him, was filled with awe.

*Ode 5*

*Irmos* Grant us your peace, O Son of God, for we know no other God but you. We call upon your name, for you are God of the living and the dead.

You crushed the heads of the serpents by baptism, O almighty Lord God, who gave power and authority to divine Marcian over the power of the demons.

Sharing your substance with the poor, O divinely wise and blessed one, you distributed it; therefore, your memory and righteousness shall abide for ever.

You calm the turmoil of passionate thoughts, O venerable one, and built a church dedicated to divine peace, to the praise of the Lord who is the peace of all.



*Theotokion* Truly a virgin even after giving birth, O pure one, you gave birth to God, whom John washed in the waters of the Jordan for the restoration of the world.

*Ode 6*

*Irmos* Like the prophet Jonah, I cry out: Free my life from corruption, O good one, and save me, O Saviour of the world, as I sing: Glory to you.

Bestowing upon us a torrent of sweetness, Christ is baptized in the streams of the Jordan, who has illumined the repose of the venerable one today.

The shrine of your relics, O sacred Marcian, has been shown to be a noetic phial pouring the ointment of miracles upon those who have recourse to you.

With your supplications fragrant with myrrh you repelled the advance of the raging fire, and saved unharmed the church which you had built, O divinely blessed one.

*Theotokion* O Virgin, you suckled the nurturer of all, before whom the Forerunner, when he beheld him, leapt up, crying: The deliverance and salvation of all has appeared.

*Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

Studying the sacred scriptures from childhood, O God-bearing Marcian, you shone with divine piety; and you taught the Son and Word as consubstantial and equally enthroned with the Father and the divine Spirit. You denounced the ungodliness of Arius and Macedonius, and elucidated the faith, that it might be glorified in Orthodoxy. Entreat Christ our God to grant remission of sins to those who honour your memory with love.

*Ode 7*

*Irmos* The fire did not touch or threaten your youths in the furnace, O Saviour, for the three with one voice then praised and blessed you, saying: Blessed be the God of our fathers.

The only-begotten and unoriginate Word of God, the fount of life, has risen up, washing away our transgressions with water: to him glorious Marcian was well pleasing, in offering himself to him.

With right mighty vigils you truly lulled to sleep the passions of the soul which are difficult to restrain; and, falling asleep at a profound old age, O blessed one, you passed over to the light, as a child of the day and a minister of Christ.

The sword which guarded the tree of Life let you pass, O wise one; and so you delight in the joy of paradise, hymning the author of our salvation.

*Theotokion* Without consuming you, O pure one, Christ was divinely born of you. And John, seeing him, cried out: Jesus is baptized, the salvation and deliverance of the faithful.

*Ode 8*

*Irmos* As their creator and Lord, before whom the angels and all the hosts of Heaven stand in awe, you priests praise, you children glorify and you people exult above all for ever.

You have given rebirth to men by your baptism, O greatly merciful God, who today received your favourite, godly Marcian, from earth into ineffable glory.

Seeing you arrayed in royal vesture when you served as priest, O blessed father, the holy people were astonished and together hymned Christ, the king of all.

You acquired abstinence, unceasing prayer, exalting humility, true love and dispassion, O father; therefore, Christ has given you the grace of miracles for ever.

*Theotokion* In a manner past understanding, O Virgin, you held the uncontainable one. And the Forerunner, about to baptize him, was filled with awe, and trembling saying: O Christ the fire, consume me not who hymns you with love.

*Ode 9*

*Irmos* As a fountain ever-flowing which brings life, as the light bearing lamp stand of blessing, the animate temple and most pure tabernacle more spacious than Heaven and earth, we the faithful magnify the Mother of God.

Celebrate today, O men. You rivers and mountains, leap up, for Jesus is baptized. The Saviour appears, and by his epiphany he also glorifies the holy repose of Marcian.

Having burst the bonds of the flesh, O venerable God-bearer, you attained your ultimate desire, beholding the splendour of the holy hierarchs, prophets and apostles. With them be mindful of us who honour you.

*Theotokion* O Mother of God, you held in your arms God who with his divine, creative power feeds all. And when the Forerunner saw him asking for baptism, he was stricken with awe and with fear did what he was commanded.

*Verses of the saint, tone 1,  
to the Special Melody* O most lauded martyrs...

O sacred father, by the splendour of your life the world has been illumined and demonic deception has been cast into gloom. By the mere touching of your shrine infirmities are driven away, for divine grace, illumining your relics, looses the darkness of the passions.

O wondrous father, you made yourself a temple of the eternal Godhead and built sacred churches for the praise of the divine Trinity. You raised the dead by your voice, acquired a merciful character, and with diligence gave your wealth to those who asked.

O father, you covered the nakedness of him who entreated you, entering the holy temple naked yourself; and Christ clothed you with divine raiment when you celebrated the divine mysteries. Those who saw this marvelled at your goodness, recognizing you as a favourite of God.

Glory be to the Father... Both now and for ever... *same tone and melody*

I fear your coming, O Christ, yet I, your servant, do not oppose your command. Behold, I stretch forth my hands with fear; for I see descending from above the Holy Spirit, equal in honour with you and who is enthroned with the unoriginate Father, bearing witness to you, baptized in the flesh.

## Matins

*At God is the Lord... the troparion of the feast, twice;  
Glory be to the Father... that of the saints;  
Both now and for ever... that of the feast, once.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 3,  
to the Special Melody Today the Virgin...*

The Master comes to the Jordan to be baptized in the waters by the godly Forerunner; and the Father attested to him from high, saying: This is my Son, in whom I am well pleased. And the Spirit appeared above him beyond nature in the form of a dove.

Glory be to the Father... Both now and for ever... *repeat*

*After the second reading from the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody Joseph marvelled...*

It is the time of the Theophany, as Christ appears to us in the River Jordan. Come, you faithful, let us draw forth the water of the remission of our sins, for Christ has come bodily, seeking the lamb which had been carried off by wild beasts; and, having found it, he leads it back into paradise, in his compassion. Christ has appeared in the Jordan and illumined the world.

Glory be to the Father... Both now and for ever... *repeat*

*The first Canon of the feast, and two canons of the saints.*

*Ode 1*

*The first Canon of the feast, composed by Cosmas the Monk, tone 2,  
upon the acrostic* Baptism is the cleansing of the sin of mortals.

*Irmos* The Lord who is mighty in battles  
uncovered the bed of the deep  
and led his people across on dry ground,  
but engulfed the enemy therein;  
for he has been glorified.

The Lord, the king of the ages, restores fallen Adam with the streams of the Jordan, and crushes the heads of the serpents lurking there; for he has been glorified.

The Lord, incarnate of the Virgin, clothing material flesh in the immaterial fire of his divinity, wraps himself in the waters of the Jordan; for he has been glorified.

he who washes away the defilement of man cleanses himself for them in the Jordan: he who chose to make himself like them, yet remaining as he was before, the Lord who enlightens those in darkness; for he has been glorified.

*Canon of Saint Gregory, tone 5*

*Irmos* Halting the battle with his upraised arm, Christ shook the horse and rider into the Red Sea, while he saved Israel singing a hymn of victory.

As the abyss of wisdom, the treasury of understanding and fount of goodness, O Christ, enable me to hymn Gregory, the luminary of your glorious Church, with hymns.

O father Gregory, splendid adornment of the hierarchy, accept this poor hymnody offered to you with love on the day of your memorial.

The unapproachable radiance found your sacred soul purified of the mire of the passions; so he dwelt within you, O father, making of you a light instructing the ends of the earth.

With rich and wise discourse, O Gregory, server of the sacred mysteries, you taught the honoured Church to theologize the Trinity as a unity of three members, equally enthroned and equal in honour.

*Theotokion* O Mother of God, let the faith be seen as one, but not the demonstration of your wonders which pass understanding; for you gave birth to the unapproachable Word of God, who clothed himself in humanity.

*Canon of Saint Dometian, tone 1*

*Irmos* As befitted your divine majesty, your triumphant right hand has been glorified in strength. In its almighty power it smote the enemy, O immortal Lord, and made a new path through the deep for the people of Israel.

O God-pleasing father, still the uprisings of the flesh, the assaults of the passions and the warfare which rages within my soul, and preserve it in a peaceful state.

Touching the highest wisdom through desire and constant love, O venerable one, you subdued the flesh, rejected earthly things and became divine through communion.

Wondrous Dometian, raised up a little from the earth, went from weak strength to perfect power, through the aspiration of his heart.

*Theotokion* Having washed in the waters the flesh which he had assumed, the Lord made the humanity received from your blood invincible to the hordes of the adversary.

*Ode 3*

*The first Canon of the feast*

*Irmos* The Lord who gives power to kings  
and elevates the strength of his anointed  
is virgin-born and comes to be baptized.  
Let us, the faithful, sing to him:  
There is none holy as our God.

Rejoice today, O Church of Christ, formerly barren and sadly childless, for children are born to you through water and the Spirit, who sing with faith: There is none holy as our God.

The Forerunner cries with loud voice in the wilderness: Prepare the way of Christ; make straight the paths of our God, and crying in faith: There is none holy as our God.

*Canon of Saint Gregory*

*Irmos* By your ordinance you established the earth upon nothing, and suspended its weight unsupported: build your Church upon the immovable rock of your commandments, O Christ who alone is good and loving to mankind.

You subdued the flesh to your mind as master, and subjected your mind to the king of all; and having traversed the path of the commandments without stumbling, you became a magnificent habitation of the Trinity, O Gregory.

You fittingly armed your soul against the rage of the serpent, O blessed and venerable one, and, directing all your desire to God, you took wing toward his incomprehensible and immutable beauty.

## January 10

You joined vision to activity, O father; so Christ entrusted to you the governance of the Church, which you blamelessly administered as an excellent servant of the mysteries of heaven.

Passing beyond the boundaries of the virtues, O Gregory, you were taken up from the earth by your constant yearning for a dwelling in heaven before your departure from the flesh.

*Theotokion* O Mother of God, without enduring the pangs of birth you gave birth to the incorrupt one who shone forth from the Father: in Orthodox manner we proclaim you the Mother of God, who gave birth to the incarnate Word.

### *Canon of Saint Dometian*

*Irmos* As you alone know human frailty, having in mercy assumed its form, gird me with strength from on high that I may cry out to you, O holy one: indescribable is the living temple of your glory, O lover of mankind.

In his might the primeval enemy, unable to shake the might and resolve of your soul, exercised his wiles by assuming the form of mean birds, to bring you low.

The accursed serpent is rightly annihilated by his arrogance and derangement, and like flies destroyed in their weakness, lies trampled by the beautiful feet of the righteous.

*Theotokion* The pre-eternal Son born of you, O virgin Mother, has restored the world, as in his baptism he has slain the serpent in the waters, delivering men from corruption.

### *Kontakion, tone 4*

Today you have revealed yourself to the world, O Lord,  
and your light has shone upon us who sing to you with understanding.  
O light unapproachable, you have come, you are revealed.

*Ikos* Upon the Galilee of the nations, upon the land of Zabulon and the land of Nephthali, as the prophet said, a great light has shone, and that is Christ. To those who sit in darkness has dawned a bright light, the Lord the Sun of Righteousness born of Mary, shining brilliantly from Bethlehem, casting his rays upon the universe. Come all you naked children of Adam, let us clothe ourselves in him, that we may be warm, for he who clothes the naked and enlightens those in darkness has come: O light unapproachable, you have come, you are revealed.

### *Sessional Hymn of Saint Gregory, tone 3, to the Special Melody Of the divine faith...*

You inherited divine radiance, having lived an immaterial life, and have shone forth in the priesthood for which you were named; for, supernaturally explaining the

doctrines of the faith, you made the world steadfast in Orthodoxy. O venerable father, entreat Christ our God, that he grant us great mercy.

Glory be to the Father... *Sessional Hymn of Saint Dometian, tone 1,  
to the Special Melody* When the stone had been sealed...

Adorned with the God-given anointing of the priesthood, O father, you illumined it with the divine beauties of the virtues and with godly submission to Christ; and having finished your course, you sing with the angels in the heavens: Glory to your compassion, O Saviour. Glory to your kingdom. Glory to your dispensation, O only lover of mankind.

Both now and for ever... *Sessional hymn of the feast, same tone and melody*

When Jesus had been born of the Virgin Mary  
and was baptized by John in the Jordan,  
the Spirit, appearing as a dove, descended upon him.  
Therefore, the prophet said with the angels:  
Glory to your coming, O Christ.  
Glory to your kingdom.  
Glory to your dispensation, who truly loves mankind.

*Ode 4*

*The first Canon of the feast*

*Irmos* He whom you called the voice of one crying in the wilderness, O Lord,  
heard your voice when you thundered out over many waters,  
bearing witness to your Son.  
Filled with the Spirit that had come, he cried out:  
You are Christ, the wisdom and the power of God.

Who has ever seen the sun cleansed, which is by nature the brightest? – thus cried the herald. Am I then to wash you with water, the effulgence of glory, the image of the ever-existing Father? Can I who is grass touch the fire of your divinity? For you are Christ, the wisdom and the power of God.

When he came upon you, Moses showed the divine reverence he felt, for he understood that it was you that spoke out of the bush, and he immediately averted his face: how then can I gaze directly at you? How can I touch you with my hand? For you are Christ, the wisdom and the power of God.

Although endowed with an understanding soul and honoured with the power of reason, I respect inanimate things. For if I baptise you, I shall have as my accusers the mountain that smoked with fire, the sea which fled on either side, and this same Jordan which turned back. For you are Christ, the wisdom and the power of God.

*Canon of Saint Gregory*

*Irmos* Perceiving your divine condescension O Christ, Habakkuk with prophetic eyes cried to you in fear: You have come for the salvation of your people, to save your anointed ones.

You were seen as a pillar radiant in word and deed, O Gregory, burning with ardent zeal for Orthodoxy, leading forth the new Israel.

Receiving the grace of the Spirit, you drew aside the veil of the Scriptures of the Old Testament and revealed to us the hidden beauty of understanding.

Showing the blessed aspects of the virtues, O Gregory, Christ entrusted to you, as to a servant of the Word, the task of proclaiming them to the ends of the world.

*Theotokion* Without subject to corruption you conceived without confusion and gave birth without pain; and in giving birth to God in the flesh your virginity was preserved.

*Canon of Saint Dometian*

*Irmos* Habakkuk with prophetic eyes saw you, O mountain, overshadowed by the grace of God, and he foretold that the holy one of Israel should come from you for our salvation and regeneration.

You showed the Law to be the shadow of grace for the Jews who worshipped under it, O wise one; and that the Gospel is the mystery of the true theophany, crying out to Christ: Glory to your power, O Lord.

Shining from the east like a radiant star, you illumine the Church, reverently proclaiming Christ the Sun of Righteous, singing to him: Glory to your power, O Lord.

Having zealously cast off wickedness and passing love, O father, you illumined the ends of your homeland with light, and rained wealth upon it in abundant riches.

*Theotokion* The Word, receiving visible human nature from a woman, perfects and purifies it in the river: he who is alien to sin washes away the transgression of him who fell.

*Ode 5*

*The first Canon of the feast*

*Irmos* Jesus the author of life has come to annul  
the condemnation of Adam the first-formed man.  
Since, as God he needs no cleansing,  
for the sake of fallen man he is cleansed in the Jordan,  
thereby slaying hostility  
and granting peace beyond all understanding.



When a countless multitude went to be baptized by John, you stood in their midst, and he announced to those present: Who told you rebellious ones to avoid the impending wrath? Bring forth fruits worthy of Christ, for he stands before you, granting peace.

The creator and fashioner stands in men's midst as one of them, searching the hearts of all; and taking his winnowing fan in his hand, with the fullness of wisdom he separates the harvest of the world; letting the chaff fall away, he burns the barren and grants eternal life to the fruitful.

*Canon of Saint Gregory*

*Irmos* I come early in the morning to you, who is clothed with light as with a garment, and I sing to you: Enlighten my darkened soul O Christ as you alone are compassionate.

Like fire you burned away the thorny tangled words of heresies, and have illumined the minds of the faithful, O blessed Gregory, servant of the mysteries.

You denounced the iniquity of Evnomius and his words which were difficult to escape; and you destroyed the evil snares of his wiles like a spider's web.

You denounced ungodly Macedonius who shamelessly reviled the divine Spirit as unrelated to him Who Is, O excellent Gregory.

*Theotokion* Having seedlessly given birth for us to Christ, our righteousness and deliverance, O Mother of God, you freed the nature of our first father from the curse.

*Canon of Saint Dometian*

*Irmos* O Christ who has enlightened the ends of the earth with the light of your coming and has made them shine by your cross, enlighten with the knowledge of God those who in the right faith sing your praises.

The Master of creation looked down upon the earth, O divinely wise one, and the foundations thereof shook and trembled grievously; but he did not reject the supplication of your spiritual courage.

You could not bear to listen to the mindless ones blaspheming the heights of heaven and uttering injustice, O glorious one, so you turned them back with your shepherd's crook and healed their infirmity.

You did not tolerate the confusion of those who preached a single nature in Christ, O divinely eloquent one, but trapped them in the net of your teachings, bringing them to the light.

*Theotokion* With salt Elisha sweetened the bitterness of the waters, O Mother of God, and your Son and God, baptized in the water has removed the bitterness and pain of sin.

*Ode 6*

*The first Canon of the feast*

*Irmos* The voice of the Word, the Forerunner,  
the lampstand of light, the morning star of the sun,  
cries in the wilderness to all:  
Repent and cleanse yourselves while you have time;  
for now Christ stands before you,  
delivering the world from corruption.

Christ, begotten without change from God the Father, is incarnate of the Virgin without defilement. As the Forerunner teaches, it is not possible to loose the tie of his sandals, the bond that joins us to the Word, to him who delivers mortals from error.

Christ shall baptise in the fire of the last days the disobedient who do not acknowledge him as God; but he shall restore with the waters of grace those who accept his divinity, delivering them from their transgressions.

*Canon of Saint Gregory*

*Irmos* O Master Christ, calm the sea of the passions raging like stormy waters which destroy the soul, and lead me up from corruption in your compassion.

Having acquired humility of mind, you were to all as a meek soldier waging war against those who sought to diminish the glory of Christ, O Gregory.

O Gregory, with your rich discourse you utterly cast down the reasoning of Arius, the arrogant division and alienation which he believed to exist within the Trinity.

Sabellius, who waged war on God, stupidly reasoning that there is a mingling and confusion within the Trinity, was denounced by you, O blessed Gregory.

*Theotokion* O virgin Mother, you gave birth, and giving birth remained pure, truly bearing him who holds all things in his hands.

*Canon of Saint Dometian*

*Irmos* The uttermost depth has encompassed us and there is none to deliver us: we are counted as sheep for the slaughter. But save your people, O our God, for you are the strength and restoration of the weak.

The oppressed people were delivered from the snare of death, for they had you as their helper, and by your supplications a multitude of sufferings was driven far away.

By your prayers you destroyed impending infirmity, hastening to the Mother of the deliverer; for as a pastor you could not bear to see the oppressed flock neglected.

*Theotokion* The angelic ranks were filled with awe, seeing the invisible one born in the flesh of the Virgin, and him who is glorified immaterially entering the river to be baptized.

*Kontakion of Gregory of Nyssa, tone 1,  
to the Special Melody* The choir of angels...

Keeping watch with the eye of your soul, you proved to be a vigilant pastor for the world, O holy hierarch; and with the staff of your wisdom and your fervent intercession you drove away the wolf-like heretics, preserving your flock unharmed, O wise Gregory.

*Ikos* Through slothfulness I, a wretched one, sleep to death; but as a vigilant shepherd raise me up, O father, and lull to sleep the passions which cruelly torment me, that, rising, in purity I may hymn your splendid repose, which the Master of the universe has glorified, as that of a faithful servant, a wise teacher, a friend and servant of the mysteries, as guardian of his tradition, the anointing whereof you well preserved, O wise Gregory.

*Ode 7*

*The first Canon*

*Irmos* The breath of the wind heavy with dew  
and the descent of the Angel of God  
preserved the pious youths who were together in the fiery furnace.  
Bedewed amid the flame, they sang with thanksgiving:  
Blessed are you and hymned above all, Lord God of our fathers.

As in heaven, the angelic hosts stood before you in the Jordan with trembling and wonder, gazing at the extent of God's condescension; for the God of our fathers, who holds the waters above the firmament by his rule, stood in the water, incarnate as a man.

Of old, the cloud and the sea prefigured the wonder of divine baptism, for the ancient people of the Law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit whereby we are made perfect. Blessed are you for ever, O Lord our God.

Let us the faithful dwell upon divine things and with the Angels glorify the Father, Son and Holy Spirit in whom we have received perfection; for this is the Trinity, consubstantial in persons yet one God to whom we sing: Blessed are you, Lord God of our fathers.

*Canon of Saint Gregory*

## January 10

*Irmos* The supremely exulted Lord of our fathers extinguished the flame and sprinkled the children with dew as they sang together: Blessed are you O God.

Having united yourself by desire to the radiance of the threefold sun of the divinity, O Gregory, shining upon all like a mirror, you emit rays of light.

As a father you left your discourses, the pure ways of your soul, and the fullness of understanding, as a treasure for those who sing with faith: Blessed are you O God.

You declared the Father to be the primal mind and cause, the begetter of the Word, the sender of the Spirit, hymning the Trinity, saying: Blessed are you, O God.

*Theotokion* Immaculate one, you gave birth to the incarnate God, a single person in two natures; and to him we all sing: Blessed are you, O God.

### *Canon of Saint Dometian*

*Irmos* We the faithful perceive you as if a furnace, O Mother of God, for as the Most High saved the three children, so he fully restored the world through your womb, the God of our fathers who is praised and glorified above all.

A true promise was granted the faithful, for godly Dometian was given the grace to loose infirmities and expel demons, proclaiming our praised and most glorious God.

Having lived on earth in the flesh with us, the praised and most glorious God of our fathers gave the grace of working miracles to those who followed and loved him.

Godly Dometian cast down the evil heresy and teachings of Severus, and he called the unadulterated faith Orthodox, proclaiming our praised and most glorious God.

*Theotokion* Incarnate of the Virgin, the divine Word did not abandon the Father's nature; for he preserved her undefiled in giving birth; and Christ, who is most glorious for ever, receives testimony from the Father.

### *Ode 8*

### *The first Canon of the feast*

*Irmos* The Babylonian furnace which poured forth dew  
foreshadowed a marvellous mystery,  
for the Jordan would receive the immaterial fire in its streams  
and embrace the creator who is baptized in the flesh.  
Let the people praise and exult him above all for ever.

The Redeemer said to the Forerunner: Put aside all fear and draw near, for by nature I am good and full of love. Yield to my command and baptise me who has humbled myself, whom the people praise and exult above all for ever.

At the words of the Master, the Baptist stretched forth his hand with trembling, and as he touched the head of his creator he exclaimed to him who was being baptized: Sanctify me, for you are my God, whom the people praise and exult above all for ever.

The Trinity was revealed at the Jordan, as the supremely divine Father proclaimed: he who is baptized is my beloved Son. And the Spirit came upon him who was equal to him, whom the people praise and exult above all for ever.

*Canon of Saint Gregory*

*Irmos* The children in the furnace weaving a universal chorus, sang to the creator of all: Praise the Lord all you works of the Lord and exult him above all for ever.

You received the radiance of the Advocate which descended, O venerable one, singing: Praise the Lord all you works of the Lord and exult him above all for ever.

In the divine words of Christ, rivers of understanding flow upon us from your inmost parts; for grace has made you a fountain ever flowing upon the world, O father.

How wondrous the two brothers, akin in the flesh and divine in understanding. Honouring them, let us ever reverence Basil and Gregory.

When the noetic light made his abode in you, O father, he placed you as an ever-burning lamp for the world, hymning the one divine light of the threefold sun, whom we exalt above all for ever.

*Theotokion* As is right, let us bless her who, past understanding gave birth to the Lord, the incarnate God, yet remained a virgin; and let us exalt her above all for ever.

*Canon of Saint Dometian*

*Irmos* In the furnace as in a crucible the children of Israel shone purer than gold with the beauty of godliness as they sang: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

You transcended the laws of human nature and cleaved to God, your uttermost desire, singing to him, O divinely eloquent one: Bless the Lord, all you works, and exalt him above all for ever.

Hearing the divine commandments, in submission to them you generously distributed your riches to the needy, O wondrous one, and sang: Bless the Lord, all you works, and exalt him above all for ever.

Full of healings, O Dometian, you pour forth drink, a fountain, a torrent of sweetness, a river of peace upon those who sing: Bless the Lord, all you works, and exalt him above all for ever.

*Theotokion* In the furnace the youths prefigured you, O Virgin; Moses beheld the figure of you in the bush; and David beheld you giving birth, without knowing man, to a child, the Lord of glory, whom we exalt above all for ever.

*Ode 9*

*The first canon of the feast*

*Irmos* No tongue can hymn you as is due, O Mother of God.  
and even heavenly beings cannot conceive your praise.  
Yet, in your goodness accept our faith,  
for you know our love inspired by God:  
you are the intercessor for Christians,  
and we magnify you.

O David, come in spirit to the enlightened and sing: Approach God with faith and be illumined. Fallen Adam cried and the Lord has heard him, and coming to the streams of the Jordan, he restores the corrupted one.

Isaiah says: Change your ways and cleanse yourselves; depart from wickedness in the face of the Lord: those who thirst, go to the living water, for Christ sprinkles the water of renewal on those who come to him with faith, baptising them with the Spirit to life unaging.

We are protected by grace and by the seal, O faithful, for as the blood-smeared lintels of old permitted the Hebrews to escape the destroyer, so the laver of regeneration is for us a divine exodus. Henceforth we shall see the unsetting light of the Trinity.

*Canon of Saint Gregory*

*Irmos* Isaiah dance for joy, for the Virgin has carried in her womb and given birth to a Son, Immanuel, he is both God and man, his name is Orient, and magnifying him we hail the Virgin as blessed.

Unable to praise the brilliance of your teaching and discourse, O Gregory, our minds confess your laudable triumph and declare mightily your praises.

O Gregory, excellent servant of the mysteries, standing now before the Trinity with the choirs of the angels, the prophets, the martyrs, the righteous and the patriarchs, be mindful of us who hymn your memory.

You look from on high, O holy hierarch, defending the Church of Christ, by your supplications granting victory to Orthodox Christians, having broken the yoke of slavery, saving those who sing your praises.

*Theotokion* As you gave birth to the author of creation, O most pure one, you bear him who generated the beginning of all things, possessing supernatural and incomparable greatness: worshiping your child, we glorify you.

*Canon of Saint Dometian*

*Irmos* Burning but unconsumed, the bush prefigured your pure birthgiving, O Mother of God. Therefore we now entreat you to quench in us the raging furnace of temptations, that we may never cease to magnify you.

You caused the desires of love to cease, O father, holding to what is more perfect; and the habitations of the patriarchs and the ranks of the righteous and venerable have received you: with them entreat the Almighty for us.

Your homeland has kept your much-suffering body as a precious possession hidden in its bosom, moved there by its maternal actions, O glorious one; for it could not bear that others have the enjoyment of you.

Come, be my help amid the perils and evils of life; still the tempest of the passions rising against me, and bring me to the calm haven with the sail of your prayers, O father.

*Theotokion* Death stood against you, who was pleased to become like us through the Mother who knew not man, that you might save us, O transcendent Son of God, and purify us with the waters and the divine fire of baptism.

*Exapostilarion of Gregory,  
to the Special Melody You have visited us...*

With festive hymns let us all glorify wise Gregory, the good shepherd, the bishop of Nyssa, the brother in the flesh of all-wise Basil.

Glory be to the Father... Both now and for ever... *Exapostilarion of the feast*

The Saviour who is grace and truth has appeared in the streams of the Jordan, enlightening those who sleep in darkness and shadow; for he, the light immutable has come and is made manifest.

*Aposticha, tone 2,  
to the Special Melody O house of Ephratha...*

Now the Saviour gives to men \* a strange purification, \* kindling them, but not with fire, \* and building up souls \* without breaking them down.

*Verse* The sea saw that and fled, Jordan was driven back.

O people, with gladness \* zealously draw forth \* the water of divine life \* from the fountain of salvation \* for the deliverance of your souls.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

Enlightenment has come; \* grace has appeared; \* and deliverance has dawned. \*  
The world has been illumined. \* O people, be full with joy.

Glory be to the Father... *tone 4*

O valiant contender for the right faith, who fought as a good soldier of Christ our God and pleased your commander: Contend now also for the Church with good struggle, preserving it by your dogmas on an immovable foundation, O Gregory.

Both now and for ever... *tone 8,*  
*composed by John the monk*

Desiring to fulfill that which you established before time began, O Lord, you accepted servants of your mystery from among all creatures: Gabriel from among the angels, the Virgin from among men, the star from among the heavens, and the Jordan from among the waters, wherein you washed away the iniquity of the world. Glory to you, O our Saviour.

## **Liturgy**

*Beatitudes, 8 verses: 4 from Ode 5 of the festal canon, including the Irmos;  
and 4 from Ode 6 of the canon of Saint Gregory.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle of Paul the Apostle to the Corinthians number 151 [1 Cor 12:7-11]*

*Alleluia, tone 2*

Let your priests be clothed with righteousness and let your faithful ones shout for joy.

The Lord has chosen Zion for himself, he has desired it for his habitation.

*Gospel of Matthew, number 34 from the midpoint [Mat 10: 1, 5-8]*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.



## January 11

### Afterfeast of the Theophany Venerable Theodocius the Great, the Cenobiarch

#### Vespers

*We sing Blessed is the man... the first Antiphon.*

*At Lord I call to you... 6 verses, tone 5  
to the Special Melody O venerable father...*

O venerable father, God-bearing Theodosius, you struggled mightily in this transitory life, and were a model for your disciples in hymnody, fasting and the keeping of vigil. Now you join chorus with the incorporeal ones, unceasingly glorifying Christ: God the Word and deliverer, who is from God, who bowed his head before the Forerunner, and has sanctified the nature of water. Entreat him, and pray to him, O venerable one, that he grant to the Church oneness of mind, peace and great mercy. *twice*

O venerable father, God-bearing Theodosius, having found your soul pure, as it desired, the grace of the most holy Spirit dwelt within you as a holy light, adorning you with its activity. You unceasingly glorified Christ, the one Son in two natures, who is baptized at the hand of the Forerunner, and attested to by the Father's voice. Entreat him and pray to him, O venerable one, that he grant the world oneness of mind, peace and great mercy. *twice*

O venerable father, God-bearing Theodosius, you were granted the abundance of a blessed life, having acquired it through purity and fasting; for, having lived below, you were translated to the life on high, telling all to rejoice. With the bodiless ones you unceasingly glorify Christ, who ineffably took flesh of the Virgin, who has drowned our sins by his baptism in the Jordan's streams. Entreat him and pray to him, O venerable one, that he grant the world oneness of mind, peace and great mercy. *twice*

*Glory be to the Father... tone 2*

The river's streams, the waters of remission, made glad your sacred soul like a city of the living God, O venerable father; for Christ our God has crossed the Jordan and poured the words of piety upon the ends of the earth. Entreat him, O blessed Theodosius, that our souls be saved.

*Both now and for ever... same tone*

You bowed your head before the Forerunner and crushed the heads of serpents: having come to the streams, you have illumined all things, that they may glorify you, O Saviour, the enlightener of our souls.

*Entrance, Prokimenon and three readings:*

A reading from the Wisdom of Solomon

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

A reading from the Wisdom of Solomon

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

A reading from the Wisdom of Solomon.

The righteous, though they die early, will be at rest. For old age is not honoured for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile

deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; for their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*Aposticha, tone 4,  
to the Special Melody You have given a sign...*

Having humbled himself in manner past understanding, the Lord said: \* You have seen how I have clad myself \* in your image, which I have created. \* What, then, is so strange, my friend, \* that I also bow beneath the hand of you \* one of my ministers; \* and if, naked, I clothe myself in the waters? \* For, in my compassion, \* I wish to clothe the naked \* in everlasting incorruption.

*Verse* The sea saw that and fled, Jordan was driven back.

Thus said the Forerunner: \* You revealed yourself, incarnate, \* yet the womb which received you remains unconsumed; \* of which the furnace which did not consume the youths long ago \* serves as an image. \* But how can I, who is but grass, \* touch fire with my hand, \* O Jesus Almighty, Saviour of our souls, \* before whom all in heaven and on earth tremble?

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

Wash me in the waters of the Jordan, \* though I am in no way defiled, \* the Lord said; \* and human nature, \* defiled by the transgression of Adam, \* will be washed clean as new. \* For when I am baptized \* all men will be renewed \* by water and the Spirit.

Glory be to the Father... *tone 8,*  
*composed by the Studite*

We honour you, Theodosius our father;  
as the instructor of a multitude of monks,  
for by your steps have we truly learned to walk aright.  
Blessed are you, who serving Christ, denounced the power of the enemy,  
O conversor with the angels,  
companion of the venerable and the righteous.  
With them beseech the Lord that our souls may find mercy.

Both now and for ever... *same tone*

The angelic hosts were struck with awe, seeing you, O Saviour, standing naked in the water, and bowing your most pure head to be baptized by John. For when, of your own will, you impoverished yourself, the world was made rich. Glory to you, O Lord.

*Troparion of venerable Theodocius, tone 8*

With the streams of your tears you cultivated the barrenness of the desert,  
and with the sighs of your labours from the depths of your soul you brought  
forth fruit a hundredfold:

shining with miracles you were a shining light for the whole world.

Theodosius our father, entreat Christ our God that our souls be saved.

Glory be to the Father... Both now and for ever...

*Troparion of the feast, tone 1*

O Lord, when you were baptized in the Jordan, the worship of the Trinity was  
made manifest. For the voice of the Father bore witness to you, calling you his beloved  
Son. And the Spirit, in the form of a dove, confirmed the certainty of his words. Glory  
to you, O Christ our God who has appeared and enlightened the world.

## Matins

*At God is the Lord... the troparion of the feast, twice;*

*Glory be to the Father... that of the venerable one;*

*Both now and for ever... that of the feast.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody Joseph marvelled...*

Joshua, son of Nun,  
bringing the people and the Ark of the Covenant through the River Jordan,  
was an image of the future benefaction of God;  
for by his mystical crossing he spiritually represented  
both the image of our transformation and a true depiction of regeneration.  
Christ appeared in the Jordan  
to sanctify the waters.

Glory be to the Father... Both now and for ever... *repeat*

*After the second reading from the Psalter,  
the Sessional Hymn, tone 5,  
to the Special Melody The Word who is equally unoriginate...*

Beholding the Word, equal in honour with the Father and the Spirit, in his  
loving kindness incarnate and baptized, the angelic choirs trembled; and the River

Jordan, abashed and afraid, turned back, bearing up to the heights of salvation us who have become corrupted by the passions.

Glory be to the Father... Both now and for ever... *repeat*

*Polyeleos, and this Magnification*

We bless you, O venerable father Theodosius, and we honour your holy memory, instructor of monastics and conversor with the angels.

*Verse* I waited patiently for the Lord, and he inclined to me and heard my cry.  
I have fled afar off and made my dwelling in the wilderness.

*After the Poyeleos, the Sessional Hymn tone 3,  
to the Special Melody Of the divine faith...*

Lifting up your hands to the divine heights,  
you became as a radiant pillar,  
shining with beams of prayer, O venerable one.  
Furnishing your mind with wings to fly to heaven,  
you have illumined all, as a partaker of ineffable things,  
praying to Christ our God,  
that he grant us great mercy.

Glory be to the Father... Both now and for ever...

*Sessional Hymn of the feast, same tone,  
to the Special Melody Today the Virgin...*

The Master comes to the Jordan  
to be baptized in the waters by the godly Forerunner;  
and the Father attested to him from high, saying:  
This is my Son, in whom I am well pleased.  
And the Spirit appeared above him  
beyond nature in the form of a dove.

*Hymn of degrees, the first antiphon of Tone 4*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.  
*Verse* How shall I repay the Lord for all his benefits to me?

Let everything that has breath... *and the rest,  
with the Gospel of Luke, number 24 [Luke 6: 17-23].*

*After the Psalm Have mercy... the verse, tone 6*

Venerable father, word of your instruction has gone out into all the world; thereby, you found the reward for your labours in Heaven. You destroyed legions of demons and attained the ranks of the angels whose life you blamelessly emulated. As you have boldness before Christ our God, implore peace for our souls.

*We sing the second Canon of the feast, and the Canon of venerable Theodosius*

*Ode 1*

*The second Canon of the feast, tone 2,  
composed in iambic verse by John of Damascus*

*Irmos* Israel traversed the stormy ocean's depths,  
which then had turned into an arid land:  
but the gloomy waters fully covered  
Egypt's chief commanders in a watery grave,  
through the mighty right hand of the Master.

You, the king, appeared at Jordan's stream  
to him, the radiant dawning from the desert;  
for mortals, you the sun, have bowed your head  
to snatch our forebear from the land of darkness,  
and to cleanse creation of its foulness.

O Word eternal, in the stream we see  
mankind once stained by error, now engulfed.  
You led him forth renewed: beyond all speech  
in mighty voice the Father testified:  
This is my beloved Son, equal to me by nature.

*Canon of venerable Theodosius, tone 2,  
composed by Theophanes*

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been greatly glorified.

As our wise general, O father Theodosius, in a godly manner lead the hymn to Christ our God, who came to save the world, glorifying himself and your holy memory.

The Forerunner of Christ, born of Elizabeth of the lineage of Aaron, came from the desert; and Theodosius, reborn through the Spirit in the font of baptism, became a citizen of the desert, following Jesus.

When Christ was baptized in the streams, the arrogance of the Israelite synagogue was debased, and the angelic way was implanted in the Church, which you steadfastly lived, O blessed Theodosius.

Though fasting you shared in the suffering of him who was nailed to the cross for us, O father Theodosius: you also emulated his resurrection, and became an heir to glory.

*Theotokion* The divine choir of virgins divinely calls you comely among women and adorned with the beauties of godliness, O Mother of God; for in manner past recounting you gave birth to the beneficent Word.

*Katavasia, tone 2 [of the first Canon of the feast]*

The Lord who is mighty in battles  
uncovered the bed of the deep  
and led his people across on dry ground,  
but engulfed the enemy therein;  
for he has been glorified.

*Ode 3*

*The second Canon of the feast*

*Irmos* From the ancient snares we all are loosed,  
and the jaws of lions are now shattered.  
Let us, rejoicing open wide our mouths,  
to weave with words sweet music to the Word  
who delights to grant his gifts to us.

he who took the deadly serpent's form  
and planted death in the garden of creation,  
is now cast into darkness by Christ's incarnation:  
he assailed the Master, but the dawn that shines upon us  
crushes his own hateful, loathsome head.

The Master gathers human nature he has made,  
which had been overcome by tyrannous greed.  
he grants to mortals new birth and refashions them,  
completing thus his glorious, most great work,  
for he has come to cleanse and guard mankind.

*Canon of venerable Theodocius*

*Irmos* The desert flowered as a lily at your coming, O Lord, just as the temple of the heathen that was barren; and thereby my heart is established.

The Lord who covered the chambers with the waters has clad his body in the streams of the Jordan; and therein my heart is established.

The divine light which shone in the Jordan has shown you to those on earth as a divinely bestowed offshoot of blessing and goodwill, O Theodosius.

You abandoned the world and the things of the world, O venerable Theodosius, emulating the Master's nakedness in the Jordan.

Taking the cross of the Saviour upon your shoulder, you hastened to his tomb, like a deer to springs of saving water, O blessed Theodosius.

*Theotokion*     The ranks of the angels were struck with awe and the hearts of men were filled with fear at your birthgiving; therefore we honour you with faith, O Mother of God.

*Katavasia*     The Lord who gives power to kings  
and elevates the strength of his anointed  
is virgin-born and comes to be baptized.  
Let us, the faithful, sing to him:  
There is none holy as our God.

*Kontakion of the feast, tone 4*

Today you have revealed yourself to the world, O Lord,  
and your light has shone upon us who sing to you with understanding.  
O light unapproachable, you have come, you are revealed.

*Ikos*     Upon the Galilee of the nations, upon the land of Zabulon and the land of Nephthali, as the prophet said, a great light has shone, and that is Christ. To those who sit in darkness has dawned a bright light, the Lord the Sun of Righteousness born of Mary, shining brilliantly from Bethlehem, casting his rays upon the universe. Come all you naked children of Adam, let us clothe ourselves in him, that we may be warm, for he who clothes the naked and enlightens those in darkness has come: O light unapproachable, you have come, you are revealed.

*Sessional Hymn of the venerable one, tone 8,  
to the Special Melody Of the Wisdom...*

Having adorned your soul in a godly manner with abstinence, pangs and prayer, you became a companion of the martyrs, O blessed one, and truly received gifts of miracles, to heal the afflictions of those who honour you with faith. Driving out multitudes of demons, you bestow healing upon men through grace, O God-bearer Theodosius. Entreat Christ our God, that he grant remission of sins to those who celebrate your memory with faith.



Glory be to the Father... Both now and for ever...

*Sessional Hymn of Theophany, same tone*

When you appeared for baptism, O invisible one, the Jordan ministered to you with its streams, and John stretched forth his corruptible hand; yet one turned back in fear, and the other then touched you, the incorruptible one, with trembling. Truly you are the Lamb of God, the ever-living fountain who has sanctified the springs, the sea and mankind; for the Trinity shone forth from on high, the Father calling you his Son, and the Holy Spirit descending.

*Ode 4*

*The second Canon of the feast*

*Irmos* Cleansed by fire, the seer in mystic vision,  
announces the renewal of mortal man.  
Spirit-filled, he lifts his voice, revealing  
the incarnation of the Word ineffable,  
who has broken the dominion of the mighty.

O Word most radiant, sent forth from the Father,  
who came to banish all the night of evil darkness,  
and uproot the sins of mortal men:  
by your baptism you draw forth your children  
of the light from Jordan's streams, O blessed Lord.

When he saw the truth himself, the glorious Word,  
the herald cried out plainly to creation:  
this is he who was before me, yet is after me by birth.  
Like us in form, he shines forth power divine,  
to drive away our hateful sin.

To lead us back to pastures filled with life in Paradise,  
God the Word goes out for us to dragons' lairs.  
Destroying the manifold snares the foe has laid,  
he wages war on him who bruised mankind,  
imprisons him and thus delivers creation.

*Canon of venerable Theodocius*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself incarnate, and have saved me, and the whole of mankind. Therefore I cry to you: Glory to your power O Lord.

You crushed the heads of the dragons in the waters, and by the Spirit made me a man wholly new, O Word of God; and to you I cry: Glory to your power, O Lord.

Emulating Christ, who bowed his head before the Forerunner, in your submission and excellent humility, O father Theodosius, you ascended the strong tower of virtue.

Serving the virgin Mother of Christ our God, you received the invincible grace of the Spirit, O father Theodosius, and has cast down the invisible foe.

The glorious cave of the Magi which received you, O Theodosius, made of you a bearer of gifts to Christ who was baptized for us, offering him faith, hope and love.

Strengthened by the sufferings of Christ the Master, O father Theodosius, you endure torment with a loving conscience, struggling against the dark prince of this world.

*Theotokion*     You conceived the Lord without seed, and you gave birth to him who, incarnate, saves the world by your intercessions. We cry to you: Rejoice, ever-virgin Lady.

*Katavasia*     He whom you called the voice of one crying in the wilderness, O Lord, heard your voice when you thundered out over many waters, bearing witness to your Son.  
Filled with the Spirit that had come, he cried out:  
You are Christ, the wisdom and the power of God.

*Ode 5*

*The second Canon of the feast*

*Irmos*     By the cleansing of the Spirit we are washed  
from the poison of the dark and odious foe,  
and we begin a new path free from error,  
that leads to joy of heart beyond all reach,  
but gained by those whom God has reconciled to himself.

Seeing man whom he had formed from dust,  
in the gloom of sin, in bonds that know no break,  
the maker raised him up and laid him on his shoulders,  
and now in abundant floods he washes him clean  
from the ancient shame of Adam's inclination.

Let us run in piety and eagerness  
to the most pure fount of our salvation,  
and see the Word, born of the incorrupt Virgin.  
Let us drink pure streams that quench our holy thirst:  
as gently he heals the world's infirmities.

*Canon of venerable Theodocius*

*Irmos* You are the mediator between God and man, O Christ our God, for by you, O Master, we are led up from the night of ignorance to your Father, the author of light.

With your mind fired the waters of him who has renewed us, blessed Theodosius, you wisely made it resolute, brought low by fasting and by suspending your body aloft.

With the remembrance of death as a rule of your life, and longing to depart to him who revealed himself bodily for us, you fashioned a coffin for yourself, O Theodosius.

Your glorious disciple Basil, O Theodosius, emulating the voluntary death of Christ, rejoiced to restore a new grave.

*Theotokion* Behold, O Mother of God, you held Christ our God within you, in a manner past recounting, as Isaiah foretold; and you gave birth to him supernaturally.

*Katavasia* Jesus the author of life has come to annul  
the condemnation of Adam the first-formed man.  
Since, as God he needs no cleansing,  
for the sake of fallen man he is cleansed in the Jordan,  
thereby slaying hostility  
and granting peace beyond all understanding.

*Ode 6*

*The second Canon of the feast*

*Irmos* In a voice most blessed, the Father has revealed  
his beloved Son, begotten from the womb.  
Truly, he said, my child who shares my essence,  
the splendid Son has come forth from mankind;  
my living Word, in my providence incarnate.

The prophet strangely swallowed up for three nights  
in the belly of the sea monster,  
emerged, prefiguring our present regeneration  
and our deliverance from the dragon that slays mankind.

When the shining vaults of heaven were opened,  
he who knew the scriptures saw the Spirit  
proceeding from the Father, resting on the most pure Word,  
descending in ways past speech in the form of a dove;  
he commanded the multitudes to hasten to the Master.

*Canon of venerable Theodocius*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

In your resurrection you have given us incorruption, O Christ; and glorious Basil, your favoured one, appeared in death to be like a living person.

God, who cleanses the world and became a man like me for my sake, is baptized. him you proclaimed to be twofold in nature, O blessed Theodosius.

The torrents of your tears poured forth the sweetness of gladness for Christ our God, who transformed the tears of the myrrh-bearing women into joy, O Theodosius.

*Theotokion* Grant me your loving kindness, O Lady who gave birth to the most merciful Word, who has delivered men from corruption by his blood.

*Katavasia* The voice of the Word, the Forerunner,  
the lampstand of light, the morning star of the sun,  
cries in the wilderness to all:  
Repent and cleanse yourselves while you have time;  
for now Christ stands before you,  
delivering the world from corruption.

*Kontakion of Theodosius, tone 8,  
to the Special Melody* To you, the champion leader...

Planted in the courts of the Lord, you flourished most beautifully in your venerable virtues, and increased in number your children in the desert, watering them with the torrent of your tears, O godly chief shepherd of the divine flock. Therefore we sing: Rejoice, O father Theodosius.

*Ikos* A man by nature, O father, yet you were a fellow citizen with the angels; for, having lived on earth like one of the bodiless, you put aside every carnal thought. You heart from us: Rejoice, scion of a pious father; rejoice, offshoot of a devout mother. Rejoice, comely citizen of the desert; rejoice, radiant beacon for all the world. Rejoice, for from your youth you followed Christ; rejoice, for you caused the pleasures of the flesh to wither away. Rejoice, mediator for the salvation of monastics; rejoice, model of consolation for the despondent. Rejoice, deliverer of many from deception; rejoice, bestower of torrents of miracles. Rejoice, who showed care for the poor; rejoice, our intercessor and deliverer. Rejoice, O father Theodosius.

*Ode 7*

*The second Canon of the feast*

*Irmos* he who cooled the fiery heat of the furnace

that raged so high and encircled the godly youths,  
burnt the heads of the dragons in the stream;  
and with the dew of the Spirit he washes away  
all the stubborn shadows of sin.

The fierce Assyrian flame that prefigured you,  
you quenched, transforming it to dew;  
and, as flame, you clothe yourself in water, O Christ,  
burning the harmful malice hidden in its depths,  
which summons all to fall with erring steps.

When of old the Jordan's flow was rent in two,  
and Israelites traversed the sea on dry ground,  
these waters denoted you, the Lord most powerful,  
who upholds creation while in the stream  
he makes through it a better and changeless path.

We know that at the first you sent the waters of the flood  
to destroy the life that you had made.  
And now, O Christ, revealing wonders great and strange,  
you drown all sin in waters of compassion  
for the welfare and salvation of mankind.

*Canon of venerable Theodocius*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but  
Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

Blessed and most glorious are you, O Lord, Word divine, supremely exalted God,  
who in your baptism united the stream which burns up sin and the flame which bedews  
the human race.

You burned yourself as incense before him who made the Jordan a furnace, O  
venerable one; and accepting a heavenly flame as a true indication of God's favour, you  
built a church for the salvation of souls.

Through you, the children of Moses came to submission when grace showed itself,  
O venerable one; for, having abased the invisible foe, your people inherit the city of  
heaven.

You made yourself a habitation for him who has buried sin in the streams of the  
Jordan, O God-pleasing Theodosius, while building a church to offer unceasing  
hymnody; and you made it a rule that praises be sung in many languages.

Emulating the boldness of the youths, you quenched the fiery threat of the tyrant,  
wisely interceding for the Church of Christ, O father Theodosius, for whose sake the  
crucified one willingly manifested himself.

*Theotokion* You alone are seen as an all-pure conception and an incorrupt birthgiving, while remaining a Virgin, O pure one; for you conceived the God who is above all things, yet who became man for the salvation and deliverance of the faithful.

*Katavasia* The breath of the wind heavy with dew  
and the descent of the Angel of God  
preserved the pious youths who were together in the fiery furnace.  
Bedewed amid the flame, they sang with thanksgiving:  
Blessed are you and hymned above all, Lord God of our fathers.

*Ode 8*

*The second Canon of the feast*

*Irmos* Creation finds itself as if ablaze,  
as those before in darkness are now children of the light,  
and forlorn, the prince of darkness groans.  
Let the heritage of the nations, formerly in misery  
now bless with fervour him who brought all this to pass.

The three godly youths, sprinkled with dew in the fire,  
foreshadowed clearly him who transcends nature,  
who shines with brilliant rays of threefold holiness,  
should mix with mortal men, to their great blessing,  
consuming all deadly falsehood with the fire of dew.

Let every mortal soul be clothed in white,  
for now it is raised to heaven from its fall.  
The Word by whom all beings are maintained  
has cleansed them in the flowing streams,  
washed and glorious, free of former sin.

*Canon of venerable Theodocius*

*Irmos* In Babylon of old by the command of God, the fiery furnace worked in divided ways: while it burned the Chaldeans, it refreshed the faithful as they sang: Bless the Lord, all you works of the Lord.

In Babylon, the furnace prefigured the streams of the Jordan, which consumed the adversary by divine baptism, yet bedewed the faithful who sing: Bless the Lord, all you works of the Lord.

Having eluded carnal passions before your departure, O Theodosius, drawing forth water from the bosom of the earth you appeared to the youth who cried: Bless the Lord, all you works of the Lord.

It was the divine command of Christ, baptized in the streams of the Jordan, that your blessing hands bring forth water from the depths for a land parched by the burning sun; for a kernel of wheat was seedlessly nurtured to become an abundant crop.

Having entered the noetic darkness of the light most divine, O Theodosius, and your heart inscribed by the finger of God like the tablets of the law, you transmitted the book of life, the teachings of piety, to your disciples, O blessed one.

Emulating the faith of her with an issue of blood, the woman touched your hairshirt, O father, and her affliction fled like darkness before the light which was in you; for you were a chosen vessel of Christ who has manifested himself.

*Theotokion* Without seed you conceived him who is not separated from the Father, and who as man and God made his abode within you; and you gave birth to him: thus we know you to be the salvation of us all.

*Katavasia* The Babylonian furnace which poured forth dew  
foreshadowed a marvellous mystery,  
for the Jordan would receive the immaterial fire in its streams  
and embrace the creator who is baptized in the flesh.  
Let the people praise and exult him above all for ever.

*Ode 9*

*The second Canon of the feast*

*Irmos* O Bride most pure, our most blessed Mother,  
whose wondrous childbirth surpasses understanding;  
through you we gained our full salvation.  
As is meet and right, we praise our benefactor,  
with our gift, a hymn of thanks to him.

That which was revealed to Moses in the bush  
we see perfected wondrously.  
It bore the fire, remaining unconsumed,  
while the Virgin bore the benefactor who brings us light,  
and Jordan's stream receives him without harm.

O king eternal, you anoint and make complete man's nature,  
through the action of the communing Spirit,  
cleansing it in baptism's most pure streams,  
and shaming the disdainful force of darkness,  
you raise it up to life which lasts for ever.

*Canon of venerable Theodocius*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

You taught the four Councils, equal in number to the Gospels of Christ, O divinely wise Theodosius, willingly accepting the blood of martyrdom in your zeal; and you were shown to be a martyr for piety even without shedding your blood.

You rightly condemned the judgment of the unjust ruler; and he was deposed for banishing you, deprived of his iniquitous soul for his blasphemous words, and given over to death, as an enemy of life, O venerable one.

Mindful of your teachings, O Theodosius, we proclaim Christ to be twofold in essence, knowing there to be two volitions, natural, active and autonomous, in God who was baptized in the flesh.

O namesake of the good gift which comes from the Father of Lights, you were a physician of souls and bodies, abundant food and drink for those languishing in starvation and thirst, vesture for the naked and correction for the fallen.

Never cease to watch over your flock, O venerable father, mindful of your promise that, with you as a mediator before Christ, we have been bound firmly to an immovable anchor of hope.

*Theotokion* O most pure Mother of God, you are seen to be like an early dawn amid the night of life, resplendent with beams of virginity, revealing to us the orient of the noetic Sun of Righteousness.

*Katavasia* No tongue can hymn you as is due, O Mother of God.  
and even heavenly beings cannot conceive your praise.  
Yet, in your goodness accept our faith,  
for you know our love inspired by God:  
you are the intercessor for Christians,  
and we magnify you.

*Exapostilarion of the venerable one,  
to the Special Melody* You have visited us...

We have been purified splendidly by your cleansing, O Christ, and now, with festive joy, we are enriched by the commemoration of the honoured Theodosius, in whom, the ranks of monastics are made glad.

Glory be to the Father... Both now and for ever... *Exapostilarion of the feast,  
to the special melody* You have visited us...



The Saviour who is grace and truth has appeared in the streams of the Jordan, enlightening those who sleep in darkness and shadow; for he, the light immutable has come and is made manifest.

Let everything that has breath... *and the Praises, 4 verses, tone 5,*  
*to the Special Melody Rejoice...*

Having made of yourself a house of lofty virtues, O Theodosius, you were brought to dwell in the divine house of the Mother of God, and to visit it; for you loved to gaze upon its godly splendour. And now you see the magnificence of the true tabernacle and the ineffable beauty which the Most High has wrought, O venerable one, where he causes those to dwell who most earnestly cry out to him. Entreat him, that he impart great mercy to our souls.

Cleansing yourself with the pangs of fasting, you were an emulator of your Master, O blessed one; for you healed the affliction of her who touched the hem of your garment, and nourished those who suffered starvation in the wilderness, pouring gifts from your inexhaustible treasury, as the namesake of the gifts of God. Proclaiming the Orthodox faith, you brought down the savagery of the tyrant, praying to Christ who bestows great mercy upon the world.

Having kindled the flame of unwavering, burning and ardent love for God, from heaven you received radiance, the divine will commanding you to erect a most holy church of virtue, where your much-suffering body rests, excellently honoured by your pure directions, O blessed one. Entreat Christ, that he impart great mercy to our souls.

O father Theodosius, you truly passed with rejoicing and gladness of soul to the wondrous tabernacle, the house of God; and desiring to hear the voice of those who keep festival, and their beautiful and sweet hymnody, and to share in their ineffable sweetness of soul and consolation therein, O blessed one, you mortified your flesh. With divine righteousness you have received this, where you entreat Christ that he grant our souls great mercy.

Glory be to the Father... *tone 2*

The ladder of the virtues has been mystically shown in an image on earth, in him whom we praise as the adornment of fasters; for, having fasted like the great Anthony and shown infinite humility, he tended his people piously and caused them to dwell in the holy fold, where the choir of angels abides. We cry out to him: Even now, do not forget your flock, O blessed Theodosius, but save us by your supplications to the Lord.

Both now and for ever... *same tone,*  
*composed by Anatolios*

Today Christ comes to be baptized in the Jordan;  
and today John touches the head of the Master.  
The powers of heaven are amazed as they see the marvellous mystery.

The sea saw it and fled: Jordan saw it and was driven back;  
and we who have been enlightened sing:  
Glory to God who has appeared,  
seen on earth and bringing light to the world.

*Great Doxology, Troparion of the feast, Litanies and Dismissal.*

## **Liturgy**

*Beatitudes, 8 verses: 4 from Ode 6 of the canon of Theophany,  
and 4 from Ode 6 of the Canon of venerable Theodocius.*

*Prokimenon, tone 7*

God is wonderful in his saints, the God of Israel.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Corinthians, number 176 [2 Cor 4: 6-15]*

*Alleluia, tone 6*

Blessed is the man who fears the Lord; and greatly delights in his  
commandments.

His children shall be mighty in the land.

*Gospel of Matthew, number 43 [Mat 11: 27-30]*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad  
tidings.

## January 12

### Afterfeast of the Theophany martyr Tatiana

### Vespers

*At Lord I call to you... 6 verses,  
beginning with these 3 of the feast, tone 8,  
to the Special Melody O Lord, even though you stood before the tribunal...*

O sinless Lord, \* even though you underwent baptism in the flesh, \* desiring to free the world from sin, \* we glorify you, knowing you to be God; \* for, having been baptized, \* you have delivered our souls from bondage.

When you arrived, the incarnate Lord, \* at the streams of the Jordan, \* to sanctify the water \* by your glorious baptism, \* you were pleased to bow your head \* before John, \* and to be baptized by a servant, \* that you might save our souls.

Desiring to save from the deception \* the world which you had created, \* O Lord, \* you were pleased to become incarnate \* of the Virgin who knew not wedlock, \* and have delivered Adam from corruption, \* as you love mankind; \* and, having been baptized, \* you have given enlightenment to our souls.

*And 3 verses of the martyr, tone 2,  
to the special Melody When from the tree...*

When, richly illumined by the light of the Spirit, you rejected riches, loving only those of heaven, you were invested with the might of the martyrs, and set yourself apart for boundless pangs. Having cast down the enemy, you have plaited a wreath of victory, O glorious athlete and martyr.

When you quenched the stench of the flesh and the flame of sin with the dew of the divine Spirit who worked within you, O honoured one, you tamed the wild beasts in the midst of the arena, giving your body manfully over to wounding. Having cast down the enemy, you have plaited a wreath of victory, O Tatiana, blessed of God.

Neither sword, nor fire, nor wounds, nor tribulations, nor starvation, nor any aspect of your torture, could dull the ardour you cherished for the Lord; for, seeking him with a heart aflame, you rejected all things visible, O martyr, who in the midst of the divine bridal-chamber made your abode, becoming the bride of the king of all.

Glory be to the Father... Both now and for ever... *tone 5*

Seeing you, the creator, naked in the water, asking for baptism, all human nature was moved to fear and stricken with awe; and the Forerunner was seized with trembling, not daring to approach you. The sea fled and the streams of the Jordan turned back; the mountains, looking on, leapt up, and the angelic hosts marvelled, saying: What a wonder, for the Saviour has stripped himself naked, desiring to cloth men in salvation and restoration.

*Aposticha, tone 6,  
to the special Melody* Hosts of angels, go forth...

Let us now cry out to the Lord in prophecy: you have appeared to us, our Saviour and creator, and have crushed the mouths of the serpents in the Jordan, in that you are compassionate, and have illumined the blind with your light, O Christ. Glory to you; blessed are you, O our God who has appeared.

*Verse* The sea saw that and fled, Jordan was driven back.

By your baptism, O Word, you have given might against the enemy to us who with love honour your dispensation, which you have wrought of your own will, releasing men from the curse laid upon them in Eden. To you we sing: Glory to you; blessed are you, O our God who has appeared.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

Let us who once were of our own will clad in garments of skin through the fall of Adam, now be drawn today to the streams of the Jordan by the baptism of the Lord, and let us cry out to him, theologizing with the angels: Glory to you; blessed are you, O our God who has appeared.

Glory be to the Father... Both now and for ever... *idiomelon, same tone*

Let us praise in song the greatness of God's favour to us, O faithful; for having become man for our transgressions, and for our purification, he was purified in the Jordan, though he is the truly pure and spotless one. He has sanctified me, together with the water, crushing the head of the serpents which dwell therein. Therefore, O brothers, let us joyfully draw of that water, for the grace of the Spirit is invisibly imparted to him that does so; and with faith let us draw from it Christ our God, the salvation of our souls.

*Troparion of the feast, tone 1*

O Lord, when you were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to you, calling you his beloved Son. And the Spirit, in the form of a dove, confirmed the certainty of his words. Glory to you, O Christ our God who has appeared and enlightened the world.

## Matins

*At God is the Lord... the troparion of the feast, thrice.*

*After the first reading from the Psalter, this Sessional Hymn, tone 4,  
to the special Melody Joseph marvelled...*

Why did you marvel, O River Jordan, seeing the invisible one naked? I beheld and trembled, it said; for how could I wish not to be filled with awe of him and to withdraw? The angels were filled with fear, to see him; heaven was afraid, and the earth quaked; the sea, and all things visible and invisible, were troubled. Christ appeared in the Jordan, to sanctify the waters.

Glory be to the Father... Both now and for ever... *repeat*

*After the second reading from the Psalter, this Sessional Hymn, tone 8,  
to the Special Melody Of the shepherds...*

Christ is baptized, enlightening the world,  
and from on high the Father bears witness:  
This is my Son, in whom I am well pleased; listen to him.  
This is he who illumines the universe with his loving-kindness,  
who is baptized and saves the human race, as he is God.

Glory be to the Father... Both now and for ever... *repeat*

*We sing the first Canon of the feast, and that of the martyr.*

### *Ode 1*

*The first Canon of the feast, composed by Cosmas the Monk, tone 2,  
upon the acrostic Baptism is the cleansing of the sin of mortals.*

*Irmos* The Lord who is mighty in battles  
uncovered the bed of the deep  
and led his people across on dry ground,  
but engulfed the enemy therein;  
for he has been glorified.

The Lord, the king of the ages, restores fallen Adam with the streams of the Jordan, and crushes the heads of the serpents lurking there; for he has been glorified.

The Lord, incarnate of the Virgin, clothing material flesh in the immaterial fire of his divinity, wraps himself in the waters of the Jordan; for he has been glorified.

He who washes away the defilement of man cleanses himself for them in the Jordan: he who chose to make himself like them, yet remaining as he was before, the Lord who enlightens those in darkness; for he has been glorified.

*Canon of the martyr, tone 2,  
composed by Ignatius*

*Irmos* Come, you people, let us sing a hymn to Christ our God, who divided the sea and guided the people whom he had led forth from the bondage of Egypt, for he has been glorified.

Illumined in the glory of martyrdom, you stand before your pure Bridegroom, asking that those who praise you be delivered from soul-corrupting transgressions.

You spurned corruptible riches, possessing with zeal that which is incorrupt and abiding in Heaven, for, rejoicing, you passed through the ordeal of martyrdom.

You fearlessly set yourself apart for wounding, pain and multiple beatings, O martyr, with the grace of the Saviour aiding and strengthening you.

*Theotokion* O Maiden who gave birth to the fount of dispassion, heal me, wounded by the passions, and rescue me from eternal fire, O full of the grace of God.

*Ode 3*

*The first Canon of the feast*

*Irmos* The Lord who gives power to kings  
and elevates the strength of his anointed  
is virgin-born and comes to be baptized.  
Let us, the faithful, sing to him:  
There is none holy as our God.

Rejoice today, O Church of Christ, formerly barren and sadly childless, for children are born to you through water and the Spirit, who sing with faith: There is none holy as our God.

The Forerunner cries with loud voice in the wilderness: Prepare the way of Christ; make straight the paths of our God, and crying in faith: There is none holy as our God.

*Canon of the Martyr*

*Irmos* Established upon the rock of faith, I may boast over my enemies, and my spirit rejoices and sings: There is none as holy as our God, and none righteous but you, O Lord.

The advancing storm waves of torture did not shake the tower of your heart, for it was founded upon the rock of the love of Christ, to whom you cried: There is none as holy as you, O Lord.

He who assumed human weakness gave your weakness wings of power against the feeble serpent, O martyr; and you cast him to the earth, crying out with faith: There is none as holy as you, O Lord.

With the flow of your blood you caused the torrent of iniquity to dry up, O blessed one, and you now enjoy a torrent of sweetness and dwell in unfading light, crying: There is none as holy as you, O Lord.

*Theotokion* Your conceiving and birthgiving are beyond description, for at the word of him who created time you gave birth to him who has delivered the ends of the earth from irrationality, O unwedded Maiden.

*Kontakion of the martyr, tone 4,  
to the special Melody* You have appeared today...

You shone radiantly in your suffering, O passion-bearer, adorned with your blood, and like a beautiful turtledove you have soared to the heavens, O Tatiana: pray for those who honour you.

*Sessional Hymn, tone 4,  
to the special Melody* Go quickly before...

Completing a twofold contest on earth, O martyr, you were granted a twofold crown from the hand of your Bridegroom; for you fasted, restraining carnal passions, and, suffering lawfully, you cast down the foe: by your entreaties save us from peril.

Glory be to the Father... Both now and for ever... *of the feast, same tone and melody*

Christ our God, who clothes himself in light as a garment, is clad in the streams of the Jordan, while the Father testifies from on high that he is equally enthroned with him, and the Spirit of glory comes down: it is he who enlightens and sanctifies us.

*Ode 4*

*The first Canon of the feast*

*Irmos* He whom you called the voice of one crying in the wilderness, O Lord, heard your voice when you thundered out over many waters, bearing witness to your Son.  
Filled with the Spirit that had come, he cried out:  
You are Christ, the wisdom and the power of God.

Who has ever seen the sun cleansed, which is by nature the brightest? – thus cried the herald. Am I then to wash you with water, the effulgence of glory, the image of the ever-existing Father? Can I who is grass touch the fire of your divinity? For you are Christ, the wisdom and the power of God.

When he came upon you, Moses showed the divine reverence he felt, for he understood that it was you that spoke out of the bush, and he immediately averted his face: how then can I gaze directly at you? How can I touch you with my hand? For you are Christ, the wisdom and the power of God.

Although endowed with an understanding soul and honoured with the power of reason, I respect inanimate things. For if I baptise you, I shall have as my accusers the mountain that smoked with fire, the sea which fled on either side, and this same Jordan which turned back. For you are Christ, the wisdom and the power of God.

*Canon of the Martyr*

*Irmos* I hymn you, O Lord, for I have heard your report and was afraid. You came to me, seeking me who had gone astray. Therefore I glorify your great providence for me, O most merciful one.

With beauty of soul and the magnificence of piety, shining gloriously with the light of martyrdom, Tatiana made her abode with the pure Bridegroom.

The angels of heaven, sent by God to help you, tormented with blindness the iniquitous ones who struck your face with a rod; and they marvelled at your endurance.

Lawfully preaching Christ, you triumphed over the iniquitous; and you offered yourself to him as an unblemished, pleasing and perfect sacrifice, crying: Loving you, O Saviour, I am slaughtered.

*Theotokion* Guide me to the calm haven, O Bride of God; for the tempest and tumult of sin cruelly assails me, and I am shaken by the winds of the demons who oppress me.

*Ode 5*

*The first Canon of the feast*

*Irmos* Jesus the author of life has come to annul  
the condemnation of Adam the first-formed man.  
Since, as God he needs no cleansing,  
for the sake of fallen man he is cleansed in the Jordan,  
thereby slaying hostility  
and granting peace beyond all understanding.



When a countless multitude went to be baptized by John, you stood in their midst, and he announced to those present: who told you rebellious ones to avoid the impending wrath? Bring forth fruits worthy of Christ, for he stands before you, granting peace.

The creator and fashioner stands in men's midst as one of them, searching the hearts of all; and taking his winnowing fan in his hand, with the fullness of wisdom he separates the harvest of the world; letting the chaff fall away, he burns the barren and grants eternal life to the fruitful.

*Canon of the Martyr*

*Irmos* O Christ my Saviour, the enlightenment of those who lie in darkness, and the salvation of the despairing, I rise early to you, O king of peace: enlighten me with your shining radiance, for I know no other God than you.

Emulating your honoured and blessed suffering, O Christ, she who cleaved to you with dispassion suffered ardently, her limbs severed, crying: I know no other God than you.

Having mentally received the fear of God within you, through steadfast suffering you gloriously give birth to the spirit of saving confession and martyrdom, O martyr valiant of mind, who shamed the princes of the adversary.

Illumined by the glory of the Holy Spirit, you shone with radiant beams, shedding light upon the hearts of the faithful, dispelling the gloom of sin, O wondrous martyr and passion-bearer of Christ.

*Theotokion* Splendid cloud of the sun, illumining me with radiance which dispels the gloom of my transgressions: extend your hand to raise me who has fallen into the mire of sin, O Lady, the restoration of fallen Adam.

*Ode 6*

*The first Canon of the feast*

*Irmos* The voice of the Word, the Forerunner,  
the lampstand of light, the morning star of the sun,  
cries in the wilderness to all:  
Repent and cleanse yourselves while you have time;  
for now Christ stands before you,  
delivering the world from corruption.

Christ, begotten without change from God the Father, is incarnate of the Virgin without defilement. As the Forerunner teaches, it is not possible to loose the tie of his sandals, the bond that joins us to the Word, to him who delivers mortals from error.

## January 12

Christ shall baptise in the fire of the last days the disobedient who do not acknowledge him as God; but he shall restore with the waters of grace those who accept his divinity, delivering them from their transgressions.

### *Canon of the Martyr*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

When the honoured martyr acknowledged you, who was stretched out upon the tree, she accepted to be suspended aloft, her body lacerated for love of you, the Almighty.

The savage beasts stood in awe of you, who suffered manfully in the arena like the protomartyr Thecla of old, whose zeal you equalled, O ever-memorable martyr.

The angels of heaven, appearing before you in the midst of the prison, illumined you with light, taking away your pain, and glorifying you as a lamb of God.

*Theotokion* The creator chose you, the beauty of Jacob, whom he loved, from among all generations, O immaculate Lady, and he appeared, shining forth from you.

### *Kontakion, tone 4*

Today you have revealed yourself to the world, O Lord,  
and your light has shone upon us who sing to you with understanding.  
O light unapproachable, you have come, you are revealed.

*Ikos* Upon the Galilee of the nations, upon the land of Zabulon and the land of Nephthali, as the prophet said, a great light has shone, and that is Christ. To those who sit in darkness has dawned a bright light, the Lord the Sun of Righteousness born of Mary, shining brilliantly from Bethlehem, casting his rays upon the universe. Come all you naked children of Adam, let us clothe ourselves in him, that we may be warm, for he who clothes the naked and enlightens those in darkness has come: O light unapproachable, you have come, you are revealed.

### *Ode 7*

### *The first Canon*

*Irmos* The breath of the wind heavy with dew  
and the descent of the Angel of God  
preserved the pious youths who were together in the fiery furnace.  
Bedewed amid the flame, they sang with thanksgiving:  
Blessed are you and hymned above all, Lord God of our fathers.

As in heaven, the angelic hosts stood before you in the Jordan with trembling and wonder, gazing at the extent of God's condescension; for the God of our fathers, who holds the waters above the firmament by his rule, stood in the water, incarnate as a man.

Of old, the cloud and the sea prefigured the wonder of divine baptism, for the ancient people of the Law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit whereby we are made perfect. Blessed are you for ever, O Lord our God.

Let us the faithful dwell upon divine things and with the Angels glorify the Father, Son and Holy Spirit in whom we have received perfection; for this is the Trinity, consubstantial in persons yet one God to whom we sing: Blessed are you, Lord God of our fathers.

*Canon of the Martyr*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

You patiently endured the severing of your breasts, O invincible one; and with heavenly fire you consumed those who would not worship God, whom all creation hymns, rendering glory.

Bearing the fire of divine love in your heart, O immaculate martyr, you trampled the fire underfoot, not fearing it, your fellow creature, embodying the courage and strength of the youths of old.

The savagery of the wild beasts became submissive to you, and unharmed you closed their gaping mouths with the help of God whom you glorified, fulfilling his sufferings in your flesh, O lauded one.

*Theotokion* In giving birth for us to him who is life, who has destroyed death by death, O pure one, you have mortified the passions of the flesh of us who honour you with faith as the most glorious Mother of God.

*Ode 8*

*The first Canon of the feast*

*Irmos* The Babylonian furnace which poured forth dew  
foreshadowed a marvellous mystery,  
for the Jordan would receive the immaterial fire in its streams  
and embrace the creator who is baptized in the flesh.  
Let the people praise and exult him above all for ever.

The Redeemer said to the Forerunner: Put aside all fear and draw near, for by nature I am good and full of love. Yield to my command and baptise me who has humbled myself, whom the people praise and exult above all for ever.

At the words of the Master, the Baptist stretched forth his hand with trembling, and as he touched the head of his creator he exclaimed to him who was being baptized: Sanctify me, for you are my God, whom the people praise and exult above all for ever.

The Trinity was revealed at the Jordan, as the supremely divine Father proclaimed: he who is baptized is my beloved Son. And the Spirit came upon him who was equal to him, whom the people praise and exult above all for ever.

*Canon of the Martyr*

*Irmos* God who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

Beautiful in virtue, you were adorned with the beauty of martyrdom, wedding yourself to the bridegroom who is more comely than all men, resplendent in the beauty of immortality, O divinely wise Tatiana.

In prison you gave glory with the bodiless servitors, shining with the glory of divine radiance, remaining unapproachable to those held fast by the darkness of falsehood.

The breaking of your limbs broke up the wiles of the foe, and the shedding of your blood dried up the cruel torrent of ungodliness, O honoured abyss of wonders for us.

*Theotokion* Save and take pity upon us, O Lady who in manner past description gave birth for us to God, the compassionate Saviour, removing the burning heat of fiery thoughts and passions by your supplications.

*Ode 9*

*The first canon of the feast*

*Irmos* No tongue can hymn you as is due, O Mother of God.  
and even heavenly beings cannot conceive your praise.  
Yet, in your goodness accept our faith,  
for you know our love inspired by God:  
you are the intercessor for Christians,  
and we magnify you.

O David, come in spirit to the enlightened and sing: Approach God with faith and be illumined. Fallen Adam cried and the Lord has heard him, and coming to the streams of the Jordan, he restores the corrupted one.

Isaiah says: Change your ways and cleanse yourselves; depart from wickedness in the face of the Lord: those who thirst, go to the living water, for Christ sprinkles the water of renewal on those who come to him with faith, baptising them with the Spirit to life unaging.

We are protected by grace and by the seal, O faithful, for as the blood-smeared lintels of old permitted the Hebrews to escape the destroyer, so the laver of regeneration is for us a divine exodus. Henceforth we shall see the unsetting light of the Trinity.

*Canon of the Martyr*

*Irmos* God the Word who came from God in his ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and who ineffably was incarnate of the holy Virgin for us; with oneness of mind, O faithful, let us magnify in hymns.

After many tortures the cruel judge condemned you to be beheaded, and at your ascent the heavenly ranks clapped their hands: with his omnipotent right hand, O martyr, Christ has crowned you.

Having come close to God, you joined the splendid company of martyrs; and you see what the angels see, and as a virgin you dwell in the bridal-chamber of your bridegroom, O honoured one, praying that those who honour you with love be saved.

We proclaim you, O Tatiana, the sealed fountain, the garden enclosed, the precious and sacred offering, the incorrupt bride of Christ, the victim and sacrifice, the lamb and goodly turtledove of the Master of all.

*Theotokion* Moved by the voices of those who fervently entreat you, O Lady, sure refuge of the faithful, save, take pity and preserve from harm and every invasion of the heathen, those who ever magnify you with faith and love.

*Exapostilarion,*  
*to the special melody* You have visited us...

The Saviour who is grace and truth has appeared in the streams of the Jordan, enlightening those who sleep in darkness and shadow; for he, the light immutable has come and is made manifest.

Glory be to the Father... Both now and for ever... *repeat*

*Aposticha, tone 6,*  
*to the special Melody* Hosts of angels, go forth...

As you are light, the brilliant source of the light, O my Jesus, you have illumined with your ineffable radiance us who of old were blinded in Eden by the serpent; and by your light seeing the light in the Jordan, we all sing with faith: Blessed are you; glory to you, our God, who has appeared.

*Verse* The sea saw that and fled, Jordan was driven back.

O Forerunner, servant and performer of awesome mysteries, who beheld joy and the Spirit, entreat the Word who was baptized by you, as was his good pleasure, that he ever grant us deliverance from offences, to whom we sing: Blessed are you; glory to you, our God, who has appeared.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

Let us lift up our hearts in understanding, O faithful; and let us hasten to the streams of the Jordan, and see the incarnate creator baptized by John the Forerunner; and theologizing with him, let us sing: Blessed are you; glory to you, our God, who has appeared.

Glory be to the Father... Both now and for ever... *same tone and melody*

How wondrous the dispensation of God which passes understanding; for how can the creator stand before his creature and bow his head before him? By his example he sets a model of humility before us who have been illumined by him, to whom we sing: Blessed are you; glory to you, our God, who has appeared.

## **Liturgy**

*Beatitudes, 6 verses from Ode 7 of the festal canon.*

## January 13

### Afterfeast of the Theophany Martyrs Hermylus and Stratonicus

With the service for the fathers slain at Sinai and Raithu,  
since the 14th is the Apodosis of the Theophany

### Vespers

*At Lord I call to you... 6 verses,  
beginning with these 3 of the martyrs, tone 4,  
to the Special Melody You have given a sign...*

Glorious Hermylus and divinely wise Stratonicus, \* the wondrous pair, \*  
confessing the uncreated Trinity, \* vanquished the falsehood of polytheism \* after many  
wounds and tortures: \* Crowned with the wreath of victory, \* they pray that peace and  
mercy \* be granted to the ends of the earth.

As a servant of the Word, \* O martyr Hermylus, \* the choice of the divine Spirit, \*  
staining the vesture of the priesthood \* with the flow of your blood, \* you truly made it \*  
more sacred and splendid. \* You have now passed over to the noetic kingdom, \*  
becoming a fervent intercessor for those who honour you.

Having endured the blows of the hammer \* at the command of the tyrant, \* you  
were cast into a basket; \* and, receiving a blessed end, \* both being drowned in water, \*  
you thereby wisely strangled the exceeding crafty foe. \* Now you dwell joyously in  
Heaven, \* praying for all, \* O valiant athletes.

*And 3 verses of the venerable martyrs, tone 8,  
to the Special Melody What shall we call you, O holy ones...*

You struggled greatly, O holy ones, \* and valiantly endured the invasions of the  
barbarians. \* Earnestly giving up your souls through the sword, \* you were crowned with  
martyrs' wreaths \* and rightly dwell with the angels. \* Great was your endurance \* and  
greater still your gifts: \* pray that our souls be saved.

O venerable martyrs of Christ, \* you struggled, willingly spurning the fleeting  
pleasures of life \* and valiantly subduing carnal knowledge; \* and, perishing by the sword  
for Christ, \* you have been rightly brought to dwell with the angels. \* We who honour  
your memory entreat you \* that our souls be saved.

Valiantly emulating the struggles of the martyrs, \* you lived a life of goodness, O holy ones, \* and have received crowns from heaven. \* You disdained the sword \* as ones who trample torments underfoot, \* that together you might be arrayed \* in crowns of suffering. \* Pray that our souls be saved.

Glory be to the Father... *composed by the Studite, tone 8*

Venerable fathers, having studied the law of the Lord day and night,  
you became grafted to the tree of life,  
and the fruit of your suffering has budded forth wreaths.  
As you have boldness before God, the judge of the contest,  
implore cleansing and great mercy.

Both now and for ever... *composed by John the monk, in the same tone*

The hand of the Baptist trembled  
when it touched your immaculate head:  
the river Jordan turned back, not daring to minister to you,  
for if it was in awe of Joshua the son of Nun,  
how could it not be awestruck by its own creator?  
O our Saviour who truly loves mankind,  
you have fulfilled completely the divine plan,  
that you may save the world by your epiphany.

*Aposticha, tone 2,  
to the Special Melody O house of Ephratha...*

In the streams of the Jordan \* you have appeared, \* the radiance of the glory of the Father, \* washing away by baptism \* the defilement of our souls.

*Verse* The sea saw that and fled, Jordan was driven back.

O prophet John, \* receive the deliverer of the world \* who comes like a servant, \* and baptise the creator \* for the renewal of mortals.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

Enlightenment has come: \* deliverance has appeared. \* Come to the Jordan, \* and let us descend together to be cleansed \* and to hymn the lover of mankind.

Glory be to the Father... *tone 8*

Attaining the angelic life through ascetic pangs, O venerable fathers,  
and enslaving the body through abstinence,  
you made it subject to your soul,  
performing the commandments of the Lord.



You preserved the pristine beauty of your bearing  
and accomplished struggles of asceticism with the sweat of fasting.  
Adorned with twofold crowns,  
pray earnestly to the Saviour that we be saved.

Both now and for ever... *same tone*

The angelic hosts were struck with awe,  
seeing you, O Saviour, standing naked in the water,  
and bowing your most pure head to be baptized by John.  
For when, of your own will, you impoverished yourself,  
the world was made rich.  
Glory to you, O Lord.

*Troparion of the martyrs, tone 4*

In their suffering, O Lord, your martyrs  
received imperishable crowns from you, our God.  
Armed with your might, they cast down tyrants  
and crushed the feeble audacity of demons.  
By their intercessions save our souls.

Glory be to the Father... *Troparion of the venerable martyrs, same tone*

O God of our Fathers,  
deal with us always according to your kindness;  
take not your mercy from us,  
but through the intercessions of these holy ones,  
direct our lives in peace.

Both now and for ever... *Troparion of the feast, tone 1*

O Lord, when you were baptized in the Jordan,  
the worship of the Trinity was made manifest.  
For the voice of the Father bore witness to you,  
calling you his beloved Son.  
And the Spirit, in the form of a dove,  
confirmed the certainty of his words.  
Glory to you, O Christ our God  
who has appeared and enlightened the world.

## Matins

*At God is the Lord... the troparion of the feast, once, then the troparion of the martyrs;  
Glory be to the Father... the troparion of the venerable martyrs;  
Both now and for ever... the troparion of the feast, once.*

*After the first reading of the Psalter, the Sessional Hymn, tone 3,  
to the Special Melody Today the Virgin...*

The Master comes to the Jordan to be baptized in the waters  
by the godly Forerunner;  
and the Father attested to him from high, saying:  
This is my Son, in whom I am well pleased.  
And the Spirit appeared above him beyond nature  
in the form of a dove.

Glory be to the Father... Both now and for ever... *repeat*

*After the second reading of the Psalter, the Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

When you appeared for baptism, O invisible one,  
the Jordan ministered to you with its streams, and John stretched forth his  
corruptible hand;  
one turned back in fear, as the other touched you, the incorruptible one, with  
trembling.

Truly you are the Lamb of God, the ever-living fountain who has sanctified the  
springs, the sea and mankind;  
for the Trinity shone from on high, the Father calling you his Son, and the Holy  
Spirit descending.

Glory be to the Father... Both now and for ever... *repeat*

*We sing the second Canon of the feast, and two canons of the saints.*

### *Ode 1*

*The second Canon of the feast, tone 2,  
composed in iambic verse by John of Damascus*

*Irmos* Israel traversed the stormy ocean's depths,  
which then had turned into an arid land:  
but the gloomy waters fully covered  
Egypt's chief commanders in a watery grave,  
through the mighty right hand of the Master.

You, the king, appeared at Jordan's stream  
to him, the radiant dawning from the desert;  
for mortals, you the sun, have bowed your head  
to snatch our forebear from the land of darkness,  
and to cleanse creation of its foulness.

O Word eternal, in the stream we see  
mankind once stained by error, now engulfed.  
You led him forth renewed: beyond all speech  
in mighty voice the Father testified:  
This is my beloved Son, equal to me by nature.

*Canon of the martyrs, tone 8,  
composed by Joseph,  
upon the acrostic I honour the glory of your martyrs, O Saviour.*

*Irmos* Let us sing to Christ, who overthrew the tyranny of Pharaoh in the sea, who  
guided Israel across on dry land, for he has been glorified for ever.

O wise martyrs, you are as precious stars of godly radiance, shining in the  
firmament of the Church, illumining us with divine splendour.

O glorious ones, you appear as noetic embers bright with the fire of the Spirit, who  
quenched the fire of idolatry with the stream of your blood.

Drowned in the waters for the sake of Christ who drowned our impiety in the  
waters, O martyrs, you have dried up the rivers of ungodliness.

*Theotokion* Stop the torrents of my sins, O Lady who by your birthgiving has caused  
the corruption of death to wither away, and grant me compunction.

*Canon of the Venerable Martyrs, tone 4,  
composed by Joseph,  
upon the acrostic I hymn the great glory of the suffering of the fathers.*

*Irmos* Traversing the depth of the Red Sea with dryshod feet, Israel of old vanquished  
the might of Amalek in the wilderness by Moses' arms stretched out in the form of a  
cross.

Radiant through abstinence, O blessed ones, you became godly through the  
outpouring of your blood; and now you rejoice with the fasters and martyrs of Christ.

You first drowned the noetic pharaoh with a sea of tears, O wise ones, and later  
destroyed him with the outpouring of your blood, and relegated him to oblivion.

Illumining your asceticism with patience, the Lord, the giver of light, rendered  
your suffering radiant, O favourites of Christ, shining more greatly than the sun.

*Theotokion* The Lord, by nature incapable of being contained, is contained within you,  
O Lady, becoming man in his compassion, that he might save men in his ineffable love.

*Ode 3*

*The second Canon of the feast*

*Irmos* From the ancient snares we all are loosed,  
and the jaws of lions are now shattered.  
Let us, rejoicing open wide our mouths,  
to weave with words sweet music to the Word  
who delights to grant his gifts to us.

he who took the deadly serpent's form  
and planted death in the garden of creation,  
is now cast into darkness by Christ's incarnation:  
he assailed the Master, but the dawn that shines upon us  
crushes his own hateful, loathsome head.

The Master gathers human nature he has made,  
which had been overcome by tyrannous greed.  
he grants to mortals new birth and refashions them,  
completing thus his glorious, most great work,  
for he has come to cleanse and guard mankind.

*Canon of the Martyrs*

*Irmos* Confirm our hearts and my minds, that we may sing and glorify you, who has  
confirmed the heavens by your Word, for the salvation of our souls.

Rejecting the inconstancy of transitory things, O valiant athletes of Christ the king  
of all, you desired the incorrupt enjoyment of things to come.

You manfully opposed him who iniquitously commanded you to submit to  
impiety, O divinely wise ones, and received crowns of victory from heaven.

You cast down the temples of falsehood and raised yourselves up as honoured  
temples and pillars of divine knowledge, O martyrs of Christ.

*Theotokion* The sword which before was brandished now gives way before me,  
withdrawing before the spear which pierced him who was born of you, O virgin Mother.

*Canon of the Venerable Martyrs*

*Irmos* Let us not boast of wisdom, power and wealth, but of you O Christ, the incarnate  
wisdom of the Father, for none is holy but you, the lover of mankind.

Having pleased God, with contrite mind you crushed the arrogance of the enemy,  
O blessed ones who were broken and slain by the sword.

Looking toward that which abides for ever, you rejected inconstant and corrupt  
things which drag one down; therefore, you are called blessed, O venerable martyrs.

Having submitted to the law of God with dutiful mind, you destroyed carnal  
passions with abstinence, and having suffered, you now have glory.

*Theotokion* O most holy Lady who gave birth to the most holy Word: sanctify the souls  
and bodies of us who bless you, the most pure one.

*Kontakion of the Venerable Martyrs, tone 2,  
to the Special Melody Seeking the highest...*

You fled the tumult of this world and found rest in the calm haven,  
crowned with the blood of martyrdom and the labours of asceticism.  
For this you have been brought to dwell  
with the martyrs and the venerable.

*Ikos* Having mortified your bodies on earth, with life-bearing mortality you portrayed  
the suffering of Christ our God, firstly in asceticism, then in suffering. Christ himself has  
given you twofold crowns, O fathers, preparing for you a heavenly and eternal abode  
where, rejoicing, you dwell together with the martyrs and the venerable.

*Sessional Hymn of the martyrs, tone 1,  
to the Special Melody Your tomb, O Saviour...*

Together you received a blessed end in the waters,  
O wise martyrs,  
drowning Belial therein by the grace of our God.  
Having received crowns as victors,  
you rejoice with the angelic choirs,  
with whom may you be mindful of us.

Glory be to the Father... *Sessional Hymn of the Venerable Martyrs, tone 4,  
to the Special Melody Go quickly before...*

Revealed as wanderers and sojourners on earth,  
establishing cells in the deserts, you fulfilled ascetic labours, O venerable ones.  
Your vesture of poverty was adorned with the vesture of the virtues,  
as you became images of the sufferings of Christ,  
enduring slaughter at the hands of the barbarians.

Both now and for ever... *Sessional Hymn of the feast, same tone and melody*

You sanctified the streams of the Jordan  
and crushed the might of sin, O Christ our God;  
you bowed your head beneath the hand of the Forerunner  
and saved the human race from deception:  
we entreat you to save our souls.

*Ode 4*

*The second Canon of the feast*

*Irmos* Cleansed by fire, the seer in mystic vision,  
announces the renewal of mortal man.  
Spirit-filled, he lifts his voice, revealing  
the incarnation of the Word ineffable,  
who has broken the dominion of the mighty.

O Word most radiant, sent forth from the Father,  
who came to banish all the night of evil darkness,  
and uproot the sins of mortal men:  
by your baptism you draw forth your children  
of the light from Jordan's streams, O blessed Lord.

When he saw the truth himself, the glorious Word,  
the herald cried out plainly to creation:  
this is he who was before me, yet is after me by birth.  
Like us in form, he shines forth power divine,  
to drive away our hateful sin.

To lead us back to pastures filled with life in Paradise,  
God the Word goes out for us to dragons' lairs.  
Destroying the manifold snares the foe has laid,  
he wages war on him who bruised mankind,  
imprisons him and thus delivers creation.

*Canon of the Martyrs*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your  
works, and I glorify your divinity.

As a servant of the Word you diligently denounced the irrationality and foolishness  
of the iniquitous, O martyr Hermylus.

Proclaiming the single nature of the divinity, the single authority and dominion, O  
divinely wise ones, you held the falsehood of polytheism in contempt.

Suspended and lacerated, afflicted with wounds, you remained unmoved, O  
divinely wise martyr and passion-bearer Hermylus.

*Theotokion* As the Mother of the Word, O most pure Lady, call me to repentance, who slumbers in despondency, covered with sin.

*Canon of the Venerable Martyrs*

*Irmos* Seeing you raised upon the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

Unvanquished by carnal passions, you conquered the enemy; and, slain by the sword, O blessed ones, rejoicing together, you passed over to the life of heaven.

Fattened on abstinence like lambs, like excellent sheep you were slain at the hands of bloodthirsty wolves, O venerable ones, and brought to Christ as perfect sacrifices.

You priests, elders and youths who lived at Raithu and on Mount Sinai, having lived a holy life you became martyrs, dying a violent death.

*Theotokion* Born of the Virgin and become man, the pre-eternal Lord, the newborn child, renews the human race: to him we sing: Glory to your power, O Lord.

*Ode 5*

*The second Canon of the feast*

*Irmos* By the cleansing of the Spirit we are washed  
from the poison of the dark and odious foe,  
and we begin a new path free from error,  
that leads to joy of heart beyond all reach,  
but gained by those whom God has reconciled to himself.

Seeing man whom he had formed from dust,  
in the gloom of sin, in bonds that know no break,  
the maker raised him up and laid him on his shoulders,  
and now in abundant floods he washes him clean  
from the ancient shame of Adam's inclination.

Let us run in piety and eagerness  
to the most pure fount of our salvation,  
and see the Word, born of the incorrupt Virgin.  
Let us drink pure streams that quench our holy thirst:  
as gently he heals the world's infirmities.

*Canon of the Martyrs*

## January 13

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

The clouds of torture did not engulf your courage, brighter than the sun through the radiance of piety, guiding the pious with light and dispelling demonic darkness.

Having surpassed the bounds of humanity, O divinely blessed ones, you united yourselves with perfect purity to him who transcends being, enduring bitter torture, laceration and wounding with firmness of mind.

You mightily opposed him who condemned you, O blessed and glorious martyr Hermylus, and were granted to hear a voice from heaven, telling you to approach with love the judge of the contest who called you and who strengthens his martyrs.

*Theotokion* Beautiful, comely and resplendent in purity, you gave flesh to him who is comely in beauty, O virgin Mother, and gave birth to him who in the richness of his goodness grants that all may become divine.

### *Canon of the Venerable Martyrs*

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from the darkness of ignorance those who sing to you with faith.

You appear as the sweet garden of paradise, having in your midst the Lord, the Tree of Life, who has accepted your blood as a sacrifice.

Mingling the torrents of your blood with the streams of your tears, O God-bearers, therein you drowned the serpent of many forms.

You were granted to see the beauty of God, O blessed ones, and have received eternal gladness for your labours and pangs.

*Theotokion* You gave birth to God in manner past recounting and comprehension, O pure one, and even after giving birth remained a virgin as you were before birthgiving.

### *Ode 6*

#### *The second Canon of the feast*

*Irmos* In a voice most blessed, the Father has revealed his beloved Son, begotten from the womb.  
Truly, he said, my child who shares my essence, the splendid Son has come forth from mankind; my living Word, in my providence incarnate.

The prophet strangely swallowed up for three nights



in the belly of the sea monster,  
emerged, prefiguring our present regeneration  
and our deliverance from the dragon that slays mankind.

When the shining vaults of heaven were opened,  
he who knew the scriptures saw the Spirit  
proceeding from the Father, resting on the most pure Word,  
descending in ways past speech in the form of a dove;  
he commanded the multitudes to hasten to the Master.

*Canon of the Martyrs*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

Full of life-creating waters, you were cast into the river O exalted ones, there receiving your end: now you pour upon us torrents of healing.

Cast into a basket, you were committed to the deep, O athletes; and you were upborne to life on high, joyously finding the things for which you had hoped of old.

Tormented with bitter torture, beaten with staves, O martyr Stratonikus, you were an invincible pillar of endurance upon the plinth of the faith, bringing down the opposition of the tormentors with your words and deeds.

*Theotokion* As one merciful, O most holy Lady, cure the passions of my soul, the pain of my heart and the various flux of my mind, and calm the cruel turmoil of my evil, I pray.

*Canon of the Venerable Martyrs*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

Casting aside the bonds of passionate attachment through ascetic labour, you were released from the earthly bonds by a violent death, and have bound yourselves with the inviolable love of the creator.

Seen as lofty mountains through your manner of life, with the power of Christ you trampled upon him who boasted that he would seize the mountains and all creation.

Drenched with the waters of tears, O blessed ones, like good and fertile soil you brought forth the grain of martyrdom as fruit, now stored in eternal granaries for Christ.

## January 13

*Theotokion*     Calm the waves of the passions of my flesh by your ceaseless supplication,  
O Virgin, and grant that I not fall into the heavy sleep of sin.

### *Kontakion, tone 4*

Today you have revealed yourself to the world, O Lord,  
and your light has shone upon us who sing to you with understanding.  
O light unapproachable, you have come, you are revealed.

*Ikos*     Upon the Galilee of the nations, upon the land of Zabulon and the land of  
Nephthali, as the prophet said, a great light has shone, and that is Christ. To those who  
sit in darkness has dawned a bright light, the Lord the Sun of Righteousness born of  
Mary, shining brilliantly from Bethlehem, casting his rays upon the universe. Come all  
you naked children of Adam, let us clothe ourselves in him, that we may be warm, for he  
who clothes the naked and enlightens those in darkness has come: O light  
unapproachable, you have come, you are revealed.

### *Ode 7*

#### *The second Canon of the feast*

*Irmos*     he who cooled the fiery heat of the furnace  
that raged so high and encircled the godly youths,  
burnt the heads of the dragons in the stream;  
and with the dew of the Spirit he washes away  
all the stubborn shadows of sin.

The fierce Assyrian flame that prefigured you,  
you quenched, transforming it to dew;  
and, as flame, you clothe yourself in water, O Christ,  
burning the harmful malice hidden in its depths,  
which summons all to fall with erring steps.

When of old the Jordan's flow was rent in two,  
and Israelites traversed the sea on dry ground,  
these waters denoted you, the Lord most powerful,  
who upholds creation while in the stream  
he makes through it a better and changeless path.

We know that at the first you sent the waters of the flood  
to destroy the life that you had made.  
And now, O Christ, revealing wonders great and strange,  
you drown all sin in waters of compassion  
for the welfare and salvation of mankind.

#### *Canon of the Martyrs*

*Irmos* The Hebrew children in the furnace bravely trampled upon the flames, and transformed the fire into dew as they sang: Blessed are you for ever, O Lord God.

Honeyed discourse flowed from your lips, O Hermylus, cutting short the bitter despondency of Stratonikus, your fellow sufferer, which cried: Blessed are you for ever, O Lord God.

Holding the cross of the Saviour as a staff of power, O valiant martyr Hermylus, you zealously endured beating with a staff, sing to your creator: Blessed are you for ever, O Lord God.

He who gloriously saved the prophet enclosed in the belly of the sea monster saved your victorious relics from the waters of the river after your end, O athletes.

*Theotokion* Annulling the curse of Eve, you made your dwelling within the immaculate Virgin, pouring blessing upon those who cry: Blessed are you for ever, O Lord God.

*Canon of the Venerable Martyrs*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

Illumined by the splendour of abstinence and sacred suffering, O sanctified martyrs, you passed over to the never-waning light there to become children of the day.

Voluntarily withdrawing from the sweet pleasures of the world, you united yourselves to him who strangely appeared to men, inheriting the good things which abide and grow not old, O venerable ones.

Let the godly fasters and glorious martyrs Paul and John, Theodulus and Nilus, and all who gloriously lived and died together, be blessed.

*Theotokion* The jar which held manna of old truly prefigured you, who held the Manna of life. Blessed are you among women, O immaculate Lady.

*Ode 8*

*The second Canon of the feast*

*Irmos* Creation finds itself as if ablaze,  
as those before in darkness are now children of the light,  
and forlorn, the prince of darkness groans.  
Let the heritage of the nations, formerly in misery  
now bless with fervour him who brought all this to pass.

The three godly youths, sprinkled with dew in the fire,

foreshadowed clearly him who transcends nature,  
who shines with brilliant rays of threefold holiness,  
should mix with mortal men, to their great blessing,  
consuming all deadly falsehood with the fire of dew.

Let every mortal soul be clothed in white,  
for now it is raised to heaven from its fall.  
The Word by whom all beings are maintained  
has cleansed them in the flowing streams,  
washed and glorious, free of former sin.

*Canon of the Martyrs*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

You endured being beaten and cruelly lacerated, covered with masses of wounds, O glorious Hermylus; for you were the instructor of Stratonikus in struggles of piety, and with him you sang: You priests praise and you people exalt him above all for ever.

Unbowed in mind, valiant through suffering, worthy of heavenly gifts, precious stones and bulwarks of the faithful, when you were commanded, you did not offer worship to stones, but sang to God, the Master of all: You people, exalt him above all for ever.

Raking your sides with iron claws and pitilessly beheading you with the sword, the torturer did not deprive you of intelligence, for you were strengthened by divine love and looked toward the beauty of the deliverer. Standing now before him with boldness, you sing: You people, exalt the Lord above all for ever.

*Theotokion* He who through you was clad in flesh, being perfect in all things, showed himself to be unapproachable by me in his essence, O unwedded Lady. Earnestly entreat him to cut short the time of my iniquities and save me who sing: You priests praise and you people exalt the Lord above all for ever.

*Canon of the Venerable Martyrs*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

Adorned with feats of asceticism, the magnificent choir of the venerable, with all its godly singers, today sings praises to Christ: Bless the Lord, all you works of the Lord.

Slaughtered like lambs and cut down by the swords of the barbarians, and brought in perfect sacrifice to the Word who was slaughtered, you have made your abode in the tabernacles of the first-born, singing: Bless the Lord all you works of the Lord.

Stripped bare of every pleasure, O venerable fathers, you stripped bare the wicked enemy who had exposed our first parents' nakedness; and having received sacred vesture through your suffering, you have clothed him in shame.

*Theotokion* Paradise of old is again made accessible because of you; and man, formerly condemned, enters there, truly deified, O pure one filled with the grace of God for the restoration of those who sing: Bless the Lord, all you works of the Lord.

*Ode 9*

*The second Canon of the feast*

*Irmos* O Bride most pure, our most blessed Mother,  
whose wondrous childbirth surpasses understanding;  
through you we gained our full salvation.  
As is meet and right, we praise our benefactor,  
with our gift, a hymn of thanks to him.

That which was revealed to Moses in the bush  
we see perfected wondrously.  
It bore the fire, remaining unconsumed,  
while the Virgin bore the benefactor who brings us light,  
and Jordan's stream receives him without harm.

O king eternal, you anoint and make complete man's nature,  
through the action of the communing Spirit,  
cleansing it in baptism's most pure streams,  
and shaming the disdainful force of darkness,  
you raise it up to life which lasts for ever.

*Canon of the Martyrs*

*Irmos* Every ear trembles with fear to hear of the ineffable condescension of God, how the Most High willingly came down and assumed flesh, and became man through the Virgin's womb. Therefore, O faithful, let us magnify the most pure Mother of God.

Having sailed across the abyss with the sail of torment, O martyrs of Christ, you put in at the haven of rest, where the choir of martyrs and company of the righteous dwell, amid the never-waning light and the joy of those who keep festival in the Spirit.

Today, the Church of Christ, observing the sacred memory of your suffering, celebrates a joyful and radiant feast, magnifying God who crowned as his favourites you blessed ones who magnify him.

Truly caught up to the radiant heights of witness and attaining the summit of your longing, you have truly received the immovable kingdom of God, O blessed martyrs Stratonicus and wise and divinely intelligent Hermylus.

*Theotokion* O Saviour, who was born and preserved your birth-giver incorrupt, spare me when you shall sit to judge my deeds, overlooking my iniquities and sins, in that you are sinless, the merciful God who loves mankind.

*Canon of the Venerable Martyrs*

*Irmos* From you O Virgin, the unquarried mountain, was hewn Christ, the cornerstone not cut by man, who joined in himself the separate natures. Therefore with rejoicing we magnify you, the Mother of God.

Come, and with holy and hallowed words let us magnify the sacred fathers who lived at Raithu and Sinai in holiness, who suffered piously.

Sanctified by the sweat of asceticism, in holiness you dedicated your souls and bodies to the Lord, drying the sea of barbarian wickedness with the flow of your blood.

The divinely radiant memory of the pangs you endured for Christ, O blessed ones, illumined by the radiance of the Orient, enlightens the minds of all with the grace of the all-accomplishing divine Spirit.

*Theotokion* The cherubim tremble to see the Word, who sits upon them ineffably, carried as a child in his mother's arms, O Lady who is more exalted than all creation.

*Exapostilarion of the venerable martyrs,  
to the Special Melody By the Spirit in the sanctuary...*

With the pangs of fasting you utterly slayed the serpent, the author of evil; and in death you have received the crown of martyrdom, O boast of the fathers and glory of the martyrs, sacred multitude of wondrous fathers in Raithu and Sinai.

Glory be to the Father... Both now and for ever... *an Exapostilarion of the feast,  
to the special melody* You have visited us...

The day of never-waning light has dawned, for Christ, the truth, has now appeared. Let us hymn him with psalms and hymns as creator and Master. How great and new is the mystery, for the creator of Adam has of his own will appeared as a man.

*Aposticha, tone 6,  
to the special Melody* Go forth, angellic hosts...

Come, let us hasten to the streams of the Jordan with heartfelt emotion, O faithful, and, see Christ baptized by John the Forerunner; and offering glory with him, let us cry out: Blessed are you; glory to you, our God, who has appeared.

*Verse* The sea saw that and fled, Jordan was driven back.

A rod has budded forth from Jesse, the divine ark and receptacle of manna, from which the incorrupt flower of life has issued forth, of whom the Jordan was in awe; and when he touched Christ with his hand, John cried out: Blessed are you; glory to you, our God, who has appeared.

*Verse* What troubled you, O sea, that you fled; O Jordan, that you were driven back?

Sing hymns, you hosts of heaven. Sing, and rejoice together, O men, for the Master, the Father's glory, comes to the streams of the Jordan to be baptized by a servant. Let us sing, O people: Blessed are you; glory to you, our God, who has appeared.

Glory be to the Father... *tone 8*

Blessed are you, O venerable martyrs of Christ our God: venerable, because you were persecuted for righteousness' sake, and martyrs, because the sword was unable to separate you from the love of Christ. Rejoice, for great is your reward in Heaven.

Both now and for ever...

*Composed by Germanos, same tone:*

Today creation is enlightened: today all things are glad, of heaven and on earth. Angels and men mingle together, for where the king is present, his ranks attend. So let us hasten to the Jordan and see how John baptises the sinless and uncreated head. Singing like angels in harmony, let us exclaim: The grace of God has appeared, saving all men, illuminating and granting mercy to all the faithful.

## Liturgy

*Beatitudes, 8 verses: 4 from Ode 8 of the festal canon,  
and 4 from Ode 6 of the canon of the venerable martyrs.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Romans, number 99 [8: 28-39]*

*Alleluia, tone 4*

The righteous cry and the Lord hears it, and frees them from all their affliction.

The trials of the righteous are many but our God delivers him from them all.

*Gospel of Luke, number 24 [6: 17-23].*

*Communion Verse*

Rejoice in the Lord you righteous, for it befits the just to praise him.



## January 14

### Apodosis of the Theophany

*We sing the service of the feast of the Theophany*

### Vespers

*The usual beginning, with the reading from the Psalter.*

*At Lord I call to you... 6 verses of the feast. No entrance.*

*Prokimenon of the day, then the rest of daily Vespers, with the Aposticha tone 2 of Anatolios Seeing you coming to him at the river Jordan... with their verses.*

*The Troparion of the feast, once.*

*At the Dismissal, mention is made of the saint whose commemoration falls on this day.*

*At Compline and the Midnight Office, we read everything as usual.*

### Matins

*The Troparion of the feast, thrice; the usual readings from the Psalter and Sessional Hymns of the feast.*

*We sing both Canons of the feast, with the festal hymnody after the third and sixth Odes.*

*We do not sing the Canticle of the Mother of God, but instead sing the Refrains of the feast.*

*Exapostilarion of the feast.*

*Praises of the feast, with the Great Doxology.*

## **Liturgy**

*We sing the Typical Psalms, and at the Beatitudes, 8 verses from Ode 9 of the Canon of the feast.*

*At the Entrance, the Troparion of the feast,  
Glory be to the Father... Both now and for ever... and the Kontakion of the feast.*

*Prokimenon, Alleluia and Communion Verse of the feast.*

*Epistle and Gospel of the day.*

## January 15

### Venerable fathers, Paul of Thebes and John the Hut-dweller

#### Vespers

*At Lord I call to you... 6 verses,  
beginning with these 3 for venerable Paul, tone 1,  
to the Special Melody Joy of the heavenly hierarchies...*

O thrice-blessed Paul, you appeared to the world \* to be the beginning of the life of the heaven-scaling path of virtue; \* for well did you direct your soul in spiritual ascent \* whereby you achieved the apex of the virtues \* through abstinence and many pangs.

Furnishing your mind with wings to fly to divine desire, O blessed one, \* you ascended to the upper desert \* where in darkness you were radiantly illumined by the understanding of God \* and were anointed on the tablets of your heart \* with the splendour of the virtues.

The desert blossomed with the beautiful flowers of your virtue; \* for there you destroyed the thorns of the passions, \* and planted the glorious pangs of your divine works. \* Like a lily planted by God, you now perfume us \* with the sweet fragrance of your life.

*And 3 verses of venerable John, tone 2,  
to the Special Melody When from the tree...*

When at the behest of God you fled the beauties of the world, rejoicing, O father, you chose the narrow and hard path of pain to the broad one. Clothed in the image of God, you received the care of souls, through your avoidance and denial of pleasures.

Wounded by the love of Christ, whose ineffable poverty you loved, you conceived of a strange life, a strange undertaking, O father, and as a homeless pauper at your parents' gate, you endured affliction and oppression. You were filled with spiritual gifts and inherited riches in Heaven which cannot be taken away.

Bearing the sacred Gospel in your hands, O father, you became a fulfiller thereof. Spurning the possessions of your parents, by tears and poverty you perfected your life, and so you now delight in divine consolation and never-ending gladness.

Glory be to the Father... *tone 2*

Rejecting the world and all that is in it, O venerable one, and taking up the Gospel, through it you followed Christ; and living secretly in a hut, as in a garden of paradise, with your utterly strict manner of life you choked the serpent, the slayer of men. Abiding in Heaven, O blessed John, implore great mercy for us.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* When from the tree...

When the unblemished lamb beheld her lamb,  
as a man led of his own will to the slaughter, she said, weeping:  
Do you hasten to leave me childless, who gave you birth?  
What is this that you are doing, O deliverer of all?  
Yet I hymn and glorify your extreme goodness,  
which passes understanding and recounting,  
O Christ the lover of mankind.

*Aposticha, from the Octoechos, with Glory be to the Father... tone 6*

O venerable father,  
the report of your teaching has gone out into all the earth;  
and so, you have found the reward of your labour in heaven,  
having destroyed legions of demons  
and attained the ranks of the angels,  
whose life you blamelessly emulated.  
As you have boldness before Christ our God,  
entreat peace for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* On the third day...

Seeing you crucified, O Christ,  
she who gave you birth cried out:  
What is this strange mystery which I see, my Son?  
How is it that you die, suspended bodily upon the tree,  
O giver of life?

*Troparion, tone 4*

O God of our Fathers,  
deal with us always according to your kindness;  
take not your mercy from us,  
but through the intercessions of these holy ones,  
direct our lives in peace.

## Matins

*One canon from the Octoechos, and two for the saints.*

### *Ode 1*

*Canon of Venerable Paul, tone 8,  
composed by John the Monk.*

*Irmos* Let us sing to the Lord, who led his people through the Red Sea, for he alone has gloriously been glorified.

Gathering together, O faithful, let us fittingly honour with hymns God-bearing Paul, the adornment of monastics.

You were the first inhabitant of the desert, O glorious Paul, and through fasting showed yourself to be an heir to the kingdom of heaven.

Having cleansed yourself through abstinence, O blessed one, you became a habitation of God and a dweller with the angels.

*Theotokion* O most pure Mother of God, we hymn you who in manner transcending nature gave birth to the transcendent and all-divine Word incarnate.

*Canon of Venerable John, tone 2,  
composed by Joseph,  
upon the acrostic* By your prayers, O blessed one, let me be bereft of the passions.

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been greatly glorified.

Enriched by divine virtues, you rejected earthly wealth and received that of heaven: with grace enrich me, poor in the understanding of God, O father, that I may hymn your angelic life.

Having shouldered the good yoke of the Lord from your youth, O blessed one, armed with the humility of Christ you brought down the enemy with battles of fasting, whereby you were exalted to the heights of heaven.

Treading the narrow path with sorrow and tears, sighs and afflictions, O venerable John, you attained a broad space, finding a habitation which befitted your pangs.

*Theotokion* Storm tossed by the cruel attacks of the passions and brought low by the assaults of sin, O maiden, with love I flee to your ever-vigilant and invincible intercession: take pity and save me.

*Ode 3*

*Canon of Venerable Paul*

*Irmos* In the beginning you established the heavens, and founded the earth upon the great waters, O Lord: strengthen me in singing your glorification.

Looking toward God with the eye of your soul, you loved him, hating the things of earth and perfecting the angelic life.

With rays of the virtues you mightily dispelled the darkness of the passions, receiving in your heart the enlightenment of the Spirit.

Fed with heavenly bread as Elias was fed of old by the raven, you escaped the noetic Jezebel, O father, fleeing to the protection of Christ.

*Theotokion* The creator and king of glory, having stained and dyed his royal robe with blood, mystically empurpled it, O Mother of God.

*Canon of Venerable John*

*Irmos* The desert flowered as a lily at your coming, O Lord, just as the temple of the heathen that was barren; and thereby my heart is established.

You offered your prayer like fragrant incense to him who sees all, O venerable one; and, perfumed thereby, he accepted them and enrolled you in the choirs of fasters.

You were a magnificent wonder, O venerable one, filling the hearts of the pious with awe; for you endured poverty and abuse at your parents' gates.

Enduring all lawfully in prayers and fasting, O venerable one, you clothed yourself in dispassion, humbling the reasoning of the flesh with the might of the divine Spirit.

*Theotokion* The pure one found you to be like a myrrh-scented lily of the valley, O most pure Lady and he made his abode within you, filling mankind with sweet fragrance.

*Kontakion of venerable Paul, tone 3,  
to the Special Melody Today the Virgin...*

Assembling today, let us praise in hymns  
the never-failing lamp of the noetic sun;  
who shines upon those in the darkness of ignorance,  
leading all to the divine heights,  
O venerable Paul, adornment of those of Thebes,  
firm foundation of the fathers and the venerable.

*Sessional Hymn of venerable Paul, tone 1,*

*to the Special Melody* Your tomb, O Saviour...

Hating the beauties of this world with all your heart,  
and loving the one God with all your soul,  
you entered the desert, O Paul, as your city of sojourning.  
Exercising yourself in vision alone, you lived as an angel incarnate;  
therefore, we honour you.

Glory be to the Father... *of venerable John, tone 3,*  
*to the Special Melody* Awed by the beauty of your virginity...

Forsaking corruptible wealth and fleeting glory,  
O blessed father, you received heavenly riches and truly eternal glory.  
We bless your holy repose  
and, celebrating it, we cry out to you:  
Be you mindful of us, as you have boldness before the Lord.

Both now and for ever...

*Theotokion* As an uncultivated vine, O Virgin, you sprouted the most comely cluster of grapes who pours upon us the wine of salvation which gladdens the souls and bodies of all. Ever blessing you, the cause of good things, with the angel we cry: Rejoice, O full of grace.

*Theotokion of the Cross* Your pure unwedded Mother, O Christ, seeing you hanging, dead, upon the cross, said, weeping maternally: How can the iniquitous and thankless council of the Jews thus repay your many and great wonders, O my Son who filled them with your gifts? I hymn your divine condescension.

#### *Ode 4*

#### *Canon of Venerable Paul*

*Irmos* Mystically foreseeing your incarnation of the Virgin, O Word, the prophet cried out: Glory to your power, O Lord.

Planted in the house of God, you put forth the good fruit of the virtues and by your fasting caused the uprisings of the flesh to wither away.

With the fire of the love of God you reduced to ashes the thorns of the passions, O father, and became a dwelling-place of the Spirit.

With the rod of your virtuous life you drove away the passions like wild beasts; and so, at your death the wild beasts gathered for your burial.

*Theotokion* A mystic robe of purple was woven of your pure blood for the God of all, O Mother of God; and, clad therein, he has united us to God the Father.

*Canon of Venerable John*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself incarnate, and have saved me, and the whole of mankind. Therefore I cry to you: Glory to your power O Lord.

You were a treasure hidden in poor rags, O divinely inspired father; for you loved the vesture of God, and, clad therein, you entered the bridal-chamber on high.

Receiving the heavenly seed in the furrow of your heart you cultivated the comely grain which feeds to repletion the minds of those who honour your memory.

You chose to endure in a stifling hut, as poor as another Lazarus, O wondrous father, and so you have now found rest in the bosom of Abraham.

*Theotokion* Guide the movements of my soul to the divine commandments of him who shone from you, O immaculate Lady, delivering me from the storm of the temptations of life by your mediation.

*Ode 5*

*Canon of Venerable Paul*

*Irmos* Waking at dawn we call to you to save us, O Lord; for you are our God and we know no other than you.

Living in hymnody and fasting, in prayers and vigils, O venerable father, you made your abode with God.

Your life in the Lord was honourable, O blessed Paul, and your burial most glorious.

Finishing the race of asceticism, O venerable, you became a companion of the heavenly hosts.

*Theotokion* We hymn you, a virgin even after giving birth, O Mother of God, for you gave birth to God the Word, incarnate for the world.

*Canon of Venerable John*

*Irmos* O Christ my Saviour, the enlightenment of those who lie in darkness, and the salvation of the despairing, I rise early to you, O king of peace: enlighten me with your shining radiance, for I know no other God than you.



You were a stranger to the pleasures of this world and a stranger to your own parents by choice; and purifying yourself by abstinence, you united yourself to the Almighty, O father John, becoming poor in spirit.

Having enclosed yourself in a mean hut, you made yourself a temple of the Holy Trinity, and endured, cleansing your soul with divine teachings, ever gazing toward the ineffable goodness of God, O father John.

You were a fulfiller of the law of God, O divinely wise father, preferring nothing but his love; for neither your brothers, nor the love of your parents, nor riches, nor dignity, nor the sweetness of the flesh weakened you.

*Theotokion* You gave birth incorruptibly to Emmanuel, the Master of all, O virgin Mother, remaining a virgin even after giving birth. Unceasingly entreat him to deliver those who flee to your protection from the temptations of the enemy.

*Ode 6*

*Canon of Venerable Paul*

*Irmos* Bestow upon me a robe of light, O most merciful Christ our God, who covers yourself with light as with a garment.

Stretching forth your hands to God, O venerable one, you offered him your soul, pleasing him day and night.

The armies of heaven, the ranks of the prophets and the holy apostles glorified your repose, O venerable father.

Flying before the tempest of the passions with the sail of extreme asceticism, O venerable father, you made for the calm harbour of Christ.

*Theotokion* O Lady who alone gave birth to the Word incarnate at the word of the archangel, deliver our souls, we pray, from the snares of the enemy.

*Canon of Venerable John*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

You cast down the prideful serpent with the sword of humble-mindedness, O blessed one; and, exalted in spirit, you made your abode in the mansions of eternal life.

Full of the gifts of the Spirit and, as one knowledgeable, wise and greatly inclined toward God, you subdued evil spirits.

Shining from the heights of dispassion, O father John, strengthened by God you endured enclosure in a mean hut and the abuse directed at you.

*Theotokion* O pure one, you gave flesh to the Word equally enthroned with the Father who with him is the creator who adopted our whole nature, in his ineffable compassion.

*Kontakion of venerable John, tone 2,  
to the Special Melody Seeking the highest...*

Loving the riches which cannot be stolen, O most wise John,  
you despised the riches of your parents;  
and with the Gospel in your hands, you followed Christ our God  
to where you pray unceasingly for us all.

*Ikos* Who is able to hymn your labours and pangs, your many works, your glory and greatness? Yet by your truly acceptable prayers to God grant me the grace of the Spirit, O blessed one, that I may faithfully recount your struggles which transcend nature, and hymn your endurance and firmness of conscience, which pass recounting, wherewith you put the deceitful enemy to shame: may you pray unceasingly for us all.

*Ode 7*

*Canon of Venerable Paul*

*Irmos* In the beginning you founded the earth, and established the heavens by your word: Blessed are you for ever, Lord God of our fathers.

Subjecting the mind of the flesh to the soul, the venerable one cried out: Blessed are you for ever, Lord God of our fathers.

Saved from the snares of the enemy, O venerable father, you cried out in joy: Blessed are you for ever, Lord God of our fathers.

Having trampled upon the flame of the passions by fasting, the venerable one cried out: Blessed are you for ever, Lord God of our fathers.

*Theotokion* Blessed are you for ever, Lord God of our fathers, who made the Virgin as heaven, and who shone forth from her like the sun.

*Canon of Venerable John*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

You choose the narrow path over that which is broad, O glorious father, and, rejoicing, you endured abuse at the gates of your parents, afflicted with many pangs.

Adorned with most beautiful ascents, mortifying the knowledge of the flesh, O wise one, you made your abode in Heavens, ever among the choirs of the honoured fathers.

Treading the paths leading to divine rest, you avoided the defilement of the demons, protected by divine grace, O blessed one; and you sang: Blessed are you and most glorious.

*Theotokion* We hymn your maternity, O blessed one, whereby we have been delivered from the ancient condemnation; and we bless you, loved by him who is blessed and most glorious.

*Ode 8*

*Canon of Venerable Paul*

*Irmos* The unoriginate king of glory, before whom the hosts of heaven tremble, hymn you priests and exalt above all for ever.

Fasting in the desert, you emulate the Forerunner, divinely wise John; and with him you were granted truly everlasting life.

With the dew of abstinence you extinguished the furnace of the passions, O father, crying out with all piety: You people, exalt Christ above all for ever.

You truly made the desert a garden of paradise, excelling there in every virtue; and you have been granted the sweetness of paradise.

*Theotokion* As you have boldness before God, O exalted Mary, Mother of God, entreat him to deliver from tribulations those who hymn you with faith.

*Canon of Venerable John*

*Irmos* God who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

Wearing rags, O John, you wove for yourself a robe embroidered with the virtues; and clothed as a pauper, you took on the appearance of a beggar, enduring abuse at the gates of your parents.

Blameless, like another Job, you suffered affliction at your parents' gates, enduring the mockery of their servants as he had the dunghill, O wise one; and you were subjected to starvation and thirst, thereby inheriting the kingdom on high.

You followed the Gospel which you held in your hands, O blessed one, and impoverished yourself, being sad of countenance all your life. As one meek and innocent, you become an heir to the kingdom on high.

*Theotokion* O pure one, who pours ever-flowing streams upon us who come to you to draw abundant grace, we hymn your birthgiving, and exalt it above all for ever.

*Ode 9*

*Canon of Venerable Paul*

*Irmos* Virgin and unwedded Mother who received the invisible one in his divine appearing, with hymns we magnify your birthgiving.

God revealed you to Anthony as a hidden treasure, O venerable one, our glory and joy.

Implanting the fear of God within you, O venerable father, and having finished your life with an instruction on death, you were granted life.

As you have attained boldness before God, pray for those on earth who keep this your memorial with faith, O blessed Paul.

*Theotokion* O Virgin who conceived and ineffably gave birth to Christ, who with the Father and the Holy Spirit is unoriginate, pray that we be saved.

*Canon of Venerable John*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

You proclaimed: The Lord is my strength and my song, in whom I vanquish the prince of darkness whose imaginary deceits I do not fear, thinking only of the unapproachable beauty of God.

Like rich soil your heart received the heavenly seed in its noetic furrows, O venerable one, and bore fruit a hundredfold, feeding the souls who with faith honour you.

The Lord hallowed you from your mother's womb, O blessed one, and directed your steps toward him. Therefore, you are numbered among the venerable who lived piously, with whom you enjoy deification.

*Theotokion* You became the dwelling-place of him who is the light, and so those who sit in darkness have seen the light. With unceasing voices we ever hymn and honour you with love, O Mother of God, the hope of our souls.

*Exapostilarion of venerable John,  
to the Special Melody* Hearken, O women...

Forsaking your attachment to your parents and their transitory wealth, you took up your cross and followed Christ with all your soul, O father John; and by fasting you slayed the passions and hastened to dispassion, where you pray for us, O God-bearer.

Glory be to the Father... Both now and for ever...

*Theotokion* O exalted Maiden, you gave birth to Christ, the king of glory, the Angel of Great Counsel of the Father, whose cross the venerable fasters took up, following him. With them, may you unceasingly pray for us, O Mother of God.

*Aposticha from the Octoechos, with* Glory be to the Father... *tone 8*

We honour you O Paul our father  
as the instructor of a multitude of monks;  
for by your steps we have learned how to walk aright.  
Blessed are you, for in labouring for Christ,  
you denounced the power of the enemy,  
O converser with the angels,  
companion of the righteous and the venerable.  
With them, entreat the Lord, that our souls may find mercy.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody* O most glorious wonder...

What is this sight I see, \* before my eyes, O Master? \* How is it that you who sustains all creation \* can die, uplifted upon the tree, granting life to all? \* Thus the Mother of God said, weeping, \* when she saw the God and man \* who had shone forth from her ineffably \* hanging on the cross.

## Liturgy

*Beatitudes, 8 verses: 4 from Ode 3 of the canon of venerable Paul,  
and 4 from Ode 6 of the canon of venerable John.*

*Prokimenon, tone 8*

Let his faithful ones exult in his glory, let them sing for joy upon their beds.

*Verse* Sing to the Lord a new song, for he has done marvellous things.

*Epistle of Paul the Apostle to the Galatians, number 213 [5:22-6:2]*

*Alleluia, tone 6*

Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel of Matthew, number 43 [Mat 11: 27-30]*

*Communion Verse*

Rejoice in the Lord you righteous, for it befits the just to praise him.

*Be it known that, following the leave-taking of the feast of the Theophany (i.e., from January 15th), until the leave-taking of the feast of the Meeting of the Lord, on Sundays and the major feasts of saints, we sing as Katavasia the Irmoi of the Canon of Meeting.*

## January 16

### Veneration of the Chains of the Apostle Peter

#### Vespers

*At Lord I call to you... 6 verses, tone 4,  
to the Special Melody As valiant among the martyrs...*

Bound to the Lord \* and imprisoned in a dungeon, \* you bound falsehood, O apostle. \* We honour you lovingly, \* and with faith we kiss your chains, \* from which we draw health of body \* and salvation of soul, \* praising you fittingly, O apostle who beheld God, \* conversor with the incorporeal ones. *twice*

Those held fast in ignorance \* received understanding through you: \* the races of the gentiles which in the beginning were widely scattered, \* an image of whom was shown to you, let down from above \* as a vessel containing every living creature. \* Therefore, every generation glorifies you, \* worshipping the chains \* which you diligently carried for Christ. *twice*

He whom you denied when he was condemned \* you hymned when he rose from the dead, O apostle; \* and you proclaimed \* to the ends of the earth \* the God and man \* who in his great goodness entered into fellowship with men. \* We lovingly bless you, O Peter, \* worshipping the chains, \* which you carried for Christ. *twice*

Glory be to the Father... *tone 6,  
composed by Byzantius*

Today, for the piety of our souls, we are directed to the precious chains of Peter, the rock of faith, the foundation of the Church. Come all and, kissing them, let us crown him with hymns of praise, singing: Rejoice, fervent champion of the faith who confessed Christ the Son of God with ardent knowledge and much boldness. Rejoice, joy of the universe, keeper of the keys of the kingdom of heaven, who bestows grace upon those who lovingly honour you and kiss your precious chains. For, standing before the throne of Christ the king of all, you pray for us who celebrate your memory.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody On the third day...*

The immaculate Mother of God, seeing him who is our life suspended upon the tree, cried out, maternally lamenting: O my Son and my God, save those who hymn you.

*Aposticha, from the Octoechos, and Glory be to the Father... tone 6*

Peter, the rock of faith, the fervent intercessor, raise us up together to a spiritual feast, setting before us his precious chains as though they were costly food, for the healing of infirmities, the consolation of the sorrowful and the harbouring of the storm tossed. Come, let us entreat him who glorified him: By his prayers, O Christ, save our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross*

Seeing you crucified, she who gave birth to you cried out: What is this strange mystery I see, O my Son? How can you die, suspended upon the tree, O giver of life?

*Troparion, tone 4*

Without leaving Rome you come to us with the precious chains which you once carried, O first-enthroned of the apostles; and bowing down before them with faith, we pray: Through your supplications to God, grant us great mercy.

## Matins

*Both canons from the Octoechos [without the martyria], and the Canon of the apostle, tone 4,  
composed by Joseph,  
upon the acrostic I hymn Peter, the foundation of the dogmas.*

*Ode 1*

*Irmos* The people of Israel, driven with dryshod steps across the watery deep of the Red Sea, seeing the riders and mounted captains of the enemy engulfed therein, sang with gladness: Let us sing to our God, for he has been glorified.

The Church of Christ celebrates in spirit, joining in song to praise you with faith, and lovingly kissing the precious chains which you bore when you were bound, thus binding the tyrant.

Fishing for men in the deep of deception, O Peter, you drew them forth like fish for him who chose you from among the fishermen to be the foremost of all his disciples.

You built up the souls of all the faithful upon the foundation of faith; and having demolished the temples of deception, O Peter, you found Churches which ever honour you, and the chains which you bore.

*Theotokion* All the weapons of the deceitful enemy have utterly failed, O most pure Virgin, and the Word who made his abode in you was not wounded in any way. I entreat you: Let my heart now be wounded with longing for him.



*Ode 3*

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

Wholly united to the light most pure through divine communion thereof, O Peter, you appear as a secondary luminary enlightening our souls.

You confirmed the laws of Christ and taught observance of the law to the iniquitous, as the foremost of the apostles, the immovable foundation of teaching.

With your sacred tongue you proclaimed God who suffered and was crucified, and so, O Peter, we honour the chains which bound you.

*Theotokion* The unrestrainable onslaught of death came to a halt before you, for you gave birth to the fountain of immortality, O virgin Mother of God.

*Kontakion, tone 2,  
to the Special Melody* Seeking the highest...

Christ the Rock most splendidly glorifies  
the rock of faith, the first-enthroned of his disciples;  
for he summons all to celebrate  
the wonders of your precious chains, O Peter,  
and grants forgiveness of offences.

*Sessional Hymn, tone 4,  
to the Special Melody* Having been lifted up...

With faith we praise you, as the chief of the wise apostles  
and the keeper of the keys to the kingdom of heaven;  
and with pure conscience  
we kiss the chains which you bore as though you a malefactor,  
thereby setting at nought the evil deeds of the enemy,  
from which pray that we be delivered. *twice*

Glory be to the Father... Both now and for ever... *Theotokion*

More exalted than the cherubim and seraphim,  
and more spacious than heaven and earth,  
you appear to surpass creation, visible and invisible,  
in an incomprehensible distinction;  
for he whom the spaciousness of the heavens could not contain  
was contained within you, O pure one.  
Entreat him to save your servants.

*Theotokion of the Cross*

She who in latter days gave birth in the flesh to you  
who was begotten of the unoriginate Father, O Christ,  
seeing you hanging upon the cross, cried out:  
Woe is me, O Jesus, most blessed,  
for how is it that you, glorified as God by the angels,  
now consent to be crucified by the iniquitous, O my Son?  
I hymn you, the long-suffering Lord.

*Ode 4*

*Irmos* As an example of mercy and love, you mounted the cross and the nations were scattered before you: you are the lover of mankind, my strength and my praise.

Speaking of the mighty works of the Master, you turned the hearts of the disobedient Jews to the divine faith, for you are the foundation of the faith.

Your journeys were known him who was their purpose, who with abundant love walked upon the waters, O Peter, and related to you the ways of God.

As your divine chains possess the power to heal all manner of ailments, O blessed one, we kiss them with faith, honouring you.

*Theotokion* The king of all, dwelling in you as in a spacious palace, has appeared incarnate, O immaculate Lady.

*Ode 5*

*Irmos* O Lord, send your light and deliver us from the darkness of sin; in your goodness, grant us your peace.

By divine revelation you preached the Son who is co-unoriginate with the Father, and was granted blessedness from the lips of the blessed one.

When you saw the shining light on Tabor, eclipsing the rays of the sun, you were illumined by the light of him who is light, O Peter, who enlightens the faithful.

You proclaimed Christ who was dead for three days, and for whose sake you bore chains, O Peter. Bowing down before them, we piously honour you.

*Theotokion* Lighten my burden, for I am heavy laden with the weight of many sins, O most pure Lady, giving me strength to bear the easy yoke of Christ.

*Ode 6*

*Irmos* The prophet Jonah in the belly of the whale prefiguring your burial for three days cried out and prayed: Deliver me from corruption, O Jesus king of hosts.

Most wondrously you endured crucifixion upside-down; for thus you prepared your feet for the path to heaven. Strengthen us also to walk it, O disciple of Christ.

You dwelt among the living and, bound for their sake, you broke the bonds of Belial who had bound you. Therefore, we honour your chains.

Entreat the Master of creation, O blessed one, to impart purification, peace and mercy to those who glorify you, in that you are his fervent disciple.

*Theotokion* Our forefather was stripped of the skin of mortality, for the creator has robed himself therein through your blood, becoming incarnate in manner past description, O immaculate Lady.

*Kontakion, tone 2,*  
*to the Special Melody* The Mother of God who is ever-vigilant in prayer...

Let us praise the great Peter,  
chief and first among the apostles,  
the divine disciple of him who is truth;  
and with faith let us kiss his chains,  
receiving release from our transgressions.

*Ikos* What human tongue is able worthily to praise the great and glorious disciple of the Lord? What mind can praise him whom the Word of God blessed? Yet what one attains by his own strength, he should bring as an offering to God; and this I attempt to do. Those who love the feasts of the Church, let us piously crown the first-enthroned one with hymns, receiving released from our transgressions.

*Ode 7*

*Irmos* Once in Babylon, the children of Abraham trampled upon the flames of the furnace, crying out in hymns: Blessed are you, the God of our fathers.

You denied Christ thrice; and so, by a threefold question, he healed your offence, O glorious Peter; giving firmness to many who waver.

As a prisoner for Christ you had your share of bonds in your longing. Therefore, with faith we bow down before your chains which loose the passions, O Peter.

Traversing the world like the great sun, O Peter, glory of the apostles, who beheld Christ, you banished the profound darkness of cruel polytheism.

You glorified Christ with your body and became his boast, O glorious Peter: we glorify you and bow down before the chains which bound you.

*Theotokion* He who descended to the earth like rain has watered the earth with his divine knowledge; and he has made you, the pure Virgin, more honourable than all the angels.

*Ode 8*

*Irmos* Almighty deliverer of all, descending into the midst of the flame, you bedewed the pious youths and taught them to sing: Bless the Lord, all you works of the Lord.

Working hard hearts as if soil, O Peter, you render them fruitful for the maker of creation who gave you the divine keys and the authority to loose and bind transgressions.

We ever bless you, O Peter, and we venerate the chains which you bore as though a malefactor, as you slayed the prince of evil, binding him with your chains.

Preserving the fullness of the Church by your immovable rock of faith, O Peter, drive temptations from its midst and ask a peaceful life for it.

You splendidly preached him who bound Hades and death with his bonds and pure sufferings; therefore, O blessed one, we are sanctified, kissing your chains.

*To the trinity* Like the ranks of heaven we now cry out with thrice-holy voices, glorifying the Father, the cause of all, and the Son and the Spirit: one being, one power, and one activity.

*Theotokion* The prophet described you beforehand as a noetic candlestick bearing the divine candle which illumined those who before were benighted by the darkness of evil, O Mother of God.

*Ode 9*

*Irmos* Your birthgiving was shown to be incorrupt: God came forth from you, and appeared on earth as a mortal, and dwelt among men. Therefore, O Mother of God, we all magnify you.

You were granted to see things far off for which you faithfully hoped, O Peter; and, rejoicing, you received honours for your labours from God who loves mankind, whose divine suffering you depicted in your body.

As the divine keeper of the keys of the kingdom, open the its gates to those who faithfully honour you on earth and kiss the precious chains which bound you, O Peter.

While with the Son on Tabor, you heard the voice of the Father revealing him; as your heart, cleansed by the divine Spirit, was gloriously illumined, O Peter.

O Peter, implore cleansing, release from sins and the delight of the kingdom of heaven for us who with love honour you and kiss the chains which bound you.

*Theotokion* You were the abode of light, O Maiden: by your light guide me, benighted by the temptations of the enemy, that I may magnify you with faith.

*Exapostilarion,*  
*to the Special Melody* By the Spirit in the sanctuary...

Blessed Peter, chief among the apostles, loose me, bound by the chains of the passions, wretch that I am, as once the angel of God loosed your chains, leading you forth gloriously from the dungeon where you were imprisoned, O blessed one.

*Theotokion* Immaculate Virgin, known as a Mother, since you gave birth to God and man in manner transcending nature; and your child is salvation to those who sing with love: Glory, honour and worship are due to the unapproachable and divine Trinity.

*Aposticha from the Octoechos, and Glory be to the Father... tone 4,*  
*composed by John the Monk*

By his thrice put question, Peter, do you love me?  
Christ set aright your threefold denial.  
Then Simon said to him who knows the secrets of men:  
O Lord, you know all things;  
you know that I love you.  
Then the Saviour said to him: Feed my sheep;  
feed my lambs, which I have acquired for salvation by my blood.  
Entreat him, O divinely blessed apostle,  
that he grant us great mercy.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody* As valiant among the martyrs...

When she beheld you, \* the lamb and shepherd, upon the tree, \* the lamb who gave birth to you lamented \* and maternally exclaimed: \* O most desired Son, \* how is it that you are suspended upon the tree of the cross? \* How is it that your arms and legs are nailed \* by the iniquitous, O long-suffering Word, \* and your blood shed, O Master?

## **Liturgy**

*Beatitudes, 8 verses, from Odes 3 and 6 of the Canon of apostle.*

*Prokimenon, tone 8*

Their sound has gone out through all the world and their words to the ends of the earth.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

*Acts of the Apostles, number 29 [12: 1-11]*

*Alleluia, tone 1*

Let the heavens praise your wonders O Lord and let your faithfulness be sung in the assembly of the holy ones.

God is glorified in the council of the holy ones.

*Gospel of John, number 67 [21:15-23]*

*Communion verse*

Their sound has gone out through all the world and their words to the ends of the earth.

## January 17

### Our Venerable Father Anthony the Great

#### Vespers

*At Lord I call to you... 6 verses,  
beginning with these 3 of the venerable Paul, tone 1,  
to the Special Melody Joy of the heavenly hierarchies...*

*If the superior so desires, a vigil is held*

#### Little Vespers

*At Lord, I call to you..., 4 verses, tone 2,  
to the Special Melody When from the tree...*

When you rejoiced to enclose yourself in the tomb for the love of Christ, O father, you mightily endured the temptations of demons, and by prayer and grace you drove away their webs of perverse vexation. Then the ranks of angels assembled, crying: Glory to him who has strengthened you, O Anthony. *twice*

You were like another Elias, having your glorious disciples like Elisha, O wise one; and to them you bequeathed a twofold measure of grace, when you were caught up as on a chariot of the air. Living in the Spirit, you now rejoice with them, O blessed one: be mindful of those who celebrate your honoured festivity with love, O Anthony.

Like Moses who saw God, you truly entered the noetic darkness of visions, and there clearly saw him whom you desired. Your face was filled with glory by his radiance, O father, that you might guide men to the abodes of salvation. Having gathered together, sing with rejoicing: Glory to Christ our God who strengthened you.

*Glory be to the Father... composed by Anatolius, tone 3*

Venerable Anthony,  
you fulfilled a life of constant suffering of burning heat and cold,  
finding your rest amid unwaning splendour;  
for having united yourself spiritually to those of the desert,  
you trampled down the fiery darts of the demons;  
and having transcended every virtue,  
you made your abode with the angels in the kingdom of heaven.  
With them implore Christ our God that our souls be saved.

Both now and for ever...

*Theotokion* By the will of the Father, through the divine Spirit  
you seedlessly conceived the Son of God  
who existed before the world began,  
begotten of the Father without a mother.  
You gave birth to him and fed with your milk as an infant  
him who for our sake was incarnate from you without a father.  
Therefore never cease to entreat him  
to deliver our souls from danger.

*Aposticha, tone 2,*  
*to the Special Melody* O house of Ephratha...

From earliest infancy \* you were shown to be \* a consecrated vessel, \* O  
God-bearing Anthony, \* and a habitation of the most Holy Spirit.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

Having put to shame \* the deceits of the wicked demons \* by the power of the  
cross, \* you shine forth the glory of Christ, \* O father Anthony.

*Verse* Blessed is the man who fears the Lord; and greatly delights in his  
commandments.

Like Elias you were caught up \* on a chariot of fire, \* and passed directly to the  
Trinity, \* O blessed Anthony, \* father of us all.

Glory be to the Father... Both now and for ever...

*Theotokion* The choirs on high \* sing with those below, \* O virgin Mother of God, \*  
unceasingly glorifying \* your most pure birthgiving.



## Great Vespers

*We sing Blessed is the man... the first antiphon.*

*At Lord, I call to you... 8 verses, tone 4,  
to the Special Melody Called from on high...*

Illumined with the rays of the Spirit, \* when divine desire set you afire \* and gave wings to your soul, \* that you might truly desire \* the summit of his love, \* then you overcame flesh and blood, \* and transcended the world, \* uniting yourself to him \* with great abstinence and solitude. \* This was granted you, \* as you asked for the good things from him, \* and you shone like a star, \* enlightening our souls, O Anthony. *thrice*

Breaking the bows and arrows, \* the malice of the demons and their pursuit, \* with the grace of the divine Spirit, \* you made them plain to all \* with divine doctrines, \* illumined with divine splendour. \* You were a lamp of divine radiance for monastics, \* the first adorer of the desert, \* a skillful physician of the infirm, \* and the pristine image of a virtuous life, \* O father Anthony. *thrice*

Pure of soul and heart, \* an earthly angel, \* a heavenly man, \* a teacher of virginity, \* an excellent measure of abstinence, O Anthony, \* who dwelt with your Master, \* offering him continual glorification \* with the angels and the venerable, \* and with all the martyrs: \* from cruel tribulations and transgressions free those \* who ever celebrate your sacred memory. *twice*

Glory be to the Father... *tone 6*

Preserving that which is in the image of God, and setting your mind to master pernicious passions through fasting, you ascended to that which is in the likeness of God, as far as you were able. Compelling your nature manfully, you strove to subdue that which is worse to that which is better, and to enslave the flesh to the spirit. We see you as the summit of monastics, a citizen of the desert, a trainer of those who run the good race, an excellent standard of virtue, who in purity now beholds the Trinity in Heaven, not as a reflection in a mirror; and you pray directly for those who honour you with faith and love.

Both now and for ever... *same tone*

*Dogmatikon*    Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,  
came forth, ineffably incarnate from you, O pure one.  
He who by nature is God,  
for our sakes assumed the nature of man;  
not divided into two persons,

but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

*Entrance, Prokimenon and Readings:*

A reading from the Wisdom of Solomon

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evildoing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

A reading from the Wisdom of Solomon

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

A reading from the Wisdom of Solomon.

The righteous, though they die early, will be at rest. For old age is not honored for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; for their souls were

pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones

*Entreaty, the verse of the Church, and these of the saint, tone 2,  
composed by the Studite*

Having instituted ascetic training on earth, O venerable Anthony, you drowned the assaults of the passions in the flow of your tears. Your God-pleasing life is recognized as a divine and precious ladder rising up to the heavens; for, having produced the fruits of piety within yourself, through them you heal the weakness of the passions of those who cry to you with faith: Rejoice, golden-rayed star of the East, luminary and shepherd of monastics. Rejoice, ever-memorable one, most comely offspring of the desert and unshakable foundation of the Church. Rejoice, great guide of the lost; rejoice, our boast, the radiant joy of the whole world.

Let us honour Anthony, the angel on earth and man of God in the heavens, the goodly adornment of the world, the embodiment of good works and the virtues, and the boast of fasters. Planted in the house of God, he flourished in righteousness, and like a cedar in the wilderness, has increased the flock of Christ's reason-endowed sheep in holiness and righteousness.

O venerable father, having diligently exercised yourself in virtue from childhood, you became an instrument of the Holy Spirit; and, receiving from him the ability to work miracles, you exhort men to spurn that which is sweet. And now, purely illumined with divine light, enlighten also our minds.

Glory be to the Father... *tone 5*

O venerable father, having listened to the words of the Gospel of the Lord, you abandoned the world, considering riches and glory to be nothing. You cry out to all: Love God, and you shall receive eternal grace; prefer nothing to his love, that when he shall come in his glory, you shall find rest with all the saints. By his supplications, O Christ, preserve and save our souls.

Both now and for ever...

*Theotokion* We bless you, the Virgin Mother of God, for from you has shone forth Christ, the Sun of Righteousness, who has great mercy.

*Aposticha, tone 5,  
to the Special Melody* Rejoice, O boast of fasters...

Rejoice, father Anthony, joining the choirs in the highest; for, having truly trained yourself in virtue, you live their life on earth, as a pure and unblemished mirror reflecting the radiant beams of the brilliance of the Holy Spirit. Illumined, you saw and foretold

things that were to come, taught by the manifestation of the divine light of Christ. Implore him to grant great mercy to our souls.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

Rejoice, first leader and invincible champion of ascetics, for cutting off the roots of the passions and the assaults of demons, contending you manfully denounced their weakness and soul-destroying deceit; revealing the activity and invincible power of the cross of the Saviour, girded with which, you vanquished those who rejected the divine manifestation of Christ in the flesh. Implore him to grant great mercy to our souls.

*Verse* Blessed is the man who fears the Lord; and greatly delights in his commandments.

As a radiant pillar of virtue, you were as if a cloud overshadowing those in the desert, leading from earth to heaven those who behold God. With the staff of the cross you parted the sea of the passions, vanquishing the noetic Amalek, and found the sure path to heaven and an incorrupt inheritance, O blessed of God, joyfully standing before the throne of Christ with the bodiless ones. Implore him to grant great mercy to our souls.

Glory be to the Father... *tone 8*

We honour you, Anthony our father;  
as the instructor of a multitude of monks,  
for by your steps have we truly learned to walk aright.  
Blessed are you, who serving Christ, denounced the power of the enemy,  
O conversor with the angels,  
companion of the venerable and the righteous.  
With them beseech the Lord that our souls may find mercy.

Both now and for ever...

*Theotokion* O Virgin unwedded,  
who inconceivably conceived God in the flesh;  
receive the prayers of your servants.  
Immaculate Mother of God the Most High  
who grants cleansing of transgressions to all:  
receive our entreaty that we all may be saved.

*Troparion, tone 4*

Emulating Elias in his zeal, and following the Baptist with forthright steps, O Father Anthony, you were a dweller in the desert, and have given uprightness to the whole world by your supplications: therefore entreat Christ our God that our souls be saved.

## Matins

*At God is the Lord... the troparion of the saint, twice;*  
Glory be to the Father... Both now and for ever... *Theotokion*

The mystery hidden from before the ages and unknown even to the angels, through you, O Mother of God, has been revealed to those on earth: God incarnate in unconfused union, who willingly accepted the cross for our sake and, thereby raising up the first-formed man, has saved our souls from death.

*After the first reading from the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody Go you quickly before...*

You followed the call of your Lord, rejecting the world and all its beautiful things, O blessed Anthony; and you diligently bore the discomfort of the desert, and bravely routed hordes of demons. Therefore, we ever faithfully praise your memory with hymns.

Glory be to the Father... Both now and for ever...

*Theotokion* By your birthgiving, O pure one, you have renewed the mortal nature of those born on earth, corrupted through the passions; and you raised all from death to the life of incorruption. We fittingly bless you, the most glorious Virgin, as you foretold.

*After the second reading from the Psalter, the Sessional Hymn, tone 5,  
to the Special Melody The Word Who is equally unoriginate...*

With hymns let us honour the faster of the Lord, as one who truly mortified the assaults of the passions with abstinence and firm endurance, who put to shame the adverse foe and all his pride, and who now prays to the Lord, that our souls find mercy.

Glory be to the Father... Both now and for ever...

*Theotokion* An awesome miracle of conception and an ineffable birthgiving are seen in you, O pure ever-virgin, which fill my mind with awe and amaze my thoughts. Your glory, O Mother of God, has extended in all things, to the salvation of our souls.

*Polyeleos, and this Magnification*

We bless you, O venerable father Anthony, and we honour your holy memory, O instructor of monastics and conversor with the angels.

*Verses* I waited patiently for the Lord, and he inclined to me and heard my cry.  
I have fled afar off and made my dwelling in the wilderness.

*After the Polyeleos, the Sessional Hymn tone 8,  
to the Special Melody Of the Wisdom...*

Having received pastoral skill, O pillar and ground of monastics, with strength you shepherded your flock; for, desiring the divine teachings of Christ, you sowed the Word therein, O venerable one. You raise all to be zealous for the angelic life, to glorify God with oneness of mind, O God-bearing Anthony. Entreat Christ our God, that he grant forgiveness of transgressions to those who honour your holy memory with love.

Glory be to the Father... Both now and for ever...

*Theotokion* Let us hymn the heavenly portal and ark, the holy mountain, the radiant cloud, the unburnt bush, the paradise of the Word, the restoration of Eve, the great treasure of the world; for in her have salvation and the remission of the ancient transgression been wrought for the world. We cry out to her: Entreat your Son, that he grant remission of transgressions to those who piously worship your most holy child.

*Hymn of Degrees, the first antiphon of tone 4*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.

*Verse* How shall I repay the Lord for all his benefits to me?

Let everything that has breath... *and the rest,*  
*with the Gospel of Luke, number 43 [Mat 11: 27-30]*

*After the Psalm* Have mercy... *the verse, tone 6*

Venerable father, word of your instruction has gone out into all the world; thereby, you found the reward for your labours in Heaven. You destroyed legions of demons and attained the ranks of the angels whose life you blamelessly emulated. As you have boldness before Christ our God, implore peace for our souls.

*Canon of Mother of God; and that of the saint.*

*Ode 1*

*Canon of Mother of God, tone 2,*  
*composed by John of Damascus,*  
*upon the acrostic I sing the praises of the life-bearing Maiden*  
*[from the Octoechos, tone 2, Sunday Matins]*

*Irmos* Traversing the untrodden, unfamiliar and dry path through the sea, Israel the chosen sang: Let us sing to the lord, for he has been greatly glorified.

The immaterial ladder of old and the strangely dry path through the sea disclosed your birthgiving which we all praise, O pure Virgin; for he has been greatly glorified.

Incarnate of you, O most pure one, the power of the Most High, the embodiment of perfection and divine wisdom consorted with man; for he has been greatly glorified.

The Sun of Righteousness passed through the untraversed gate of your closed womb and shone upon the world, O pure Virgin; for he has been greatly glorified.

*Canon of venerable Anthony, tone 8,  
composed by Theophanes,  
upon the acrostic It is good to praise godly Anthony*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

Embracing immortality and eternal life, and delighting in the threefold radiance, O father, pray that my darkened soul be illumined with grace, that I may worthily hymn you.

Though small in stature, you chose the new path of virtue and trod it safely, obedient to the new law of the Saviour and following the life-bearing precepts of the Gospel, O thrice blessed father.

Illumined with the glory of the threefold Sun, O wise and blessed one, afire with divine desire you broke the savagery of the demons, the mouths of the wild beasts and the pain of sores as though they were a spider's web.

*Theotokion* With boldness, as the Mother of God, before the only-begotten Son who was born of you, never cease to pray that those who glorify you be saved from tribulation.

*Katavasia of Meeting of the Lord, tone 3*

*Katavasia* The sun once shone its rays upon dry land in the midst of the deep, for the water on both sides became firm as a wall while the people crossed the sea on foot, offering this song acceptable to God: Let us sing to the Lord, for gloriously has he been glorified.

*Ode 3*

*Canon of Mother of God*

*Irmos* The bow of the mighty has been broken by your strength, O Christ, and the strengthless have girded themselves with power.

He who is beyond all time since he created time, was voluntarily formed into an infant from you, O Virgin.

Let us praise your womb that is more spacious than the heavens, for through it Adam rejoices as a citizen of heaven.

*Canon of venerable Anthony*

*Irmos* Christ, who in the beginning established the heavens with wisdom and founded the earth upon the waters, confirm me upon the rock of your commandments, for none is holy but you, the true lover of mankind.

With firm resolve and mighty endurance you caused the flame of the passions to die out, O father Anthony, and you arrayed yourself in the splendid vesture of dispassion and the robe of salvation.

You spurned the feeble power of the demons who dared mighty assaults and assumed the guise of wild beasts; for you had a mighty ally in battle.

Denouncing the princes and powers of darkness, O Anthony, through mighty asceticism you became a God-bearer, a mighty victor, the glory of fasters and boast of monastics.

*Theotokion* By the activity of him who is life, who manifested himself to the world through you, raise my slain mind and guide it to life, O pure Lady who has destroyed the gates of death by your birthgiving.

*Katavasia* O Lord, the firm foundation of those who trust in you, confirm the Church, which you have purchased with your precious blood.

*Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

Having bound your wound with the love of Christ, and wisely hating the things of the earth,

you made your abode in the deserts and mountains.

Now tasting the noetic tree, O glorious participant of the mysteries,  
you shine like an angel with unfading rays, O Anthony, first-chosen among monastics.

Entreat Christ our God, that he grant remission of transgressions  
to those who honour your holy memory with love.

Glory be to the Father... Both now and for ever...

*Theotokion*

As the immaculate bride of the creator,  
the unwedded mother of the deliverer and the receptacle of the Comforter,  
O exalted Lady, hasten to deliver me,



the vile abode of iniquity and in mind the plaything of the demons, from their wickedness,  
and make of me a radiant dwelling-place of the virtues.  
Drive from me the cloud of the passions, through your supplications,  
that I may share the never-waning light of the Most High.

*Ode 4*

*Canon of Mother of God*

*Irmos* I have heard the report of your dispensation O Lord, and I glorify you, the one who truly loves mankind.

Behold, the dwelling place of the Lord, the Mother of God, the divine mountain, is clearly seen highly exulted above the powers of heaven.

Since you alone gave birth beyond the laws of nature to the him who is the Lord of creation, O Virgin, you have been granted a divine calling.

*Canon of venerable Anthony*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

With the divine ladder of the virtues, O father, you arose to the summit, and there beheld God, distributing gifts with his generous hand to those who sing with faith: Glory to your power, O lover of mankind.

You dedicated yourself to God, O Anthony, uniting yourself to him with virtue and spiritual discourse, and as one pure, were granted divine revelation; for, having abandoned the earth and the things of the earth, you have received heavenly delight.

Having purified mind and soul, O father Anthony, you denounced soul-destroying deceit, the wiles, bitter deceptions and phantasms of the enemy; for, through training you achieved mastery, and with this you teach multitudes of monastics.

*Theotokion* Beseech the God, incarnate of you, yet immutably remaining what he was, equal to the Father in essence, that he grant forgiveness of transgressions and salvation of soul to those who hymn you with faith.

*Katavasia* Your virtue has covered the heavens, O Christ, for proceeding from the ark of your sanctification, from your undefiled Mother, you appeared in the temple of your glory as a babe in arms, and the whole world is filled with your praise.

*Ode 5*

*Canon of Mother of God*

*Irmos* The burning ember was revealed to Isaiah, and the sun has shone forth from the Virgin's womb, granting the enlightenment of the knowledge of God to those astray in the darkness.

Rain the sweetness of joy upon the earth, you clouds, for a child has been given to us, our God who existed before the ages, now incarnate of the Virgin.

When in latter times the Most High became incarnate without seed of the Virgin, he shone light upon my life and flesh, destroying the sorrow of sin.

*Canon of venerable Anthony*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

With the all-seeing God living within you, teaching, enlightening and imparting wisdom, you were granted to see the ascent of pure and blessed souls, O thrice-blessed.

Christ gave you the grace to heal sickness, and power over unclean spirits; for, beyond nature vanquishing nature, O father, you received a share of the gifts of the Spirit.

*Theotokion* With your defence, and preserved by your intercession, we bless you, O pure Lady, boasting in your divine glory; for you pour joy and gladness upon our souls.

*Katavasia* In a vision Isaiah saw God exalted upon a throne borne aloft by angels of glory, and he cried: I am cursed, for I have now seen the incarnate God, the unfading light who reigns in peace.

*Ode 6*

*Canon of Mother of God*

*Irmos* Hearing the sound of the cries of entreaty from a soul in pain, O Master, deliver me from my dread sins, for you alone are the cause of our salvation.

Human nature, enslaved to sin, has found freedom through you, O pure Lady; for your Son was slaughtered as a lamb for all.

We call upon you to deliver us your servants who cause anger, O true Mother of God, who alone has boldness before your Son.

*Canon of venerable Anthony*

*Irmos* The abyss of sins and the storm of transgressions assail me and cast me violently to the depths of despair, but extend your mighty hand as you did to Peter, O my guide, and save me.

Accepting God's law from childhood, O divinely wise one, you kept it to the end as an athlete; and as a godly warrior you received the crown of victory from the king of all.

With you as a mighty advocate before God, a champion and pious mediator, who shares in our cares, we are saved from tribulation, peril and evil circumstances.

*Theotokion* You have truly raised fallen human nature, O Mother of God, having without seed carried the immutable Son, divinely appearing in equality with the Father.

*Katavasia* The elder, having seen with his own eyes the salvation that was to come to all nations from God, cried out to you: O Christ, you are my God.

*Kontakion, tone 2,  
to the Special Melody Seeking in the highest...*

Having rejected the tumult of this worldly life, you lived a life of stillness to the end, in imitation of the Baptist in every way, O most venerable one. Therefore with him we honour you, O Anthony, first among the fathers.

*Ikos* Heeding the voice of Christ, you followed his commandments, and, stripping off your former life, you cast away all the cares of possessions, property and your slaves, as well as the love of your sister, O God-bearing Anthony; and purely conversing alone with God in the desert, you receive the grace of understanding, which may you send upon me who praises you in hymns, O Anthony, first among the fathers.

*Ode 7*

*Canon of Mother of God*

*Irmos* The youths of old showed themselves to be orators with the greatest love of wisdom; for, theologising with their lips, they sang from their God-pleasing souls: Blessed are you, the most divine God of our fathers.

In a mysterious sign by night, Jacob saw God incarnate, he who came forth from you as a brilliant light for those who sing: Blessed are you, the most divine and glorious God of our fathers.

Foreshadowing the ineffable intertwining that was to take place in you, O pure one, he who wrestled with Jacob, was willingly united with man through you: Blessed are you, the most divine and glorious God of our fathers.

Profane is the one who fails to proclaim you, the Son of the Virgin as one of the exalted Trinity, and who fails to cry with perfect faith: Blessed are you, the most divine and glorious God of our fathers.

*Canon of venerable Anthony*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

Like phials of perfume, your cheeks emitted the sweet fragrance of the virtues and salvation, as from a garden, for those who cry with faith: Blessed is the God of our fathers.

The indwelling grace of the Holy Spirit made you a dispeller of the wickedness of evil spirits and an instructor of monks, singing: Blessed is the God of our fathers.

*Theotokion* Let us praise most holy Mary; for past understanding, through her the grace of spiritual gifts is poured upon us as from a torrent of divine goodness.

*Katavasia* O Word of God, who in the midst of the fire bedewed the children as they spoke of divine things, and who took up your dwelling in the pure Virgin, we piously sing to you: Blessed is the God of our fathers.

*Ode 8*

*Canon of Mother of God*

*Irmos* The thrice blessed youths, disdaining the golden image and beholding the immutable and living image of God, sang in the midst of the fire: Let the whole creation sing to the Lord and exult him above all for ever.

He who is goodness and power beyond compare, through you appeared on earth and dwelt with man; and all we the faithful sing to him: Let the whole creation sing to the Lord and exult him above all for ever.

Truly we glorify you, the Mother of God, proclaiming your purity; for you gave flesh to one person of the Trinity, whom we all hymn with the Father and the Spirit: Let the whole creation sing to the Lord and exult him above all for ever.

*Canon of venerable Anthony*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

Like an angel on earth showing, by purity of mind, vigilance in prayer, might in ascetic endeavour and endurance amid tribulation, O Anthony, you sang to God: Bless him, you children; you priests praise and you people exalt him above all for ever.

Drawing to God in supplication and entreaty, O venerable one, you ascended to the highest summit, escaping the snares of the demons; and, freed from their tyranny, you sing: You priests praise and you people exalt him above all for ever.

Like a new Moses, you won the victory over adversaries in the desert, guiding your people, the assembly of ascetics, in gladness and a new way of life, who sing to the Master: You priests praise and you people exalt him above all for ever.

*Theotokion* Most pure Mother of God, cleanse my soul's wounds of sin, washing and purifying them with the spring flowing from the side of your Son; for to you do I cry, to you I flee and on you I call, who is full of the grace of God.

*Katavasia* United in the unbearable fire yet unharmed by its flame, the pious youths sang together a divine hymn: Bless the Lord all you works of the Lord and exult him above all for ever.

#### *Ode 9*

#### *Canon of Mother of God*

*Irmos* You are the fullness of desire and sweetness, O Word of God and Son of the Virgin, God of gods and most holy Lord of the saints; therefore we all magnify you and her that gave you birth.

A sceptre of strength has been given to our feeble nature, the Word of God who dwelt in your womb; and he has raised it up, after it had stumbled into Hades: and so we magnify you, most pure one, as the Mother of God.

Receive with compassion O Master, your Mother whom you have chosen to intercede with you for us, and let all things be filled with your goodness, that we may all magnify you as our benefactor.

#### *Canon of venerable Anthony*

*Irmos* Heaven was struck with awe and the ends of the earth were amazed, that God should bodily appear to men and that your womb became more spacious than the heavens. Therefore the ranks of angels together with mankind magnify you O Mother of God.

Blessed father Anthony, your splendid feast has dawned, full of joy, full of spiritual gladness, full of the Holy Spirit, full of sweet fragrance and enlightenment; and having you as a standard and giver of the laws of asceticism, we rejoice.

Never cease to pray to the deliverer, O honoured father, that he grant to those who reverently celebrate your sacred memory remission of transgressions, the reception of spiritual gifts, divine intercession, salvation of soul and eternal joy.

Having lived angelically upon the earth, you have found the splendour of the angels; for you obtained a share of their God-seeing radiance; and with them you ever rejoice, as a prophet of God, a crowned martyr, pre-eminent among monastics.

*Theotokion* Without seed or bodily desire, O Virgin, you conceived the Word of God who created all things. In purity you gave birth to him, without experiencing the pangs of motherhood: confessing you with tongue and heart, we magnify you, the Mother of God.

*Katavasia* In the shadowy writings of the law we see an image, O faithful: every male child which opens the womb is consecrated to God. Therefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the unwedded Mother.

*Exapostilarion,*  
*to the Special Melody* O Light immutable...

Anthony, father of fathers, appearing as a light for those who share your way of life, having taught the pious to tread the paths of light; you emit flames and fire of brilliance, consuming hordes of demons.

Glory be to the Father... Both now and for ever...

*Theotokion* With unceasing hymns we bless you, the virgin Mother of God, for you gave birth to one of the Trinity, and held in your divine embrace the Word who is immutably and unchangeably transcendent.

Let everything that has breath... *and the Praises, tone 8,*  
*to the Special Melody* O all-glorious wonder...

Venerable father Anthony, \* taking the yoke of Christ upon your shoulders, \* you valiantly trampled the visitation of the enemy underfoot, \* and revealed cities in the desert. \* We all honour you with faith, \* O blessed father, \* the boast of monastics: \* unceasingly entreat Christ, \* that we be saved. *twice*

Assembling with faith, \* we honour you, O Anthony, \* an ascetic of Christ; \* for, rejoicing, you trod the trackless wilderness, \* and became an honoured instructor. \* We cry out to you with faith: \* O blessed boast of monastics, \* pray for us to the Lord, \* that we be saved.

Venerable father Anthony, \* you enclosed yourself in a tomb \* for the sake of true life, \* in no way fearing invisible foes; \* for though they came upon you to strike at you, \* by your prayers you rendered them insensible, \* O father of forthright soul, \* first leader of the desert. \* We honour and bless you with faith.

Glory be to the Father... *tone 8*

Ascending from the desert to heaven on the ladder of the virtues,  
O wondrous father,  
you attained its bastions through ascetic endeavour,  
encompassing the beauties of the celestial Jerusalem;  
and, receiving honours through your painful struggles,  
you worthily rejoice with the ranks of heaven,  
as an heir to eternal good things and an inhabitant of the kingdom.  
God-bearing father Anthony, entreat the Saviour of all,  
that he grant peace to the world and salvation to our souls.

Both now and for ever...

*Theotokion*      O Lady, receive the supplications of your servants,  
and deliver us from all necessity and grief.

*Great Doxology and the rest.*

## Liturgy

*Beatitudes, 8 verses:  
4 from Ode 3, and 4 from Ode 6 of the saint's canon.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.  
*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Hebrews, number 335 [13: 17-21]*

*Alleluia, tone 6*

Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel of Luke, number 24 [6: 17-23].*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.



## January 18

### **Our fathers among the saints Athanasius and Cyril, Archbishops of Alexandria**

### **Vespers**

*At Lord I call to you... 6 verses,  
beginning with these 3 of the St Athanasius, tone 4,  
to the Special Melody As one valiant among the martyrs...*

You suffered persecution \* and endured tribulation, \* O divinely eloquent and venerable Athanasius, \* until you drove out \* the falsehood of ungodly Arius \* and saved your flock from impiety, \* proclaiming the Orthodox dogma \* that the Son and the Spirit are of the same essence as the Father, \* O sacred and blessed servant.

You illumined those in darkness \* with the splendour of your preaching, \* and drove out all falsehood, \* steadfastly braving danger for the faith \* as a true pastor, O Athanasius, \* as an unshakable foundation of the Church of Christ, \* O glorious father. \* Gathering, we honour you, \* rejoicing in hymnody.

You gradually mastered every virtue, \* O divinely inspired one, \* and, anointed with the holy unction of the Spirit, \* you were a most sacred servant, \* a true pastor \* and a champion of the faith. \* Therefore, the whole Church \* glorifies your memory, \* celebrating in a sacred manner \* and glorifying the Saviour.

*And 3 verses of Saint Cyril, same tone and melody*

With the staff of your teachings \* you drove the spiritual wolves \* from the Church of Christ: \* you encircled it \* with the fortress of your words, \* and presented it to Christ unshaken and intact. \* Entreat him O Cyril, \* to deliver from corruption and tribulation \* those who celebrate your most honoured memory with faith.

Illumining your mind \* with the splendour of the Spirit, \* you become a radiant sun, \* shedding your precepts \* upon the ends of the earth, like rays, \* and enlightening the fullness of the faithful, \* O blessed hierarch. \* And you dispelled the darkness of heresies \* with the power of him who shone forth from the Virgin.

With the eloquence of your discourse \* the whole Church has been adorned, O sacred Cyril; \* it is piously ornamented \* with your comely beauties \* and in a sacred manner honours \* your holy and renowned memory, O glorious one, \* the boast of the Orthodox, \* summit of the fathers, \* champion of the all-holy one at the Council.

Glory be to the Father... *tone 6,*  
*composed by Germanus, tone 6*

Let us hymn Athanasius, the hierarch of Christ, for he brought down the opinions of Arius and clearly proclaimed throughout the world the dominion of the Holy Trinity: the one God, indivisible, in three person, whom he implores for us who celebrate his memory with faith.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody On the third day...*

The immaculate Mother of God, seeing him who is our life hanging upon the tree, cried out in lamentation: O my Son and my God, save those who hymn you with love.

*Aposticha from the Octoechos, with Glory be to the Father... tone 3,*  
*composed by Germanus*

Again, he who is like the golden Nile, the namesake of immortality, coming upon us in his annual commemoration, puts forth golden waves of immortality in goodly risings, producing sweet fruit by his lofty and divine proclamations: for he teaches us to worship the indivisible dominion of the Trinity and, flowing with divine doctrines, he floods the thoughts of the faithful and prays for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross*

A sword pierced your heart, O most pure Lady, when you saw your Son upon the cross; and you cried out: Let me not to be childless, O my Son and my God who has kept me a Virgin even after I gave birth.

*Troparion, tone 4*

O God of our Fathers,  
deal with us always according to your kindness;  
take not your mercy from us,  
but through the intercessions of these holy ones,  
direct our lives in peace.

*Or this troparion, tone 3*

Shining forth with works of Orthodoxy  
and reducing every heresy to ashes,  
you were victors and conquerors, enriching all with piety;  
and having greatly adorned the Church,  
as is fitting you have acquired Christ our God,  
who grants us great mercy.

## Matins

*One canon from the Octoechos, and two for the saints.*

### *Ode 1*

*Canon of Saint Athanasius, tone 8,  
composed by Theophanes,  
upon the acrostic Athanasius was the boast of Orthodoxy*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

Offering praises to Athanasius and extolling his virtue, I offer higher praise to God, who has given men the praiseworthy gift of virtue, of which he was the image and seal.

Full of divine wisdom, O blessed and venerable one, shining now in angelic life more than the sun, you surpassed the laws of praise which govern us; yet accept it from us, O father, even though we are not worthy to praise you.

Though bereft of mighty works, we weave hymnody as befits you, O Athanasius; and ask that through you we be granted forgiveness and the abundant grace of the Spirit.

As a youth you mortified the uprising of carnal passions, acquiring the true wisdom of an elder, O Athanasius; for you governed all your senses with the desire of wisdom.

*Theotokion* Glorious things are said of you in every generation, for you contained God the Word within you and remained pure, O Mary, Mother of God. Therefore we all honour you, after God, as our intercessor.

*Canon of Saint Cyril, tone 4,  
composed by John of Damascus,  
upon the acrostic Cyril is the harp of the vision of God*

*Irmos* Traversing the depth of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of a cross.

Receiving light-giving grace from God, and as a radiant beacon, O Cyril, shine rays of reason upon us on the day of your commemoration, that we may hymn you.

Filled with the radiance of the Spirit, as a keeper of the commandments of Christ and cleansed of the passions, you were truly a dwelling-place of the divine Trinity.

Filled with zeal and boldness, O glorious Cyril, and defending Orthodoxy, you truly condemned those who opposed God, and the endless pratings of their vile heresies.

*Theotokion* O Bride of God, you gave birth to one of the Trinity, incarnate for us at the Father's good pleasure and with the co-operation of the most holy Spirit.

*Ode 3*

*Canon of Saint Athanasius*

*Irmos* Christ, who in the beginning established the heavens with wisdom and founded the earth upon the waters, confirm me upon the rock of your commandments, for none is holy but you, the true lover of mankind.

With soul and body cleansed of defilement, you became a temple truly divine, and so the fulness of the Trinity rested within you, O blessed servant of the sacred mysteries.

The grace of the Comforter, finding your soul purified of the passions, mightily showed its activity therein, O father, and placed you as a radiant beacon for the world.

You were a model of hierarchy for hierarchs, the prescription for a life of spiritual activity, as seen in your discourse, the form of your vision and the extent of your theology and doctrine, O wise father.

*Theotokion* You are more exalted than the cherubim and the seraphim; for you alone receive the infinite God, O undefiled one, whom we the faithful bless with hymns.

*Canon of Saint Cyril*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

Strengthened by Christ, O Cyril, with steadfast mind you break apart the wiles of the evil serpent as a spider's web.

You scraped the mire of the passions from your soul, O Cyril, casting down every evil thought which rose up against Christ.

Like a successful athlete, O father, you avoided every carnal pleasure as vainglorious and treacherous.

*Theotokion* Having been cleansed by the Spirit, O pure one, you gave birth to the Word of the Father, the essence of reason, for our benefaction.

*Kontakion of the holy hierarchs, tone 4,  
to the Special Melody* You have appeared...

Sacred primates most great, champions of the Church of Christ, preserve all who sing: Save those who honour you with faith, O compassionate one.

*Sessional Hymn of Saint Athanasius, tone 3,  
to the Special Melody* Awed by the beauty of your virginity...

He who had chosen you named you, the embodiment of immortality, piously slaying the opinions of Arius; for you were an unscathed champion of the truth, O father Athanasius, boast of the Orthodox. Hymning you, we celebrate your godly memory.

Glory be to the Father... *of Saint Cyril, same tone and melody*

You denounced the falsehood of heresies and elucidated the Orthodox faith; and as one divinely eloquent and pious you preached throughout the world that men should worship the one divinity in Trinity, consubstantial in essence and unconfused in persons. Therefore we gather to honour your memory, O glorious Cyril.

Both now and for ever...

*Theotokion* The awesome mystery of God which was wrought in you, O divinely joyous Lady, is incomprehensible and unattainable; for, conceiving the infinite one, you gave birth to him wrapped in flesh through you pure blood: entreat him, your Son, O pure one, that our souls be saved.

*Theotokion of the Cross* Your pure unwedded Mother, O Christ, seeing you hanging, dead, upon the cross, said, weeping maternally: How can the iniquitous and thankless council of the Jews thus repay your many and great wonders, O my Son who filled them with your gifts? I hymn your divine condescension.

*Ode 4*

*Canon of Saint Athanasius*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

Every life-bearing inspiration of the Spirit of Christ, which in godly manner came from above in the upper chamber of old, was breathed upon you, O father, and made you to be a thirteenth apostle who preached the Orthodox faith.

Burning with divine zeal while taking part in the Council in Nicæa before you were consecrated to the hierarchy, you preached the consubstantiality of the Trinity; therefore, Christ made you a chief shepherd and teacher of the Church.

Having the helm of the Church entrusted to you by the providence of God, O Athanasius, as with a scythe you mowed down like weeds the spiritually harmful pratings of the heretics; and, watering the seed of the Word, you wisely cultivated it.

Your fiery tongue burned up the confused affinity of Arius with Sabbelius, and every heretical blasphemy with them, which are boundless evil and veritable ungodliness.

*Theotokion* You are the boast of the faithful, the intercessor and refuge of Christians, their defence and haven: you bear entreaties to your Son, saving from misfortune those who with faith and love acknowledge you, the pure Mother of God.

*Canon of Saint Cyril*

*Irmos* Seeing you raised upon the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

Christ, seeing you victorious over soul-corrupting passions and mastering the flesh by your mind, O God-bearing father Cyril, set you as primate over his divine Church.

Having, as a beloved son, inherited the paternal virtue of Mark, you were an heir to his cathedra, following the steps of the godly evangelist.

Tended like a lamb by Christ, as a shepherd you nurtured your flock with your spiritually nourishing discourses, as with flowers, feeding them abundantly with grace.

*Theotokion* He who by his divine power created all things out of nothing, O Mother of God, rejoices in you, illumining the world with the radiant beams of his divinity and with the radiance of the knowledge of God.

*Ode 5*

*Canon of Saint Athanasius*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

Having Christ speaking with the eloquent instrument of your tongue, O father Athanasius, you shamed in writing the heresy of the idols, guiding those astray and converting them to the true God.

With discourses and writings you denounced pernicious heresies, O blessed father, dispelling from the whole world divers falsehoods with your wise proofs, and elucidating the Orthodox faith irrefutably.

The Church of Christ calls you a great teacher of wise doctrine and numbers you with the apostles, O Athanasius who has revealed the unadulterated word of the faith.

*Theotokion* Having acquired maternal boldness toward your Son, O most pure one, forsake not your kin; for we propose you to Christ as the merciful cleansing of Christians.

*Canon of Saint Cyril*

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from the darkness of ignorance those who sing to you with faith.

Contemplating the countenance of Christ now face to face, no longer by reflection as in a mirror, O Cyril, you are united to your desire.

Your discourse, O Cyril, has been compared with the mighty torrent of a river in full flood, overturning the machinations of heretics.

O Cyril, you overturned the vile division of Arius and the abominable mingling of Sabbelius alike.

You left to the Church of Christ your rich discourses like treasures of gold and precious stones, O Cyril.

*Theotokion* We set you as an invincible weapon against the enemy, O Bride of God, for we have gained you as the confirmation and hope of our salvation.

*Ode 6*

*Canon of Saint Athanasius*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

Apollinarius, a sower of the alien seed of earthly discourse and understanding, is mightily denounced by you, O blessed one, as senseless and foolish of mind, in your work on the incarnation of Christ.

We the faithful draw honey most sweet, like water from a bowl, from the ever-flowing fountain of grace flowing with torrents of discourse from your lips, O venerable one.

Everyone marvels at the magnificence of your wise writings, exclaiming in love, O wise father, foreseeing the heresies to come being rejected by you prophetically.

*Theotokion* May we be delivered from bitter transgressions by you entreaties, O pure Mother of God; and may we receive divine illumination from the Son of God who was ineffably incarnate of you.

*Canon of Saint Cyril*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

The seraph bore the burning ember to the prophet with tongs, but you, O servant of the sacred mysteries, have given the Church of Christ the purifying ember of divine fire with your own hands.

You did not destroy neighboring aliens like Samson, but cast down the aliens of heterodox doctrine and gave might to the Orthodox, O Cyril.

Heading the divinely elect Council, O father, you cast down the heresy of Nestorius, the audacity which opposed Christ, filled with zeal for the true Mother of God.

*Theotokion* O wonder newer than all other wonders: the Virgin, conceived without having known a man, him who sustains all things, yet did not confine him.

*Kontakion of the hierarchs, tone 4*

O sacred and most great primates, champions of the Church of Christ, preserve all who sing thus: Save those who honour you with faith, O compassionate one.

*Ikos* O faithful, with hymns let us praise the most festive memorial of Athanasius and Cyril; for they cast to the abyss of perdition Arius the deceiver, Evnomius and Sabbellius, committing them to immolation in everlasting fire, for they unjustly blasphemed the incarnation of the Saviour. Therefore, we hymn you, O Athanasius and Cyril.

*Ode 7*

*Canon of Saint Athanasius*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

In Orthodox manner you preached that the Word is equal in honour and equally enthroned with the Father and his only-begotten Son, O father, namesake of immortality, and taught that the Spirit is also equally enthroned, of one essence and equally eternal.

The father of impiety, seeing that you were a sacred proclaimer and teacher of the light of the threefold sun, declaring the Orthodox faith to the ends of the earth, raised persecutions against you.

The countless tribulations you endured, O blessed one, struggling for piety, were also splendid crowns; for you were iron-hard to those who struck at you, yet drew all to you like a magnet.



You expelled strange doctrines foreign to the Church of Christ, theologizing concerning the Trinity of persons in the unity of the divinity, whom you hymned: Blessed is the God of our fathers.

*Theotokion* Now are all things filled with divine light through you, O most pure Lady; for you were the portal through which God conversed with the world, enlightening with faith those who sing: Blessed is the God of our fathers.

*Canon of Saint Cyril*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

Moses of old, entering the darkness of Mount Sinai, received the Law which slays by the letter, O Cyril; but you have disclosed the hidden beauty of the Spirit.

The Law which of old gave a cover of protection as to children, O father, you uncovered like roses of understanding, speaking plainly in images.

Inspired by the grace of the prophets, O Cyril, in a pure manner you revealed to us that the books of the God-pleasing divine preachers are full of the Spirit.

Theologizing concerning the three persons in the unconfused divine unity, unseparated by division, O father Cyril, you clearly said that they are immutable in one essence and divinity.

*Theotokion* Rejoice, hallowed and divine habitation of the Most High; for through you, O Mother of God, joy has been given to those who cry: Blessed are you among women.

*Ode 8*

*Canon of Saint Athanasius*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

O Athanasius, glorious adornment of hierarchs, pillar of light and confirmation of the Church, champion of the Trinity, golden clarion of theology, famed describer of monastic life: celebrate with us, and lead priests and faithful people to Christ for ever.

A true namesake of immortality, surpassing works with discourse, vanquishing the artifices of discourse with the fame of your life, you transcended the boundaries of both; for shining with excellent virtue, you have gained an immortal memory for ever.

In your valiant struggles your episcopacy was splendid, O God-pleasing servant of the mysteries of heaven, and by your frequent banishments for preaching the Trinity you drive out falsehood, for you proclaimed the triune God, saying: We worship the Father, theologize the Son and hymn the Spirit for ever.

*Theotokion* Let us hymn her who gave birth in the flesh to the one God in Trinity and even after giving birth has remained whole, for she has surpassed the cherubim and is more honourable than the seraphim who cry: You children, bless; you priests, hymn; you people, exalt God above all for ever.

*Canon of Saint Cyril*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

In you a fount of wisdom has flowed which is truly like a wave of the sea; and ever-flowing rivers of pious doctrines have flowed forth from you, as Christ foretold; for your divinely eloquent words surpass in number the sands of the sea.

Shown as a wise pastor and teacher of the Church, O venerable Cyril, you interpreted the two Testaments; for, holding your words as an anchor and a paternal inheritance, it sings: Bless the Lord, all you works of the Lord.

For the sake of the Word, the author of all things, incarnate for us, O Cyril, you taught the ineffable union which is indivisible and unconfused, each worshipped equally, singing: Bless the Lord, all you works of the Lord.

*Theotokion* The Word, of old begotten of the Father without mother, was born again of you, without father, O most pure one; and though before he was incorporeal, he became incarnate in his loving-kindness, desiring to save those who sing: Bless the Lord, all you works of the Lord.

*Ode 9*

*Canon of Saint Athanasius*

*Irmos* Heaven was struck with awe and the ends of the earth were amazed, that God should bodily appear to men and that your womb became more spacious than the heavens. Therefore the ranks of angels together with mankind magnify you O Mother of God.

Your life shone like lightning, O father, and the thunder of your proclamation poured upon all like the brilliant sun; for your inspiration was truly from heaven's height. Therefore, the grave, the medium of oblivion, has not dimmed your memory.

Illumined now with the thrice-radiant light of the threefold sun, you reveal splendid radiance to those who hymn you, reflecting beams from on high, as a mirror reflecting the sun, O blessed one; and you have received the remission for which you asked, with great and surpassing dignity.

We who hymn you earnestly implore you: Pray for the Church, grant victory over heresies to our hierarchs, giving them might to defend the Orthodox faith against heretics; and grant salvation to us and peace to the world on the day of your commemoration, O Athanasius.

*Theotokion* Without seed or carnal desire you conceived the Word of God who created all things, and you gave birth to him without suffering the pangs of childbirth, O Virgin: confessing you to be the Mother of God with tongue and heart, we magnify you.

*Canon of Saint Cyril*

*Irmos* Eve, through weakness, lived under the curse of disobedience; but O Virgin Mother of God, you have put forth a blessing for the world through the fruit of your childbearing: therefore we all magnify you.

You mightily cast down every ungodly uprising of Nestorius against Christ and his Mother, O Cyril: a duality of Sons and the confusion of essences by the Acephalites.

With the power of reason and the enlightenment of grace, O blessed one, you theologized the consubstantial Trinity and the incarnate Son of God; and as a champion of the Mother of God, you are now glorified in the highest.

From on high, mercifully regard those who hymn you, O father, granting victory to the cross-bearers and exalting the strength of the Orthodox by your prayers, illumining those who magnify your memory.

*Theotokion* Most holy virgin Mother of God, born of a barren woman and who gave birth to him who by his will and gesture has transformed all things; make fruitful my heart, barren of godly virtues, that I may hymn you.

*Exapostilarion from the Octoechos; and Glory be to the Father... of the saints*

As wise servants of the mysteries and champions of the most divine Trinity, blessed Athanasius and Cyril revealed of God, you cast down Arius with Sabellius and Nestorius, together with every other falsehood of wicked heresy, O holy hierarchs of the Lord.

Both now and for ever...

*Theotokion* Blessed Cyril, you taught the faithful to speak of the Mother of God with boldness and to do her homage in truth, thus destroying the ungodly heresy of Nestorius.

*Aposticha from the Octoechos; and this verse of the saints, tone 3*

*Verse* Let your priests be clothed with righteousness and let your faithful ones shout for joy.

In a sacred manner let us greatly praise sacred Athanasius and Cyril, our invincible intercessors; for, cutting down legions of heresies by the power of the most holy Spirit, they raised up victories for Orthodoxy through all the world, piously considering the mystery of the Trinity in the peculiar properties of its persons, and likewise acknowledging them as united without confusion in the identity of their essence: theologizing like the cherubim, they ever pray for our souls.

Glory be to the Father... *composed by Germanus, same tone*

Much-suffering Athanasius, the great clarion of the truth, today calls the Church to a banquet. O faithful, let us all meet in splendour for the festivity of this good shepherd, honouring his sacred labours with hymns, that, through his supplications, we may receive great mercy from Christ our God.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody Of great faith...*

Seeing him who was born of you hanging upon the cross, O immaculate Lady, you exclaimed: O my child most desired, to where has your luminous beauty set, who has adorned the human race?

## **Liturgy**

*Beatitudes, 8 verses,  
4 from Ode 3 of the canon of Saint Athanasius, and 4 from Ode 6 of the canon of Saint Cyril.*

*Prokimenon, tone 8*

Let his faithful ones exult in his glory, let them sing for joy upon their beds.

*Verse* O praise the Lord, and sing to the Lord a new song: O praise him in the assembly of the faithful.

*Epistle to the Hebrews, number 334 [13:7-16]*

*Alleluia, tone 2*

Let your priests be clothed with righteousness and let your faithful ones shout for joy.

For the Lord has chosen Zion for himself, he has desired it for his habitation.

*Gospel of Matthew, number 11 [5:14-19]*

*Communion Verse*

Rejoice in the Lord you righteous, for it befits the just to praise him.

## January 19

### Our venerable father Macarius the Egyptian

#### Vespers

*At Lord I call to you... 6 verses of Macarius, tone 4,  
to the Special Melody You have given a sign...*

Desiring blessedness which passes understanding, \* O wondrous one, \* you considered abstinence to be food, \* poverty to be riches, \* non-acquisition to be true property, \* and humility to be glory; \* therefore, you received your desire \* according to your understanding, \* dwelling in the habitations of the saints, O Macarius. *twice*

Steadfastly you finished \* the course of asceticism, \* and keep the faith; \* hence you have also received \* the crown of righteousness, O father, \* which Christ prepared for you, \* granting rewards \* and bestowing honours \* and rewards for pangs, as is right. \* Pray, O glorious one, that he give them to us as well. *twice*

Subduing your body, \* you rejected every passionate attachment, \* O divinely wise one, \* embittering your senses with mighty feats of abstinence and a hard life, \* with the endurance of perils \* and the bearing of evil circumstances, \* for which you have received never-ending delight, \* eternal food and ineffable joy. *twice*

Glory be to the Father... *composed by Anatolius, tone 8*

Be glad, O Egypt, having budded forth such a citizen as Macarius among your saints. For, adorned with the wisdom of the Holy Spirit, he prefigured every aspect of ascetic endeavour in his virtuous life. We, placing him as our mediator, ask that he beseech Christ, that our souls be saved.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody Your martyrs, O Lord...*

The unblemished Mother, seeing her sacrificial calf nailed of his own will to the tree, cried out, lamenting piteously: Woe is me, my beloved son, for how can the ungrateful crowd of the Jews rewarded you thus, desiring to leave me bereft of you, my most beloved child?

*Aposticha, from the Octoechos, with Glory be to the Father... tone 6*

Venerable father, word of your instruction has gone out into all the world; thereby, you found the reward for your labours in Heaven. You destroyed legions of

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demons and attained the ranks of the angels whose life you blamelessly emulated. As you have boldness before Christ our God, implore peace for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* On the third day...

The immaculate Mother of God, seeing him who is our life hanging upon the tree, cried out in lamentation: O my Son and my God, save those who hymn you with love.

*Troparion, tone 1*

Dwelling in the desert as an angel incarnate,  
you proved to be a worker of miracles, O God-bearing father, Macarius.  
Having received heavenly gifts through fasting, vigils and prayer,  
you heal the infirmities and souls of those who come to you in faith.  
Glory to him who gave you strength,  
~ glory to him who crowned you;  
glory to him who through you works healings for all.

## Matins

*Both canons from the Octoechos, without the martyria; and that of the saint.*

*Ode 1*

*Canon of venerable Macarius, tone 4,  
composed by Theophanes,  
upon the acrostic I glorify Macarius who is most excellent among ascetics*

*Irmos* The band of Israelites, having fled with dryshod feet across the Red Sea and its watery deep, seeing the mounted captains of the enemy drowned, sang with gladness: Let us sing to our God, for he has been glorified.

Shining with divine light, and dwelling now with the angels, O father, by your supplications save those who celebrate your sacred memory and cry out with joy: Let us sing to our God, for he has been glorified.

Without wavering, O blessed one, without faltering you trod the path which leads to life, fleeing turmoil, and you put down the uprisings of the demons, crying out with joy: Let us sing to our God, for he has been glorified.

You abandoned beautiful things, loving the eternal beauty in the house of the Lord, O father, where is the sound of those who keep pure festival, crying out with joy: Let us sing to our God, for he has been glorified.

*Theotokion* Having conceived the timeless Son of the unoriginate Father, incarnate for us, you ineffably gave birth to him within time: rejoicing, we cry out to him: Let us sing to our God, for he has been glorified.

*Ode 3*

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

You submitted to the law of the Spirit, girding with his armor, O venerable one, and did not place your volition under the law of sin.

Having your mind directed to God on high, O God-bearer, you left all things on earth, being unceasingly lightened by the pangs of abstinence.

Having broken the bonds of nature by your supernatural and pure life, O God-bearer, you received the ability to work things beyond nature.

That you might converse with God in stillness, O blessed father, you resolved to dwell in the desert, withdrawing from tumult.

*Theotokion* Desiring to save man for his benefit, he who loves mankind dwelt within you without being confined, O Mother of God, as he is our benefactor.

*Kontakion, tone 4,  
to the Special Melody* You have appeared...

The Lord truly set you  
in the house of abstinence  
like a star which does not wander,  
guiding the ends of the earth with light,  
O venerable Macarius, father of fathers.

*Sessional Hymn, tone 1,  
to the Special Melody* Your tomb, O Saviour...

Tried by the fire of abstinence like gold in the crucible, O wise one, you shone with great lustre, and have passed over to the kingdom of heaven. Praising you with faith, we cry out: Entreat grace, mercy and the cleansing of our transgressions, O father.

Glory be to the Father... Both now and for ever...

*Theotokion* Guide us upon the paths of repentance  
who follow the wayward path of wickedness,  
who rouse the wrath of the supremely good Lord,  
O blessed and unwedded Mary,  
the refuge of all in despair and the abode of God.

*Theotokion of the Cross* The unblemished lamb, the Mother, seeing the lamb and shepherd hanging dead upon the tree, cried out, weeping and exclaiming maternally: How is it that you endure such voluntary suffering and abasement past recounting, O my Son, my God most good?

*Ode 4*

*Irmos* He who sits in glory upon the divine throne amidst the clouds of the air, Jesus the Most High came with a strong hand to save those who loudly cry: Glory to your power O Lord.

By true abstinence you put off the corrupt old man and sinful passions, O father; and put on Christ, the new man, living most radiantly as an excellent standard of every divine virtue, O father.

You gave no slumber to your eyelids, O divinely wise father, until you made yourself a beautiful abode for the Master who sees all, to whom you cried: Glory to your power, O Christ.

In youth you showed chastity, in old age, understanding, and throughout your life, endurance and patience, and love for all who cry: Glory to your power, O Christ.

*Theotokion* O most pure Lady, you have brought life to dead men and have raised up those fallen into corruption, having given birth to the bestower of life who delivers those who cry: Glory to your power, O Christ.

*Ode 5*

*Irmos* O Lord, send your light and deliver us from the darkness of sin; in your goodness, grant us your peace.

Extending the intelligence of your soul and directing your senses, O wise and glorious one, you became an honored temple dedicated to God.

Ruining the machinations of the perverse serpent, you blunted his bitter wiles, ever setting your soul firmly in divine law.

You adorned the three parts of your soul, O venerable one, and, having made your mind master, had Christ guiding you to the path of heaven.

*Theotokion* The Virgin gave birth to our all-pure God, who has appointed purity as the model for all, and declares the holiness of piety to all on earth.

*Ode 6*



*Irmos* The prophet Jonah in the belly of the whale prefiguring your burial for three days cried out and prayed: Deliver me from corruption, O Jesus king of hosts.

You ardently loved to dwell in the desert, O God-bearer, therein receiving God who delivered you and guarded your steps.

You remained unshaken in asceticism, O divinely wise one, maintaining such strictness even to the end, and thereby you have been granted incorrupt delight.

You lived an angelic life on earth, and have rightly received angelic honour, standing before the God of all with the angels.

*Theotokion* Within you, O Mother of God, you conceived the Word of the unoriginate Father, who for us immutably became man like us, and is known in two natures.

*Kontakion, tone 1,  
to the Special Melody* The choir of the angels...

Having reached the end of this life  
with the choirs of the martyrs, you dwell in the land of the meek  
as is fitting, O God-bearing Macarius;  
and having populated the desert as if it were a city,  
you have received from God the grace of miracles.  
Therefore we honour you.

*Ikos* As a zealous disciple of God-bearing Anthony, O father, pliable as wax, you truly took the form of his every virtue and struggle. Like Elias to another Elisha, he gave the grace of miracles in twofold measure to you, who has also received the radiance of the knowledge of truth. The greatness of your life is known throughout the world, awakening those who sleep in the abyss of perdition: therefore we honour you.

*Ode 7*

*Irmos* He who saved the children of Abraham in the fire, slayed the Chaldeans whom justice rightly overtook: blessed are you, the supremely exalted God of our fathers.

Casting down the enemy with the help of God and assistance from on high, you became a victor, singing: Blessed are you, the supremely exalted God of our fathers.

Having purged the gloom which come from the passions, you were illumined with the enlightenment of dispassion, O blessed one, crying: Blessed are you, the supremely exalted God of our fathers.

Having adorned your soul with magnificent virtues and become beautiful for God, you did sing, rejoicing: Blessed are you, the supremely exalted God of our fathers.

*Theotokion* Making his abode within you, O Virgin, the Lord who loves mankind, the blessed God of our fathers, was incarnate, calling us who had fallen into captivity, that we might become what we originally were.

*Ode 8*

*Irmos* The birth giving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

Receiving the words of eternal life in your heart, O blessed one, you caused your body to wither; and you died to the world, clothing yourself in life-bearing mortality, and sang: Praise the Lord and exalt him above all for ever.

O God-bearer, entreat our only Benefactor, that he be merciful to those who celebrate your most sacred memory, asking remission of offenses for them. Praise the Lord all you works of the Lord and exalt him above all for ever.

Heeding God with constant inclination, and thus receiving his radiance, like a mirror you send luminous reflected light upon those who sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

Advancing with divine aspiration, you mounted the ladder which stretches to Heaven, whereon the Lord had appeared, O father, until you reached those who sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Theotokion* We hymn you, the joyous one, for you gave birth for us to God incarnate. We all call you the Mother of God, the God-receiving table, the beauty of Jacob, singing: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Ode 9*

*Irmos* Eve, through weakness, lived under the curse of disobedience; but O Virgin Mother of God, you have put forth a blessing for the world through the fruit of your childbearing; therefore we all magnify you.

You watered the field of your heart with tears of fasting; and, rejoicing, O God-bearing father, with joy you now gather the honours of your struggles like sheaves, therefore, we all bless you.

Never-waning light shone upon you, and you have received eternal gladness; and, joining chorus with the angels around the king and Lord, be mindful of those who celebrate your memory with faith, O blessed father.

You contended according to the law of asceticism, O father, and triumphed. Therefore, the benefactor has honoured you with a crown of glory and has granted you divine radiance and blessed delights.

*Theotokion* As you gave birth to the maker of all creation, O Mother of God, you have surpassed every creature in divine glory, holiness and grace, and in the perfection of every virtue: therefore we all magnify you.

*Exapostilarion,  
to the Special Melody* Heaven with stars...

Desiring the life of the angels, you withdrew to the desert; and having subdued the passions of the flesh, you became angelic, O our God-bearing father.

Glory be to the Father... Both now and for ever...

*Theotokion* By your mighty protection, O pure one, preserve all of us, your servants, unharmed by the attack of the enemies; for you alone do we have as our refuge in need.

*Aposticha, from the Octoechos, with* Glory be to the Father... *tone 4*

Your good works have shone like the sun on earth and in heaven, O Macarius, the favourite of Christ; for you have proclaimed to us the true and unadulterated faith of Christ in the Orthodox manner. Pray you, O venerable and God-bearing father, that he grant us great mercy on the day of your commemoration.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* As one valiant among the martyrs...

When she beheld you, \* the lamb and shepherd, upon the tree, \* the lamb, the mother who gave you birth lamented \* and exclaimed to you maternally: \* How is it that you are suspended upon the tree of the cross, O long-suffering one? \* How is it that your hands and feet \* are pierced with nails by the iniquitous, O Word, \* and you shed your blood, O Master?

## **Liturgy**

*Beatitudes, 8 verses: 4 from the Octoechos, and 4 from Ode 6 of the canon of the saint.*

*Prokimenon, tone 8*

Let his faithful ones exult in his glory, let them sing for joy upon their beds.

*Verse* Praise the Lord, and sing to the Lord a new song; praise him in the assembly of the faithful.

*The Epistle to the Galatians, number 213 [5:22-6:2]*

*Alleluia, tone 6*

Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel of Matthew, number 43 [Mt. 11: 27-30]*

*Communion Verse*

Rejoice in the Lord you righteous, for it befits the just to praise him.

## January 20

### Our venerable father Evthemius the Great

*If the superior so desires, we celebrate a vigil.*

#### Little Vespers

*At Lord I call to you... 4 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Soaring far above the circles of heaven \* in divine virtue, O blessed father, \* you descended into darkness; \* and thereby you were truly shown \* to receive effulgence, O venerable one, \* not in indistinct images, \* but in the grace of God. *twice*

Having enlightened soul and mind with the virtues, \* you passed over to the heavens, to the kingdom of Christ, \* O thrice blessed Evthemius, \* offering him the hardest of your pangs; \* and shining in ascetic endeavour like a lamp, \* you found delight in the unaging sustenance.

The truly consubstantial and unoriginate Trinity, \* having established the abode of the Spirit within you, \* made you a most radiant beacon, \* O God-bearing Evthemius; \* and having passed above all things which would drag you down, \* you have found a dwelling-place in the heavens.

Glory be to the Father... *tone 2*

O venerable father, having diligently learned the virtues from childhood, you became an instrument of the Holy Spirit; and receiving from him the ability to work miracles, you exhorted men to spurn pleasures. Having been illumined most purely with divine light, illumine our thoughts, O father Evthemius.

Both now and for ever... *Theotokion*

*Aposticha, tone 2,  
to the Special Melody O house of Ephratha...*

Denouncing the deceptions \* of the evil demons \* with the power of the cross, \* O father Evthemius, \* you shine forth the glory of Christ.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

Like Elias you were taken up \* in a fiery chariot, \* O blessed one, \* to stand directly before the Trinity, \* O most comely Evthemius.

*Verse* Blessed is the man who fears the Lord; and greatly delights in his commandments.

Bearing in your hands \* the cross of the Lord, \* O father Evthemius, \* you utterly destroyed \* demonic illusions.

Glory be to the Father... Both now and for ever...

*Theotokion* Rejoice, O Virgin, \* who has received the joy of the world, \* Christ, the giver of life; \* and brought to an end \* the grief of our first mother.

## **Great Vespers**

*We sing* Blessed is the man... *the first antiphon.*

*At* Lord, I call to you... *8 verses, beginning with these 4 tone 1,*  
*to the Special Melody* O most lauded martyrs...

O father Evthemius, \* an angel of heaven was sent \* to announce beforehand your birth \* who like John sprang forth from a barren woman; \* for you became an emulator of him \* and a homeless one who spurned possessions, sharing his way of life, \* and, like the Baptist, \* sustaining yourself in the mountains, \* and shining forth with boundless miracles.

O father Evthemius, \* you produced the fruit of barrenness, \* yet truly were seen to have many children; \* for the desert, which before was trackless, \* was filled with monastics, \* your spiritual seed. \* And now, make supplication, \* that our souls be granted \* peace and great mercy.

O father Evthemius, \* your life was excellent \* and your faith truly Orthodox; \* for through your deeds you attained exalted vision, \* becoming an abode of wisdom, \* worshipping Christ in two natures as one of the Trinity: \* whom may you implore \* for the salvation of our souls. O father Evthemius, \* sharing in the sufferings \* of him who was stretched out upon the cross, \* through asceticism \* you truly conformed yourself \* to his resurrection and glory: \* entreat him to grant \* peace and great mercy to our souls.

*And 4 verses, tone 4,*  
*to the Special Melody* Called from on high...

Sanctified from your mother's womb, \* when the eye of him who sees all things \* perceived your purpose and inclination, \* and led you constantly \* toward those things which are higher; \* then, O blessed father, \* as a God-given gift, \* the namesake of good courage, \* he loosed the sorrow of your parents. \* Advancing from infancy, \* you please God, our benefactor: \* implore him, \* that he save and enlighten our souls. *twice*

Finding you to be like a clear mirror \* of divine revelations, \* Christ illumined you \* with the radiant splendour of his light, \* O father, replete with divine gifts. \* You appear as a fountain overflowing with healings \* and a feeder of the hungry, \* watering with rains the desire of the those who thirst; \* and, looking upon souls as pledges, O wise one, \* by your discourse you make them better for God: \* entreat him, \* that he save and enlighten our souls.

Shining with vision and activity, \* your life was angelic, \* a standard and an excellent model of virtue \* for those who desire to worship God in perfection. \* Your divinely wise discourse, O Evthemius, \* has taught all to worship the Trinity, \* that Christ is known to be one in two natures, \* and that the councils were equal in number \* to the four Gospels of Christ: \* implore him, \* that he save and enlighten our souls.

Glory be to the Father... *tone 3*

Dedicated to God, like another Samuel, from your mother's womb, O father Evthemius, you were the namesake of the good courage for the faithful, the staff and confirmation of monastics, and the pure habitation of the Holy Spirit. Entreat great mercy for us who honour you.

Both now and for ever... *the Dogmatic Theotokion, in the same tone*

How can we not wonder, O most honoured one,  
at your bearing of both God and man?  
Without blemish and even without knowing a man,  
you have brought forth a fatherless Son in the flesh,  
begotten motherless of the Father before the ages,  
who suffered no change, mixture nor separation,  
but kept in full the identity proper to each nature.  
Therefore, O Lady, Virgin and Mother,  
entreat him to save the souls  
of those who in the true faith confess you to be the Mother of God.

*Entrance, Prokimenon, Readings*

A reading from the Wisdom of Solomon

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty

wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evildoing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

A reading from the Wisdom of Solomon

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

A reading from the Wisdom of Solomon

The righteous, though they die early, will be at rest. For old age is not honoured for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; for their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*Entreaty, the verse of the church; and these verses idiomela, tone 2*

*Composed by Germanus*      Be of good courage, the angel of the Lord said to your parents, for a child shall be born to you, the namesake of good courage. And you were conceived, fulfilling the promise to them, and were nourished with prayer from earliest infancy, O father Evthemius.

*Composed by the Studite*      Having strengthened your mind with divine understanding, O father Evthemius, you traversed impassable wastes, in no way amazed by the things of this earth. In tribulation you proved valiant and great in wisdom, and humble and meek in your ascetic struggle and goodly courage. You sailed across the raging sea of this present life, attaining the tranquil haven: entreat Christ, that he have mercy on our souls.



You rejected the things of this life, O father Evthemius, as one who desired the life on high; and you disdained riches, clothing yourself in humility. You spurned food and embraced abstinence; you rejected unrighteousness and pursued righteousness. O venerable father, in your holy prayers to the Lord, be mindful of us.

Glory be to the Father... *tone 4*

Your good works shone like the sun on earth and in heaven,  
O Evthemius, favourite of Christ;  
who in the Orthodox manner preach to us  
the true and unadulterated faith of Christ.  
O venerable and God-bearing father,  
pray that he grant us great mercy on the day of your commemoration.

Both now and for ever... *Theotokion, same tone*

Regard the supplications of your servants, O immaculate one:  
crush the savage assaults that beset us and calm all our distress,  
for your protection is our safe and secure anchor:  
let us not be put to shame, O Lady,  
for in you we have found an intercessor, and we call upon you.  
Speedily heed the entreaties of those who call to you in faith:  
Rejoice, O Lady, the helper of all,  
our joy and protection,  
and the salvation of our souls.

*Aposticha, tone 5,  
to the Special Melody Rejoice...*

Rejoice, O venerable father, the cause of good cheer for the Church; for by your nativity all the assaults of the heretics were repulsed by the providence of God, who called you Evthemius, namesake of good courage. You fill the ranks of celestial beings with joy by the radiance of your life, and now, dwelling with them, filled with light and enjoying blessed and divine radiance, entreat Christ, that he grant great mercy to our souls.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

Strengthened by the staff of the cross, you dried the torrents of iniquity, and, noetically watered by the torrent of divine sweetness and the fountain of paradise, you found springs of salvation in the desert. Irrigated with streams of the divine Spirit like a palm-tree, O venerable one, you hastened to the heights of heaven, and became a fiery pillar full of luminous radiance, O divinely wise one. Entreat Christ, that he grant great mercy to our souls.

*Verse* Blessed is the man who fears the Lord; and greatly delights in his commandments.

Truly you passed over with joy and gladness of soul to the wondrous tabernacles, to the house of God, where you listen to the beautiful voices, the sweet hymnody and the ineffable delight of those who keep festival, sharing in their beauty, O Evthemius. And desiring this alone, you mortified your body, which you attain, adorned with divine righteousness. Entreat Christ, who grants the world great mercy.

Glory be to the Father... *in the same tone*

O venerable father,  
you gave no sleep to your eyes, nor slumber to your eyelids,  
until you liberated soul and body from the passions  
and prepared yourself to be a dwelling for the Spirit;  
for Christ, coming with the Father, made his abode within you.  
As a favourite of the consubstantial Trinity,  
O Evthemius our father, great preacher, pray for our souls.

Both now and for ever... *Theotokion*

We call you blessed, the Virgin Mother of God,  
and we the faithful give you the glory that is due.  
You are an unshakeable city, an impregnable defence,  
a firm intercessor and refuge for our souls.

*Troparion, tone 4*

Rejoice, O infertile desert,  
and be of good cheer though you have not felt the pain of birth;  
for the man of spiritual aspiration has multiplied children for you,  
planting them with piety  
and nurturing them with abstinence  
which leads to the perfection of the virtues:  
by his prayers bring peace to our lives, O Christ our God.

*At the Vigil, the above troparion twice,  
then Virgin Mother of God rejoice... once*

## Matins

*At God is the Lord... the troparion of the saint, twice;*  
Glory be to the Father... Both now and for ever...  
*the resurrectional Theotokion in the same tone*

The mystery hidden from before the ages and unknown even to the angels, through you, O Mother of God, has been revealed to those on earth: God incarnate in unconfused union, who willingly accepted the cross for our sake and, thereby raising up the first-formed man, has saved our souls from death.

*After the first reading of the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody* You have appeared today...

Shining with unapproachable light, you shine like a star in the desert, illumining with your teachings those who approach you with steadfast soul, O Evthemius. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* Accepting the entreaty of us who have recourse to your protection, O Virgin, never cease to make supplication to him who loves mankind, that he save your servants.

*After the second reading of the Psalter, the Sessional Hymn, tone 5,  
to the Special Melody* The Word who is equally unoriginate...

Rejecting the cares of life and embracing the angelic life, you adorned your soul with abstinence, and have richly received grace from God, O God-bearing Evthemius. Pray for us who piously praise you. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* O most holy Virgin, have mercy on us who with faith have recourse to your compassion, and who ask your fervent aid; for, as the good Mother of God the Most High, O full of the grace of God, you ever make entreaty with your maternal supplications, that he save us all.

*Polyeleos, and this magnification*

We bless you, O venerable father Evthemius, and we honour your holy memory, O instructor of monks and conversor with the angels.

*Verse* I waited patiently for the Lord, and he inclined to me and heard my cry.

*After the Polyeleos, the Sessional Hymn, tone 8,  
to the Special Melody* Of the Wisdom...

Truly embracing the poverty of him who was born of the Virgin for our sake, you considered transitory things to be as grass, O blessed one; for, having tasted of the tree of knowledge, you proved to be a godly instructor of monastics. You raise them to zeal for the angelic life and to an understanding of the faith, O sign-bearing Evthemius our father. Entreat Christ our God, that he grant remission of transgressions to those who celebrate your holy memory with love.

Glory be to the Father... Both now and for ever...

*Theotokion* All of us, the generations of men, bless you, the Virgin who alone among women gave birth without seed to the incarnate God; for the fire of the divinity made its abode within you, and with milk you nourish the creator and Lord as a infant. We, the generation of angels and men, glorify your most holy birthgiving as is meet, and cry out to you together: Entreat Christ our God, that he grant remission of offences to those who with faith worship your most holy maternity.

*Hymn of Degrees, the first antiphon of Tone 4*

*Prokimenon, tone 4*

Precious in the sight of the Lord is the death of his holy ones.  
*Verse* How shall I repay the Lord for all his benefits to me?

Let every breath praise... *and the rest,*  
*with the Gospel of Matthew, number 43 [Mat 11: 27-30]*

*After the Psalm* Have mercy... *the verse tone 6*

O venerable father, the sound of your teachings has gone into all the world; therefore, you have found the reward of your labour in heavens, have destroyed legions of the demons and having attained the ranks of the angels, whose life you blamelessly emulated. As you are foremost before Christ our God, entreat peace for our souls.

*Canon of supplication to the Mother of God [Paraklisis];*  
*and two canons of the venerable one.*

*Ode 1*

*The first Canon, tone 4,*  
*upon the acrostic (including the Irmoi) You are the wealth of mortals, O Evthymius,*  
*composed by John of Damascus*

*Irmos* There is none like you, our glorious Lord; for by your mighty arm you delivered the people whom you had acquired, O lover of mankind.

Most gloriously you loosed the grief of your parents, O namesake of good courage, having been promised to them by God as a gift before birth.

The Church gives utterance to a hymn of thanksgiving, O venerable one, having received you from God as an offspring of peaceful and goodly courage who was foretold.

*The second Canon, tone 8,  
upon the acrostic* By your supplications, O blessed one, grant me light,  
*composed by Theophanes*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

Implore God with your supplications and entreaties; dispel the gloomy cloud of my despondency, O blessed one, who stands before the king of all, full of consolation.

Promised and given by God like a new Samuel, even before you were conceived, O venerable father, you were revealed to the Churches by the splendour of your good courage, in accordance with your name.

Making supplication and entreaty to God, your parents received you as a divine gift and a radiant offspring, who by your nativity declared the splendour of piety and the denunciation of heresy.

From childhood you were dedicated to God who had given you life; and, looking to him and guided by his life-creating precepts, O God-bearer, you ascended to the summit of the virtues by faith.

*Theotokion* Having you as our intercession, O Mother of God, we fear not the hordes of the enemy which assail those who glorify the God and Lord of all who was born of you: entreat him for us.

*Katavasia of the feast of the Meeting of the Lord.*

*Ode 3*

*Canon 1*

*Irmos* Let us not boast of wisdom, power and wealth, but of you O Christ, the incarnate wisdom of the Father, for none is holy but you, the lover of mankind.

Emulating Hannah, she who gave you birth brought you, like venerable Samuel of old, as a living sacrifice to God, who had glorified you even before you were conceived.

Afflame with rich love for God, O venerable one, with pious resolve you mastered the passions; therefore, the grace of God rested upon you.

*Canon 2*

*Irmos* Christ, who in the beginning established the heavens with wisdom and founded the earth upon the waters, confirm me upon the rock of your commandments, for none is holy but you, the true lover of mankind.

Born of a barrenness, you became a skillful cultivator of spiritual fertility, cutting down the weeds of impiety and scattering the divine seed of piety, O venerable one.

As a sacred minister of supernatural and mystic visions, O God-bearing father, by your teaching you divinely led unbelievers to Christ as believers instructed in higher things.

Having mortified the flesh with extreme abstinence, O Evthemius, holding fast to a chaste and pious mind, you sought eternal life and sweetness rather than that which is transitory and corrupt.

Eluding the fiery pursuit of the demons by a soul afire and wounded with the love of Christ, O father, you were illumined with dew-bearing grace, becoming a bearer of the sign of the cross.

*Theotokion* You sealed the sayings of the prophets of God and their prophecies; and you fulfilled their divine utterances, O blessed and immaculate one.

*Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

You spiritually filled the lamp of your soul with the oil of abstinence, desiring the ever-radiant coming of your Bridegroom, O venerable one who watched with vigilant prayer and made your abode in his bridal chamber. You have truly received sweetness and the ever-vital ability to perform miracles, O God-bearing Evthemius. Entreat Christ our God, that he grant remission of transgressions to those who celebrate your holy memory with love.

Glory be to the Father... Both now and for ever...

*Theotokion* O Lady, as is fitting I offer you thankful praise, like the widow's two mites, for all your gifts; for you are my protection and help, ever rescuing me from peril and tribulation. Delivered from those who oppress me as from the midst of a burning furnace, I cry from the depths of my heart: O Mother of God, help me, and entreat Christ our God, that he grant remission of transgressions; for I, your servant, have you as my hope.

*Ode 4*

*Canon 1*

*Irmos* By your descent, O Christ, you bowed the heavens in wisdom, and revealed yourself incarnate on earth, and we all cry out: Glory to your power, O lover of mankind.

With resolute mind from earliest infancy, you showed your aspiration to God by your way of life: approaching him, you went from strength to strength.

As a traveller to the city which received God, you desired the humility of Christ, and were crucified in spirit with him who suffered on the cross for your sake.

It being your will to contend lawfully, you stripped off your life; and naked, wrestling like Christ against the enemy, you raised high the trophy of victory in the desert.

*Canon 2*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

Desiring undying glory, O father, you consecrated yourself wholly to God, and by your blameless life, abstinence and the splendour of your life, zealously hastened to him, crying out unceasingly: Glory to your power, O lover of mankind.

Loving him who is the fount of goodness with all your strength, O venerable one, you became a fountain of divine gifts for ascetics, healing those who thirst; for you gloriously caused springs to flow forth in the desert, like Moses of old.

Emerging from the hidden recesses of the Spirit, you set free the children of the bond-woman Hagar, regenerating them as worthy children of God by the baptism of adoption: emulating the life of the divine forerunner, you became a baptist, O Evthemius.

Illumined by God with grace, O Evthemius, you were acknowledged by the ignorant; for truly it did not befit your virtue to hide and conceal yourself in the desert. Therefore, the Master of all has shown you to all as a radiant lamp.

*Theotokion* Rejoice, honoured and most pure Virgin; rejoice, mountain overshadowed with grace; rejoice, tabernacle and ark; rejoice, candle stand who bore the divine light: for the faithful you are the vehicle of ineffable joy and gladness of soul.

*Ode 5*

*Canon 1*

*Irmos* The impious do not see your glory, O Christ, as do we who keep watch before you through the night: we praise you, only begotten Son, divine brightness of the Father's glory and lover of mankind.

You submitted to the law of God, for you wielded your body like a spiritual weapon, O God-bearer, making the wisdom of your flesh subject to your spirit.

Gladly you completed the course of this life, and, conceiving the fear of God within, you gave birth to salvation for the lost, shining like the sun, though hidden by the desert.

*Canon 2*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

Revealed as a pillar of fire and cloud by the radiance of the Spirit, O Evthemius, in advance of the pious ascetics, you lead them to the heavenly path and to unfading delight, guiding them to the heights of heaven.

Christ has given you to the world, O father, as a merciful physician of the sick, a glorious feeder of the hungry, an instructor of the ignorant, a chastiser of the mindless, and a helper of orphans and the poor.

You were compassionate and merciful, possessing a humble-minded nature, O father, cutting off the roots of the passions with divine teachings, enlightening and instructing your disciples, and healing the afflictions of men's souls.

Emitting everywhere the rays of your miracles, you illumine all; like a magnet you drawn all to your teachings, edifying the traits and gifts of their souls, surpassing all in purity of soul.

*Theotokion* We all proclaim you, the lady blessed by God to be the true Mother of God, for we are delivered from corrupt birth by your birthgiving and recalled to a better life, through the loving-kindness of the mercy of our God.

*Ode 6*

*Canon 1*

*Irmos* I have come to the depths of the sea, and the storm of my many sins engulfs me; but as you are God, lead up my life from the abyss, O most merciful.

By your supplications, O God-bearer, break the yoke of our bondage, having now through the laver of regeneration adopted the offspring of the bondwoman of old.

The grace of God, O God-bearer, which dwelt actively within you, appointed you as an all-wise founder, a chastiser of the mindless and an expeller of evil spirits.

*Canon 2*



*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

Receiving authority from God, you drove away multitudes of adverse demons, healing of deformity those who with faith had recourse to you.

You were truly blessed, O venerable father Evthemius, having acquired enriching poverty and tears of joy; for thereby you inherited the kingdom of heaven.

You spurned quickly fading honour and glory on earth, O blessed one, and have received eternal life and incorrupt delight, having made your abode most excellently in the mansions of heaven.

*Theotokion* We call you the Lady and Queen of all; for truly you ineffably gave birth to God who created, sustains and embraces all, O immaculate one.

*Kontakion, tone 8,  
to the Special Melody As firstfruits...*

Creation found joy in your honoured nativity and in your divine memory, O venerable one, receiving the good cheer of your many miracles: give richly of them to our souls, and wash away the defilement of our sins, that we may sing to God: Alleluia.

*Ikos* How can I, wretch that I am, offer praise from my slothful heart? I am filled with awe when I hymn the great Evthemius. Yet, trusting in his entreaties, I begin with good courage and great diligence, and recount to all his life and birth, and how his parents sang to God: Alleluia.

*Ode 7*

*Canon 1*

*Irmos* The three youths in Babylon, having mocked the tyrant's command, cried out in the midst of the flame: Blessed are you, Lord God of our fathers.

You were seen within a cloud, O father, enveloped by supernatural fire, crying out, as a heavenly servant of the mysteries of God: Blessed are you, Lord God of our fathers.

The creator of nature freely gave you supernatural powers, O father, for as a divine servant of the mysteries of heaven, you sing: Blessed are you, Lord God of our fathers.

Worshipping single only-begotten one, in two natures according to his divine incarnation, O Evthemius, you sing: Blessed are you, O Lord God of our fathers.

*Canon 2*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

Uniting yourself with the incorporeal ones through extreme abstinence, O father Evthemius, your life was a contest of asceticism and an exercise in holiness, crying: Blessed is the God of our fathers.

Christ made of you a two-edged sword cutting down hordes of demons and piercing the hearts of the enemy, but making glad the souls of those who sing: Blessed is the God of our fathers.

Filled with the light of the threefold sun, O father Evthemius, through communion you became a secondary luminary reflecting the primal light, emitting rays upon those who sing: Blessed is the God of our fathers.

*Theotokion* You shone like the dawn, having within you the Sun of Righteousness, who cleanses the world of the darkness of ignorance with the radiance of divine knowledge. To him we sing: Blessed is the God of our fathers.

*Ode 8*

*Canon 1*

*Irmos* The birth giving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

Dedicated to God and kindling the furnace of the conscience, O Evthemius, rejoicing you set fire to your whole self, your life, as an unblemished sacrifice, singing to Christ: Praise the Lord all you works of the Lord and exalt him above all for ever.

As a son by adoption through the grace of God, as an inheritance you received knowledge of things to come; for, mastering your nature, you transcend nature in your foreknowledge, hastening to fulfillment, O Evthemius. Praise the Lord all you works of the Lord and exalt him above all for ever.

*Canon 2*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

With mighty way of life, O blessed one, you attained exalted vision, becoming the receptacle of the life-creating Spirit and the gifts which richly flow from him; and you sing unceasingly: You people, exalt him above all for ever.

Moving your residence, you reached the outer limits of Sion; and you attained the everlasting mansions, gaining a heavenly inheritance by your pangs, singing with the angelic choirs: Bless him, you children; you priests praise and you people exalt him above all for ever.

As radiant as the sun, you illumined the desert, expelled the dark-visaged demons and became a brilliant pillar reaching the heights of heaven, shining with miracles and unceasingly singing to the Master: Bless him, you children; you priests praise and you people exalt him above all for ever.

Adorned by sacred deeds in your life, you instilled basic virtue, becoming radiant through the correctness of your doctrines and as a recounter of excellent theology, ever singing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* Immaculate Bride of God, from captivity by the passions rescue those who have recourse to you; and grant full freedom to the churches of the Orthodox, who sing with faith: You priests, hymn; you people, exalt God above all for ever.

*Ode 9*

*Canon 1*

*Irmos* With all creation proclaiming you, the most pure Lady, we magnify you as the true Mother of God, who during and after giving birth was as pure as you were before.

Finding you reposing whole in your shrine, O venerable one, we bless you as a victorious athlete, who was a fount of healings even before your death.

He who dwells in the highest has made you an ally for our earthly rulers against the barbarians, and for your flock against temptations, O venerable father.

*Canon 2*

*Irmos* Heaven was struck with awe and the ends of the earth were amazed, that God should bodily appear to men and that your womb became more spacious than the heavens. Therefore the ranks of angels together with mankind magnify you O Mother of God.

Christ told you of your much-loved departure to him, O father, as of old to Moses who saw God, whose emulator you became through virtue; and you parted the sea of the passions and passed over unhindered to the promised land, vanquishing the adversary.

You reposed like Elias the zealot, O venerable one, ascending on a chariot of the virtues to heaven, where your manner of life had been noted: standing now before the Master, be mindful of those who with faith celebrate your luminous and sacred memory.

Your way of life was angelic and luminous, O blessed and divinely wise father; your soul was radiantly godly, and your faith pious; for you were a recounter of divine dogmas, and a preacher of Orthodox doctrine.

Strengthened by your supplication, O divinely wise father, I earnestly hope in you, my advocate and intercessor before God, asking forgiveness of sins; for you have gained divine compassion.

*Theotokion* Be my tower of salvation, O pure Lady, repelling the hordes of demons and driving away the tumult of temptations and tribulations, repulsing the assault of the passions, bestowing pure freedom, and granting an abundance of the gifts of God.

*Exapostilarion,  
to the Special Melody* Hearken, O women...

God sanctified you from your mother's womb, O venerable father, making of you a divine prophet, like Jeremiah and Samuel of old. With them, O wonder-working and God-bearing Evthemius, who dwells with the angels, be mindful of those who hymn you with faith.

Glory be to the Father... Both now and for ever...

*Theotokion* Saved because of you, O Lady, in lordly fashion we confess you to be the Mother of God; for you ineffably give birth to God, who destroyed death by the cross and has drawn to himself the gatherings of the venerable. With them we praise you, O Virgin.

*Praises, 4 verses, tone 8,  
to the Special Melody* O all-glorious wonder...

O venerable father Evthemius, \* having forsaken that which is on earth, \* you followed Christ; \* not preferring corruptible things to things which are to come. \* Dwelling in the desert as in a city, \* you destroyed hordes of the demons. \* O ever-glorious one, \* who can help but recount \* your soul's true zeal for the Lord? *twice*

O venerable father Evthemius, \* you were a model for monastics and their boast, \* the delight of the Orthodox, \* and a radiant beacon for the world; \* for you were not afraid of the terrors of the deceitful enemy \* when you dwelled in the cave. \* How wondrous the gifts replete in you, O blessed one, \* whereby you trample underfoot \* all the arrogance of the demons.

O venerable father Evthemius, \* you truly took wing, \* soaring aloft to God, O holy one; \* and, having purified your senses \* by fasting and unceasing supplications, \*

you were granted immortal life. \* O glorious adornment of ascetics, \* Christ has received you, rejoicing, \* into the immaterial mansions.

Glory be to the Father... *in the same tone*

We honour you, O Evthemius our father, as the instructor of a multitude of monks; for by your path have we truly come to learn how to walk aright. Blessed are you, for, having laboured for Christ, you put down the power of the enemy, O conversor with the angels, companion of the venerable and the righteous. With them entreat the Lord, that he have mercy upon our souls.

Both now and for ever... *tone 8*

*Theotokion* O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

*Great Doxology and the rest*

## **Liturgy**

*Beatitudes, 8 verses: 4 from Ode 3 of Canon 1 of the saint, and 4 from Ode 6 of Canon 2.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Hebrews, number 335 [13: 17-21]*

*Alleluia, tone 6*

Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His seed shall be mighty upon the earth.

*The Gospel of Luke, Number 24 [6: 17-23].*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## January 21

### **Our venerable father Maximus the Confessor, the martyr Neophytus, martyrs Evgeni, Candius, Valerian and Aquila**

*The latter group of martyrs is commemorated at Compline.*

### **Vespers**

*At Lord I call to you... 6 verses,  
beginning with these of venerable Maximus, tone 4,  
to the Special Melody As one valiant among the martyrs...*

O venerable Maximus, \* you preached him who, in his loving-kindness, became man \* in his good pleasure, \* who is known as having two wills and activities; \* and you have stopped the gaping mouths \* of the abominable ones who, \* by the temptation of the devil, \* the author of evil, \* worship him as having a single will and activity.

With the cords of your doctrines, O father Maximus, \* you strangled Pyrrhus, the evil-minded trifler, \* and endured persecution and tribulation, \* O ever-memorable father, \* cruelly wounded, \* your tongue cut off, \* and the divine hand, ever stretched forth to God, \* with which you wrote \* fashioning exalted words.

O blessed one, your tongue was holy, \* sharpened by the Spirit \* like the pen of scribe, \* inscribing the law of the divine virtues \* with comely letters of grace \* upon the tablets of our hearts \* and imparting by your doctrine \* the incarnation for men, in two essences, \* of him who desired to appear, a single person.

*And 3 verses of the martyr Neophytus, tone 8,  
to the Special Melody O most glorious wonder...*

O most glorious wonder: \* the dove which came from on high \* converses with the martyr Neophytus \* in human speech. \* He is resplendent in the angelic life \* wherewith he suffered mightily, though but a youth. \* How godly the works of the martyr tortured in five ways. \* By his supplications save our souls, O Christ, \* as you are compassionate.

O most glorious wonder: \* Neophytus of perfect wisdom, from infancy \* performed miracles through the activity of the Spirit: \* by his entreaties he caused water to flow from a rock, \* and raised up the dead woman, whose child he was. \* How godly the works of the martyr tortured in five ways. \* By his supplications save our souls, O Christ, \* as you are compassionate.

O most glorious wonder: \* the thrice-blessed Neophytus suffered for Christ, \* put to fright the enemy with his excellent visions, \* quenched the fire into which he was cast, \* and made savage beasts to be terrified. \* How invincible the might \* wherein the athlete caused all to marvel: \* by his supplications save us, O God.

Glory be to the Father... *of the venerable one, tone 6*

O venerable father, the report of your teaching has gone out into all the earth; and so, you have found the reward of your labour in heaven, having destroyed legions of demons and attained the ranks of the angels, whose life you blamelessly emulated. As you have boldness before Christ our God, entreat peace for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross, to the Special Melody* Having set all aside...

The unblemished lamb, the immaculate Lady, \* when, of old, she beheld her Lamb \* upon the tree of the cross, \* marvelling, exclaimed maternally: \* O my child most sweet, \* what new and strange sight is this that I see? \* How can the thankless assembly \* betray you to the judgment-seat of Pilate \* and condemn you to death, \* the life of all? \* I hymn your ineffable condescension, \* O Word.

*Aposticha from the Octoechos, with* Glory be to the Father... *tone 8*

We, the multitude of monks, honour you, our instructor, O Maximus our father; for by your footsteps we have truly learned to walk the straight path. Blessed are you, who labouring for Christ, denounced the power of the enemy, O conversor with angels, companion of the venerable and the righteous. With them pray to the Lord, that our souls find mercy.

Both now and for ever... *Theotokion, or this Theotokion of the Cross, to the Special Melody* O most glorious wonder...

What is this before my eyes, O Master? \* You the upholder of all creation \* are suspended on a tree; \* and, slain, you give life to all. \* Thus the Mother of God said, weeping, when she saw the God and man \* ineffably born of her, hanging upon the cross.

*Troparion of venerable Maximus, tone 8*

Instructor of Orthodoxy, teacher of piety and purity; beacon of all the world and divinely inspired adornment of hierarchs: Maximus most wise, you have enlightened all by your doctrines. O harp of the Spirit, entreat Christ our God that our souls be saved.

Glory be to the Father... *Troparion of the martyr Neophytus, tone 4*

In his suffering, O Lord, Neophytus your martyr received an imperishable crown from you, our God. Armed with your might, he cast down tyrants and crushed the feeble audacity of demons. By his intercessions, save our souls.



## Compline

*Canon of the martyrs, tone 2,  
upon the acrostic I hymn the four victorious martyrs*

### *Ode 1*

*Irmos* Traversing the untrodden, unfamiliar and dry path through the sea, Israel the chosen sang: Let us sing to the lord, for he has been greatly glorified.

O glorious martyrs, illumined with the radiance of the grace of the threefold sun, enlighten those who hymn your honoured memory, delivering them from sufferings and evil circumstances.

Enlightened by the most Holy Spirit, O wise and glorious martyrs, and leaving the turmoil of the world, you withdrew into the mountains, and, training for the divine contest, you finished it splendidly.

Strengthened by the might of the creator and his omnipotent power, O godly martyrs, you proved to be unmoved by the storms which assailed you during your tortures, and trampled all the power of the enemy underfoot.

*Theotokion* Through your intercessions, may I be granted divine mercy, O blessed Lady who gave birth to the most merciful incarnate Word, who is readily placated and accepts those who come to him.

### *Ode 3*

*Irmos* Established upon the rock of faith, I may boast over my enemies; and my spirit rejoices and sings: There is none as holy as our God, and none righteous but you, O Lord.

Wounded by the love of the Master, you endured much torture: scourged savagely with thongs of hide and cruelly burned all by fire, you remained unshaken, O athletes.

Strengthened by the power of the Lord, you went to battle the enemy and cast him down, O athletes, crying out to Christ: You are our God, and there is none righteous but you, O Lord.

Dancing with the angels in the highest, and united with the assemblies of the martyrs, with them pray that those who honour you may be delivered from every tribulation and evil circumstance, O divine martyrs.

*Theotokion* We hymn you, through whom the never-waning light has ineffably shone upon us; and we cry out: Save your servants from all oppression, O helper of the faithful.

*Ode 4*

*Irmos* I hymn you, O Lord, for I have heard your report and was afraid. You came to me, seeking me who had gone astray. Therefore I glorify your great providence for me, O most merciful one.

Singing piously, let us honour the boldness of Evgeni, the valour of Aquila and the endurance of Candius, likewise honouring with them the might of Valerian.

The tyrant, grasped by savagery, ordered that they beat you without mercy, O Evgeni, to be torn apart by ropes, lacerated with an iron hook, and burnt with torches.

The mindless tyrant, intent upon breaking your strength with torture, subjected you to even more bitter torment, O wise martyrs; but by the grace of Christ the creator of all, you put him to shame.

*Theotokion* As you are the sure help of the faithful, O most blessed Mother of God, from all tribulations deliver your servants who with fervour call you blessed and come to your divine protection.

*Ode 5*

*Irmos* O Christ my Saviour, the enlightenment of those who lie in darkness, and the salvation of the despairing, I rise early to you, O king of peace: enlighten me with your shining radiance, for I know no other God than you.

Truly showing a martyr's patience, you stood firm as iron, O martyr Evgeni, enduring bitter torments and crying out to the creator with thanksgiving: We know none other God than you.

By your sacred supplications to the creator, O martyr Evgeni, you committed the gods of the idolaters to oblivion, enduring much torture, your whole body pitilessly beaten with staves.

*Theotokion* Deliver us from all harm, O most holy Virgin; for you are the intercessor for us who cry out to your divine child: We know none other God than you.

*Ode 6*

*Irmos* From the belly of the whale, Jonah cried out to the Lord: Lead me up from the depth of Hades, I pray, that with a voice of praise and in the spirit of truth I may sacrifice to you as my deliverer.

Stretched out on a tree and lacerated with iron tools, their shoulders mercilessly cut by whips and burned with fire through the wrath of judge, the victorious martyrs rejoiced.

O glorious Evgeni, you endured the burning of your body with torches, being stretched out on a tree, and salt poured mercilessly into your wounds through the cruelty of the iniquitous tyrant.

*Theotokion* May we who have recourse to your protection be delivered from every attack and sorrow, O divinely joyous one, for we ever piously glorify you as the most immaculate Mother of God.

*Sessional Hymn, tone 4,  
to the Special Melody* You have appeared today...

Resplendent with beauty, the four steadfast martyrs illumine the four ends of the earth with their suffering and strength, as with rays of light; and among them the great Evgeni shines forth most splendidly.

*Ode 7*

*Irmos* When the golden image was worshipped on the plain of Dura, your three youths spurned the ungodly command; and, cast into the fire, bedewed they sang: Blessed are you, the God of our fathers.

You contended with splendid struggle against falsehood, O Evgeni: as a victor through your godly attitude, your labours were rewarded, and you sing with the angels: Blessed are you, the God of our fathers.

With the cross of Christ as a divine weapon, O athletes, together you brought down the host of the devil and the efforts of the torturers, receiving crowns of victory from the life-bearing right hand of God, the judge of the contest.

Through strength of mind you were not shaken by the assaults of tortures, O Evgeni, but, beaten continually with staves, you excellently cut off the heads of your invisible opponents and foes with the opposition of your sufferings.

*Theotokion* As you foretold, O most pure one, all of us, the generations of men, call you blessed, and fittingly we glorify you; for you gave birth to the Word, who with the Father is equally unoriginate, and who, incarnate of you, saves mankind.

*Ode 8*

*Irmos* God, who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

Valerian, and with him glorious Aquila and godly Evgeni, together with Candius, the valiant athlete, opposed every evil devising of the persecutors.

Now has dawned the divinely radiant memorial of the wondrous athletes Valerian, Evgeni, Candius and the godly Aquila, which we celebrate with joy and love.

Shining radiantly upon us with beams of splendour, the yearly commemoration has dawned of the athletes of Christ, godly Aquila, with Candius, Evgeni and Valerian.

*Theotokion* In latter years, O pure unwedded Virgin, the Son, equally everlasting and unoriginate with the Father, issued from you to save us: never cease to entreat him, moving him to have mercy upon us.

*Ode 9*

*Irmos* God the Word who came from God in his ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and who ineffably was incarnate of the holy Virgin for us; with oneness of mind, O faithful, let us magnify in hymns.

You defeated the assault of the tyrants, gloriously passing over to God after much torture, receiving the honours of victory as a valiant warrior, a great champion, a chosen soldier of Christ, O excellent Evgeni.

Having joined the angels' choir, the gathering of the martyrs and the ranks of the righteous, O martyrs, with them pray that we who hymn you be given cleansing of our sins and deliverance from all tribulation.

Divinely wise Evgeni, glorious martyr Aquila, Valerian, and your fellow athlete Candius, earnestly entreat the all-good Christ for of us who piously celebrate your splendid memorial.

*Theotokion* The multitudes of the angels and all the generations of men most joyously call you blessed, O most holy Virgin; for you gave birth to the Saviour, our creator, Master and God: entreat him for us.

*Verses of the martyrs, tone 2,  
to the Special Melody* When from the tree...

Let us truly praise in hymns the divine warriors and athletes of Christ, O faithful: wise Evgeni and Valerian, the glorious athlete Candius, with Aquila, blessing them with faith as ones who suffered strangely, that they may rescue us from torment at the hour of condemnation.

O martyred athlete of Christ, your body shot through with arrows, you were bitterly broken by the wrath of the tyrant, mercilessly scorched with fire, beaten, burned with torches, your wounds rubbed with salt and vinegar. Yet you endure all this for the sake of the Lord, O blessed martyr Evgeni.

Having the law of salvation strongly in your heart, you withdrew from the world, and took yourself to the mountains, training yourself for the divine contest which you truly finished; and joyously taking it up, you endure the breaking of your body and cruel burning with fire, O blessed martyr Valerian.

Glory be to the Father... Both now and for ever...

*Theotokion* All creation cries out to you: Rejoice. Rejoice, most holy Virgin; rejoice, scepter of David; rejoice, who gave rise to the mystic grape; rejoice, portal of heaven and bush unburnt; rejoice, light of the universe; rejoice, joy of all; rejoice, aid of those who flee to your help in purity, O most immaculate one.

*Theotokion of the Cross* When the unblemished lamb beheld her lamb led as a man to the slaughter of his own will, she said, lamenting: Do you hasten to leave me childless, who gave you birth, O Christ? Why do you do this, O deliverer of all? Yet I hymn and glorify your extreme goodness which passes understanding and recounting, O lover of mankind.

## Matins

*One canon from the Octoechos, and two for the saints.*

### *Ode 1*

*Canon of venerable Maximus, tone 8,  
upon the acrostic, excluding the Theotokia Let the magnificent Maximus be glorified  
composed by John the Monk*

*Irmos* Let us sing to the Lord, who led his people through the Red Sea, for he alone has gloriously been glorified.

From your tongue flowing with sweet honey, O divine Maximus, let the grace of the Spirit fall upon me.

You proved to be a fire burning up heresy, O blessed one, purging it with the zeal of the Spirit.

The irrational doctrine of monothelitism proceeded from a most wicked volition, O father, but it was denounced by your words.

*Theotokion* The never-waning light, whose good pleasure it was to be born of you, O Bride of God, is all desire and sweetness.

*Canon of the martyr, tone 8  
upon the acrostic I praise you, O martyr, the new garden of Christ  
composed by Joseph*

*Irmos* Having traversed the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried out: Let us sing to our deliverer and our God.

## January 21

Knowing you to be a new plant of Christ blossoming in the garden of martyrdom and producing the sacred fruits of piety, O blessed Neophytus, we hymn you.

As a fulfiller of the words of God from childhood, O blessed one, you wisely chose the good part and were a guide for the lost.

As a child, desiring to see Christ who for our sake became a child in the flesh through the Virgin, you brought the understanding of children to perfection.

With the sweetness of the knowledge of God flowing from you, O divinely wise martyr, with honour you sweeten souls bewitched by the malice of the alien one.

*Theotokion* In giving natural birth to the creator, you have deified human nature: we confess you to be the true Mother of God, O Virgin Bride of God.

### *Ode 3*

#### *Canon of venerable Maximus*

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the light of those in darkness; and my spirit sings to you.

By the shedding of his blood, magnificent Maximus truly proved to be a martyr and proclaimer of the pious Christian faith.

O blessed Maximus, through fasting you become a divinely fitting pure dwelling-place of philosophy.

Your tongue poured forth a stream of Christian doctrines, O honourable and blessed Maximus, nurturer of wisdom.

*Theotokion* O Master, you have shown us the path which leads to holiness, making your abode within the most holy one, in most holy manner.

#### *Canon of the martyr*

*Irmos* You are the confirmation... *as before*

The pure Spirit preserved you unharmed, as you offered yourself wholly to the most compassionate Word, O glorious one.

Seeing the resurrection from the dead of her who had given you birth, which you performed, O martyr, multitudes of the faithful hymned the Lord.

The dove radiant with light called you with a human voice to the paths of salvation, O Neophytus.

*Theotokion* Having received him who is immortality through you, O Mother of God, the human race ever offers you joyous hymnody.

*Kontakion, tone 8,  
to the Special Melody* To you, the chosen leader...

With fitting hymns, O faithful, let us honour the great Maximus, the lover of the Trinity, who mightily teaches us the faith divine, to worship Christ in two natures, wills and activities; and let us sing: Rejoice, O preacher of the faith.

*Sessional Hymn of venerable Maximus, tone 5,  
to the Special Melody* The Word who with the Father is equally unoriginate...

Having suffered persecution for the faith, O father, you drive out all heresy; and, your hand and tongue cut off, O blessed Maximus, you have received from the hand of the creator the magnificent crown of your confession: unceasingly entreat him that our souls find mercy.

Glory be to the Father... *Sessional Hymn of the martyr, tone 4,  
to the Special Melody* Having been lifted up upon the cross...

You emerged in the garden of Christ's athletes like a newly flourishing tree, O glorious Neophytus, and put forth the fruits of divine understanding, in which those who honour you with faith find nourishment, O wise athlete. By your supplication ever save us, as you intercede before God.

Both now and for ever...

*Theotokion* After God, I flee to your divine protection, O Mother of God, and falling down I pray: Have mercy, most pure Lady, for my sins have gone over my head, and I fear and tremble at the torment to come: entreat your Son, that he deliver me from them.

*Theotokion of the Cross* When she saw you hanging upon the cross, O Christ begotten of the unoriginate Father, she who in latter times gave birth to you, cried out: Woe is me, O Jesus most beloved; for how can you, worshipped as God by the angels, be crucified by iniquitous men? I hymn you, O long-suffering one.

*Ode 4*

*Canon of venerable Maximus*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

Mortals honour you, and the ranks of heaven marvel; for through love of wisdom you proved to be like one of the bodiless, O father.

## January 21

The tyrant was savage, yet your patience was unshakable; and so you are called blessed, for the most wicked one was cast out.

Your two blessed disciples suffered with you, O Maximus, sharing your sufferings; and so they have received equal honours.

The Church of Christ, watered by the torrent of your blood, O venerable one, has given rise to the divine seed of the tradition of the fathers through your teachings.

*Theotokion* Delivered from the debt of sin by your birthgiving, O immaculate Bride of God, we ascribe joyous hymnody to you.

### *Canon of the martyr*

*Irmos* I have heard the mystery... *as before*

A great multitude, seeing your blameless life and undaunted reason, turned to God, O glorious martyr.

Guided by the divine Spirit, you reached the mountain and made your home there, O blessed one; and, fed by an angel, you proved to be a peer of the angels.

In sympathy you distributed what you had to the poor, as is commanded, O blessed one, receiving the reward which does not pass away.

*Theotokion* O Mother of God, you gave birth to him who, in the richness of his goodness, willingly impoverished himself and took pity on our lowliness.

### *Ode 5*

### *Canon of venerable Maximus*

*Irmos* Waking at dawn we call to you to save us, O Lord; for you are our God and we know no other than you.

Having acquired the knowledge of men and angels, Maximus has justly been called a philosopher.

With boundless desire for wisdom, you proved to be an excellent emulator of Christ, O glorious Maximus.

You were driven out by the rage of the tyrant, O blessed one, but found the consolation of Christ.

*Theotokion* Let those who acknowledge you to be the Mother of God truly see the light of him who was born of you, O most pure Mother of God.



*Canon of the martyr*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

Replete with ineffable mysteries, O wondrous martyr Neophytus, you departed to the impending contest of the struggles of martyrdom, unafraid of torture or death.

By the ineffable providence of him who directed your steps, the divine angels, presenting themselves to you, drew you from the mountain to your contest, and as another Moses, your face was glorified with divine radiance.

With the living Word in your heart, O glorious martyr Neophytus, with boldness of mind you cried out to the persecutors: I have been found, not because those who sought me called me, but that I may denounce the weakness of your religion.

*Theotokion* The divine mystery, hidden from before the ages has been made known to the ends of the world through you, the immaculate virgin Maiden: the Son and Word of God who became flesh and has deified man.

*Ode 6*

*Canon of venerable Maximus*

*Irmos* Bestow upon me a robe of light, O most merciful Christ our God, who covers yourself with light as with a garment.

Offer unceasingly entreaty to God, O divinely wise one, that he deliver me from the passions, spiritual and bodily, and from corruption.

Every turgid spring of heresy has been dried up, O glorious Maximus, stopped by the sound of your tongue.

Cleanse me, O Christ who alone is good, and by the supplications of your venerable one pour upon my heart a fountain of grace.

*Theotokion* Your Son, O most pure one, who is beautiful beyond all the sons of men in the beauty of his divinity, became flesh for us.

*Canon of the martyr*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

Lifted upon a tree, O blessed one, you were mercilessly lacerated with iron tools; but you broke the stony heart of the deceiver who commanded you to sacrifice to the gods and to deny our immortal God.

Torn apart and dragged along, you bound falsehood: by the power of the Spirit you show the headlong rushing of the enemy to be ineffectual and hastened to heaven, to stand, crowned, before the Lord.

Enjoying the beauties of the Master, you cleaved to him, crying: O Word of God, I willingly sacrifice myself for you who sacrificed yourself, emulating your honoured and divine sufferings.

*Theotokion* O Virgin, you are the radiant throne of the king of heaven, where, of his own will, he rested, taking away our great debt: he has sat man upon the throne of the Father, as was his good pleasure.

*Kontakion of the venerable one, tone 6,  
to the Special Melody* Fulfilling the dispensation concerning us...

The thrice radiant light which dwelt in your soul  
has made you a chosen vessel, O blessed Maximus,  
revealing things divine to the ends of the earth:  
you provided an understanding of things hard to comprehend  
and you clearly preached to all  
the transcendent and unoriginate Trinity.

*Ikos* Emulating the sufferings of Christ, and with him in your soul, O blessed one most rich, you aspired to him in your heart, and he granted you grace from heaven. Manfully you opposed the tyrants, preaching the divine Trinity one in essence, denouncing the heretics who fought against God. You endured countless trials, and the severing of your tongue and hand, yet did not cease to speak boldly to strengthen the faithful with your divine teaching; and you clearly preached to all the transcendent and unoriginate Trinity.

*Ode 7*

*Canon of venerable Maximus*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

You spoke of one essence, one will, one activity of the Trinity, and preached God incarnate in two natures, wills and activity. Blessed are you, the God of our fathers.

You did not preach two separate wills, which is contrary to reason and lacking in substance, O father, but made a distinction in the natures. Blessed are you, the God of our fathers.

Holding your divine words to be a pillar of Orthodoxy, O father, we worship one of the Trinity in two natures and wills. Blessed are you, the God of our fathers.

*Theotokion* Bearing the infant who is God from before the beginning of time and was incarnate of you, O immaculate Lady, never cease to pray that he save those who sing: Blessed are you, the God of our fathers.

*Canon of the martyr*

*Irmos* The Hebrew children in the furnace bravely trampled upon the flames, and transformed the fire into dew as they sang: Blessed are you for ever, O Lord God.

The iniquitous one, making a furnace of lively flames, enclosed you in it for three days, yet you were not consumed, O Neophytus, singing: Blessed are you for ever, O Lord God.

In the midst of the flames, O blessed martyr, you gloriously delighted in hymnody, for the dew of God cooled you, who sang: Blessed are you for ever, O Lord God.

Every mind marvels at the magnificent miracle wrought in you, O divinely wise one, for the fire in no way burnt you; but, flowing out, consumed those inheritors of fire.

*Theotokion* You have been shown to be more exalted than the angels, having given birth to the Angel of Great Counsel, O pure Mother of God, to whom we all sing: Blessed are you for ever, O Lord God.

*Ode 8*

*Canon of venerable Maximus*

*Irmos* As victors over the tyrant and the flame by your grace, and zealously keeping your commandments, the children cried out: Bless the Lord all you works of the Lord.

Greatly loving him who greatly loves the human race, you took up your cross and were crucified with him, O blessed one, singing: Bless the Lord, all you works of the Lord.

Withdrawing from every deadly pleasure, O blessed one, you made yourself a divine mirror of great clarity, singing: Bless the Lord, all you works of the Lord.

Receiving life-bearing radiance from the one divinity in three persons, you were a sun to those lost in darkness, singing: Bless the Lord, all you works of the Lord.

*Theotokion* Knowing you to be the Mother and Bearer of God our life, O Mother of God, we all bless you with Orthodox faith, theologizing together concerning your birthgiving and exalting you above all for ever.

*Canon of the martyr*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

With your young body and perfect intellect you destroyed the malice of the author of evil, O comely plant growing in the courts of him who grew from the root of Jesse; and you sing to him unceasingly: You priests, praise; you people, exalt him above all for ever.

In the arena the wild beasts feared you, like the sacred Daniel of old; for they recognized you as a witness to the sufferings of Christ. Confessing him, you endured unbearable tortures, singing: You priests, praise; you people, exalt him above all for ever.

The immense lion, who had come to know you on the mountain, O athlete Neophytus, was brought into the arena and during your ordeal was loosed at you, who was bound; but, recognizing you, he bowed down before you with fear, constrained by shame and reverently shedding streams of tears with compunction, O blessed of God.

*Theotokion* You gave birth to the new child, ineffably begotten of the Father before all creation, O most pure one. Entreat him to restore me, old in sin and who sings: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Ode 9*

*Canon of venerable Maximus*

*Irmos* The birth giving of the Ever-virgin, foretold to the lawgiver in the fire and the bush on the mountain, for the salvation of us the faithful, with undying hymnody let us magnify.

Blessed and great Maximus, your blood, like that of Abel, proclaims the divinely inspired dogmas to the Church of Christ for ever, with a clear voice.

Your hand was cut off, yet, by the finger of God, using as pen and ink your severed tongue and your precious blood, it writes the Orthodox faith on the hearts of the faithful.

You took your place before the throne of God with the martyrs whose zeal and faith you shared, O father: make us the Master's own and emulators of you.

*Theotokion* You are our weapon and protection, O Mother of God, the help of those who come to you: we appoint you to make entreaty, that we be delivered from our foes.

*Canon of the martyr*

*Irmos* Every ear trembles with fear to hear of the ineffable condescension of God, how the Most High willingly came down and assumed flesh, and became man through the Virgin's womb. Therefore, O faithful, let us magnify the most pure Mother of God.

You stood before the cruel tormentors who would slay you, O martyr Neophytus, like a lamb led voluntarily to the slaughter; and when your side was pierced by a spear, you receive a blessed end.

You offered yourself to God as a sacrifice, as a comely lamb, an honourable immolation, an offering of the holy temple, a pure holocaust, a chosen bird, as a bullock of great value, as a new tree of paradise.

Your manner of suffering was like that of him who, in his goodness, suffered for us, O martyr, and through a similar spear you truly achieved glory and dwell now in heaven, adorned with a diadem of victory and filled with incomparable joy.

*Theotokion* Bearing as with tongs the ember of heaven who consumes all the tinder of my heart's passions, O Mother of God, deliver me from the fire of Gehenna, I pray, that I may glorify you, the hope of the faithful.

*Exapostilarion,*  
*to the Special Melody* O light immutable...

You proved to be the clarion of wisdom, frightening the legions of the adversary with your brilliant tongue, O Maximus, the light of monastics: nurtured by your words, we acknowledge the sense thereof.

*Theotokion* O virgin Mother of God, you have shone forth the deliverer and Master as the light of noetic gladness in the world: pray that he illumine the eyes of my soul with the light of divine radiance.

## **Liturgy**

*Prokimenon, tone 4*

As for the holy ones in the land, they are the noble, in whom is all my delight.  
*Verse* I have set the Lord always before me: he is at my right hand and I shall not fall.

*Epistle to the Hebrews, number 330 [Heb 11: 33-40]*

*Alleluia, tone 4*

The righteous cry and the Lord hears it, and frees them from all their affliction.  
The trials of the righteous are many but our God delivers him from them all.

*Gospel of Luke, number 64 [Luke 12: 8-12]*

*Communion Verse*

Rejoice in the Lord you righteous, for it befits the just to praise him.

## January 22

### Apostle Timothy, venerable martyr Anastasius the Persian

**The Sunday on or after this date: the New Martyrs and Confessors of  
Russia, whose service follows this one.**

### Vespers

*At Lord I call to you... 6 verses,  
beginning with these of apostle, tone 1,  
to the Special Melody O most praised martyrs...*

Mightily illumined \* by the rays of the Spirit, \* O divinely revealed Timothy, \* you proved to be a most radiant beacon, \* passing over all the earth \* and enlightening it with grace. \* Pray now, \* that our souls be granted \* peace and great mercy.

O divinely wise Timothy, \* you drank of the torrent of sweetness \* and, emulating Christ, \* with godly wisdom have given drink \* to those who fervently desire \* the understanding of God. \* To him you have now joyously departed, \* contemplating the radiant glory of the Trinity \* and infinitely powerful peace.

In submission to Paul, \* conversing with the Spirit through writing, \* you became wholly radiant with light, \* a generous cultivator, \* and an earnest favourite of the Lord, \* living in chastity and piety, \* O divinely wise Timothy, \* granted the crown of victory \* as a lawful athlete.

*And 3 verses of the venerable martyr, same tone and melody*

O blessed Anastasius, \* the pride of the martyrs, \* who achieved splendid victories over falsehood, \* you carry in your name \* a standard of fame, \* being borne aloft everywhere \* as a steadfast victor. \* Now you raise up \* from sinful falls \* those who honour your memory with faith.

O martyr Anastasius, \* achieving a splendid victory over falsehood, \* you received a twofold crown for your ascetic struggle \* and your steadfast contest, \* and your opposition, even to death. \* Christ the Master has fittingly given you \* the ability to work miracles.

The ends of the world \* now hymn your miracles, \* O wonderworker Anastasius; \* for Christ has adorned you, \* rewarding you with miracles \* who endured tortures for his sake; \* and after your death \* you were granted \* immortal glory and blessedness.

Glory be to the Father... *tone 8*

Chosen by God before to be the disciple of the wise Paul, you learn things divine; and having lived in goodness and preserved the faith unadulterated even to the shedding of your blood, you proved to be a faithful hierarch, O Apostle Timothy. You denounced the idolaters and, wounded by sticks and stones, have received the crown of martyrdom. O blessed one, pray for us who celebrate your most honoured memory with faith.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* O martyrs of the Lord...

The unblemished mother, \* beholding her sacrificial calf nailed of his own will on the tree, cried out, lamenting piteously: Woe is me, O most beloved child; for how can the thankless assembly of the Jews reward you thus, desiring to leave me childless without you, O most beloved?

*Aposticha from the Octoechos, with this verse, tone 1*

*Verse* Their sound has gone out through all the world and their words to the ends of the earth.

Come, you people, let us hymn the Apostle Timothy, the lamp of the faith, who shone forth in the spreading of the Gospel; and let us say: Rejoice, O beautiful scion of faith, you adopted son of the divine Paul. Rejoice, honoured master of the virtues, greatly wise mouth of the Word; rejoice, harp sounding the music of God to the ends of the earth; rejoice, pillar of faith and foundation of the Church.

Glory be to the Father... *tone 2*

You have magnified the power of the precious cross in Judea and in Babylon, O Christ, for through it they have come to know the feast of your life creating resurrection. Now the laudable and glorious athlete Anastasius, a martyr of countless miracles, has become for them a liberator from the captivity of the madness of idolatry, joining chorus with the angels and praying for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* When from the tree...

Having endured many pangs during the crucifixion of your Son and God, O most pure Lady, you groan, weeping and crying out: Woe is me, my sweet child, for how can you suffer unjustly, desiring to deliver the mortal descendants of Adam? O most pure Virgin, we entreat you with faith: Render him merciful to us.

*Troparion of the apostle, tone 4*

Learning goodness and sobriety in all things with a good conscience, arrayed as a priest you drew forth ineffable things from the chosen vessel; and having kept the faith,



you finished the even course. O Apostle Timothy, entreat Christ our God that our souls be saved.

*Troparion of the martyr, tone 4*

In his suffering, O Lord, Anastasius your martyr received an imperishable crown from you, our God. Armed with your might, he cast down tyrants and crushed the feeble audacity of demons. By his intercessions, save our souls.

## Matins

*One canon from the Octoechos, and this combined canon of the saints.*

*Ode 1*

*Canon of the saints, tone 1,  
upon the acrostic With hymns I honour the Apostle Timothy  
composed by Theophanes*

*Irmos* As befitted your divine majesty, your triumphant right hand has been glorified in strength. In its almighty power it smote the enemy, O immortal Lord, and made a new path through the deep for the people of Israel.

*Of the Apostle*

By your supplications and with the radiant grace of dispassion, dispel the uprisings of the passions and the gloom of ignorance, that I may worthily hymn you, O blessed one, revealed by God.

God, who knows all things beforehand, seeing the beauty of your mind, made you, O Timothy, a fellow with the divine apostles, considering you with his wise providence.

We know the one transcendent source who knows all things beforehand; for the apostle Timothy, enlightened by the grace of Christ from among the Greeks, is now counted with the divine Paul.

*Of the Martyr*

Illumined by the radiant dawning of your resurrection, O Christ, the namesake thereof, having hastened from the East like the sun, illumines the Church with miracles.

Full of divine love, you patiently endured torture, O martyr Anastasius: adorned with the beauties of asceticism, you were brought to Christ, rejoicing, as a sacrifice of sweet fragrance.

## January 22

*Theotokion* Rejoice, fountain of grace, ladder and portal of heaven; rejoice, golden lamp stand and jar, the unquarried mountain who for the world gave birth to Christ, the giver of life.

### *Ode 3*

*Irmos* As you alone know human frailty, having in mercy assumed its form, gird me with strength from on high that I may cry out to you, O holy one: indescribable is the living temple of your glory, O lover of mankind.

### *Of the Apostle*

Grace flowed abundantly in your lips, and you gave rise to streams of dogmas which water the Church of Christ and produce much fertile fruit, divinely wise Apostle Timothy, preacher of Christ.

In accordance with the prophecy, O blessed one, your feet were made beautiful; for you proclaimed the peace, which passes all understanding, of the Saviour and Lord of all, who has destroyed the ancient enmity of men.

Having mortified your fleshly members, O blessed Timothy, you made that which is worse subject to your discourse, giving dominion to that which is higher; and, restraining the passions, you illumined your soul, instructed by the teachings of Paul.

### *Of the Martyr*

Having first trodden the narrow path by asceticism, you attained the glory of martyrdom, finding delight through your pangs through your torments, O glorious martyr Anastasius, and receiving heavenly beauty.

The pain of your suffering has gone out into all the world, O invincible martyr; for, contending against sin even to the shedding of your blood, you were victorious, and have been adorned with a crown of victory.

*Theotokion* From you, O pure one, the never-fading flower has blossomed, who perfumes humanity with the divine myrrh of his nature, who is equally unoriginate with the Father, yet came under time through you, the immaculate Virgin.

*Sessional Hymn of the apostle, tone 4,  
to the Special Melody Go quickly before...*

Adorned with divine gifts, O glorious apostle, you adorn the radiant metropolis of Ephesus; for with the divine Paul you proclaimed salvation to all the word: therefore we celebrate your memory with faith.

Glory be to the Father... *Sessional Hymn of the martyr, same tone and melody*

You were honorable in the glory of perfection, having enlightened your mind as with divine radiance and acknowledged the power of the cross; and in a godly manner you became venerable through fasting and a martyr by the shedding of your blood, O blessed Anastasius. Therefore, Christ pours the gift of miracles through you.

Both now and for ever...

*Theotokion* O immaculate Virgin who gave birth to the transcendent God: with the bodiless unceasingly entreat him, that before the end he grant remission of transgressions and correction of life to us who hymn you with faith and love as is meet, O most hymned.

*Theotokion of the Cross* When she saw you suspended upon the cross, O Word of God, your most pure Mother exclaimed, lamenting maternally: What is this new and awesome wonder, O my Son? How is it that you, the life of all, taste of death, desiring to bring life to mortals, in your compassion?

*Ode 4*

*Irmos* Habakkuk with prophetic eyes saw you, O mountain, overshadowed by the grace of God, and he foretold that the holy one of Israel should come from you for our salvation and regeneration.

*Of the Apostle*

Willingly suffering lawfully, O blessed one, with extreme abstinence you made the storm waves of the passions subject to your mind, receiving the perfection of virtue, O great preacher, divinely wise Timothy.

Shining like the sun, Paul emitted you like a radiant beam, shining over the world with rich light, O divinely revealed Timothy, for our edification and confirmation.

Ardently desiring the uttermost aspirations, and infusing yourself with love, with zeal you passed to another life, O God-pleaser, ever contemplating your creator and delighting in the vision of him.

*Of the Martyr*

Nothing could separate you from your love for Christ: neither dismemberment, the threat of wounds, the sword, death, fire, nor even starvation, O Anastasius, who dwells with the choirs of heaven.

Taking your cross upon your shoulder with zeal, you followed the saving commandments of Christ; and as you emulated him to your death, O excellent one, you now delight in his radiance.

*Theotokion* Coming from heaven, the angelic commander announced joy to you, saying: God shall be born of you, O pure virgin, saving those who hymn you with love.

*Ode 5*

*Irmos* As the God of peace and Father of mercies, you have sent us your Angel of Great Counsel, granting us peace. Thus we are guided towards the light of the knowledge of God, and waking at dawn out of the night, we glorify you, the lover of mankind.

*Of the apostle*

Illumined with the immaterial radiance of the primal light of the cause of all, you have illumined the world with honourable preaching, shown to be a beacon of piety emitting the discourse of the highest life, O blessed participant in the sacred mysteries.

The true disciple of the divine Paul followed the footsteps of his teacher, sowing his teachings among the faithful; and guided to the light of piety, rising early out of the night we glorify you, the lover of mankind.

Through enlightenment you became a second Paul, ministering to the primal radiance, with whose understanding you illumine us: victoriously protected by his armour, you proved to be his ally in battle.

*Of the Martyr*

The adversary of God, who of old boasted unrestrainedly, threatening to seize the earth and vainly claiming that he would destroy the whole sea, is trampled underfoot by your courage, O martyr Anastasius.

Having suffered lawfully and emerged victorious, the martyr of Christ received the ability to work miracles as the reward for his sufferings; for Anastasius heals infirmities and expels demons, working wonders through the power of Christ.

*Theotokion* By your birthgiving, O Virgin, you have annulled the curse of Eve, the mother of all, having given rise to Christ, the blessing of the world. Rejoicing, with mouth and tongue we magnify you, confessing you to be the true Mother of God.

*Ode 6*

*Irmos* The sea monster, as if giving birth, released Jonah like a new born child, just as it had received him; while the Word, having dwelt in the Virgin and taken flesh from her, came forth keeping her incorrupt. For since he is not subject to corruption, he preserved free from harm, her that gave birth to him.

*Of the apostle*

As a chariot of God, O God-pleasing Timothy, bearing his divine name before the face of godless tyrants, undaunted by their savagery, you arrayed yourself in the invincible might of the Saviour.

You received a magnificent crown, divinely wise Apostle Timothy, most rich; for you were fittingly crowned with the diadem of the kingdom, and stand before the throne of your Master, rejoicing with Paul in the mansions of heaven.

Perfumed with the noetic myrrh of Christ who for our sake abased himself by assuming flesh, you received his sweet fragrance which you have transmitted to those who come to you with faith, O holy servant of the ineffable mysteries of his noetic love.

*Of the Martyr*

Illumined by the radiance of the cross, you dispelled the gloom of falsehood and triumphed, contending against the tyrant. Rejoicing, you received your trophies of victory, O Anastasius, martyr of Christ, joining chorus with the armies of the martyrs.

*Theotokion* The choir of the prophets, taught by God, foretold the mystery of your ineffable and divine conceiving of the divine Word, O virgin Mother; for you have truly revealed the most true and ancient counsel.

*Kontakion of the Apostle and of the Martyr, tone 1,  
to the Special Melody* The angelic choir...

O faithful, let us all hymn Timothy, the divine disciple and companion of Paul, honouring with him the wise Anastasius who shone brightly from Persia like a star, dispelling the passions of our souls and our bodily infirmities.

*Ikos* The annual festival of these saints shines more brightly than the sun, illuminating the faithful, dispelling the power of the demons of many forms, washing away infirmities and fulfilling the petitions of those who entreat you. Though a wretch, I hasten to offer supplication from the pain of my passion-plagued heart, that I may receive what I desire and obtain what I need: an end to grief, a life free from sorrow, remission of transgressions and divine healing of soul and body.

*Ode 7*

*Irmos* We the faithful perceive you as if a furnace, O Mother of God, for as the Most High saved the three children, so he fully restored the world through your womb, the God of our fathers who is praised and glorified above all.

*Of the Apostle*

As one of the chorus of the heavenly ranks, you rejoice in gladness, O blessed Timothy, servant of sacred mysteries, delighting in the light-bestowing radiance and proclaiming our God who is praised and glorified above all.

In the sacred propagation of the Gospel of Christ from the heights of the virtues, rejoicing, godly Paul sent divinely written epistles to you, his disciple, O Timothy, proclaiming God who is praised and glorified above all.

Living on earth like one of the bodiless, you strengthened the weakness of the flesh with might of soul, O blessed of God, a martyr when your head was crushed.

*Of the Martyr*

The athlete encouraged the faithful, showing them his courage as an example, that they might now emulate the voluntary suffering which the praised and all-glorious God of our fathers endured for us.

The lovers of piety believe in the Trinity of equally-powerful persons, for whom the valiant athletes suffered, shedding their blood, contending as martyrs, and giving up their souls as they were slain.

*Theotokion* Rejoice, O pure one, from whom the Shepherd in his compassion issued forth, who, clothing himself wholly in my nature, in the skin of Adam, is supremely glorified, the praised and most glorious God of our fathers.

*Ode 8*

*Irmos* Of old the fiery furnace moist with dew was the image of a supernatural miracle, as it did not burn the youths consigned to it, so Christ has appeared divinely born of the Virgin without seed. Therefore let us sing in praise: Bless the Lord all you works of the Lord, sing and exalt him above all for ever.

*Of the Apostle*

You were brought to stand with the heavenly angellic ranks, O blessed Timothy; for, having been taught supernaturally, you emulated their radiance, with whom you sing in gladness: Let all creation bless the Lord and exalt him above all for ever.

With the power from heaven which descended strangely upon the disciples and eyewitnesses of the Word, you became an apostle, O divinely wise Timothy; and with them you sing, rejoicing: Let all creation bless the Lord and exalt him above all for ever.

You stand forth, O blessed Timothy, proclaimer of God, attaining the good things of ultimate desire, ever illumined brilliantly by the light of the Trinity; and you now sing in gladness: Let all creation bless the Lord and exalt him above all for ever.

*Of the Martyr*

Crowned, you soared from earth to heaven, O martyr Anastasius, escaping the deception of the demons, for you trampled the temples of the idols underfoot; and now you sing, rejoicing: Let all creation bless the Lord and exalt him above all for ever.

You empurpled your vesture with the blood of your martyrdom; and, bearing the cross as a sceptre, you reign with Christ for ever, O Anastasius, to whom you now sing, rejoicing: Let all creation bless the Lord and exalt him above all for ever.

*Theotokion* The rich Word who is glorified with angelic hymnody humbled himself for us, choosing you, the beauty of Jacob, to be his Mother: let all creation bless the Lord and exalt him above all for ever.

*Ode 9*

*Irmos* Burning but unconsumed, the bush prefigured your pure birthgiving, O Mother of God. Therefore we now entreat you to quench in us the raging furnace of temptations, that we may never cease to magnify you.

*Of the apostle*

The saying of David was fulfilled, for you appeared to the world like lightning, illumining the ends of the earth with your proclamation, O ever-memorable and blessed Timothy, whom we unceasingly magnify.

Partaking of the light-bearing and divine radiance of the three-sunned divinity, and delighting in its purity, O blessed and honoured servant of the sacred mysteries, from the darkness of transgressions save those who hymn you.

Strengthened by the teaching of your apostles, of Paul the preacher of your dispensation, and of divinely wise Timothy, O only-begotten Master, reasoning rightly we glorify you as equal to the Father and the Spirit.

*Of the Martyr*

Having quenched the falsehood of idolatry with your blood, O glorious one, you adorn the fullness of the Church, for which you never cease to pray to the Master.

Having received glory and truly ineffable divine radiance beyond understanding, O Anastasius, as a victor you stand before the Master: entreat him for us who hymn you.

*Theotokion* How great is your awesome wonder; for, having given birth ineffably to God the Word, O virgin Mother of God, you have revealed the mystery hidden in God, who created all things before time and before all generations.

*Exapostilarion,  
to the Special Melody* O Light immutable...

Two beacons shine radiantly in the world: Timothy, great among the apostles of Christ, and the martyr Anastasius, among his fellows, whom we praise together.

Glory be to the Father... Both now and for ever...

*Theotokion* All of us, the faithful, appoint you as mediator before him who has now been born of you, O most holy Lady; and we are crucified with him for the sake of that which is higher: never cease to pray for us.

*Aposticha from the Octoechos, with Glory be to the Father... tone 5*

O venerable father, as vanquisher of the noetic Medes and Chaldeans, and in casting down the falsehood of Babylon by the power of the cross, you were not lulled by the smoothness of pleasures, nor were you frightened by the fire of your trials, for which Christ our God has crowned you with the honours of victory. Standing with the angels before the Lord, pray that peace and great mercy be granted our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross, to the Special Melody Rejoice...*

When you saw the planted cluster of grapes whom, like a vine, you produced, hanging upon the tree, his divine side pierced by a spear, you said: What is this, O my Son and God? How is it that you, who heals all infirmities and sufferings, can undergo suffering, though you are beyond such by your divine nature? How can the thankless people reward you thus for your benefactions, O Benefactor? By his sufferings pray that I be ever released from suffering, that I may glorify you.

## **Liturgy**

*Beatitudes, 8 verses: 4 from the Octoechos; and 4 from Ode 3 of the canon of the apostle.*

*Prokimenon, tone 8*

Their sound has gone out through all the world and their words to the ends of the earth.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

*Epistle to Timothy, number 290 [2 Tim 1:3-9]*

*Alleluia, tone I*

Let the heavens praise your wonders O Lord and let your faithfulness be sung in the assembly of the holy ones.

God is glorified in the council of the holy ones.

*Gospel of Luke, number 50 [Luke 10: 1-15]*

*Communion Verse*

Their sound has gone out through all the world and their words to the ends of the earth.



## Holy New-martyrs and Confessors of Russia

*This service is sung on the Sunday nearest to the 25th of January. If the 25th of January falls on Monday, Tuesday or Wednesday, we sing the service to the New Martyrs on the Sunday before; but if it falls on Thursday, Friday or Saturday, we sing the service on the following Sunday. If the 25th of January falls on Sunday itself, we sing the service on that very day, and the service to St Gregory the Theologian on January 27th, in conjunction with that to St John Chrysostom. When such be the case, the hymnody to St Gregory precedes that to St John.*

*This service can fall between January 22nd and January 28th. If it coincides with the Sunday of the Publican and Pharisee, or with the Sunday of the Prodigal, or with Meatfare Sunday, the service to the New Martyrs is used in conjunction with the Triodion, following the pattern set for the service to the Three Hierarchs in the Typicon, January 30. If a service to a major saint fall on the same day, we sing the service to the major saint on the closest Saturday, or on some other day. If the church patronal feast falls on such a Sunday, we sing the service of the patronal feast in conjunction with the Triodion, without further alteration; and the service to the New Martyrs is then transferred to the subsequent Sunday.*

### Little Vespers

*At Lord I call to you... 4 verses if the Resurrection,  
and Glory be to the Father... for the New Martyrs, tone 8*

The Russian land has become an earthly heaven, hiding the bodies of the new martyrs and confessors in its clefts, and shining with the heavenly glory of those who have bedewed it with their blood, having suffered at the hands of the minions of Satan for the faith of Christ, to redeem them from the sin of apostasy.

*Both now and for ever... Theotokion of Little Vespers, in the tone of the week.*

*Aposticha, one verse of the Resurrection,  
and these verses for the new martyrs, tone 1*

With love we fall down before you, the great passion-bearers and new martyrs of Russia; and, glorifying your struggles, we reverently kiss your wounds: we entreat you to pray for our souls.

*Verse* You have proved us, O God, you have tried us as silver is tried.

O glorious new martyrs of Russia, when faith failed, you strengthened it with your confession; when loved grew cold, you gave yourselves over to torment and death for the sake of your love for Christ; and when hope was shaken, you made it firm by your trust in God: entreat him, that he strengthen faith, hope and love within us.

*Verse* The righteous cry and the Lord hears it, and frees them from all their affliction.

Mere men cannot save the Church, and accord with her enemies gains nothing: rather, the Church saves men by the power of Christ, as your struggle has shown, O invincible new martyrs of Russia. Truly you are the glory of the Church, for which may you earnestly pray, that Christ make it firm and unshaken.

Glory be to the Father... *tone 2*

O wondrous army of new athletes of Russia, who is able to glorify you worthily? Truly blessed is the land watered by your blood; and its cities and villages are mystically hallowed, having received your precious remains, often without the hymnody of the Church, and likewise without honourable burial. Yet pray, O holy ones, for your country and for all who honour you.

Both now and for ever... *same tone*

*Theotokion* Who can rightly praise and bless you, O Bride of God, for the deliverance which came into the world through you? In thanksgiving we cry out to you: Rejoice, Lady who deified Adam and brought together that which had been sundered. Rejoice, enlightener of our race with the radiant resurrection of your Son and our God: the Christian race unceasingly calls you blessed.

*Troparion of the Resurrection;*

Glory be to the Father... *troparion of the new martyrs (see below);*

Both now and for ever... *Theotokion* The mystery hidden from before the ages...

## **Great Vespers**

*We sing* Blessed is the man... *the full kathisma.*

*At Lord I call to you... 4 verses of the Resurrection,  
and 6 for the New Martyrs, tone 1*

With fervent supplication, O friends, let us begin to sing hymns to the new favourites of God; for, cleansed through fearsome torments, they have become branches of the true vine of Christ, abundantly watered with the sweetness of grace, set forth before us in the fragrance of their holiness. Edified by their struggle, let us also offer to God the fruits of repentance.

O mountains of Kiev blessed by the cross of the Apostle Andrew, praise the beginning of the dread baptism wherewith the land of Russia has been baptized anew. For where grace shone upon the Russian people through water and the Spirit, to the opening of the kingdom of God, there was it fitting for this renewal to begin, through the blood of the first slain among the Russian hierarchs, the namesake of the enlightener of the Russian land. This new Vladimir, led forth from his vineyard through the gates of the

sacred Lavra of the Caves, was accorded the crown of Stephen, forgiving and blessing those who slew him, as a meek intercessor for our souls.

The scroll of Ezekiel, with lamentation and mournful song filled your soul, O holy Tikhon our Patriarch. May your voice be heard even now, saying: Brethren, archpastors and pastors, summon your children to the defence of the Orthodox Church. And may those who destroy the churches of God heed your fiery discourse: Even if you call yourselves Christians, we anathematize you by the authority given us by God. What a dread and eternal excommunication: behold an anathema lifted by no one. In this behold the boldness of the Patriarch.

O holy Tsar and passion-bearer Nicholas, new and saintly Tsaritsa Alexandra, O child Alexis, heir to heavenly things, and royal maidens Olga, Tatiana, Maria and Anastasia: abandoned by the ungrateful, O holy band of seven, through many humiliations you found ascent to heaven, leading with you four fellow sufferers: pray with them to our supremely good God, that he grant the greatly sinful people of Russia forgiveness, bring peace to the world, and save our souls.

*Further verses, tone 4*

Meek, yet steadfast, O chosen pastor of the city of Peter, hieromartyr Benjamin, condemned by new Copronymuses and betrayed by false pastors to an authority opposed to God: you were revealed by God as a fearless teacher, for here is your testament proclaimed from imprisonment: For the sake of the Church, let us not spare ourselves, and let us not betray the holy Church for our own sake. At the lawless tribunal your discourse was amazing to all: You offer me now death or life; but signing myself with the sign of the holy cross, I say: Glory to you for all things, O Lord God.

O victims for God who were buried alive, cast into a mine-shaft. First of all the passion-bearer Elizabeth, the merciful princess who strove for the things of heaven, finding the pearl of Orthodoxy in her new homeland, who in accordance with the Gospel forgave the slayer of her husband, and who pleased God with prayer and benevolence, yet was not spared by the godless. Pray also for us, O holy princes; pray for all, you venerable passion-bearers Elizabeth and faithful Barbara: hear us, O holy ones now buried in the Garden of Gethsemane: give ear to us, you whose place of burial is unknown: hear us and pray to God for us, you holy seven, received together into the mansions of heaven.

*Glory be to the Father... tone 8*

Your steadfast courage is the glory of the Church of Russia, O new passion-bearers and confessors, disciples of Philip and Hermogenes and the servants of the much-suffering Patriarch Tikhon who gave you your name. Persecuted and slain, you remained in tribulations with patience: who can count the number of your torments and bitter deaths? You proved to be preachers to those with you in bondage, enlighteners of those who before were unbelievers, and performers of the holy Mysteries. Great is your love for Christ, great is your faith, for in all things you were servants of God.

*Both now and for ever... the Dogmaticon of the tone.*

*Entrance, Prokimenon of the day, three readings.*

A reading from the Prophecy of Isaiah

Thus says the Lord: Let all the nations gather together, and let the peoples assemble. Who among them declared this, and foretold to us the former things? Let them bring their witnesses to justify them, and let them hear and say, "It is true." You are my witnesses, says the Lord, and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. I, I am the Lord, and besides me there is no savior. I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses, says the Lord. I am God, and also henceforth I am He; there is no one who can deliver from my hand; I work and who can hinder it? Thus says the Lord, your Redeemer, the Holy One of Israel. (Isaiah 43:9-14a)

A reading from the Wisdom of Solomon.

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect. (Wisdom 3: 1-9)

A reading from the Wisdom of Solomon

The righteous, though they die early, will be at rest. For old age is not honored for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; or their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*Entreaty, verse tone 8*

May the joyous angels of God summon us all, and may we rejoice; for, rejoicing over a single sinner who repents, they dance for joy over the multitude of new saints, the martyrs and confessors of the Church of Russia, who shone forth in their suffering. Behold, the Tsar and those of his household, the Patriarch, holy hierarchs, priests and monks, and a multitude of people of every calling, tried by bondage and privation, by cruel and multifarious torture, and by death, which brought them to eternal life. For the sake of this their struggle, grace has been given to them to pray for us, for they are a royal priesthood, the hope of the renewal of our generation, the proclaimers of the mercy of Christ our Saviour, who has called them to his own wondrous light.

Glory be to the Father... Both now and for ever... *same tone*

*Theotokion* O fervent helper, ready joy of the sorrowful and the comforter of those who call to you in their hour of tribulation, O most holy Lady and Mother of God: look upon the ruined churches of your Son, see the mockery to which his humble servants have been subjected by the godless; hearken to the groans of your servants, and with the holy passion-bearers, help us and have mercy.

*Aposticha of the Resurrection, with* Glory be to the Father... *tone 6*

O holy and humble priests and confessors, we see how during the dreadful time of persecutions you were banished from your homes. We see you starving, afflicted with scurvy, bereft of comeliness, covered with bleeding sores, beaten and deprived of sleep by guardsmen, weeping over abandoned children and their defenseless mothers. Who can record all your names? Who can relate to the world all that you have suffered? Yet God knows his chosen ones who have preserved the pledge they had given, even to death, thereby possessing the boldness to pray for us.

Both now and for ever... *same tone*

*Theotokion* O Mother of God, the help of the helpless, help even now the suffering people of the Russian land who are in prison, torment or bitter circumstances. We implore you, O Lady, with all the holy new martyrs and confessors of our generation, pray that your servants be delivered from many tribulations.

*Troparion of the New Martyrs, tone 4*

Holy hierarchs and royal passion bearers; | pastors, monks and lay-folk; | countless new martyrs and confessors; | men, women and children, the flowers of the spiritual meadow of Russia | who blossomed wondrously in time of bitter persecution, | bearing good fruit for Christ in your endurance: | entreat him as the one who planted you, | that he deliver his people from godless and evil men, | and that the Church of Russia be made steadfast | through your blood and suffering, | for the salvation of our souls.

## Matins

*At God is the Lord... the troparion of the Resurrection, twice;  
Glory be to the Father... the troparion of the New Martyrs;  
Both now and for ever...*

*Theotokion* The mystery hidden from before the ages, and unknown even to the angels, through you O Mother of God, has been revealed to those on earth: God incarnate in unconfused union, who willingly accepted the cross for our sake, and thereby raising up the first formed man has saved our souls from death.

*Polyeleos, and this Magnification*

We magnify you, O holy new martyrs and confessors of Russia, and we honour your precious sufferings which you endured for Christ.

*Verse* God is our refuge and strength, a very present help in trouble.

*Then the Troparia of the Resurrection and Little Litany*

*Hypakoi of the tone of the week, and this Sessional Hymn of the saints, tone 1*

You passed through the fire of torment and the water of tears, and the Lord brought you to where the saints repose, O new martyrs and confessors of Russia, intercessors who call upon God for those who understand and venerate your struggle. Glory to him who knew your volition beforehand; glory to him who called you to the glory of heaven; glory to him who through you grants us great mercy.

*Another Sessional Hymn, same tone*

As you loved God, O passion-bearers, all things you endured on earth were for your good, and as chosen ones, you passed on to the promised inheritance of eternal blessings. Glory to him who gave you strength amid bitter torture; glory to him who has crowned you; glory to him who through you works salvation.

*Glory be to the Father... tone 3*

You shine brightly in the firmament of the Church, O holy hierarchs of the foremost sees of Russia: holy Patriarch Tikhon who with fire pronounced anathema against the enemies of the cross; Vladimir, holy hierarch of Kiev, first-fruit most ripe of the new harvest of the garden of Russia; and Benjamin, beacon of Petrograd, who from childhood desired to suffer for Christ, which he did. With you all the passion-bearers are also glorified, and so with contrition we call to you: Rejoice, mighty and steadfast council; be bold intercessors for all who pray to you.

*Both now and for ever... same tone*

*Theotokion*     Awed by the beauty of your virginity and the exceeding radiance of your purity, Gabriel called to you, O Mother of God: What worthy praise can I offer, and by what name shall I invoke you? I am in doubt and stand in awe, and as I was commanded, I raise the cry: Rejoice, O full of grace.

*Hymn of Degrees, Prokimenon, and Gospel of the Resurrection,  
but if it is a church of the holy new martyrs we use this Prokimenon, Gospel and Verse:*

*Prokimenon, tone 4*

For your sake are we killed all the day long.

*Verse*     We are counted as sheep for the slaughter.

*Gospel of Matthew, number 36 (10: 6-22), and after the Psalm, this verse, tone 6*

The new passion-bearers and confessors appear as true witnesses to the rising of Christ, and for them have we established this feast. How could they have borne their cross to the glory which was to be revealed to them, had they not known that they were undeserving of the suffering of this present age?

*Canon of the Resurrection and to the Mother of God from the Octoechos.  
(If it be the Sunday of the Publican, the Prodigal, or Meatfare, see the Typicon entry for January 30.)  
Then the canon of the New Martyrs, tone 6*

*Ode 1*

*Irmos*     He who in ancient times buried the pursuing tyrant beneath the waves of the sea, is buried beneath the earth by the children of those whom he had saved. But like the maidens let us sing to the Lord, for gloriously has he been glorified.

O Lord my God, help me to hymn the glory of the new martyrs and confessors of Russia, to whom you lovingly opened the portals of heaven for their bitter suffering.

O Lord our God, who from of old has given glory to martyrs, that their relics be scattered throughout the churches for our renewal: grant this glory also to the new passion-bearers, even if the places of their burial are unknown.

O holy martyred Tsar Nicholas, though deprived of your earthly kingdom, you remained utterly faithful to the king of heaven amid your tribulation: entreat him that we also not be deprived of the comfort of his grace amid our misfortune.

O holy Patriarch Tikhon our father, rebuker of the children of disobedience, who from the hands of the hieromartyr Vladimir received the wooden staff of the holy hierarch Peter the primate: seek out me, a sheep lost in the mountains.

*Theotokion* In your dormition you did not forsake the world, O Lady, nor have you abandoned the Russian land; you are pleased to accept the praise rendered to you by the holy new passion-bearers.

*Ode 3*

*Irmos* You suspended the earth immovably upon the waters: now creation sees you suspended on Golgotha, and it quakes with great amazement and cries: There is none holy but you, O Lord.

What kind of discourse shall we offer you, O faithful witnesses of the Word, valiant passion-bearers and pastors, who were counted as lambs for the slaughter?

It was fitting for you, O Vladimir, namesake of the holy enlightener, to initiate the glorious contest of struggle and suffering. As you precede the host of passion-bearers crowned by God, may the first crown of praise be bestowed upon you.

Amid the valorous array we see you, O sacred one, primate of the city of Saint Peter, holy hierarch Benjamin, beloved of your flock as your namesake the patriarch of old was beloved of Jacob.

You are first in rank of the new-martyred priests, O John, who first stood before the throne of God in America. The Lord crowned you with a martyr's crown as the denouncer of the cruel godless ones in Tsarskoe Selo, as he did another John, the namesake of rapture, who was wondrous in manliness and word before the tormentors. With them, all you new martyred priests, grant us aid.

*Theotokion* Merciful Mother, most pure Virgin who suffered with your Son and Saviour: we know you to be a solicitous comforter of your servants remaining in the Russian land as well as of those in the dispersion.

*Kontakion of the new martyrs, tone 2*

O new passion bearers of Russia, who by your confession finished your earthly course, receiving boldness through your sufferings, beseech Christ who strengthened you, that we also, whenever the time of trial may find us, may receive the gift of courage from God. For you are a model for us who venerate your struggle, for neither tribulation, prison, nor death, could separate you from the love of God.

*Ikos* When the trial by fire of the Church of Russia began, and the Lord was displeased with our offerings and oblations, many hierarchs and priests did not confer with flesh and blood, but, knowing the will of the Lord, offered themselves as an unblemished sacrifice. Following the eternal High Priest and mediator of the New Covenant, they have entered the Holy of Holies with their own blood, that the sins of the people might be washed clean. Glorious are your names, O valiant passion-bearers, for you are a model for us who venerate your struggle, for neither tribulation, prison, nor death could separate you from the love of God.



*Sessional Hymn, tone 8*

Subject to the weaknesses of the flesh like us, in spirit you attained the measure of the ancient fathers, O undaunted sacred confessors of Russia who were banished to the ruined Monastery of Solovki and to other places of imprisonment. While your sufferings abounded, consolation from the Lord mystically also abounded; and you are now comforted by him more clearly, having attained the unwaning day of the kingdom of Christ. We implore you, cease not to pray for the salvation of our souls.

Glory be to the Father... *another Sessional Hymn, tone 1*

The priest Alexis, of peasant stock, like the elderly prophetess Anna, chose to accept death in place of a young pastor who was his fellow prisoner. And the priest Peter, whose name signifies sceptre, was shot in the mouth by one whom he exhorted. Glory to him who has given many priests strength against the godless; glory to him who has also led deacons to be martyrs; glory to him who gave to them a twofold grace to pray for us.

Both now and for ever... *of the coming Forefeast, in the same tone*

The new martyrs and confessors of our generation rejoice, meeting their Lord and Master, whom once the holy elder Simeon met, saying: Lord, now let your servant depart. Grant to us also, Lord, that at the time of our passing from this transient life, we may be forgiven and may depart in peace, through the supplications of our most holy Lady the Mother of God, your favoured ones now being hymned, and of all the saints.

*Ode 4*

*Irmos* Foreseeing your divine self-emptying upon the cross, Habakkuk cried out marvelling: You have shattered the strength of the powerful, O blessed and almighty one, and preached to those in Hades.

The land defiled by the deeds of the godless is made blessed again by the sprinkling of your blood; and the waters of the seas and rivers have received the bodies of the drowned as a sacred treasure cast therein.

O hieromartyr, lamp of Tobolsk, namesake of Hermogenes of Moscow, your whole life was like a flame which the river Iura could not extinguish; for, drowned, you ascended to your Lord, and beaten on the mouth, you prayed silently until the end, and now you pray for us.

Dreadful is the report of the torture of Andronicus, archpastor of Perm, who fearlessly commanded his flock to take an oath against the godless authorities. Then Basil, holy hierarch of Chernigov, with others sent by the Council of All Russia to investigate the slaying of Andronicus, suffered with him: now they stand together before the Lord.

Archbishop Metrophanes, who glorified the holy hierarch Joseph, slain of old by the minions of Razin, was cruelly slain at night; and his fellow bishop Leontius also suffered at that time. Thus, these three hieromartyrs of Astrakhan are illumined by the one light of the kingdom of heaven.

*Theotokion* How many are the holy icons taken from the faithful by the hands of the godless; but the image of our Lady the good consoler was not uprooted from the hearts of the confessors of the holy faith when bereft of freedom.

*Ode 5*

*Irmos* Isaiah saw the unsetting light, the light of your Theophany, dawning from the night in your tender love for us, O Christ, and he cried out: The dead shall arise and they that dwell in the tombs shall awaken, and all born on earth shall rejoice greatly.

Peter and Cyril, great and steadfast confessors, different of character yet one in faith and firmness of spirit: though exiled, you retained the full dignity of the Church; and now, as heirs to the kingdom of heaven, entreat God that we also be maintained in this.

Agathangelus, angel of the Church of Yaroslavl, rejoice with your friends; for your withdrawal from your brethren, who did not stand for the rights of the Church, was a joy to the angels for you did not wish to subject yourselves to impiety. Therefore you went forth to tribulations and privations, bearing your cross.

Arsenius, glory of Novgorod the Great, you were one of the pillars of the Council of All Russia: your soul was greatly sorrowful when in prison; but soon your faith shone forth in triumph, vanquishing all temptations, and you were steadfast to the end.

The life of Damascene moves all to repentance who read it: how he was on the islands of Solovki, in Kazakhstan and the parts of Siberia, ascending his own Golgotha; how on the bank of a river, tormented by the cold of Siberia, he gave his own riassa to a priest who had none; then he himself surrendered his soul to God on a raft in the cold of winter, one of those of whom the whole world is not worthy.

*Theotokion* O pure Virgin, guide of steadfast and holy hierarchs: teach us to think, to say and do that which is right, emulating the confessors who took no pity on themselves.

*Ode 6*

*Irmos* Jonah was enclosed but not held fast in the belly of the whale; for, given as a sign of your acceptance of suffering and burial, he came forth from the monster as from a chamber and called out to the guard: You that keep watch falsely and in vain, have forsaken him who is mercy.

You have become heirs of Eden most sweet, O new martyrs of Russia. Blessed are you, for your weeping has found solace in heaven. You thirsted after righteousness, wherewith you are now abundantly satisfied in the kingdom of heaven.

In cruel imprisonment, the daughters of the Tsar and their holy mother drew consolation from the writings of the holy Fathers, and thus betrothed themselves to Christ. And Alexis their brother was carried in the arms of the Tsar to the place where these royal persons and their four fellow sufferers were slain. Now as living sacrifices they intercede before God for our race.

The mine-shaft became a tomb where the venerable martyr Elizabeth ended her royal path with Barbara, her sister in the Lord, and six others who there bound the wounds of the passion-bearer Prince John. O holy martyrs of Alapaevsk, tend now the wounds of our souls.

O favoured of God who suffered in those dreadful days in Russia, known and unknown alike, monks, nuns, men, women and children: strengthen us by your prayers, that the way may be made straight before the Lord for us who honour your struggle.

*Theotokion* Many times our race has been delivered from misfortune and evil by people praying before your holy icons, O Mother of God: in your intercession unite all of our supplications for deliverance from most cruel tribulation.

*After Ode 6, the Kontakion and Ikos of the Resurrection.*

#### *Ode 7*

*Irmos* It is an inexpressible wonder, that he who delivered the holy children from the fiery furnace is laid in the tomb as a corpse without breath, for the salvation of us who sing: Blessed are you, O God our deliverer.

The Church of Russia is glorified by your suffering, O new martyrs, our kinsmen of every rank and estate, slain for Christ by the godless, for the salvation of us who sing: Blessed are you, O God our deliverer.

With the cross as a spear and faith in Christ as a shield, you accepted suffering and death, for the salvation of us who sing: Blessed are you, O God our deliverer.

The holy bishop John of Riga denounced the malice of those minions of Satan who set him alight; likewise those who were hanged: Tikhon, holy hierarch of Voronezh, the priest Alexis of Simferopol, and others wickedly slain. And they cry out to you, O Lord, in your radiant kingdom: Blessed are you, O God our deliverer.

The Lord received into the nest of heaven like pure birds the passion-bearing children who were slain, who ever sing in paradise: Blessed are you, O God our deliverer.

*Theotokion* O faithful deliverer of your people, implore your Son and God to deliver your home again from tribulations more cruel than all that have been before, that, saved by you, with contrition we may sing to him: Blessed are you, O God our deliverer.

*Ode 8*

*Irmos* Be amazed with fear, O heavens, and be shaken O foundations of the earth. For, behold, he who dwells on high is numbered among the dead and sheltered as a stranger in a narrow tomb. You children bless, you priests praise and you people exult above all for ever.

You washed your robes in your blood and made them white in the blood of the Lamb who was slaughtered for man's sake. You children bless, you priests praise and you people exult him above all for ever.

Let us bless the holy hierarch Joseph of Petrograd, zealot of the purity of the mystical Church, who in banishment had his bed with swine. Let us hear him say to the ear of our heart: by your sufferings and faithfulness exalt Christ above all for ever.

Glorious in their life and end were the holy hierarchs Seraphim of Uglich and Maximus of Serpukhov, a physician blessed for a secret episcopate: those who undertook the ministry of the persecuted Church have come to stand before Christ our God, interceding with him for his flock, ever glorifying him.

O tireless chorus singing heavenly praises, victorious new martyrs of Russia; you now commune with the ever-living lamb for whom you were slain by the godless: him you children bless, you priests praise and you people exult above all for ever.

*Theotokion* O most holy Lady, save and free your servants who suffer even to this day; and grant them endurance and strength. We place all our hope in you, and we ever bless you and exalt your Son and God above all for ever.

*Ode 9*

*Irmos* 'Weep not for me, O Mother, as you see in the sepulchre the Son whom you conceived without seed in your womb. For I shall arise and be glorified, and as God I shall raise to eternal glory those who magnify you with faith and love.'

O new passion-bearers, you took up the struggle against the malice of the godless, holding up the faith of Christ as a shield before the teaching of this world, and showing us an example of patience and endurance of evils.

How steadfastness was the valour of the host of Christian martyrs slain for Christ: they have adorned the Orthodox Church and given their blood in their land as the seed of the faith. Let them be fittingly honoured, together with all the saints.

Let us all hear how wondrous Lydia, though she wept, was steadfast in her sufferings, and moved Cyril to suffer with her. He became a shield for her, but a sword for the bestial tormentors. Having recounted these things to the Church, Alexis also suffered. By the prayers of these three, O God, have mercy upon us.

O holy ones whom we have remembered here, and you countless multitude of those unknown, forgive the poverty of these words, and let more fitting praises be written for you. By the prayers of you all, may we who honour you receive from the Lord and Master of our life grace and great mercy.

*Theotokion* Exalted Mother, even though your great Church of the Caves has been demolished by the wicked, yet your mercy for repentant people does not fail for ever; for there the hieromartyr Vladimir, when the day of his murder came, recited the Akathist Hymn with great contrition, praying to you. Rejoice, O joyous one, who in your dormition has not forsaken us.

*Exapostilarion*

O holy new martyrs and confessors, exceedingly luminous is your struggle for us in these days which are benighted by faint-heartedness: for faith has failed because of the multitude of our iniquities; love has grown cold, and hope has been shaken; but your valour has enlightened the Church of Russia with new glory.

*At the Praises, 4 verses of the Resurrection, and 4 of the new martyrs, tone 6,  
to the Special Melody Having set all aside...*

Our sacred and great Council of All Russia \* heard the dreadful report \* of the persecutions raised against the Church of God, \* and its members, of one conciliar mind \* appointed prayers for the persecuted and the slain, \* confessors and martyrs, \* on the day of the suffering and death of the holy hierarch Vladimir. \* Those who know the mind of the Church know \* that the days of repose of those departed to God amidst torture \* are called the days of their birth. \* Therefore, let us celebrate this feast \* as the nativity of the new passion-bearers of Russia.

The first who were slain for the faith and the Church \* were the first commemorated by name by the most holy Patriarch. \* O holy hierarch Vladimir, lamb of the Caves, \* and you senior priests: \* John, Peter, Joseph and Paul, \* you venerable martyrs Gervasius and Gerasimus, \* and you hieromartyrs Paul, Peter and Theodore, \* Michael, Vladimir and Constantine, \* Deacon John, Novice Anthony and custodian John, \* with the vast multitude of clergy, monks and laity, whose names are all known to the Lord: entreat him that we be saved.

*Verse* Blessed is the man who fears the Lord; and greatly delights in his commandments.

O holy and passion-bearing Tsaritsa and royal virgins, \* who with the holy Tsar were oppressed every day, \* holy royal son, and faithful fellow sufferers who served you: unjustly were you all slain at night; \* and utterly consumed as victims for justice, \* you have become mediators for us, \* like incense pleasing to God. \* You also who on the next day were buried alive amid dreadful torments \* with the holy Princess and her friend. \* And now, O Tsar Nicholas, \* leading all who suffered with you, \* O holy lamenter of our generation, \* like a new Job, entreat the Lord to forgive all.

*Verse* Let your priests be clothed with righteousness and let your faithful ones shout for joy.

Condemned by the godless, \* the priests of God whom the holy Patriarch had blessed \* to undergo torments and death for Christ \* refused to ask for mercy. \* And when on the morrow they were led to execution, \* the guardsmen were at a loss how to drive back the faithful who came to meet them. \* For the people kissed the doomed ones condemned to death \* and their sacred hands and the hem of their garments, \* and some sang triumphantly: \* Christ is risen from the dead, \* trampling down death by death. \* O Lord, through the prayers of these hieromartyrs, have mercy on us.

Glory be to the Father... *the Gospel verse or the doxasticon from the Triodion, and the rest.*

*If the church be dedicated to the New Martyrs: Glory be to the Father... with the verse of the martyrs, tone 1* Mere men cannot save the Church... *from Little Vespers.*

## **Liturgy**

*At the Beatitudes, 6 verses from the Octoechos, and these 4 of the New Martyrs:*

Remember, Lord, the dreadful torments which the new passion-bearers suffered for you, who have now sprouted forth from our race; and accept their entreaties for our salvation.

O righteous judge, you have opened the kingdom of heaven to the confessors of the Church of Russia: heed their righteousness, and give ear to their supplication for the salvation of our souls.

Glory... O most divine Trinity, return us from our captivity. We know that sin has increased in our land more than ever before; yet grace also shines forth in the struggle of the new saints, who entreat you, O thrice-holy God, for the salvation of our souls.

*Theotokion* Gather the dispersed; raise up the faint-hearted; call those who have renounced the holy faith and convert them, O gracious and most pure Virgin Mary, entreating Christ the Saviour, with the holy new martyrs and confessors, for the forgiveness and salvation of our souls.

*At the Entrance, the Troparia in accordance with the directions for a Vigil-rank feast falling on a Sunday.*  
*If the feast of the new martyrs falls within the period of the Triodion, see the Typicon, January 30.*

*Prokimenon of the Tone (or the Triodion), and of the martyrs, tone 7*

For your sake are we killed all the day long.

*Epistle of the Sunday, and that for the New Martyrs: Romans, number 99 [8: 28-39]*

*Alleluia of the tone, and of the Martyrs, tone 4*

The righteous cry and the Lord hears it, and frees them from all their affliction.

*Gospel of the Sunday, and that for the Martyrs: Luke number 106 [21:12-29]*

*Communion verse of Sunday* Praise the Lord... *and for the New Martyrs*  
Rejoice in the Lord you righteous, for it befits the just to praise him.

## Entreaty

*Prokimenon, tone 4*

For your sake are we killed all the day long.

*Verse* We are counted as sheep for the slaughter.

*Gospel of Matthew, number 36 (10: 6-22)*

*Prayer to the New Martyrs and Confessors of Russia*

O holy new martyrs and confessors of the Church of Russia: hear our earnest entreaty. We know that some of you, while yet in your youth, when hearing of the passion bearers of old, pondered in your hearts how wonderful and virtuous it would be to emulate those whom neither torment nor death could separate from the love of God. Well was it for you that you followed after the faith and patience of those of whom you had heard and whom you loved. And as it is possible that at any moment unexpected trials might befall us, beg for us of the Lord the gift of courage, which is so useful in man's life. As in your sufferings you have sanctified the ends of the Russian land, as intercessors in general for us all, entreat God, that he deliver the Russian land from that yoke which is more onerous than any other, and that we and all of our generation be forgiven the sin which weighs down the Russian nation: the slaying of the Tsar, the anointed of God, and of the holy hierarchs, the pastors and their flock, and the sufferings of the confessors, and the defilement of our holy things. Let schisms be abolished in our Church, that all may be one; and may the Lord lead forth his labourers for the harvest, that is, may the Church never lack good shepherds who will illumine with the light of the true faith the vast multitude of those who are ignorant of the faith or that have turned away from it. Unworthy are we of the mercy of God, yet for the sake of your sufferings may Christ our God take pity on us and have mercy on us who call upon your aid. Contrition for our sins and thanksgiving for all things let us ever offer to him, our Saviour, together with his Father and the Holy Spirit, glorifying him to the ages of ages. Amen.



## January 23

### Hieromartyr Clement, Bishop of Ancyra

### Vespers

*At Lord I call to you... 6 verses of the hieromartyr, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Abiding in the faith, as in the vineyard of Christ, \* you nurtured for a while various pangs, O martyr; \* therefore, in accordance with your name \* you produce the fruit of salvation for the king and cultivator of all, \* O glorious hieromartyr Clement.

Your twenty-eight years of torture \* were truly precious to God and to the angels, \* and to all men, O wise one. \* In the cities and countryside, \* subjected to cruel burning and mutilation, and manifold wounding, \* you not depart from the love of Christ.

Having excelled in pastorship, O hieromartyr of Christ, \* you undertook feats of suffering, O valorous one, \* receiving a single crown for both, \* being adorned in both the priesthood and the pangs of martyrdom. \* Therefore, pray that we be saved.

*And 3 verses tone 2,  
to the Special Melody When from the tree...*

As a branch of the vine of life, grafted thereon with mystic husbandry, O father; having been pruned with the pangs of asceticism and cut down by the sword of martyrdom, you have mingled for us the wine of compunction; and we, having drunk our fill thereof, celebrate your sacred memory with faith.

When as priest you offered the awesome, most perfect and transcendent sacrifice, you also offered yourself as you performed your office, O wise father; and with an earnest heart you mingled your blood with the blood of your Master. Sprinkled therewith, you became wholly pure and sacred.

Offering in sacrifice the Lamb of God who cleanses the world of sin and has destroyed corruption and death, like an innocent lamb you were sacrificed, O divinely wise and blessed one, joined to him by emulating his life-bearing death; and now you have received his kingdom.

Glory be to the Father... *tone 8*

You were taken about the cities and countryside for twenty-eight years, O father called by God, beaten, lacerated and crucified for Christ; yet neither the fire, nor the sword, nor wounds broke the firmness of your soul, and you destroyed the might of the demons, O hieromartyr Clement: pray to Christ that our souls be saved.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* The martyrs of the Lord...

I cannot bear to see you asleep upon the tree, who gives wakefulness to all, that you might grant divine and saving watchfulness to those who of old fell into the sleep of damnation by eating of the fruit: thus said the Virgin, weeping, whom we magnify.

*Aposticha from the Octoechos,  
with Glory be to the Father... tone 1, composed by Anatolius*

The martyr Clement, wondrous among hierarchs, through long testing by torture was granted sweetness and divine riches among the blessed, having anointed many for the contest by his example, having subdued the flesh that his mind might be above death. To him let us cry, O faithful: O glorious great martyr, by your entreaties to the Lord release us from the chronic state of our passions, and deliver us from evils by your supplications.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* Joy of the ranks of heaven...

Standing before the cross of your Son and God, \* and beholding his long-suffering, O pure Mother, \* you said, weeping: \* Woe is me, O my child most sweet; \* how is it that you suffer unjustly, O Word of God, \* that you might save mankind?

*Troparion, tone 4*

You have been given to the faithful, O sacred one,  
as a branch of holiness and a stem of struggle,  
a most sacred flower  
and divinely bestowed and ever-blossoming fruit.  
As a fellow-sufferer of the martyrs and a colleague of hierarchs,  
entreat Christ our God  
that our souls be saved.

## **Matins**

*Both canons from the Octoechos, and the canon of the hieromartyr, tone 6,  
upon the acrostic I hymn the scion of the noetic branch  
composed by Theophanes*

*Ode 1*

*Irmos* Traversing the deep on foot as if it were dry land, Israel looked upon the tyrant Pharaoh as he drowned and cried out: Let us sing to God a song of victory.

Standing before Christ with the heavenly choirs as a hierarch and a glorious martyr, earnestly pray that those who praise you may receive your radiance.

Undertaking extensive struggles on earth, O venerable one, you were granted the crown of the kingdom of heaven, and life everlasting and indestructible.

Delivered by the suffering of him who is dispassion, through suffering you strove to hasten to him, becoming an emulator of his sufferings, O dweller with the angels.

*Theotokion* Adorned with the beauty of the virtues, O most pure Mother of God, you conceived for us the true God, our benefactor, who flows a fountain of good things.

*Ode 3*

*Irmos* There is none holy as you O Lord my God, who has exalted the strength of your faithful O good one, and has established us on the rock of your confession.

As a shoot of the life-bearing branch, you produced beautiful fruits; and, adorning them with the radiance of martyrdom, you dedicated them to the Saviour of all.

As an emulator of Paul, passing over the whole world, O blessed one, you sanctified it with deifying baptism and the sprinkling of the blood of your confession.

*Theotokion* There is none as immaculate as you, O Mother of God; for you alone, beyond description, gave birth to God the Word, the true God and creator of all, who exists from before time.

*Sessional Hymn, tone 8,  
to the Special Melody Of the wisdom...*

Let us piously honour Clement, the star divinely shining forth from Ancyra, the boast of the Cappadocians, the much-suffering martyr, the glory of hierarchs, the praise of the venerable, the intercessor for orphans, the champion of the poor, who, having suffering over a period of twenty-eight years, enlightened many and hallowed his native land. The much-suffering martyr prays to Christ our God, that he grant remission of transgressions to those who with love honour his holy memory.

Glory be to the Father... Both now and for ever...

*Theotokion* All we, the generations of men, bless you as the Virgin who, alone among women, gave birth without seed to God incarnate; for the fire of the divinity made its abode within you, and you suckled the creator and Lord as a baby. We, the race of angels and men, fittingly glorify your most holy birthgiving; and together we cry out to you:

## January 23

Entreat Christ our God, that he grant remission of transgressions to those who hymn your glory.

*Theotokion of the Cross* The lamb and mother, beholding the lamb, shepherd and deliverer upon the cross, exclaimed, weeping, and, bitterly lamenting: The world rejoices, receiving deliverance through you; but inwardly I burn, seeing the crucifixion which you endure in the loving kindness of your mercy. O long-suffering Lord, abyss and inexhaustible fount of mercy, have mercy, and grant remission of transgressions to those who hymn your divine sufferings.

### Ode 4

*Irmos* Christ is my strength, my God and my Lord, sings the holy Church in reverent piety, raising her voice with a pure mind, and keeping festival in the Lord.

Going about the whole world, you stretched forth your struggles, as a branch exuding the joy of suffering and the sweetness of goodly fragrance, O blessed athlete.

Beholding the meadow of your contest, O blessed one, rejoicing, we garner the flowers of your wounds and gladden our senses with your various miracles.

You were a child of the day and of the never-waning light, O wondrous one, shining unceasingly with the light of the threefold sun and the radiance of preaching.

*Theotokion* O most pure Mary, as the receptacle of purity which held the divine presence, wipe away the defilement and mire of my soul.

### Ode 5

*Irmos* I pray you, O good one, illumine with your divine light the souls of those who rise at dawn with love for you, that they may know you O Word of God to be truly God, who calls them back from the deep gloom of transgression.

Enduring wounds over many years, O wise one, you suffered greatly; and now you have inherited the eternal sweetness of incorruptible blessedness.

With steadfast faith as your anchor, and hope and love as your foundation, you formed yourself as a temple consecrated to the worshipful Trinity, O father most rich.

This divinely adorned and radiant man struggled in the arena of suffering, receiving eternal life, joining chorus and rejoicing with the angels.

*Theotokion* Desiring to save corrupted human nature from corruption, the Lord and creator made his dwelling within the pure one, ineffably forming himself therein.

### Ode 6

*Irmos* Beholding the sea of life, surging with the storm of temptations, I run to your calm haven and cry to you: Raise my life from corruption, O most merciful one.

Having suffered lawfully, you have received from the hand of the Master crowns, the rewards of various gifts, and the grace of healings, to cure the infirmities of the faithful.

A godly life, lengthy struggles and extensive wounds were to you a mystical crowning of magnificence, a diadem of beauty and vesture of incorruption.

*Theotokion* O most pure Lady who gave birth for mortals to the Lord and helmsman: calm the bitter turmoil and inconstancy of my passions, and grant peace to my heart.

*Kontakion, tone 4,  
to the Special Melody* You have appeared today...

You were a precious offshoot of Christ the branch,  
O much-suffering and most praised Clement,  
and you cry out with those who have suffered:  
You are the radiant joy  
of the martyrs, O Christ.

*Ikos* With hymns let us faithfully honour the offshoot of Christ the king, the branch who was nurtured with sanctity from childhood; for he has been honoured with gladness and beauty, steadfast amid tortures and sufferings, a model hierarch in the priesthood, an heir to the kingdom of God. For, considering the temples of the idols and the rage of the tyrants to be as nothing, with joy he confessed the one Saviour in the midst of the arena, crying: You are the radiant joy of the martyrs, O Christ.

*Ode 7*

*Irmos* The children in Babylon did not fear the fiery furnace, but standing together in the midst of the flames, bedewed they sang: Blessed are you, the God of our fathers.

You illumined the whole world with the radiance of martyrdom, singing to Christ in purity of thought and soul: Blessed are you, the God of our fathers.

The sacred celebration of your teachings, which shines with a heavenly light, illumines those who sing: Blessed are you, the God of our fathers.

*Theotokion* O Virgin, you were the Mother of him who is all-wise wisdom, who wisely guides all with inherent goodness. Blessed is the fruit of your womb, O most pure one.

*Ode 8*

*Irmos* The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they

sang a fitting hymn to the Almighty: Praise the Lord all you works of the Lord and exalt him above all for ever.

As a radiant beacon on earth, O most rich, you illumine the firmament of the honoured Church, and delight the first-born in heaven with the splendour of your suffering; and you rejoice, singing: Praise the Lord all you works of the Lord and exalt him above all for ever.

We gladly celebrate the joyous memory of your struggle; for as one of the bodiless you endured the storm waves of torture, in their place worthily receiving eternal sustenance and rich recompense, singing: Praise the Lord all you works of the Lord and exalt him above all for ever.

Having arrayed yourself in vesture of glory splendidly embroidered in place of grievous despondency of spirit, O most rich, you exchanged torture for an angelic abode, receiving eternal life, singing: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Theotokion* The Word, equally eternal and known to be begotten of the eternal Father, was incarnate in latter times of the Virgin, rendering his human form divine, uniting his person to it without confusion: praise the Lord all you works of the Lord and exalt him above all for ever.

*Ode 9*

*Irmos* It is not possible for man to see God, upon whom the ranks of angels dare not gaze; but through you, O most pure one, appeared to us the incarnate Word, whom magnifying with the heavenly hosts, we call you blest.

Made perfect through the font of radiant baptism and the anointing of the priesthood, and washed in the blood of martyrdom, O blessed, rejoicing you hastened, adorned, to the armies of heaven.

The Word of God, the never-setting Sun of Righteousness, the crown of the holy martyrs, adorned your holy brow with the crown of spiritual gifts, O wondrous one; and for his sake you endured long struggles, rejoicing.

*Theotokion* At the good pleasure of the Father and the co-operation of the divine Spirit, the unoriginate Son and Word of God became incarnate, the Son of the Virgin: he has wholly restored my corrupted form, as he is omnipotent.

*Exapostilarion,*  
*to the Special Melody* Hearken, you women...

Like the Apostle Paul you traversed the world, and by your long struggles put forth a branch, O Clement; and with the net of faith you ensnared Agathangelus, your companion and fellow martyr, the athlete who is the namesake of glad tidings.

Glory be to the Father... Both now and for ever...

*Theotokion*     You are my help and mighty refuge, O all-pure one; my intercessor and protection; and I fall down before you, singing: Deliver me from my trials, as you gave birth to him who is joy; and from eternal fire, rescue me who hopes in you.

## **Liturgy**

*Beatitudes, 8 verses:*

*4 from the Octoechos, and 4 from Ode 3 of the canon of the hieromartyr.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Hebrews, number 334 [13:7-16]*

*Alleluia, tone 2*

Let your priests be clothed with righteousness and let your faithful ones shout for joy.

For the Lord has chosen Zion for himself, he has desired it for his habitation.

*Gospel of John, number 36 (10:9-16).*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.



## January 24

### St Xenia of St Petersburg

*If the superior desire, this service may also be celebrated on September 11th,  
the anniversary of the glorification of the saint.*

### Little Vespers

*At Lord I call to you... 4 verses, tone 1,  
to the Special Melody Joy of the heavenly hierarchies...*

While homeless upon the earth, \* in your humility you prepared within your heart  
\* a home and dwelling-place for the Holy Spirit; \* and you now rejoice in the  
bridal-chamber of Christ, \* O blessed Xenia, intimate of Christ. *Twice*

When your husband died suddenly, \* the desire for a worldly life died within you,  
\* and you gave yourself wholly over to Christ, \* appearing to the world like one bereft of  
reason; \* and you sought life eternal.

Homeless and a stranger to the world, \* you sought Christ as your only refuge, \* O  
Xenia, close friend to God and men; \* and, rejoicing now in the kingdom of Christ, \* be  
mindful of your friends \* who have recourse to your intercession.

Glory be to the Father... Both now and for ever... *Theotokion, automelon, same tone*

Joy of the heavenly hierarchies and mighty advocate for those on earth, \* save us  
who run to you, O most pure Virgin, \* for after God we place our hope in you.

*Aposticha, tone 6,  
to the Special Melody On the third day...*

A stranger to the world, yet not a stranger to those in the world, \* taking pity on  
the people, \* though called a fool, you instructed in wisdom, \* and, showing all manner of  
endurance, you healed the suffering; \* for the power of Christ \* is made perfect in your  
weakness.

*Verse* The Lord cares for the stranger in the land; he upholds the widow and the  
fatherless.

You gave away your earthly wealth, O Xenia, \* as if something unrighteous. \* You spurned the shelter of your home, \* covering yourself with the mercy of God. \* Emulating the wandering of Christ, \* you attained the kingdom of Christ.

*Verse* The Lord lifts up those that are bowed down; the Lord loves the righteous.

You were a model of patience and innocence, O Xenia, \* denouncing the foolishness of the world. \* We know your intercession before God:. \* pray for us amid our needs, \* and guide those who are homeless and bereft of their native land, \* that they may reach the heavenly homeland.

Glory be to the Father... Both now and for ever... *Theotokion, same tone and melody*

Love has grown cold, and iniquities have multiplied, \* as the Lord foretold: \* protect us, O Mother of God, \* from the machinations of the soul-destroying enemy, \* and as you are the Mother of the Most High, \* for us entreat help from on high.

*Troparion, tone 4*

Spurning the vanity of this earthly world, | you took up the cross of a wandering life of homelessness. | You did not fear tribulations, deprivations and the mockery of men, | but came to know the love of Christ in which you now delight in heaven. || O divinely wise and bless'd Xenia, pray for the salvation of our souls.

Glory be to the Father... Both now and for ever...

*Theotokion* The mystery hidden from before the ages...

*Litany and Dismissal.*

## **Great Vespers**

*We sing* Blessed is the man... *the first antiphon.*

*At* Lord, I call to you... *8 verses,*  
*beginning with these, tone 8,*  
*to the Special Melody* O most glorious wonder...

O blessed Xenia, \* loving the heavenly homeland, \* you truly dwelt on earth as a stranger, \* passing through it as though it were a foreign land. \* Now, dwelling in the house of the heavenly Father, \* and delighting in the hospitality of the Master in the mansions on high, \* forget not those who with faith celebrate your memory, \* and deliver us from tribulations, \* remembering us before the throne of the Lord of glory.

O glorious Xenia, \* like a wise virgin \* you went forth to meet Christ, the Bridegroom, at the midnight of your life, \* bearing a lamp bright with the flame of divine

love, \* and though called a fool by the world, \* you were full of transcendent wisdom. \* For us who celebrate your memory with faith \* give from the oil of wisdom which you have gained in abundance, \* pouring drops thereof on our wounds.

O Xenia of manly intelligence, \* who can declare the strength of your soul? \* Going forth battle the prince of darkness and this world, \* you call yourself Andrew, \* for nothing scared or troubled you: \* enduring hunger, cold and nakedness, \* you cried out with the apostle: \* I can do all things in Christ, who strengthens me. \* Therefore, Christ, the judge of the contest, has crowned you.

*Further verses, tone 2*

You emulated Andrew, the fool for Christ's sake, choosing voluntary poverty; and rejected all the good things of this world, O blessed one, acquiring good things which transcend the world; and you freely distributed gifts to those in need, and to those who ask your aid.

You were a companion of the prophets, O Xenia, for, through the Spirit, you perceived things to come; and you proved to be a dweller with the venerable, as you emulated their strict way of life; and you loved the unmercenary physicians, freely imparting healing to the infirm to this day.

What shall we call you, O blessed Xenia? What hymns shall we offer you? For fleeing worldly honours in this earthly life, you inherited heavenly glory: glorified now by all, reject not our earnest praises.

Warmed by the fervour of the Holy Spirit, and invested with his grace as with divinely woven clothing, with manly wisdom you endured nakedness and cold; and, satisfying your spiritual hunger with the words of God, you shunned food for your body, ascending in spirit from strength to strength. Therefore you have inherited the blessedness of the righteous.

Finding yourself to be an honoured widow in your youth, you emulated the daughter of Phanuel, frequenting the Temple of God, and serving God day and night with fasting and prayer. You were granted to behold Christ the Saviour, not borne in the arms of Simeon, but in eternal glory, sitting in heaven on an exalted throne.

*Glory be to the Father... tone 3*

Blessed Xenia now gathers us to celebrate her feast, crying out with the voice of the Church: O my children and friends, why do you love vanity and seek falsehood? Why do you trouble yourselves in vain? Behold me, considered in all things as dung, yet have obtained freedom from all conceit. Follow me, as I follow Christ, and set not your hearts on riches which are fleeting, that when the time comes you may dwell with me in the mansions of unending joy.

*Both now and for ever... same tone*

*Dogmatikon*     How can we not wonder, O most honoured one,  
                         at your bearing of both God and man?  
                         Without blemish and even without knowing a man,  
                         you have brought forth a fatherless Son in the flesh,  
                         begotten motherless of the Father before the ages,  
                         who suffered no change, mixture nor separation,  
                         but kept in full the identity proper to each nature.  
                         Therefore, O Lady, Virgin and Mother,  
                         entreat him to save the souls  
                         of those who in the true faith confess you to be the Mother of God.

*Entrance. Prokimenon of the day. 3 Readings:*

A reading from the Wisdom of Solomon

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

A reading from the Wisdom of Solomon

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

A reading from the Wisdom of Solomon.

The righteous, though they die early, will be at rest. For old age is not honored for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; for their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*At the Entreaty, the verse of the Church, then these of the saint, tone 8*

O blessed wanderer who considered all vanities to be dung, that you might gain Christ, the pearl: We see you walking the streets of Saint Petersburg, sanctifying them with your pain-wracked steps, unafraid of the dark, and hiding yourself at night outside the city. Then, bending the knees of your soul and body, you uttered ardent entreaties to God. Moreover, you joyfully sought reproaches, behaving as a fool for Christ's sake amid afflictions, and being mystically granted the gift of clairvoyance. Holy Xenia, wonder-working benefactor of the people, ever be our advocate.

Glory be to the Father... *tone 4*

Your life was in accordance with your name, O Xenia; for you were as a stranger to this world, as an alien to this age, but as a friend to the holy Church. You dwelt on earth like a temporary guest, but abide in heaven as an eternal resident, where you live as one chosen by God, while we on earth bless you as our intercessor.

Both now and for ever...

*Theotokion* O Mother of God, surety of sinners, forsake us who are perishing, but cover us with the garment of your aid, that, holding fast to the hem of your robe, we may be drawn from the abyss of falls, glorifying your loving kindness.

*Aposticha, tone 1*

Hasten to our aid, O righteous Xenia, for we are all in tribulation, having failed to acquire firm faith, and are bereft of confidence in our supplications. We flee to you, O blessed one: make up for our weakness, and entreat Christ our God for us.

*Verse* The Lord cares for the stranger in the land; he upholds the widow and the fatherless.

Your prophecies proclaimed a hidden truth, O blessed one, for those who followed your precepts with faith received deliverance; but those who resisted them came to share in bitter grief, nothing profited.

*Verse* The Lord lifts up those that are bowed down; the Lord loves the righteous.

Truly your life was in accordance with your name, O Xenia; for, dwelling in heaven in spirit, you showed yourself to be a stranger on earth, having here no abiding city, but seeking that which is to come, where you now dwell.

Glory be to the Father... *tone 7*

You became a new Andrew, willingly accepting the struggle of foolishness, calling yourself Andrew, O Xenia; wherefore, like him granted the sight of heavenly things, you opened eyes darkened by vanity, and interceded for those who for your sake asked mercy of Christ the Saviour: entreat him, O blessed one, that our souls be saved.

Both now and for ever...

*Theotokion* Having recourse to your protection, O Lady, all we born of earth cry out to you: O Mother of God, our hope, deliver us from our countless transgressions, and save our souls.

*At the blessing of the loaves, the Troparion, tone 4*

Spurning the vanity of this earthly world, | you took up the cross of a wandering life of homelessness. | You did not fear tribulations, deprivations and the mockery of men, | but came to know the love of Christ in which you now delight in heaven. || O divinely wise and bless'd Xenia, pray for the salvation of our souls.

*And this troparion, tone 8*

Christ the Lord has revealed you, O wanderer, as a fervent intercessor for our race; for, accepting sufferings and tribulation in your life, and serving God and man with love, you acquired great boldness. We flee with fervour to you amid perils and sorrows, crying out from the depth of our hearts: Put not our hope to shame, O blessed Xenia.

*And Virgin Mother of God, rejoice.... once.*

## **Matins**

*At God is the Lord... the troparion of the saint, twice;*

Glory be to the Father... Both now and for ever...

*Theotokion* The mystery hidden from before the ages...

*After the first reading from the Psalter,  
the Sessional Hymn, tone 1*

No longer do you endure afflictions and tribulations, O blessed one, wandering about on alien ground; rather, you dwell in the heavenly homeland, and there find consolation with the choirs of the righteous. From misfortunes and dangers ever deliver us who unceasingly call upon you. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* Rejoice, virgin Mother of God who received the greeting of joy from the angel and who brought him who is joy into the world. Rejoice, for you gave birth to your creator and Lord. Rejoice, for you were granted to become the Mother of God.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 8*

To you, the blessed one, grace was given by God to care for the people, to heal the infirm and comfort the sorrowing, to pilot those beset by the storm of perils to the truly calm harbour, and to guide the lost and desperate to the path of salvation. Celebrating your memory, we cry out with fervour: Forget us not, O blessed one, in your bold supplications. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* We have you, O Lady, as our sure hope and refuge: we have gained you as an indestructible rampart against all enemies and perils. Now and for ever, forsake us not.

*Polyeleos, and this magnification*

We bless you, O holy and blessed Xenia, and we honour your holy memory; for you entreat Christ our God for us.

*Verse* I waited patiently for the Lord, and he inclined to me and heard my cry.

*After the Polyeleos, the Sessional Hymn, tone 5*

Open you our mouths, O Saviour, and grant discourse with understanding to your ungainly servants, that we may worthily hymn blessed Xenia; for her struggles transcend the earthly mind, and her humility conceals her life as with a covering. Enlightened by her miracles and intercession, with heartfelt love we cry out unceasingly: Leave us not bereft of your aid, O wise Xenia. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* Not in wisdom, nor in power, nor yet in riches do we boast, but in you, O immaculate Lady; for you have borne the human race aloft to heights surpassing the angels, having given birth to the pre-eternal Word and acquired maternal boldness before your Son and God. Falling down before you, we pray: Forget us not, who are orphans, O exalted Mother and Virgin.

*The Hymn of Degrees, the first antiphon of Tone 4*

*Prokimenon, tone 4*

The righteous shall rejoice in the Lord, and shall trust in him.

*Verse* Hear my voice O Lord in my complaining.

Let every breath praise the Lord *and the rest,*  
*with the Gospel of Luke, number 78 [Luke 15:1-10]*

*After the Psalm* Have mercy... *the verse, tone 6*

Of your own will you choose a harsh way of life, and endured all manner of afflictions, denouncing the foolishness of this world and proclaiming the wisdom of God; and you now find consolation in heaven. We, wandering about upon the earth, cry to you without ceasing: Forget us not, O blessed one, and entreat Christ our God for us.

*Canon of supplication to the Mother of God, the Paraclisis; and that of the saint.*

*Ode 1*

*Canon of the blessed one, tone 4,*  
*upon the acrostic* With praises we honour Xenia of manly mind  
*composed by Valeria*

*Irmos* O virgin-born, I pray you, drown the three parts of my soul in the depths of dispassion, as of old you drowned the mighty commanders; that in the immortality of my body, as on a timbrel, I may sing a hymn of victory.

O blessed Xenia, truly your manner of life was in accord with your name; for, going about on the earth, as in a foreign land, and hoping to pass over to the heavenly homeland, you spurned all earthly things as they were a shadow and a dream.

Shaking off all vanity like dust from your feet, you resolved to tread the harsh way to the promised land, O manly-minded Xenia, vanquishing the enemy, the slayer of men, as he were Amalek, and offering hymns of victory to the Lord.

Forsaking prosperity like the fleshpots of Egypt, and mocking the haughty world, O wise Xenia, you passed over the abyss of the sea of life unharmed, God guiding you with his mighty hand, to whom you sing a hymn of victory.

*Theotokion* O pure and blessed Virgin, hope of the hopeless and help of the embattled, divinely moving star of those at sea, life-bearing spring of those lost in the wilderness: Grant ease to our souls.

*Katavasia* I will open my mouth...



*Ode 3*

*Irmos* Let us not boast of wisdom, power and wealth, but of you O Christ, the incarnate wisdom of the Father, for none is holy but you, the lover of mankind.

Hearkening to John, who said: He who loves the world has not the love of the Father in him; you hated the sin-loving world and hastened to the house of the Father, O blessed one.

Making yourself a fool for Christ's sake, filled with wisdom which transcends the world, and perceiving with a pure eye things to come as though they were present, O divinely wise Xenia, you emulated the prophets of God.

Fervent prayer became food for you, O righteous one; mockery and ridicule, your sweet drink; humility of mind, your vesture of adornment; and the radiance of the Spirit, your crown.

*Theotokion* O faithful, let us in no way be slothful in moving our mouths to supplication, like the mother of Samuel, calling upon the queen of heaven and earth.

*Sessional Hymn, tone 5*

When praying secretly at night, O blessed one, you knelt in the snow: your soul became whiter than the snow, and the tears shed in the fervour of your heart warmed the ground. As it slept, your city was saved by your prayerful vigil, and the wrath of God was averted from it. Now that you have departed, we are greatly afflicted: a night bereft of light has come upon us, the darkness of sin has thickened around us, the sleep of slothfulness and negligence has closed our eyes; your city has been betrayed into the hands of the godless, and your homeland has been enslaved to the enemy. Therefore, hasten to make supplication, and come quickly to our aid, O Xenia, great in boldness.

Glory be to the Father... Both now and for ever...

*Theotokion* O intercessor and ready helper of Christians, protector of the homeless and of those deprived of their native land: ever entreat your Son and God with blessed Xenia, on behalf of the Russian people, in the homeland and the diaspora, that they may attain the heavenly homeland which cannot be taken away.

*Ode 4*

*Irmos* I have heard of your glorious dispensation, O Christ God: how you were born of the Virgin, that you might deliver from deception those who cry: Glory to your power, O Lord.

Setting aside womanly weakness, you called yourself Andrew, struggling against the spirits of wickedness, and crying out to him who gave you strength: Glory to your power.

Utterly rejecting the arrogance of Eve, which closed paradise, O divinely wise one, you choose to be called a fool, putting the deceitful serpent to shame.

Concealing the mind of Christ within you, O wise one, you trampled the wisdom of the world underfoot; and you admonished people, pronouncing beforehand the judgment of God, and directing their steps to the straight path.

*Theotokion* We strive to incline your loving-kindness towards us, O Mother of God, proposing before you blessed Xenia as our advocate, through whose intercession we hope to acquire it, fervently hymning her memory.

*Ode 5*

*Irmos* O Lord, having acquired us, your chosen people, by your blood, grant us your peace; and preserve your flock in oneness of mind.

Enduring nakedness and cold, distributing your clothing to the poor, O blessed one, you spoke to yourself, saying: The robe of baptism is enough for me.

Heal our wounds, hearken to our entreaties, grant peace to our life, and hasten to our aid, O loving Xenia.

Admonish the youth and guide them to the path of truth, make the elderly wise and teach them to understand divine things, moving them in every way to good works, O Xenia, who has acquired heavenly wisdom.

*Theotokion* Setting grief aside, let us lift up our eyes, O brothers, and see the Queen and Mother of God in heaven, covering us with her light-bearing protection.

*Ode 6*

*Irmos* In my affliction, I cried out to the Lord, and the God of my salvation heard me.

Pilot us, imperiled on the sea of life, O blessed one, guiding us to the truly calm haven, and praying to him who alone is able to save us.

Desiring to do good, we commit evils; and though we know the commandments of God, we neglect them and sin. Help us who are weak, O kindhearted Xenia.

Cry out with a mighty voice for us to the Lord whom you served, O Xenia, as did Moses in the wilderness; and God, who desires to save men, will hearken to you.

*Theotokion* If you do not stretch forth your hands to us, O Mother of God, we will have no way to escape the pit of destruction; therefore, we cry to you: Save us, O Lady.

*Kontakion, tone 3*

Abiding on earth as a stranger | and sighing for the heavenly homeland, | you were considered to be a fool by the foolish and unbelieving, | but are recognized as wise and holy by the faithful. | Now you are crowned by God with glory and honour, | O Xenia of manly mind and divine understanding, | and so we sing to you: || Rejoice, for after your earthly sojourn you dwell in the house of your Father.

*Ikos* Who is this, knocking at the gates of heaven, whose raiment is white, and whose face shines more brightly than the sun? From where does she come, and what does she demand? She is the daughter of the heavenly Father, the faithful handmaid of the Son of God, the chosen vessel of the Holy Spirit, who wandered the earth as a stranger, and who is now translated to the kingdom of heaven. Open the gates to her, and greet her with gladness, crying: Rejoice, O Xenia, for after your earthly sojourn you dwell in the house of your Father.

*Ode 7*

*Irmos* The three youths in Babylon, having mocked the tyrant's command, cried out in the midst of the flame: Blessed are you, Lord God of our fathers.

Taking the light yoke of Christ upon your shoulders, and considering every earthly burden as nothing, O blessed one, you carried heavy stones to the pinnacle of the church, labouring industriously, and singing: Blessed are you, Lord God of our fathers.

In spirit we hunger and thirst and are naked: grant us the sweet food of your instruction, and cool our throats with the dew of your supplications for us wretched ones, who sing to the Lord in thanksgiving: Blessed are you, Lord God of our fathers.

Though we emulate the sin-loving life of the publican, we have not his humility of mind; and we have given ourselves over to the pride of the Pharisee, yet do not possess his virtues. What can we do, weak as we are, O Xenia, if not flee to you and sing: Entreat the God of our fathers for us.

*Theotokion* There is no one else in all the world like you, O Mother of God, who has maternal boldness before the Saviour and has surpassed the angels in glorious purity. We fall down before you, O Lady: ever entreat the God of our fathers for us.

*Ode 8*

*Irmos* O Master, you created all things in your wisdom: you established the foundation of the earth in accordance with your knowledge, and have founded upon the boundless waters. Therefore, we all cry out and sing: Bless the Lord all you works of the Lord.

Help us, O blessed one, rescuing us from tribulations and pain, from temptations, upheavals and misfortune, and fulfill the desires of our hearts which lead to what is good, that, thanking God for you, we may cry out: Bless the Lord all you works of the Lord.

You caused the sovereign's fever to cease, and, appearing to the queen in a dream, foretold that she would bear a child; therefore, in thanksgiving she cried out: Bless the Lord all you works of the Lord.

We are your children, O blessed Xenia: leave us not orphaned, but come to our aid. Forget not those who care for your glory, but grant them joy, that we may all sing: Bless the Lord all you works of the Lord.

*Theotokion* May your all-sweet name, redolent of myrrh, ever be in our mouths, O Mother of God; and may our hearts, which burn with divine love, call upon all creation to sing: Bless the Mother of God unceasingly, all you works of the Lord.

*Ode 9*

*Irmos* With hymns we magnify you, the glorious Bride, the most holy Mother of God, who gave birth to the creator of all things, visible and invisible.

The splendid mysteries of your life and your struggles have now been revealed to the world, O blessed Xenia; rejoicing in you, without ceasing we magnify Christ our God, who has glorified you.

Even though you have been translated from earthly things, yet, knowing that you are with us even after death and ever protect us from misfortune by your supplications, we magnify you in thanksgiving, O blessed one.

Mindful of your care for us who are weak and impoverished, we fall down before you with love, our mighty intercessor: leave us not orphaned, but come to our aid, that in you we may ever magnify the heavenly Father.

*Theotokion* May you bear to your Son and God the supplications of the blessed Xenia for us, O virgin Lady, strengthening us with your maternal mediation; and save those who magnify you, the most pure one.

*Exapostilarion*

O house of my Father, open your doors to me who has been translated from a foreign land: thus blessed Xenia cries, knocking at the gates of the kingdom of heaven.

Glory be to the Father... Both now and for ever...

*Theotokion* O Lady, portal of heaven, palace of the king, indestructible fortress of Christians: reaching to us your hands which held God, lead us to the eternal mansions.

Let everything that has breath... *and the Praises, inserting 4 verses, tone 8*

We have mindlessly turned away from Christ, the Sun of Righteousness, and the cruel winter of hardness of heart is upon us; yet with the fervour of your supplications, O blessed one, warm our frozen hearts, that we may awaken from the sleep of insensibility, proclaiming the springtime of the Spirit.

We are lost in the night of sin, and a spiritual darkness has congealed around us. How will we avoid stumbling into the pit of destruction? How will we find the path to salvation? Lighting the lamp of your loving-kindness, O blessed one, come forth to meet us who are perishing, and, stretching out your hands to us, lead us to the straight paths.

Where are the wise, where the scribe, where the disputer of this age? Has not God rendered the wisdom of the world foolish? Therefore, you appeared to the world as a fool, O Xenia, preaching Christ, the wisdom of God; and enlightened by his grace, you teach all to abstain from the vanity of the world.

Having acquired perfect poverty, having cast off worldly thoughts, and offered understanding to God as a sacrifice, like the widow's mite, O wise one, you appeared to men as a fool; yet we know you to be wiser than the wise. We ask instruction of you: Enlighten our mind with your splendour, driving away the gloom of ignorance.

Glory be to the Father... *tone 6*

Setting aside all earthly care, concealing your wisdom with a cloak of foolishness, and serving God and man in secret, O blessed Xenia, you acquired the grace of the Holy Spirit. As you have boldness before the Saviour, never cease to entreat him, that our souls be saved.

Both now and for ever...

*Theotokion* Surpassing all in the beauty of your virginity, O virgin Mother, you ineffably gave birth to God. The human race rejoices in you, and in you, the true Mother of God, it boasts with confidence, hoping in you; for you are the intercessor and salvation of the world.

*Great Doxology and the rest*

## **Liturgy**

*Beatitudes, 8 verses: 4 from Ode 3 and 4 from Ode 6 of the canon of the saint.*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle to the Galatians, number 208 [Gal 3:23-29]*

*Alleluia, tone 1*

I waited patiently for the Lord, and he inclined to me and heard my cry.  
He brought me up from the pit of roaring waters, out of the mire and clay.

*Gospel of Matthew, number 104 [Mat 25:1-13]*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## January 25

### Gregory the Theologian

*If the superior wishes, we celebrate a vigil.*

### Little Vespers

*At Lord I call to you... 4 verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

With your divinely eloquent mouth \* and your tongue of godly discourse, \* O Gregory the Theologian, \* you made clear him who is hymned in Trinity, \* the consubstantial God, \* Father, Son and Holy Spirit. \* You dried up the foolishness and falsehood of the pagans, \* preaching the truth \* with your God-proclaiming words.

Your aspect was honourable \* and your appearance reverent, \* O sacred Gregory. \* We honour you with joyous hymnody, and say: \* Rejoice, O noetic star \* illumining the ends of the earth \* with the splendour of your wise words. \* Rejoice, clarion proclaiming to the world \* the commandments of Jesus.

Let us praise the high-sounding instrument, \* the many-stringed musical harp, \* the sweet-sounding pipes, \* the greatest of hierarchs, \* the great teacher of the Church of Christ; \* and let us sing: \* Rejoice, abyss of divine grace. \* Rejoice, summit of heavenly understanding, \* Gregory, the father of fathers.

With the sling of your divine words, \* O divinely inspired and glorious one, \* you mightily smote Arius \* like a wolf, \* driving him away from the fold of Christ, \* O excellent pastor, \* tending and watering your sheep \* on the pasture of the consubstantial Trinity. \* Therefore, we honour you, \* Gregory, father of fathers.

Glory be to the Father... *tone 6*

Come together, you that are divinely wise, and with spiritual hymns praise the chief among hierarchs, the honour of patriarchs, the servant of right belief \* in the worshipful Trinity, \* the Father, Word and Spirit, \* the one indivisible God.

Both now and for ever...

*Theotokion* O Mother of God, you are the true vine which has blossomed forth for us the fruit of life. We implore you, O Lady, to intercede together with the holy apostles that our souls may find mercy.

*Aposticha, tone 2,  
to the Special Melody O house of Ephratha...*

You appear as \* another son of thunder \* by the providence of God, O Gregory, \* and a theologian for the world, \* a disciple who leaned upon the Master's breast.

*Verse* My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

Like a flash of lightning \* your sound has gone forth, \* illumining the faithful, \* and casting down the heretics \* with the thunderous bolts thereof.

*Verse* The mouth of the righteous brings forth wisdom and his tongue shall speak of judgment.

Fiery is your mind \* and flame-bearing your mouth, \* wherewith the ungodly teachings of the heretics \* are utterly consumed, O Gregory.

Glory be to the Father...

The divine Theologian \* has taught us to believe \* in the worshipful Trinity \* Father, Word and Spirit, \* the one, indivisible God.

*Theotokion* Proclaiming the one person \* of the all-accomplishing Trinity \* who sprang forth from the Virgin, \* you silence the heretics, \* O Gregory.

□ *Troparion, tone 1*

The shepherd's pipe of your theology silenced the trumpeting of the orators, for beauties of discourse were added to you, who delved into the depths of the Spirit. O father Gregory, entreat Christ our God that our souls be saved.

Glory be to the Father... Both now and for ever...

*Theotokion* At the sound of Gabriel's voice... *see later, at Matins*

## **Great Vespers**

*We sing* Blessed is the man... *the first antiphon*

*At* Lord I call to you... *8 verses, tone 1,*  
*to the Special Melody* O most praised martyrs...

O father Gregory, \* the grave, the medium of forgetfulness, \* not close your mouth; \* for you have proven to be the mouth of theology, \* declaring to the whole world \* the dogmas of piety. \* Therefore, pray, \* that peace and great mercy \* be granted to our souls. *twice*



O father Gregory, \* wisely you turned away \* from the hostile and treacherous flesh; \* and, mounting the heaven-bound chariot \* drawn by the virtues as by four steeds, \* you soared aloft to ineffable beauty. \* Delighting therein, \* may you grant to our souls \* peace and great mercy.

O father Gregory, \* through grace you were a faithful mediator \* between God and men; \* and now, having rendered Christ \* mercifully inclined toward us \* by your bold supplications, O venerable one, \* never cease to entreat the Lord, \* that he grant our souls \* peace and great mercy.

*Further verses tone 2,  
to the Special Melody With what wreaths of praise...*

Come, let us praise divinely eloquent Gregory with sacred hymns, for he is the eye of grace, the wise mouth of the Holy Spirit, the radiant beacon of the world, the great catechiser of the Church, the wondrous stream of theology, the ever-rushing river of divine dogmas, the ever-flowing fountain of the divine water of incorruption. *twice*

With spiritual love let us hymn the hierarch today, the peer of the apostles, the champion of piety, the deluge of eloquence, the most sweet torrent of teaching, the fortress of high-sounding words, the mouth of heavenly thunder, the fiery tongue, the treasure of wisdom, the preacher of the Word, the adornment of the faithful.

With fitting hymns let us all praise the theologian, the guardian of the flock of Christ, the hunter of the wolves of evil, the wise uprooter of base weeds and wondrous sower of right teachings, the mighty dispeller of heretics, who truly increased the talents of Christ by his godly vigilance, as is good, and has illumined the world with the divine radiance of his doctrines.

Glory be to the Father... *tone 8*

Your tongue, vigilant in teaching and sounding in the ears of men's hearts, rouses the souls of the slothful and is found to be a ladder which, by divinely sounding words, leads them from the earth to God. O theologian Gregory, never cease to pray to Christ, that he save our souls from misfortunes.

Both now and for ever...

*Dogmatikon*    The king of heaven in his love for man,  
                     appeared on earth and dwelt with mankind.  
                     He came forth from the pure Virgin,  
                     with the flesh he had received from her:  
                     he is the only Son,  
                     twofold in nature but not in persons.  
                     In proclaiming him truly to be perfect man and perfect God,  
                     we confess Christ our God.  
                     Beseech him, O unwedded Mother,

to have mercy on our souls.

*Entrance, Prokimenon of the day, three Readings:*

A reading from the Proverbs

The memory of the righteous is praised and the Lord's blessing is upon him. Happy are those who find wisdom, and those who get understanding, for her income is better than silver, and her revenue better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Hear, for I will speak noble things, and from my lips will come what is right. Happy is the one who listens to me, watching daily at my gates, waiting beside my doors. For whoever finds me finds life and obtains favor from the Lord. To you, O people, I call, and my cry is to all that live. I, wisdom, live with prudence, and I attain knowledge and discretion. I have good advice and sound wisdom; I have insight, I have strength. I love those who love me, and those who seek me diligently find me. O simple ones, learn prudence; acquire intelligence, you who lack it. Hear, for I will speak noble things, and from my lips will come what is right; for my mouth will utter truth; wickedness is an abomination to my lips. All the words of my mouth are righteous; there is nothing twisted or crooked in them. They are all straight to one who understands and right to those who find knowledge, for I will instruct you in the truth that your hope may be in the Lord and that you will be filled with the Spirit.

A reading from the Proverbs.

The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut off. The lips of the righteous know what is acceptable, but the mouth of the wicked what is perverse. A false balance is an abomination to the Lord, but an accurate weight is his delight. When pride comes, then comes disgrace; but wisdom is with the humble. The integrity of the upright guides them, but the crookedness of the treacherous destroys them. Riches do not profit in the day of wrath, but righteousness delivers from death. The righteousness of the blameless keeps their ways straight, but the wicked fall by their own wickedness. The righteousness of the upright saves them, but the treacherous are taken captive by their schemes. When the wicked die, their hope perishes, and the expectation of the godless comes to nothing. The righteous are delivered from trouble, and the wicked get into it instead. With their mouths the godless would destroy their neighbors, but by knowledge the righteous are delivered. When it goes well with the righteous, the city rejoices; and when the wicked perish, there is jubilation. By the blessing of the upright a city is exalted, but it is overthrown by the mouth of the wicked. Whoever belittles another lacks sense, but an intelligent person remains silent.

A reading from the Wisdom of Solomon.

The righteous, though they die early, will be at rest. For old age is not honored for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so

that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; for their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*Aposticha, verses, tone 5,  
to the Special Melody Rejoice...*

Rejoice, fount of theology and dwelling-place of the divine vision of the Most High. For, plumbing the abyss of the Most High with your pious mind, O father, you have made clear to all that the light is a single admixture in three suns, united by the sameness of divinity. Having taught all to adore the most Holy Trinity in three worshipful persons, by the purity of your life and the splendour of your discourse, O divinely inspired one, pray that the Trinity send down upon our souls great mercy.

*Verse* My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

With the rays of your theology you destroyed the dark madness of heresy; for, having first put forth a radiant spring with your pious mind, O theologian, you partook of the splendour thereof, which is given to the divinely wise. For, making your shining intellect like a mirror, O father, you received the threefold, indivisible and most luminous light of the Trinity, and gathered in its singular radiance abundantly. Pray to the Trinity, that great mercy be granted to our souls.

*Verse* The mouth of the righteous brings forth wisdom and his tongue shall speak of judgment.

Rejoice, river of God, full of the waters of grace, making glad the city of Christ the king with your divine words and teachings, O sweet torrent, unfathomable abyss, lawful and renowned guardian of the dogmas of the Church, ardent champion of the Trinity, instrument of the Holy Spirit, valiant mind, divinely eloquent tongue recounting the depth of the Scriptures: entreat Christ that great mercy be granted to our souls.

Glory be to the Father... *tone 8*

Cultivating the hearts of the faithful with your tongue, O Gregory, in them you have sown for God the ever-flourishing fruits of piety, cutting down the weeds of heresy at the root, and adorning men's minds with purity. Accept our praises, O theologian, divine harp, vigilant eye, pastor of pastors, hunter of wolves, and pray to the Word for our souls.

Both now and for ever...

*Theotokion* O Virgin unwedded,  
who inconceivably conceived God in the flesh;

receive the prayers of your servants.  
Immaculate Mother of God the Most High  
who grants cleansing of transgressions to all:  
receive our entreaty that we all may be saved.

*At the Artoclasia, the Troparion, tone 1*

The shepherd's pipe of your theology silenced the trumpeting of the orators, for beauties of discourse were added to you, who delved into the depths of the Spirit. O father Gregory, entreat Christ our God that our souls be saved. *twice*

*And Virgin Mother of God rejoice... once*

## **Matins**

*At God is the Lord... the troparion of the saint, twice;*  
Glory be to the Father... Both now and for ever... *and the following Theotokion*

*Theotokion* At the sound of Gabriel's voice  
calling to you: Rejoice, O Virgin,  
the Master of all things was conceived in you, the holy tabernacle,  
as the righteous David said.  
In bearing your creator, you surpass the spaciousness of the heavens.  
Glory to him who dwelt in you;  
~ glory to him who came forth from you;  
glory to him who set us free by your giving of birth.

*After the first reading of the Psalter, the Sessional Hymns, tone 3,  
to the Special Melody Of the divine faith...*

Inheriting divine enlightenment, you mastered the immaterial life, excelling in divine sanctity; for, supernaturally elucidating the dogmas of the Church, you confirmed faith with Orthodoxy. Venerable father, entreat Christ our God, that he grant us great mercy.

Glory be to the Father...

You were a pillar of the Church and a treasure of piety which cannot be taken away, O theologian Gregory, illumining your life with dispassion and making clear the dogma of the Trinity. Venerable father, entreat Christ our God, that he grant us great mercy.

Both now and for ever...

*Theotokion* You were the divine tabernacle of the Word, O most pure virgin Mother who surpassed the angels in purity. With the divine waters of your supplications cleanse

me who, more than all others, have become dust, defiled by carnal transgressions; and grant me great mercy.

*After the second reading of the Psalter, the Sessional Hymns, tone 5,  
to the Special Melody The Word Who is equally unoriginate...*

Vigilant with the word of truth, theologizing the might of the Trinity and casting down the evil and all-iniquitous heresy of Arius, O holy hierarch, as a guardian and champion of piety you illumine those who sit in the darkness of unbelief. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* Quickly heal the greatly painful suffering of my soul and the infirmities of my flesh, and correct the errors of my thoughts, O immaculate Lady. May I offer entreaties to the king of all in tranquility of mind, O Mother of God: implore for me remission of transgressions.

*Polyeleos, and this magnification*

We magnify you, O holy hierarch Gregory, and we honour your holy memory; for you entreat Christ our God for us.

*Verse* Hear this, all you peoples; give ear, all you inhabitants of the world.

*After the Polyeleos, the Sessional Hymn, tone 8,  
to the Special Melody Of the wisdom...*

Denouncing the deceit of the impious, in godly manner you disclosed the meaning of the Scriptures, in dogmas which delight the hearts of the faithful more than honey, O wondrous father; and you have taught all to worship the unity of the divinity in Trinity. You set forth the image of the Saviour on an icon for veneration as a sign of his humanity, O theologian Gregory. Entreat Christ our God, that he grant remission of sins to those who lovingly celebrate your holy memory.

Glory be to the Father... Both now and for ever...

*Theotokion* When the Master and Creator of all shall come to judge the whole world, number me, the condemned, at his right hand with the sheep; and rescue me, your unprofitable servant, from the outer darkness and torment, I pray, that with thanksgiving I may magnify the richness of your goodness, O immaculate Lady, and cry out to you, rejoicing: Pray to Christ our God, that he grant me remission of transgressions, for I your servant have you alone as my hope.

*The Hymn of Degrees, the first antiphon of tone 4*

*Prokimenon, tone 4*

My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*Verse* Hear this, all you peoples; give ear, all you inhabitants of the world.

Let every breath... *and the rest,*  
*with the Gospel of John, number 35 from the midpoint [John 10: 1-8]*

*After the Psalm* Have mercy... *the verse, tone 6*

O venerable, thrice-blessed and holy father, good pastor and teacher of Christ, the Chief Shepherd, who gave your life for your sheep: do now, O praiseworthy Gregory the theologian, by your supplications make entreaty, that we be granted great mercy.

*Canon of the Mother of God, and two canons of the holy hierarch.*

*Ode I*

*Canon of the Mother of God, tone 8*

*Irmos* Let us sing to the Lord, who led his people through the Red Sea, for he alone has gloriously been glorified.

We praise you, most pure Mother of God, who in a manner surpassing nature has brought forth the incarnate Word, eternally existing and supremely divine.

The Virgin brought you forth, O Christ, the life bearing cluster of grapes, dripping the sweetness of universal salvation upon the world.

Through you the descendants of Adam are brought to blessedness beyond understanding, and so they give you fitting glory, O Mother of God.

*The first Canon of the Hierarch, tone 1,*  
*composed by Theophanes*  
*upon the acrostic* I hymn the ever-memorable and divinely eloquent Gregory

*Irmos* Christ is born, glorify him. Christ comes from Heaven, go to meet him. Christ is on earth, be exulted. Sing to the Lord, all the earth; sing praises in gladness, O people, for he has been glorified.

Let those who love the words of the second theologian, the pillar of heavenly light, the clarion of divine wisdom, gather with love to praise him, the proclaimer of God.

The unoriginate Word of the Father, who as God with providential power cares for all things, gave you to Mother Church as a gift, enriching your mind with wisdom, O blessed one.

Making your mind master, you restrained the carnal passions; and, as a receptacle of divine radiance, you enlighten us to worship the one God in three persons, O Gregory.

*Theotokion* The Wisdom of God made for himself a temple, taking up his abode within you, O full of grace; and, having united himself thereto, in a manner past understanding, he has appeared as man.

*A second Canon of the Hierarch, same tone,  
composed by Cosmas the Monk*

*Irmos* Moses who saw God declared praise before Israel; and of the wise women, Miriam began the hymn of victory: Let us sing to God the deliverer.

You stood, offering in sacrifice the blood divinely shed for us, which delivered the first-born Adam; and now, wise Gregory, you reconcile us, the faithful, to God.

Once Moses, entering the darkness, received the divinely inscribed tablets; and you, setting forth a God-pleasing banquet in the mind, now earnestly entreat God.

*Theotokion* Desiring, in his compassion, to recall human nature from death and decay, the supremely divine one dwelt within your pure womb, O immaculate Lady.

*Katavasia* *Of the feast of the Meeting.*

*Ode 3*

*Canon of the Mother of God*

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the light of those in darkness; and my spirit sings to you.

Help us by your prayers, O most pure Virgin, driving away the assaults of bitter afflictions.

By bringing into the world the author of life, O Mother of God, you became the restoration of Eve our first mother.

Gird me with power from on high, O most pure Lady, as you truly gave flesh to the incarnate God, the power of the Father.

*Canon 1 of the Hierarch*

*Irmos* To the Son who was begotten of the Father without change before time began, who in latter times was incarnate without seed of the Virgin; to Christ our God let us sing: You are holy, O Lord, who has exalted our strength.

With the fount of wisdom which unceasingly flowed with your wise teachings, O blessed one, you fill the Church, and it cries to the God of all: Holy are you, O Lord.

The clarion-voiced herald of piety, the far-famed theologian of theology, is set forth as a rich treasure of the vision of God and richly distributes to us the wealth which cannot be taken away.

The orator of fiery spirit, the God-proclaiming flute of grace, excellently thundering forth with theological inspiration and divinely inspired declaration, has played for us the hymn of the being in three persons.

*Theotokion* O Mother of God, queen of all creation, never cease to entreat Christ, to whom you gave birth, for the salvation of all on earth, that he save those who hymn you.

*Canon 2 of the Hierarch*

*Irmos* The sacred mother Hannah, who, before conceiving honoured Samuel, solemnly promised him to God, now sings with us, rejoicing: My heart has been established in the Lord.

O venerable father announced even before your birth, and bearing a fitting name, with all our soul, we cry to you, Rejoice, wise and sacred hierarch.

O champion of the faithful, with divine manifestation you choose godly purity and chastity as your spouse and companion before you were able to choose evil: in gladness we cry out to you, Rejoice.

*Theotokion* You corrected the stumbling which Eve, our first mother, made of old, O virgin Mother, receiving within yourself the Word of the Father who by his invincible power corrects those cast down.

*Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

With the words of God, you inhaled wisdom, O proclaimer of the light, and opening your mouth, sowed divine wisdom throughout the world. You truly established dogmas, showing yourself to be a champion of the faith like Paul. Revealed as a fellow citizen with the angels and a converser with them, O blessed Gregory the Theologian, entreat Christ our God, that he grant remission of transgressions to those who with love celebrate your holy memory.

Glory be to the Father... Both now and for ever...

*Theotokion* Made to stumble by a wicked mind, I have fallen into the abyss of sin, and, groaning, I cry to you with all my heart, O most pure one: Show me the wonder of your rich mercy, the unfathomable depth of your loving-kindness and the incalculable wealth of your compassion, and grant me repentance and forgiveness of transgressions, that I



may cry to you with love: Entreat Christ our God, that he grant remission of transgressions to me, for I, your servant, have as my hope.

*Ode 4*

*Canon of the Mother of God*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

O Mother of God, the untilled field which has brought forth the ear of wheat which gives life to the world, save those who praise you.

O most pure one who gave birth to the Sun of Righteousness, by whom we have been enlightened; we all proclaim you as the ever virgin Mother of God.

As you are without sin, O God, grant us cleansing of our sins of ignorance, and grant peace to the world at the intercession of her who gave you birth.

*Canon 1 of the Hierarch*

*Irmos* As the rod from the root of Jesse, and the flower that blossomed from his stem, you have sprung forth from the Virgin, O Christ. You have come from the mountain overshadowed by the forest, made flesh from her that knew not wedlock, O God who is immaterial. Glory to your power, O Lord.

As a servant of the mysteries of the Trinity, you enlightened the world with an understanding thereof, O wise and venerable father, shining rays of the dogmas of your excellent teaching; ever instructed thereby, we all piously praise you.

Receiving the radiant dawn of piety, the splendour of the threefold sun, you shone forth, O father, and with the radiance of your wise dogmas dispelled the dark night of evil heresies and illumined the souls of the faithful.

Theologizing from what is eternal and above all, O blessed father, with your thunderous theology you taught him who is the transcendent mind, the source of the Word and the Spirit; taught this by him, having cleansed your mind of material pursuits.

You ascended the mountain of the virtues, having departed from living among things below and abandoned mortal affairs; and you receive the dogmas of your precious theology inscribed by the hand of God, O Gregory, servant of the divine mysteries.

*Theotokion* With understanding you restored fallen Adam, O immaculate one, having given birth to him who is life from your virginal womb, cleansed by the Spirit; and you call him to the most divine and incorrupt food of dispassion.

*Canon 2 of the Hierarch*

*Irmos* Standing with wondrous Habbakuk on your divine watch, O Gregory, and recognizing him who sits upon the shoulders of the cherubim, you were a herald of the universal salvation, crying: Glory to your power, O Lord.

Emulating the ranks which stand about God, O wise one, soaring far above them in mind you attained the heights in the depths, bearing to men from there riches which cannot be taken away.

Entering intangible darkness and beholding the back-parts of God like the stones of a cave, material mingled for an immaterial essence, you become a recounter of the unconfused mingling, a favourite of Christ who entreats him to be merciful to his servants.

*Theotokion* You appeared as the noetic mountain from which was ineffably cut the precious stone which breaks apart the image of dark falsehood, illumining with the light of grace those who ever cry out with faith: Glory to your power, O Lord.

*Ode 5*

*Canon of the Mother of God*

*Irmos* Waking at dawn we call to you to save us, O Lord; for you are our God and we know no other than you.

May you, the one who brought forth God, the pilot and Lord, calm the unbearable storm of my passions.

The angelic ranks with assembled mankind worship the Son you have borne, O undefiled Mother of God.

Unwedded Mary, Mother of God, confound the hopes of the enemy and gladden those who sing to you.

*Canon 1 of the Hierarch*

*Irmos* As the God of peace and Father of mercies, you have sent us your Angel of Great Counsel, granting us peace. Thus we are guided towards the light of the knowledge of God, and waking at dawn out of the night, we glorify you, O lover of mankind.

The divine sound of your words and the divine grace of your dogmas passed round the world like lightning, O Theologian, theologizing and teaching us to worship the Trinity in unity and the unity in Trinity.

You truly desired the wisdom of God, loved the beauty of communion with it and preferred it to all things beautiful on earth: O blessed one, he has magnificently adorned you with a crown of gifts and made you the theologian.

Like Moses of old, you desired rationally to behold Him Who Is, and, protected by a rock, you were granted to see his back-parts: you have studied the unapproachable manifestations of the abyss of divine wisdom.

*Theotokion* He who of old created Eve, your first mother, from whom you were descended, O Mother of God, as one compassionate and the Master of all has healed and absolved her condemnation and disobedience.

*Canon 2 of the Hierarch*

*Irmos* The seraph took up a burning ember with tongs and touched it to the lips of Isaiah; and, purified, he proclaimed to all: Learn righteousness.

Approaching the whole fire of the vision of God, blessed Gregory, in purity of mind and soul with your own hand you drew forth insatiably the light which shines equally from the Trinity.

Enfolded in the rays of the brilliance of the threefold sun, afire with its radiance and illumining your mind with divine beams, you shine upon all rays reflected therefrom.

*Theotokion* Receiving the light from him who is light, the only-begotten and unoriginate Word, O Virgin Mother, you become the portal of that light, shining forth the Sun of Righteousness upon all.

*Ode 6*

*Canon of the Mother of God*

*Irmos* Bestow upon me a robe of light, O most merciful Christ our God, who covers yourself with light as with a garment.

We the faithful proclaim you to be the temple and tabernacle of God and the living bridal chamber and gate of heaven, O Mother of God.

Your child, O Mary, divine bride, is the destroyer of idolatry, and as he is God, he is worshipped together with the Father and the Spirit.

The Word of God has shown you to be the heavenly ladder, for through you, he came down to us.

*Canon 1 of the Hierarch*

*Irmos* The sea monster, as if giving birth, released Jonah like a new born child, just as it had received him; while the Word, having dwelt in the Virgin and taken flesh from her, came forth keeping her incorrupt. For since he is not subject to corruption, he preserved free from harm, her that gave birth to him.

With the stream of your wise teachings, O wise one, you dried up the turbulent mind of Arius, preserving your flock in peace, afloat like a noetic ark; and therein, by the beauty of your discourses, you have sown the seeds of piety.

You enriched your mind with the splendour of the worshipful Trinity, O father, and have reflected it like a clear and newly polished mirror, made excellent through abstinence: by such divine phenomena you are seen to be a witness of God.

Wholly imbued with the radiance of the Spirit, you were a splendid beacon, O father, illumining the ends of the earth with the radiance of your discourses and adorning the faithful with the purity of theology, O Gregory the Theologian.

You were shown to be a new divinely given Samuel, given to God even before your conception, O blessed father, adorned with chastity and purity and invested with the holy robes of the priesthood, mediating between the creator and his creation.

*Theotokion* You were foreknown to the prophets, O Virgin Mary, Mother and Bride of God, as the pure scroll who received the written Word who before was uncircumscribable in his divinity; for you ineffably contained him who is infinite.

*Canon 2 of the Hierarch*

*Irmos* Through the casting of lots Jonah was cast into the sea that the ship might escape the storm, and was seized by the mouth of the sea monster; yet, remaining unharmed, he cried out: Let my life go forth to you, O Christ.

Unengulfed by reason, yet testing the depth of the abyss of God, you drew therefrom a pearl for the Master; and set silence as discourse, O excellent Gregory.

With pure prayer that calmed the raging sea; and, pouring the brine of strange words, O Gregory, you guided the faithful to the Master, like a drop from heaven.

*Theotokion* The mystery of your ineffable and strange birthgiving is inaccessible to the minds of men, O virgin Mother of God; for, having given birth to the creator of all, you have remained virgin.

*Kontakion, tone 3,  
to the Special Melody Today the Virgin...*

O glorious one who destroyed the orators' webs with the language of your theology, you have adorned the Church with the vesture of theology woven from on high; and the Church, wearing it, cries out with us, your children: Rejoice, O father, the utmost mind of theology.

*Ikos* With the exalted wisdom of your theology fill my impoverished and passion-plagued mind, that I may hymn your life, O father; for I cannot offer such

discourse without strength of speech, understanding and wisdom. From here I find a starting-point in the wealth of your virtues and crown your precious and holy head, crying out with the faithful: Rejoice, O father, the utmost mind of theology.

*Ode 7*

*Canon of the Mother of God*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

Incarnate of the virgin, you have come for our salvation; and knowing your mother to be the Mother of God, in the true faith we sing: Blessed are you, the God of our fathers.

Most blessed Virgin, who from the root of Jesse produced a rod which blossomed forth the fruit of salvation for those who sing to your Son in faith: Blessed are you, the God of our fathers.

Through the Mother of God, the incarnate wisdom of the Most High fills with wisdom and divine strength those who sing in faith: Blessed are you, the God of our fathers.

*Canon 1 of the Hierarch*

*Irmos* The youths raised together in piety, scorning the impious decree, feared not the threat of fire; but standing in the midst of the flames they sang: Blessed are you, the God of our fathers.

Your longings, sweetness and discourse, O Gregory, were full of gladness and radiance, filling with sweet fragrance those who sing with faith: Blessed are you, the God of our fathers.

With an illumined mind you attained a fount of enlightenment, and afire with lightning flashes therefrom, you reduced to ashes the heresy of Evmenius, singing to the Trinity: Blessed are you, the God of our fathers.

Opening the floodgates of the abyss of your wise dogmas, and the flowing spring of wisdom, you inundated the originators of falsehood, as you shone with the eternal light of the threefold sun.

*Theotokion* Descending like dew upon the fleece, the river of peace, the fount of grace who counts the raindrops made his abode in you. Blessed are you, the God of our fathers.

*Canon 2 of the Hierarch*

*Irmos* Passing through the unbearable flame of the furnace as if a bridal chamber, the youths clearly showed themselves to be holy through their piety; and together they sang the hymn: Blessed are you, the God of our fathers.

Standing before the tribunals of the unjust rulers, O Gregory, by your piety you utterly consumed the rushing conflagrations of the heretics' fire which raged cruelly, and cried out to the Trinity: Blessed are you, the God of our fathers.

O Gregory who poured from your mouth upon the earth a clear spring of pious dogmas, revealing the most Holy Trinity and burning up the cruel priestess of Demeter. Blessed are you, the God of our fathers.

*Theotokion* Our forefather was slain like a plant untimely plucked; but you, O pure and blessed virgin Mother of God, who budded forth life without end, have brought him to dwell again in paradise.

*Ode 8*

*Canon of the Mother of God*

*Irmos* The king of heaven who is hymned by the angelic hosts; praise and exalt him above all for ever.

Quench the flaming darts of the adversary that blaze against us, that we may sing your praises, O pure Virgin, for ever.

The light that no one may approach made his tabernacle in you, O Virgin, and made you like a lamp, eternally illuminating and shining like gold.

O Virgin, in a supernatural manner you gave birth to the maker and Saviour, God the Word; we therefore sing your praises eternally.

*Canon 1 of the Hierarch*

*Irmos* Of old the fiery furnace moist with dew was the image of a supernatural miracle, as it did not burn the youths consigned to it, so Christ has appeared divinely born of the Virgin without seed. Therefore let us sing in praise: Bless the Lord all you works of the Lord, sing and exalt him above all for ever.

You piously taught that the Word and the Spirit are equal to the Father in grace and sovereignty, knowing their essential and natural identity and unity. Therefore, you sing, rejoicing: Let all creation bless the Lord and exalt him above all for ever.

You were given angelic glory, for while on earth you shone like an angel, O wise one, diligently purifying soul, body and mind for the Trinity; and to the Trinity you now sing in gladness: Let all creation bless the Lord and exalt him above all for ever.

Supplicating the Master's mercy, O father, implore remission of transgressions for those who with faith celebrate your sacred and festive memorial, on which with gladness we sing: Let all creation bless the Lord and exalt him above all for ever.

As a servant of the mysteries of the monarchy in three persons and the divinity in Trinity, you became a theologian of the Trinity, O blessed one; and now, rejoicing, you sing: Let all creation bless the Lord and exalt him above all for ever.

*Theotokion* The rich Word, glorified by the hymnody of the archangels, impoverished himself for our sake, choosing you, the excellency of Jacob, to be his Mother. Therefore we sing: Let all creation bless the Lord and exalt him above all for ever.

*Canon 2 of the Hierarch*

*Irmos* The youths who would not defile themselves with food from the king's table rejoiced to enter the fire, where bedewed amid the flame, they sang with zeal: Bless the Lord, you works of the Lord.

Soaring higher than the flame of Babylon, more afire with piety than it, O father, and as a servant and proclaimer of the heavenly mysteries of the Trinity, you sang: Bless the Lord, you works of the Lord.

Easily passing through various dangers, and quenching the fire of the iron furnace, O father, you soared to the heavens, singing: Bless the Lord, all you works of the Lord.

*Theotokion* Your divine birthgiving, O immaculate Lady, showed you to be a golden candle stand; for you shone upon the world the unapproachable light, to whom we sing: Bless the Lord, all you works of the Lord.

*Ode 9*

*Canon of the Mother of God*

*Irmos* We who are saved by you, O pure Virgin, confess you to be the true Mother of God, and with the bodiless choirs we magnify you.

Your memory is full of joy and gladness as is gushes forth healing upon those having recourse to you, piously declaring you to be the Mother of God.

We praise you in psalms, O full of grace, and we unceasingly cry out: Rejoice, for you have poured forth great joy for all.

Your fruit has grown beautiful, O Mother of God, and for those who partake thereof, it brings not corruption, but rather life to those who magnify you with faith.

*Canon 1 of the Hierarch*

*Irmos* Burning but unconsumed, the bush prefigured your pure birthgiving, O Mother of God. Therefore we now entreat you to quench in us the raging furnace of temptations, that we may never cease to magnify you.

The primal Trinity of whom you theologized granted you life incorruptible, accepting the struggles, teachings and contentions you made for his sake, O father; and now you stand before him as an excellent intercessor for peace.

Illumined with the radiance of the splendour of the threefold sun which proceeds from the one divinity, O Gregory, servant of sacred mysteries, save those who hymn you with faith and guide them with the light of the theology of your teaching.

You ended a good race, exerting yourself for the primal Trinity, and, as a theologian, you received deification; and, rightly you have received the fulfillment of your godly desire, O goodly adornment of the Churches.

*Theotokion* What an awesome wonder, for, giving birth to God the Word, O Virgin Mother of God, you have ineffably made manifest a mystery in existence from before all generations and hidden in God from before time began.

*Canon 2 of the Hierarch*

*Irmos* Having piously disclosed the exalted abyss of the immensity of God, you have exalted, as from a rock, the understanding of the incomprehensible, divine Trinity, O blessed father, whom we magnify.

O thrice blessed father, who have pulled apart the threadbare garment of the writings of the law, interpreting for us the divine and mystic beauty of the Scriptures of the divine Spirit therein: we magnify you.

You have joined the heavenly choirs, O venerable father; for you dwell with them for ever: offer entreaty to God for your flock, O blessed father, for we magnify you.

Venerable father, you learned divine things with a divine inspiration past understanding, and mystically brought yourself to union with them in a way which cannot be learned: we magnify you.

*Theotokion* O pure one, in a manner transcending nature you became a habitation of the infinity of God, in that you lent flesh to God; and when he was born of you without seed, he did not harm your virginity: we magnify you.

*Exapostilarion,*  
*to the Special Melody* By the Spirit in the holy place...

The sword of your words and its power utterly cut through the tongues of the infidels; for you consumed their ungodly innovations like thorny tinder and in godly manner taught all to worship the Trinity, O Gregory the Theologian.



Glory be to the Father...  
*to the Special Melody* With the disciples...

You taught all to worship the unity in three persons, the perfect Trinity in one divinity, O wise Theologian, calling the Father light, the Son light, and the Holy Spirit likewise light, teaching that there is one light, indivisible and unconsumed, thus explaining that the one God is consubstantial.

Both now and for ever...

*Theotokion* With Mary the Virgin Mother of God and Basil the Great, O wise one, intercede before the unapproachable Trinity, that peace be granted to the world and victory over heresies to Orthodox hierarchs; and entreat salvation for us who praise you, O Gregory, hierarch and theologian, orator of the Church.

Let everything that has breath... *and the Praises, 4 verses, tone 4,*  
*to the Special Melody* Called from on high...

Cleaving the darkness with your writing, \* with the Spirit you entered the realm of the supreme light, \* and, receiving its radiance, \* you enriched all with theology, \* and dispelled the dark clouds of heresy \* with the brilliance of your words. \* You made your abode where the voice of those who keep festival is heard, \* O conversor with the angels, \* praying unceasingly \* that our souls be saved.

O Gregory, the second theologian \* and servant of the mysteries of divine glory, \* splendid describer of the Trinity \* who supernaturally taught \* the ineffable and divine being, \* and who now radiantly delights in God, \* be mindful of those who honour you, and support the Church \* which you preserve; \* for your sound \* has gone out to the ends of the world, \* teaching all to glorify \* the consubstantial Trinity.

Cultivating the earth with your tongue, O divinely eloquent one, \* and planting divine seed in the furrows of men's hearts, \* you have enriched with exalted theology \* the fulness of the Church. \* You have burned up the weeds of heresies \* with the fire of the Spirit, \* fed with the zeal of divine philosophy, \* O father of fathers and pastor of pastors, \* word of the faithful, lamp of priests, \* glory of the whole world, \* most blessed Gregory.

Putting your precious mouth \* to the cup of wisdom, O father Gregory, \* you imbibed the divine water of theology \* and have given it to the faithful in abundance. \* You have stopped the soul-destroying torrent of heresy \* which is full of blasphemy. \* For the Holy Spirit has found you a helmsman \* who repels and drives away \* the assaults of the impious \* like puffs of wind, \* and proclaims the Trinity \* as a oneness of being.

Glory be to the Father... *tone 1*

You children of the Church, with hymns of theology let us name the harp of the Spirit, the victor over heresies, the delight of the Orthodox, the second Theologian, who in his dogmas was an eyewitness to the Word, the wise chief-shepherd. You are a good shepherd who have given yourself for us as a teacher of Christ, O Gregory, who sings with Paul and prays for our souls.

Both now and for ever...

*Theotokion* Behold, the prophecy of Isaiah is fulfilled in you O Virgin,  
for you have given birth  
and yet remain a virgin after your delivery as before;  
for it was God who was born of you, to restore the nature of man.  
Mother of God, do not reject the supplications  
of your servants offered in your Church,  
but as you held in your arms the compassionate Lord,  
take pity on us your servants, and pray that our souls be saved.

*Great Doxology and the rest*

## **Liturgy**

*Beatitudes, 8 verses: 4 from Ode 3 and 4 from Ode 6 of the saint's canons.*

*Prokimenon, tone 1*

My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*Verse* Hear this, all you peoples; give ear, all you inhabitants of the world.

*Epistle to the Corinthians, number 151 [1 Cor 12: 7-11]*

*Alleluia, tone 2*

Give heed to my teaching, O my people, incline your ears to the words of my mouth;

For I will open my mouth in a parable and expound the mysteries of former times.

*Gospel of John, number 36 (John 10: 9-16)*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## January 26

### Venerable Xenophon of Constantinople, Mary his wife, and their sons Arcadius and John

#### Vespers

*At Lord I call to you... 3 verses, tone 2,  
to the Special Melody When from the tree...*

Shining in glory of soul, you illumined yourself with almsgiving and faith; for you rejoiced to distribute your wealth to the poor. Your righteousness abides for ever in the unwaning light which shone forth from you, O father, where you behold your children and her that gave them birth, dwelling in the heavenly city.

Having spurned corruptible glory, you were granted incorruptible and divine glory; for, having trampled down all the comeliness of life, O God-bearers, you truly greatly desired the most comely Christ, who saved you from the billows of the tempests of the world and guided you to the calm and radiant life.

Having slain the passions of the flesh, you arrayed yourselves in garments of dispassion, having woven them of the purity of your life; and having manifested while yet in the body a life equal to that of the angels, you, mighty in wisdom, have all been granted the glory of the angels in the highest.

Glory be to the Father... Both now and for ever...

*Theotokion* Without confining him, you carried the one uncontainable God, who became man in his goodness, O most holy Bride of God. I implore you: Release me from the passions which constrict me, that, having trod the straight and narrow path, I may attain that which leads to life.

*Theotokion of the Cross* O pure Virgin, when you beheld upon the tree the fully ripe grapes that you carried uncultivated, you cried out, lamenting and wailing: O child, dripping with sweetness, by my entreaties who gave you birth, all the drunkenness of the passions is taken away through you, by your tender mercy, O benefactor.

*Troparion, tone 4*

O God of our Fathers, deal with us always according to your kindness; take not your mercy from us, but through the intercessions of these holy ones, direct our lives in peace.

## Matins

*Both canons from the Octoechos, and that of the saints, tone 2,  
composed by Theophanes,  
upon the acrostic I hymn Xenophon with his wife and children.*

### *Ode 1*

*Irmos* Come, you people, let us sing a hymn to Christ our God, who divided the sea and guided the people whom he had led forth from the bondage of Egypt, for he has been glorified.

O wise ones, having now truly obtained the tree of life and the delight of paradise as a family, pray to the lover of mankind, that he save those who praise you.

Your servant, O Master, fervently travelling the path of your commandments, has attained the mansions of paradise through twofold desire, and enjoys eternal life.

You opened your home to all as a new tent of Abraham; therefore, O wondrous one, rightly and justly you have found rest in the bosom of Abraham.

*Theotokion* The unoriginate Word, Who shone forth from the Father before all ages and dwelt wholly within you, the immaculate Lady, has made me a new man.

### *Ode 3*

*Irmos* Established upon the rock of faith, I may boast over my enemies, and my spirit rejoices and sings: There is none as holy as our God, and none righteous but you, O Lord.

Honored with splendid glories, you adorned yourself with a splendid life; for your deeds and desires were of the vision of God, crying out: You are our God, and none is holy but you, O Lord.

As a steward in all things, you received the care of all and distributed your wealth to those who asked of you, wisely receiving ranks of monastics, O venerable father.

Nourishing yourself with the laws of the Master, O wondrous one, with instruction and edification in the Law of the Lord you taught your children, crying out: You are our God, and none is holy but you, O Lord.

*Theotokion* Come, you faithful, let us hymn Mary, who alone remained a virgin after giving birth, who is more holy than all the saints; and let us cry out: Rejoice, O pure Mother; rejoice, O Lady.

*Kontakion, tone 4,  
to the Special Melody You have appeared...*

Having gladly distributed your riches to the poor, O blessed one, with your spouse and children you were vigilant in the commandments of the Lord; and so you have inherited divine delight.

*Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

Vigilant in the commandments of the Master, O blessed Xenophon, and instructing your wife and children in like manner, with them you have inherited the kingdom on high, having left behind the storm of temptations. We piously praise and honour you with love, and faithfully cry out: Blessed God-bearers, pray to Christ our God, that he grant remission of sins to those who lovingly celebrate your holy memory.

Glory be to the Father... Both now and for ever...

*Theotokion* All we, the generations of men, bless you as the Virgin who, alone among women, gave birth without seed to God incarnate; for the fire of the divinity made its abode within you, and you suckled the creator and Lord as a baby. We, the race of angels and men, fittingly glorify your most holy birthgiving; and together we cry out to you: Entreat Christ our God, that he grant remission of transgressions to those who hymn your glory.

*Theotokion of the Cross* The lamb and mother, beholding the lamb, shepherd and deliverer upon the cross, exclaimed, weeping, and, bitterly lamenting: The world rejoices, receiving deliverance through you; but inwardly I burn, seeing the crucifixion which you endure in the loving kindness of your mercy. O long-suffering Lord, abyss and inexhaustible fount of mercy, have mercy, and grant remission of transgressions to those who hymn your divine sufferings.

#### *Ode 4*

*Irmos* I have heard the report of your dispensation O Lord, and I glorify you, the one who truly loves mankind.

Saved from the storms of life, you hastened to the harbour of piety, O blessed children.

Having learned knowledge both human and divine, it was your will to serve God.

Most gloriously delivered from the abyss of the world, O venerable ones, you have come to him who is the abyss of blessings.

*Theotokion* Delivered by the blood which flowed from the side of your Son, O Mother of God, we all bless you.

*Ode 5*

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of your commandments, for we know no other God than you.

Passing over to the life which does not perish, O Arcadius, you hastened to reach the sacred city to bow down there before the tomb of him who is life.

Truly magnificent was the providence of the Master of all concerning you, and wondrous and most glorious was his divine direction, O blessed Arcadius.

Christ, who of old lay in the arms of Simeon the divine elder, taking prior thought concerning you, O Arcadius, guided you, leading you to a godly elder.

*Theotokion* In a manner transcending nature you gave birth to the unoriginate Son, equally everlasting with the Father and who became incarnate of you, the immaculate Maiden, whom we proclaim to be the pure Mother of God.

*Ode 6*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

Desiring the blessed life, you hastened to the community of monastics, making living inspiration your companion, O John.

Rejecting the corruption and the deadly poison of the malice of the slayer of mankind, O John, you hastened to the life-bearing tomb of Christ.

You emulated the life of John the Baptist, O John, for like him you made your abode in the wilderness and lived there in purity, cleansing yourself for Christ.

*Theotokion* He who spread out the heaven at his desire, O pure Mother of God, has made of you another, living heaven, and from you he has shone upon those in darkness.

*Kontakion, tone 4,  
to the Special Melody* You have appeared...

Having fled the sea of life, the righteous Xenophon with his honourable spouse and children rejoice together in the heavens, where they magnify Christ.

*Ikos* Strange is the path you trod with your spouse in godly manner, O Xenophon, for you were not mindful of nature, and clearly showed yourselves to be as bodiless ones on earth. The portals of heaven were opened to you, and with your children you sing with the angels, as godly labourers in the vineyard of the Lord. Entreat Christ, that he grant

the radiance of illumination to the hearts of us who keep your splendid memory, magnifying Christ, the bestower of crowns.

*Ode 7*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

The God-bearer, gazing upon your company with purity of mind, proclaimed: The righteous God, divinely rewarding your piety, has gathered you together, for he is merciful.

The lover of mankind, beholding the zeal of your piety, accepting your desire and perceiving your faith, gathered you all together at one table, for he is the most glorious benefactor.

*Theotokion* Immaculate Lady, be a sure hope, a certain trust, a steadfast rampart, a shelter and helper for me, who places my trust in you; for on you, O pure one, I set all hope of salvation.

*Ode 8*

*Irmos* In Babylon of old by the command of God, the fiery furnace worked in divided ways: while it burned the Chaldeans, it refreshed the faithful as they sang: Bless the Lord, all you works of the Lord.

You firmly endured separation one from another as it were a furnace burning with fire, for, torn apart within, your souls aflame, you suffered the torment of martyrdom through the pangs of kinship.

From on high the dew-bearing cloud of God's love for mankind overshadowed you on the mountains of Zion, where the dew of the Spirit enlightened the disciples, who sang: Bless the Lord, all you works of the Lord.

O fathers most rich, united in nature and joined together by grace, entreat our benefactor to be merciful and kind to us who celebrate your sacred memory.

*Theotokion* You gave birth to God the Word, the only-begotten Son, who before the ages shone forth ineffably from the unoriginate Father: O Mother of God, all we, the nations, glorify you.

*Ode 9*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

## January 26

Taking the Cross of Christ upon your shoulders, you truly trod the path of abstinence, exercising every virtue, until you received the life which does not age, being crowned together as a family.

Having acquired dominion over the wisdom of the flesh, you did lay up the wealth of the Spirit as treasure, receiving the grace of healing from him who is the source of gifts; and having passed on to him, you rest eternally.

Conquering the wiles of the serpent, O venerable ones, you have been called to the ultimate of honours, receiving crowns of righteousness from Christ: entreat him, that he save our souls.

*Theotokion* To him, who in the beginning was motherless in his first begetting, you have now given birth in the flesh without a father, O Bride of God; to him who is known and believed through the activities of his two natures, divine and human.

*Exapostilarion,*  
*to the Special Melody* Adorning heaven with stars...

In a God-pleasing manner you distributed your wealth to the poor, and with your whole family you united yourself to the Lord, O Xenophon: implore him, O blessed one, that he deliver us from the passions.

*Theotokion* Truly your mighty works surpass the armies of the angels and choirs of the saints, O pure one: entreat Christ for us sinful people.



## January 27

### Translation of the relics of St John Chrysostom

#### Great Vespers

*We sing Blessed is the man... the first Antiphon*

*At Lord I call to you... 8 verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

In song let us hymn \* the trumpet of beaten gold, \* the divinely inspired instrument, \* the unfathomable abyss of dogma, \* the foundation of the Church, \* the heavenly mind, \* the depth of wisdom, \* the cup all of gold \* which pours streams of sweet teaching \* and gives drink to the creation. *twice*

Let us rightly honour \* John of golden discourse: \* the star which fades not, \* enlightening all the world \* with the rays of his teachings, \* the preacher of repentance, \* the sponge all of gold \* which draws up all the dankness of grievous despair, \* and bedews hearts wasted away through sin.

Let Chrysostom be magnified in hymns: \* the earthly angel and heavenly man, \* the golden-voiced lark most rich in song, \* the treasury of the virtues, \* the unbreakable stone, \* model for the faithful, \* one like the martyrs, \* the equal of the holy angels, \* the peer of the apostles.

*And four verses in the same tone,  
to the Special Melody Called from on high...*

Let us form a sacred chorus, \* for the golden crown of the Church of Christ \* comes today from Comana to the Imperial City, \* into royal glory. \* Radiant, he shines from on high \* in his return; \* he leads the faithful to the immaterial kingdom \* and unites all to the king. \* Therefore, let us cry out: \* O father of golden name, \* O divine and golden Chrysostom, \* entreat him to save and enlighten our souls. *twice*

As the radiant sky of the Church \* declines toward the west, O Chrysostom, \* you endured imprisonment most cruel; \* but now, rejoicing, you shine without fading upon creation; \* you warm it, \* adorned with stars of miracles, O wise one; \* you bear Christ, who outshines the sun in his form, \* who now shines upon your return. \* Therefore, we cry out: \* O wise and luminous golden mouth of radiant discourse, \* entreat him to save and enlighten our souls.

Heaven and the angels now join chorus, \* and the assemblies of men celebrate with creation; \* for he who is on earth, indicating all things of heavenly thought, \* by the divine ladder of his honourable words, \* ascending on high by divinely trodden steps, \* like a new Jacob, points out \* the angels of God, \* who rejoice in his translation. \* Therefore, we cry out: \* O blessed one of golden discourse, conversor with the immaterial angels, \* entreat God, that our souls be saved.

Glory be to the Father... *same tone, automelon,*  
*composed by Cosmas*

It was not fitting for you, O Chrysostom,  
when you departed from the Imperial City, to dwell in Comana,  
from where, set by God, the royal banquet,  
has again brought you back to the Imperial City.  
The Church rejoiced to see you, and confessed, saying:  
My glory magnifies the Lord,  
who has given me a bridal attendant,  
the confirmation of the faith and the reception of my dignities,  
the peace of my temples, the height of humility of mind,  
the depth of mercy, the breadth of my poverty and the length of repentance.  
We implore you, O venerable father:  
Entreat peace and mercy for our souls.

Both now and for ever...

*Dogmatikon* David the prophet,  
who through you became the ancestor of God,  
raised his voice to sing in prophecy  
of the great things done for you, saying:  
The queen stands at your right hand.  
For God who was pleased to be made man of you fatherless  
has shown you to be the mother and mediator of life,  
to restore his image corrupted by the passions and save the world:  
for finding the stray sheep lost in the mountains,  
Christ takes it upon his shoulders and brings it to his Father  
and by his will unites it to the heavenly hosts, O Mother of God,  
he who has great and abundant mercy.

*Entrance, Prokimenon of the day, three readings:*

A reading from the Proverbs

The memory of the righteous is praised and the Lord's blessing is upon him. Happy are those who find wisdom, and those who get understanding, for her income is better than silver, and her revenue better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Hear, for I will speak noble things, and from my lips will

come what is right. Happy is the one who listens to me, watching daily at my gates, waiting beside my doors. For whoever finds me finds life and obtains favor from the Lord. To you, O people, I call, and my cry is to all that live. I, wisdom, live with prudence, and I attain knowledge and discretion. I have good advice and sound wisdom; I have insight, I have strength. I love those who love me, and those who seek me diligently find me. O simple ones, learn prudence; acquire intelligence, you who lack it. Hear, for I will speak noble things, and from my lips will come what is right; for my mouth will utter truth; wickedness is an abomination to my lips. All the words of my mouth are righteous; there is nothing twisted or crooked in them. They are all straight to one who understands and right to those who find knowledge, for I will instruct you in the truth that your hope may be in the Lord and that you will be filled with the Spirit.

A reading from the Wisdom of Solomon [6:12-16; 7:29-30; 8:2-4, 7-9, 21; 9:1-4, 10-11, 13]

Wisdom is radiant and unfading, and she is easily discerned by those who love her, and is found by those who seek her. She hastens to make herself known to those who desire her. One who rises early to seek her will have no difficulty, for she will be found sitting at the gate. To fix one's thought on her is perfect understanding, and one who is vigilant on her account will soon be free from care, because she goes about seeking those worthy of her, and she graciously appears to them in their paths, and meets them in every thought. She is more beautiful than the sun, and excels every constellation of the stars. Compared with the light she is found to be superior, for it is succeeded by the night, but against wisdom evil does not prevail.

I loved her and sought her from my youth; I desired to take her for my bride, and became enamored of her beauty. She glorifies her noble birth by living with God, and the Lord of all loves her. For she is an initiate in the knowledge of God, and an associate in his works. And if anyone loves righteousness, her labours are virtues; for she teaches self-control and prudence, justice and courage; nothing in life is more profitable for mortals than these. And if anyone longs for wide experience, she knows the things of old, and infers the things to come; she understands turns of speech and the solutions of riddles; she has foreknowledge of signs and wonders and of the outcome of seasons and times. Therefore I determined to take her to live with me, knowing that she would give me good counsel and encouragement in cares and grief.

But I perceived that I would not possess wisdom unless God gave her to me, and it was a mark of insight to know whose gift she was, so I appealed to the Lord and implored him, and with my whole heart I said: "O God of my ancestors and Lord of mercy, who have made all things by your word, and by your wisdom have formed mankind to have dominion over the creatures you have made, and rule the world in holiness and righteousness, and pronounce judgment in uprightness of soul, give me the wisdom that sits by your throne, and do not reject me from among your servants.

Send her forth from the holy heavens, and from the throne of your glory send her, that she may labour at my side, and that I may learn what is pleasing to you. For she knows and understands all things, and she will guide me wisely in my actions and guard me with her glory. For who can learn the counsel of God? Or who can discern what the Lord wills?

A reading from the Wisdom of Solomon.

The righteous, though they die early, will be at rest. For old age is not honoured for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; for their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*Aposticha, tone 5,  
to the Special Melody Rejoice...*

The Church of Christ rejoices, gazing upon you, the sacred candlestick, the light-bearing luminary whom your enemies, having cast down, hid beneath the bushel of silence; she honours you upon the mountain of the virtues, O venerable father, as a divine light illumining the ends of the world, more than the sun, with miracles. Today the impartial judgment of God shows your righteousness from on high like the great brilliance of the noonday, and gives peace and great mercy to those in the world.

*Verse* My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

The distributor of grain for the world, who nourishes the hearts of all with the heavenly sweetness of the Spirit, comes not from Egypt, O faithful; showing himself to be a new Joseph, he comes forth today from Comana in his precious relics, by his supplications calming the tempest and the deep of bitter sorrow. Let us bless him and cry out with faith: Come among those who celebrate your memory, O blessed one, richly granting them salvation and great mercy.

*Verse* The mouth of the righteous man utters wisdom and his tongue speaks what is right.

Your shrine, O Chrysostom, pours forth the divine myrrh of miracles upon the world, like a beautiful phial, and with streams of healings it perfumes the souls of those who honour you. With the grace of Christ, as with immaterial scents, you enriched them, and impart an ever-living fragrance to those who have recourse to it with faith. Delighting in your grace, O wise one, and having nourished ourselves through your pure and divine relics, we ask with faith that you grant great mercy to our souls.

Glory be to the Father... *tone 6*

O venerable, thrice-blessed and holy father, good shepherd and disciple of Christ, the chief shepherd, who laid down your life for your sheep: by your supplications, O praiseworthy John Chrysostom, entreat that we be given great mercy.

Both now and for ever...

*Theotokion* O Mother of God, you are the true vine which has blossomed forth for us the fruit of life. We implore you, O Lady, to intercede together with the holy apostles that our souls may find mercy.

*Troparion, tone 8*

Grace has shone forth from your mouth with the brilliance of fire enlightening the universe. | You gathered not the miserly treasures of this world, but have revealed to us the heights of lowliness of mind. | While you teach us by your words, O father John Chrysostom, | | pray to Christ our God, the Word, that he may save our souls.

Glory be to the Father... Both now and for ever... .

*Theotokion* For our sake you were born of the Virgin and suffered crucifixion, O good one,  
and destroyed death by death and as God revealed the resurrection.  
Forsake not those who were fashioned by your hand but show your love for mankind, O merciful one.  
Receive the intercession for us of the Mother of God who gave you birth,  
and save us, your despairing people, O our Saviour.

## Matins

*At God is the Lord... troparion of the saint, twice;*  
Glory be to the Father... Both now and for ever... *Theotokion* For our sake...

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4*

Like a golden and beautiful instrument of golden tone,  
divinely playing, O blessed Chrysostom,  
you were given by God to the Church as a golden-toned lark,  
making golden a mind clad in gold.  
O harp of repentance,  
by your supplications from temptations save those who honour you,  
O wondrous shepherd.

Glory be to the Father... Both now and for ever...

*Theotokion* Having fled to your divine protection, after that of God, O Mother of God, I, the lowly, pray, falling down: Have mercy, O all-pure one, for my sins have gone over my head, and I am afraid of torments, and I tremble. Make entreaty to your Son, O pure one, to deliver me from them.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody* Joseph marvelled...

Given the flock of Christ by divine judgment,  
O wondrous shepherd,  
with the sling of your words you drove wolves from it,  
denouncing the iniquitous with severity.  
Having been driven from them by envy, O Chrysostom,  
you then trod a long path with firm mind, on which you died;  
yet returned with great glory, bestowing divine gifts.

Glory be to the Father... Both now and for ever...

*Theotokion* Joseph was amazed to see that which transcends nature, your conceiving without seed, O Mother of God. He remembered the dew upon the fleece, the burning bush which remained intact and the blossoming rod of Aaron. In witness to these things, your spouse and guardian proclaimed to the priests: The Virgin bears a child and after childbirth still remains a virgin.

*Polyeleos, and Magnification*

We magnify you, O holy hierarch, father John Chrysostom, and we honour your holy memory; for you entreat Christ our God for us.

*Verse* Hear this, all you peoples; give ear, all you inhabitants of the world.

*After the Polyeleos, the Sessional Hymn, tone 8,  
to the Special Melody* That which was mystically commanded...

You adorned your life with true hierarchy, and with piety sowed the word of the Lord among men, O Chrysostom, letting the rain of doctrine fall upon the earth through the radiance of the Spirit, planting good customs. Receiving with faith the fruits of understanding, and tasting thereof, we come to know the sweetness of the divine glory.

Glory be to the Father... Both now and for ever...

*Theotokion* We ever thank and magnify you, O most pure Mother of God, and we bow down, hymning your birthgiving and crying out to you, O full of grace: Save us, most merciful Virgin, as you are good, and snatch us from the demons at the time of trial and the dread sentence, that we, your servants, may not be put to shame.

*Hymn of Degrees, the first antiphon of tone 4*

*Prokimenon, tone 4*

My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*Verse* Hear this, all you peoples; give ear, all you inhabitants of the world.

Let every breath... *and the rest,*  
*with the Gospel of John, number 35 from the Midpoint (John 10:1-9)*

*After the Psalm* Have mercy... *the verse, tone 6*

You were a clarion of golden tone, O Chrysostom of golden discourse, making gold the hearts of the faithful with your golden teachings; for the proclamation of your admonitions issued prophetically, O venerable father, enlightening the ends of the world.

*Canon of the all-holy Mother of God, the Paraklisis, and two canons for the saint.*

*Ode 1*

*Canon of the Saint, tone 6,*  
*composed by Joseph,*  
*upon the acrostic* I hymn you, the divine harp all of gold

*Irmos* The Red Sea is parted by that which was cut down, and the wave-ridden deep is dried up, becoming a path for the defenseless and a grave for the armed; and a hymn of beauty divine is sung: Christ our God has gloriously been glorified.

Standing with the elect before the throne of God, filled with the unwaning radiance, O venerable one, pray that peace and great mercy be given to us who honour you with faith and celebrate your divine return.

The earth dances and heaven rejoices with us at the holy feast of the return to your flock of your sacred body, O glorious Chrysostom, precious habitation of the Spirit.

The greatly crafty one could not bear the divine brilliance of your mind, O blessed one, and he raised up trials against you, as he had against Job of old; yet was he greatly benighted, for even after your banishment, you came among your flock.

With golden words you gilded the minds of the faithful, O Chrysostom; and having been banished from your flock out of hatred; with radiant praise, at the behest of God, you have returned there after your burial.

*Theotokion* Having given birth to the supremely holy God, you became more holy than the Cherubim: entreat him as the creator of all, that he sanctify all who bless you with holy voices, O most pure Lady, the boast of the fathers and help of men.

*Another Canon of the Saint, tone 3,*  
*upon the acrostic* I sing a third hymn to him of the golden tongue

*Irmos* He who of old gathered the waters into one at his divine behest, parted the sea for the people of Israel. He is our God, most glorious: let us sing to him, for he has been glorified.

O God-proclaiming mouth, instrument of golden sound, with the splendour of your words and your entreaties enlighten my mind, that I may hymn the memory of your return, O John, namesake of divine grace.

Having set beneath the earth, following the laws of nature, like a brilliant star, like the sun which enlightens men, like a luminary of piety, O venerable one, again you have shone upon us, your children, emitting abundant rays of miracles.

You filled the whole world with teachings by your tongue of golden eloquence; and you have illumined all with your golden relics of healings, causing the darkness of suffering to vanish by your return, O venerable one.

*Theotokion* Uttering divine things, you spoke of the Word, one person, even though he issued forth from the most pure one in two natures, assuming flesh. We bless her unceasingly and glorify her with faith, O divine Chrysostom.

*Katavasia of the feast of the Meeting of the Lord.*

*Ode 3*

*First Canon of the Saint*

*Irmos* God, the Lord and creator of all, the dispassionate one, impoverishing himself, united himself to that which he had fashioned; and as a child born in the flesh he is worshiped in a poor manger, who cries out: Eat my body, and make yourselves strong through faith.

We celebrate today your honored return, O blessed Chrysostom, the pure habitation of God who plumbed the depths of dogma, inspiring the hearts of the faithful.

We hymn you with faith at the return of your relics, O earthly angel of God and heavenly man, the golden instrument sounding forth ineffable things for us.

You uttered words of life; unjustly envied, you were exiled and subjected to many ordeals; but at the behest of the creator, you were restored to your flock, after your repose.

*Theotokion* Who can describe the height and depth of your ineffable birthgiving, O Maiden? For, surpassing all description and comprehension, you gave birth to God, who has delivered man from corruption: we, the faithful, duly bless you.

*Second Canon of the Saint*



*Irmos* You brought all things into being from nothingness, created by your Word and perfected by the Spirit, confirm me in your love, O most high and ruler of all.

The blind empress hid you, the most radiant lamp, in caves of banishment; but Christ, returning you again, placed you upon a lofty lampstand.

You have returned, O John Chrysostom, letting fall streams of miracles and pouring rivers of healing upon those who with faith honour the memory of your return.

The golden Nile has returned, flooding in discourse and wonders. Let us all hasten and with faith abundantly draw therefrom, that we may be satisfied in all things.

*Theotokion* Earthly nature cannot hymn you, whom angels hymn as the one who gave birth to God incarnate; yet we, your servants, with faith dare to hymn and glorify you.

*Sessional Hymn, tone 8,  
to the Special Melody Of the wisdom...*

Having come to know the wisdom which is from on high and the grace of words from God, you shone upon all like gold in the crucible, and taught the Trinity in unity, shooting down the falsehood of avarice with the arrows of your words. Having denounced the empress with zeal, you shamed the alien mind of Arius, O John Chrysostom. Entreat Christ our God, that he grant remission of sins to those who celebrate your holy memory with love.

Glory be to the Father... Both now and for ever...

*Theotokion* Having conceived one of the Trinity in manner transcending nature, O Virgin, and wondrously given birth to him beyond description and comprehension, you caused human nature, which of old had been driven out, to share in the divine nature. O immaculate Lady, we who have been saved by your birthgiving, duly call you blessed, following your words, and entreating Christ our God, that he grant remission of sins to those who with faith glorify his Mother.

*Ode 4*

*First Canon of the Saint*

*Irmos* The prophet, foreseeing your ineffable mystery, O Christ, declared: You have shown us the steadfast love of your might, O compassionate Father; for you have sent to the world the only-begotten Son, O good one.

With a mouth and tongue of fiery inspiration, O venerable father, you broadened the clarity of the Scriptures: you died in unjust exile, but today your blessed body has been bestowed upon us as a gift.

Let Chrysostom now be magnified, the recounter of ineffable things; for after his temporal death, at the good behest of God, he enters the Imperial City again, honoured sacredly with divine hymns.

Possessing a mind illumined with the radiance of the most Holy Spirit, you enlightened the earth with divine teachings, and dispelled the darkness of impiety, O sacred father Chrysostom, who converses with the holy angels.

You were blessed for righteousness' sake, having been driven from your flock by wicked envy; yet, returning now, you are honoured by all with sacred hymns, O holy hierarch of the Lord.

*Theotokion* Through you, O Virgin, salvation has come and appeared to the world, Christ, our deliverance who came forth from you. We hymn you as is due, O pure one, boast of all the sacred and sanctified habitation of the faithful.

*Second Canon of the Saint*

*Irmos* You have shown us your constant love O Lord, for you gave your only begotten Son over to death for us. Therefore in thanksgiving we sing to you: Glory to your power O Lord.

Those who love discourse, come and honour with sacred words the great adorer of words, who has now joyfully returned and who with the wisdom of words denounced those who babbled words of vain ignorance.

O Chrysostom, who has enriched us with a wealth of teachings, with the riches of divine grace alone you restrained the hand of greed, denouncing her who was laden with wealth.

The bow of those mighty with tyrannical cruelty has been broken; for you, having lived angelically in the weakness of the flesh, has prevailed, O sacred Chrysostom, having as petitioners those who before were your persecutors.

*Theotokion* The noetic ranks praise you with hymnody, O Maiden, for they are unable to look upon him to whom you gave birth, who without change assumed flesh.

*Ode 5*

*First Canon of the Saint*

*Irmos* The apostles, bound with a bond of love, offered themselves to Christ the Master of all: with their beautiful feet cleansed, they announced to all the glad tidings of peace.

You are a lamp shining upon all who are in the night of life, casting light upon and illumining our minds with the beams of your divine words, O father Chrysostom: therefore, we hymn you as is due.

You distributed a wealth of discourse, enriching starved minds, O venerable one of golden speech; and, exiled unjustly, by righteous judgment you have been returned to your flock, which rejoices in your great accomplishments.

Like a bountiful branch you produced the wine of compunction; and, for denouncing the empress who confiscated the widow's vineyard, you were banished, O father Chrysostom: we honour your return.

*Theotokion* You gave birth to him whom the armies of incorporeal angels cannot see, O Lady, who lay in your embrace as an infant, and who abased himself by assuming flesh, so that, impoverishing himself, he might enrich the world.

*Second Canon of the Saint*

*Irmos* I rise at dawn to you, the creator of all who surpasses all worldly understanding: your commandments are light, direct me in them.

You appeared as a springtime, in your return, O father, mystically perfuming the multitudes of the faithful with the flowers of grace, and dispelling the winter of evil.

Streaming with divine things, the fountain of divine gifts has returned. Come, those who thirst, and draw forth the water of life with faith, divinely jubilant.

Woe is me, for you, my beauty, have hidden yourself, going down. Yet you have returned to me, O desired one, in good time: thus the Church of Christ cries out to you, who has returned.

*Theotokion* O immaculate one, render merciful him who came from you, the incarnate Word, whom Simeon, holding in his arms in the temple, magnified as the creator.

*Ode 6*

*First Canon of the Saint*

*Irmos* The uttermost abyss of sins has engulfed me, whose surges none can withstand; and like Jonah I cry to you, O Master: Lead me up from corruption.

O blessed Chrysostom, your tongue has poured forth upon the Church streams of gold, enriching starving hearts, which glorify you in sacred manner.

O blessed one, precious in the sight of our God was your death; but your city is now glorified by your second return to your throne, O father Chrysostom.

Blessed is the tomb which holds your precious body, for it enriches with miracles those who come to it with faith, O Chrysostom, blessed hierarch.

**January 27**

*Theotokion* Having given birth to the Most High, O most holy Bride of God, you exalt to heaven our nature which resides below: we glorify you as is due.

*Second Canon of the Saint*

*Irmos* The uttermost abyss of sins has engulfed me and my spirit perishes: stretching forth your upraised arm, O Master, save me as you saved Peter, O helmsman.

The foolish empress cut you off from the Church of Christ, denouncing you in a rage; but straightway she herself was cut off, and you reproved her even after death, causing a miraculous excommunication.

As an instrument of the all-accomplishing Spirit, you sounded great melodiousness; but the empress became deaf, passing through the music like an adder; and she received a dreadful death as recompense.

Though he died a mortal death, Chrysostom taught the rulers not to torment him; for, having first declined to submit to their commands, he later returned at their entreaty.

*Theotokion* Contemplating you, alone virgin-born, as you received flesh and became two in nature, John Chrysostom rejected utterly both division and confusion, O Jesus, who is God and man.

*Kontakion of the translation of the relics, tone 1*

The honourable Church was mystically gladdened  
by the return of your precious relics,  
and having hidden them like most precious gold,  
by your supplication she bountifully imparts  
the grace of healings to those who hymn you,  
O John Chrysostom.

*Ikos* The lamp of my soul has guttered, O John Chrysostom, and I fear to approach your sacred relics; but may you yourself guide me and direct my steps, granting me time for repentance, as that you were a divine preacher thereof. Calm the tempest of my many passions and, rescuing me from the snare of Belial, finally save me, that I may worthily hymn your glorious return; daring to do so, as before when I glorified your repose, O John Chrysostom.

*Ode 7*

*First Canon of the Saint*

*Irmos* The youths in Babylon did not fear the fires of the furnace, but, cast into the midst of the flames, bedewed, they sang: Blessed are you, Lord God of our fathers.

Radiant with miracles, adorned with golden theology, you were given over to cruel banishment; but returning from it, you were glorified by all.

With the scythe of your divine teachings you cut wickedness off at the root and planted divine knowledge in men's souls, O holy hierarch Chrysostom: we glorify the return of your relics.

Returning, you bring peace to the alienated, O venerable Chrysostom, being placed in the church of the apostles, with whose honoured authority you were enriched.

*Theotokion* O most pure Lady who gave birth to Jesus Christ, one of the transcendent Trinity, entreat him, that in his ineffable loving kindness he may forgive my manifold transgressions.

*Second Canon of the Saint*

*Irmos* As of old you sprinkled with dew the three pious youths in the Chaldean flames, illumine us with the radiant fire of your divinity as we sing: Blessed are you, the God of our fathers.

That audacious woman made you leave the Imperial City, O wise one, for denouncing her eviction of the widow; and by her rejection of your wise teaching, she is bereft also of the grace of God.

Like the sun covered before by clouds, O luminary of great magnificence, you returned sweetly, to all who are enlightened by the mystic splendour of your luminous golden teachings, O John Chrysostom.

I stretch forth my hands to you, O Chrysostom, to embrace you, the escort of the bride who returned in splendour, loved greatly, for you waited for many years.

*Theotokion* You came to the temple like mystical tongs, bearing the mystical ember, O most pure Lady, by whom Simeon, receiving him in his arms, was enlightened to prophesy with clarity concerning the signs of his passion.

*Ode 8*

*First Canon of the Saint*

*Irmos* The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they sang a fitting hymn to the Almighty: Praise the Lord all you works of the Lord and exalt him above all for ever.

With the authority to loose and to bind, O venerable one, loose the transgressions of those who celebrate your divine return with splendour. Entreat also, that they be

granted the kingdom of heaven who sing in compunction of heart: Praise the Lord all you works of the Lord and exalt him above all for ever.

In exile, O divinely wise father, you endured pangs, receiving there a blessed and glorious end; and you returned, by the will of God, to your divine see, honoured by those who sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

The false serpent, unable to bear the darts of your words, O venerable one, asked to test you, as he did valiant Job; but he was vanquished by your endurance for Christ's sake, shown to be a great occasion for laughter for you, who sings with faith: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Theotokion* The human mind is unable to understand the mystery of your ineffable birthgiving, beyond comprehension and recounting, O Maiden; for God appeared as a mortal through you, saving those who had fallen into corruption, and raising up to their pristine dignity those who sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Second Canon of the Saint*

*Irmos* United in the unbearable fire yet unharmed by its flame, the pious youths sang together a divine hymn: Bless the Lord all you works of the Lord and exult him above all for ever.

With the milk of your piety you nurture the Church which nurtured you, O venerable father, giving her seven loaves of the bread of divine grace and pouring your sweetness as a drink of healing, O blessed Chrysostom, who nourishes us.

The proclamation of your dogmas went out into all the earth, O father, yet the mindless empress commanded that you be driven from your place; but she was deceived: for like a high-stepping giant you shine everywhere with the rays of your words.

Let the assembly of the faithful be enlightened today, greeting the most excellent of teachers with gladness; for he has come and is present in body, distributing abundant grace to all, which we, rejoicing, now richly enjoy.

*Theotokion* I behold you in your mother's arms, and I know you to be unapproachable divinity by nature. How, then, O Word, can you be held in my arms, who has all creation in the palm of your hand? thus said Simeon, glorifying your ineffable power, who is both God and man.

*Ode 9*

*First Canon of the Saint*

*Irmos* Every tongue cannot praise you worthily; and even a supernatural intelligence is unable to hymn you, O Mother of God; yet as you are good, accept our faith, for you know our divine love. As you are the intercessor for Christians, we magnify you.

You were a model of the priesthood, O divinely eloquent one, arrayed with righteousness as with divine vesture, having enriched the Church and spiritually laid bare the meaning of the Scriptures with your words: we celebrate your return, O father.

Beautiful as a nightingale, O father, you announced the divine spring of repentance to those enslaved in the winter of sin. Though banished through the treachery of the deceiver, you hasten back, rejoicing, to the flock which desires you.

The hearts of all are jubilant today, beholding you, the pure bridegroom, O venerable one, given by grace to the Church, your bride; and with unceasing voices they hymn and praise and bless the bestower of good things.

The lamp, set upon the lampstand of Comana, has come: the adornment of the Church of God has arrived. Hymn the Lord, sing with gladness, and greeting him spiritually, let us all sing: By your supplications, save us, O father.

*Theotokion* With the radiant brilliance of him who was ineffably born of you, O Maiden, illumine my soul darkened by all manner of transgressions, and which does not desire to do good; that I may unceasingly declare your mighty works.

*Canon 2 of the Saint*

*Irmos* It is a new and divine wonder: the Lord truly passed through the closed gate of the Virgin, for God was bare of flesh when he entered, and he appeared clothed in flesh when he emerged; yet the gate remains shut. Ineffably let us magnify her as the Mother of God.

The army of angels, the council of the prophets and the divine choir of apostles and martyrs celebrates splendidly with us, sharing in the feast, O blessed one, and enjoying the grace of your hymns; for you had much within you, depicting life.

The light of the world has shone, the divine and exalted lamp has appeared, the sweetening abyss of the gifts of God: come, brothers, let us partake of the light, and warm ourselves, and draw therefrom, all magnifying Chrysostom with hymns from our heart.

Emulating divine grace, accept me who offers this hymn to you, like two mites, from my unworthy and lowly soul, wretchedly bereft of every good quality, yet offering this out of zeal for the riches of God; and in return render to me divinely-bestowed grace.

*Theotokion* Thus said Simeon: Approaching, I tremble, yet am strengthened, holding in my arms your infant, O Virgin; him who causes the earth to tremble at his mere gaze from on high: I am about to be removed from this quaking flesh, yet rejoicing, I bear the

declaration of those things which are to be, fulfilled already in me, and I shall announce the glad news of deliverance to those who are in Hades.

*Exapostilarion,  
to the Special Melody* Hearken, you women...

Rejoice, O city reigning over all cities, for today you receive the body of your good shepherd and chief pastor, who governs and saves you and all the world: the honeyed-voiced Chrysostom: clap your hands, therefore, and sing.

Glory be to the Father... Both now and for ever...

*Theotokion* Rejoice, O palace of God; rejoice, mountain overshadowed; rejoice, bush unburnt; rejoice, throne of glory; rejoice, divine table; rejoice, golden jar; rejoice, most luminous lamp; rejoice, O Mary, virgin Mother, the light cloud.

Let everything that has breath... *and the Praises, inserting 4 verses, tone 4,  
to the Special Melody* You have given a sign...

Your sacred teachings, \* poured forth, O all-wise one, \* more radiant than gold, \* enrich the understanding of the hungry \* and dispel the gloom of the passions \* and the bitter winter of avarice, O Chrysostom. \* We rightly bless you \* and honour the return of your relics, \* as a source of holiness.

Unjustly driven from your flock, \* O venerable father, \* you endured tribulations and bitter exile; \* where you granted a blessed end, \* as a good athlete \* who trampled the one of great craft. \* The Church rejoices in your return, \* whom you adorned as with gold \* with your most wise teachings.

Today the blessed Chrysostom is hymned \* as a pillar of fire, \* a river flowing with the waters of doctrine, \* a heavenly intelligence, \* a mouth of theology all of gold, \* the surety of sinners, \* a divine preacher of repentance, \* an all-luminous lamp, \* and a heavenly man.

The Imperial City, receiving your relics, \* like a royal ornament, O Chrysostom, \* is adorned thereby, \* and boasting in your words, \* it calls the whole world to gladness \* and to a divine share in your abundant gifts, \* crying aloud: \* O all-good Jesus, \* you are the glory of your servants.

Glory be to the Father... *in the same tone (4), automelon,  
composed by Germanus*

O father Chrysostom,  
like a divinely flowing river  
mystically flowing forth in the beginning from Eden,  
passing over the four ends of the earth



in your words, you water the faithful with your golden teaching.  
Having granted your city the return of your divine relics,  
pray that the souls of us who praise you be saved, O John.

Both now and for ever...

*Theotokion*      Protect your servants from all misfortune, O blessed Mother of God, that  
we may glorify you, the hope of our souls.

*Great Doxology and the rest*

## Liturgy

*Beatitudes, eight verses, from Odes 3 and 6*

*Prokimenon, tone 1*

My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*Verse* Hear this, all you peoples; give ear, all you inhabitants of the world.

*Epistle to the Hebrews, number 318 (7:26-8:2)*

*Alleluia, tone 2*

The mouth of the righteous man utters wisdom and his tongue speaks what is right.

The law of his God is in his heart and his footsteps will not slip.

*Gospel of John, number 36 (10:9-16)*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## January 28

### Venerable Ephraim the Syrian

#### Vespers

*At Lord I call to you... 6 verses, tone 1  
to the Special Melody Joy of the heavenly hierarchies...*

Looking toward the beauties of paradise, \* and richly delighting in meadows of incorruption, \* you flowered with the knowledge of God for the world; \* partaking of which with spiritual love, O venerable one, \* we grow spiritually in soul. *twice*

Having written of the coming of the judge \* with streams of tears, \* you teach all to light the lamps of their souls, \* announcing the arrival of the bridegroom, \* that we may clothe ourselves with splendid vesture \* to greet Christ the bridegroom. *twice*

Protecting your body with abstinence, \* you mortified the movements of the passions \* by prayers and vigils, O father. \* Therefore, the power of the Spirit which dwelt within you \* has made you \* a noetic beacon for the world. *twice*

Glory be to the Father...

*Tone 6*

Having resolved to forsake the tumults of life,  
O ever-memorable Ephraim,  
you attained the desert with love of stillness.  
Your deeds actively leading you to God,  
you shone as a lamp upon the world,  
flowing words of life upon men.  
May you never cease to confirm by your prayers,  
that our souls be delivered from the alien foe, O venerable father.

Both now and for ever... *Theotokion, or this Theotokion of the Cross*

Seeing our life hanging upon the tree, the immaculate Mother of God cried out, lamenting maternally: O my Son and my God, save those who hymn you with love.

*Aposticha from the Octoechos;  
with Glory be to the Father... tone 4  
composed by Anatolius*

Making your couch wet with your tears, as did the prophet,  
and achieving repentance;  
by instruction of life and by your works and dissertations  
you have shown us the fear of the judgment:  
coming together, we honour your memory, O blessed one  
who performed the glorious deeds of the Lord.  
We entreat you, ever-memorable Ephraim,  
to pray to Christ our God for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross, tone 4*  
*to the Special Melody As one valiant among the martyrs*

When she beheld you, \* the lamb and shepherd, upon the tree, \* the lamb, the  
mother who gave you birth lamented \* and exclaimed to you maternally: \* How is it that  
you are suspended upon the tree of the cross, O long-suffering one? \* How is it that your  
hands and feet \* are pierced with nails by the iniquitous, O Word, \* and you shed your  
blood, O Master?

*Troparion of venerable Ephraim the Syrian,*  
*tone 8*

With the streams of your tears you cultivated the barrenness of the desert,  
and with the sighs of your labours from the depths of your soul you brought forth  
fruit a hundred fold:  
shining with miracles you were a shining light for the whole world.  
Ephraim our father, entreat Christ our God that our souls be saved.

## **Matins**

*Both canons from the Octoechos, without martyria, and that of the saint.*

*Canon of the venerable one, tone 6,*  
*upon the acrostic I honour Ephraim, the noetic Euphrates*  
*composed by Theophanes*

*Ode 1*

*Irmos* Traversing the deep on foot as if it were dry land, Israel looked upon the tyrant  
Pharaoh as he drowned and cried out: Let us sing to God a song of victory.

With the Euphrates-like flood of your supplications water my soul, dry with the  
burning heat of the passions, and inspire discourse within me who praises your festival, O  
blessed one.

Shining with noetic light, you were as a radiant sun, O Ephraim, illumining the  
fullness of the faithful with brilliant virtues and teachings.

Extinguishing the flame of the passions with streams of tears, O divinely blessed Ephraim, you became a precious vessel of the Holy Spirit, a flowing fountain of teachings.

*Theotokion* Having received the incorrupt Word, you gave birth to him who delivers from corruption those who worship him, O pure virgin Mother, truly the portal of life.

*Ode 3*

*Irmos* There is none holy as you O Lord my God, who has exalted the strength of your faithful O good one, and has established us on the rock of your confession.

Having purified yourself of the mire of the passions, you truly became a receptacle of the virtues and a vessel containing the gifts of the Holy Spirit.

In no way giving sleep to your eyes, you were a temple of the Holy Trinity and a treasury of wisdom, enriching the world with the golden rays of teachings, O blessed one.

The honoured Church of Christ recognizes you as a golden-streamed Euphrates aflood with torrents of wise doctrines and watering all creation.

*Theotokion* Incarnate of your precious blood, one of the Holy Trinity divinely issued forth in two natures, saving by grace the children of Adam, O most pure one.

*Sessional Hymn, tone 5,  
to the Special Melody* The Word who is equally unoriginate...

O faithful, on the day of his commemoration  
let us hymn the treasury of the wisdom of the mysteries of Christ,  
the cup of divine contrition,  
for in accordance with his name, godly Ephraim  
ever gladdens the hearts of the faithful with divine discourses,  
as a performer and participant  
of the mysteries of the revelations of the Lord. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* Pure ever-virgin, fervent and invincible intercessor,  
diligent and unashamed hope, rampart, protection  
and haven of those who have recourse to you,  
with the angels entreat your Son and God,  
that he grant peace, salvation and great mercy to the world.

*Theotokion of the Cross*

By the cross of your Son, O full of the grace of God,  
the falsehood of idolatry has been abolished,

and the might of the demons has been trampled underfoot:  
we the faithful ever hymn and bless you as is right,  
and, confessing you to be truly the Mother of God, we magnify you.

*Ode 4*

*Irmos* Christ is my strength, my God and my Lord, sings the holy Church in reverent piety, raising her voice with a pure mind, and keeping festival in the Lord.

The power of your words has passed through the whole world, O blessed one, driving away the blindness of men's souls with the exalted radiance of humility.

You rendered your life blameless, laving yourself with tears, O wondrous and divinely manifest one, in wise discourses describing to all the coming of the judge.

Having seen the glorious height of your humility, the Lord gave you exalted discourse, whereby the grievous uprisings of heresies have been brought low.

Strengthened by the grace of the Almighty, you arrayed yourself against the prince of demons and vanquished them, O father who fervently prays for us who praise you.

*Theotokion* Let us bless the Virgin as a divine temple, as a holy mountain, as the fount of incorruption, as the one who alone was the chosen of God our creator.

*Ode 5*

*Irmos* I pray you, O good one, illumine with your divine light the souls of those who rise at dawn with love for you, that they may know you O Word of God to be truly God, who calls them back from the deep gloom of transgression.

With torrents of tears, O father, you utterly dried up the depths of pleasures; and with the flow of your doctrines you over-flooded the torrent of heresies, O blessed one.

Your mind, illumined by yearning to God, O father Ephraim, began to enjoy the full vision of God, receiving immaterial revelation as a mirror of the divine Spirit.

You truly became a temple holding the Trinity and adorned with grace, with the radiance of pure virtues and the fullness of teachings, O father.

*Theotokion* Eating of the tree in Eden through the wicked treachery of the serpent imparted mortality; but having given birth to Christ, the bestower of life, you have brought me to life, O Lady full of God's grace.

*Ode 6*

*Irmos* Beholding the sea of life, surging with the storm of temptations, I run to your calm haven and cry to you: Raise my life from corruption, O most merciful one.

Setting your foundation not on sand, but on the inviolate faith, O God-bearer, you remained undaunted by the assaults of the enemy, guided by the hand of the invincible one.

Your tongue was truly the pen of a swiftly-writing scribe, showing a most pious intellect and tracing the law of the Spirit upon the tablets of our hearts, O father.

Those who navigate the calm expanse of your dogmas, O divinely wise Ephraim, are delivered from the soul-destroying billows of the abyss and, awakening, are saved by faith from the storm of heresies.

*Theotokion* God who is above all noetic beings and visible creatures, issued incarnate from you, preserving you incorrupt as you were before birthgiving, O virgin Mother.

*Kontakion, tone 2,  
to the Special Melody Seeking in the highest...*

Ever looking forward to the hour of judgment,  
you bitterly lamented, O Ephraim,  
and though a lover of stillness,  
you were also a teacher of activity, O venerable one.  
O universal father, you move the slothful to repentance.

*Ikos* Of the waters of your grace let fall a drop upon my soul, purifying it of every unclean defilement, that cleansed and having spiritually completed the remaining time of a life zealous in all things, it may enjoy the divine sweetness which you enjoy, having watered all who burn with the passions. For by your discourses you move the slothful to repentance.

*Ode 7*

*Irmos* An angel moistened the furnace with dew for the holy youths, but the commandment of God consumed the Chaldeans with fire and caused the tyrant to cry out: Blessed are you, the God of our fathers.

As an excellent giver of laws for monastics, O honoured one who rescues them from the machinations of the enemy, they honour your honoured and sacred memory on earth.

You were an excellent instrument of the Spirit, ever sounding your inspirations and playing the saving hymn of repentance for us who hymn you, O ever-memorable one.

*Theotokion* Your conception was beyond description, O Bride of God, for you gave birth to the Word of God who has delivered all from irrationality and grants them the words to sing: Blessed are you, the God of our fathers.

*Ode 8*

*Irmos* You caused dew to gush from the flames upon the venerable youths, and you burnt the water poured on the sacrifice of your righteous one: for you, O Christ, perform all things by the power of your will alone, and we exalt you above all for ever.

As if another sun, O blessed one, emitting the beams of your teachings upon the ends of the earth, you have driven away the lightless darkness of sin with the light of repentance.

Surrounded by the streams of divine dogmas, you flowed like another river from Eden, watering the face of the earth, O wondrous one, inundating the weeds of ungodliness.

*Theotokion* Confessing you to be the true Mother of God, with faith we cry out to you like the angel: Rejoice. For you alone gave birth to joy on earth, O ever joyous and blessed one.

*Ode 9*

*Irmos* It is not possible for man to see God, upon whom the ranks of angels dare not gaze; but through you, O most pure one, appeared to us the incarnate Word, whom magnifying with the heavenly hosts, we call you blest.

Wounded by the love of the Almighty, lamenting you reached the end of your life, crying out with fear, O venerable one: Grant me ease with the waves of your grace, O Saviour, richly preserving me thereby in the life to come.

Your sweet discourse was replete with contrition and full of enlightenment for those who know you, O wondrous God-bearer Ephraim; and your life was blameless, adorned and illumined with all manner of divinely radiant virtues.

You were a temple of the Spirit, a river full of life-giving waters, the unshakable foundation of the Church, the confirmation of monastics, and an ever-flowing stream of divine remourse, O wondrous Ephraim.

*Theotokion* The mind of man cannot understand the mystery of your birthgiving which passes understanding, O Virgin; for, making his abode within you, God did not violate the seal of your virginity, as he, who alone is unapproachable, knows.

*Exapostilarion,*  
*to the Special Melody* Adorning heaven with stars...

Through your compunction, O venerable father Ephraim, you were a cup of the hidden treasures of the wisdom of Christ, and by your divine teachings you gladden the souls of the faithful.



*Theotokion* With your mighty protection preserve us, your servants, unharmed by the attacks of the enemy, O pure one; for you alone we have as our refuge in need.

*Aposticha from the Octoechos*  
*with Glory be to the Father... composed by Cyprian, tone 2*

You flourished like the palm-tree described by David,  
O venerable father Ephraim,  
and silenced the tongues of the blasphemous as with a sword.  
You dried up the depths of the passions with abstinence,  
and with the weapon of the cross, were an instrument of the Holy Spirit.  
Unceasingly entreat Christ for us  
who celebrate your honoured memory with faith.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody When from the tree...*

Beholding the creator of all things enduring maltreatment  
and lifted upon the cross,  
the most pure one mourned, saying:  
O exalted Lord, my Son and God,  
how is it that, desiring to honour your creation,  
you endure dishonour in the flesh?  
Glory to your great compassion and condescension, O lover of mankind.

## **Liturgy**

*Beatitudes, 8 verses: 4 from the Octoechos; and from Ode 3 of the canon of the saint.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Galatians, number 203 [5:22-6:2]*

*Alleluia, tone 6*

Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel of Matthew, number 43 [11: 27-30]*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## January 29

### Translation of the relics of St Ignatius the God-bearer

#### Vespers

*At Lord I call to you... 6 verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

As the last successor of the Theologian \* you followed his steps, \* hastening from the East \* and appearing in the West, \* illumining all \* with the lightning flashes of divine preaching; \* and, departing there from the world, O wise one, \* you shone forth to God, \* crowned with the splendour of grace. *twice*

In sacred manner your relics were given \* to your city, O wise God-bearer, \* for they were all the more splendidly hallowed by your suffering, \* illumining with grace \* in their return to us, \* becoming the cause of our festivity, \* filling with divinely inspired gladness \* and delighting with sweet fragrance \* those who honour you piously. *twice*

Before, you shone forth \* from the East upon the lands of the West, \* more brightly than the morning-star; \* and now, in the return of your divine relics, \* you spread beams of light upon the earth out of the evening sky; \* and now, entreat Christ \* to deliver from corruption and misfortunes \* those who with faith \* celebrate your most honoured memory. *twice*

Glory be to the Father... *tone 8,  
composed by Anatolius*

God-bearing Ignatius, soaring aloft to Christ for whom you longed, you have received the reward of your sacred ministry of the Gospel of Christ, completed in the shedding of your blood. As the wheat of the immortal tiller, you were ground by the teeth of the wild beasts and were made sweet bread for him: pray for us, O blessed athlete.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody O all-glorious wonder...*

What is this that my eyes behold, O Master? \* You the upholder of all creation \* are suspended on a tree; \* and, slain, you give life to all. \* Thus the Mother of God said, weeping, when she saw the God and man \* who had shone forth from her ineffably, hanging upon the cross.

*Aposticha from the Octoechos;  
with Glory be to the Father... tone 1,  
composed by the Studite*

How firm was your rock-hard soul, O truly blessed Ignatius who, with unwavering desire for him who loves you, said: Within me is no fiery love of material things; rather there is in me living water which speaks, saying within: Come to the Father. Afire with the divine Spirit, you allowed the wild beasts to separate you quickly from the world and send you to Christ whom you desired: entreat him, that he save our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody O most lauded martyrs...*

Standing at the foot of the cross \* of your Son and God, \* and looking upon his long-suffering, \* O pure Mother, \* weeping, you said: \* Woe is me, my child most sweet; \* for how is it that you can suffer such unjust things, \* O Word of God, \* in your wish to save mankind?

*Troparion of Ignatius of Antioch, tone 4*

You shared in the ways of the apostles | and occupied their throne, | and your deeds were a passage to the divine vision, | O divinely inspired one. | Obedient to the word of truth, | you suffered for the faith even to the shedding of your blood, || Hieromartyr Ignatius entreat Christ our God that our souls be saved.

## **Matins**

*Both canons from the Octoechos, without the martyria; and that of the saint, tone 4,  
composed by Theophanes  
upon the acrostic In songs I hymn Ignatius, the star of the East*

*Ode 1*

*Irmos* Traversing the depth of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of a cross.

Guiding my life to virtue, O God-bearer Ignatius, illumine me with the light of the grace which shone in you, and by your supplications bring to nothing the tumult of the passions.

You were like fertile soil, increasing its seed a hundredfold in your harvest, O God-bearer Ignatius, for it is Christ who waters souls with the rain of the Spirit.

The Master and God of all, perceiving with the power of his foreknowledge the nobility of your soul, O God-bearer Ignatius, illumined you with the divinely splendid radiance of grace.

Illumined by the rays of the noetic sun, O wise one, you hastened in splendour from the East like the material sun, casting light upon the darkness of the west by your preaching.

*Theotokion* O most pure Bride of God, you gave birth to one of the all-divine Trinity who through you revealed himself as like us, as the Father willed and with the co-operation of the most Holy Spirit.

*Ode 3*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

Heal my mind, afflicted with cruel carnal passions, O ever-memorable Ignatius, martyr of Christ.

Knowing well that you were of one mind with the apostles, Christ appointed you as a teacher shining with divine light upon all the Churches.

Seeing the bestower of life slain for your sake, O Ignatius, with love you hastened to endure death for his sake.

*Theotokion* Cleansed by the Spirit, O pure one, you gave birth to the Word of the Father, for the benefit of rational nature.

*Sessional Hymn, tone 3,  
to the Special Melody Of the divine Faith...*

Illumined by the divine Spirit, with pastoral boldness and great wisdom you shamed the savagery of the tyrants; and, drawing yourself across the chasm of falsehood, O venerable father, you reached the divine haven. Entreat Christ our God, that he grant us great mercy.

Glory be to the Father... Both now and for ever...

*Theotokion* Without separating himself from the divine being when he took flesh in your womb, the one Lord remained God though he became man; and even after your birthgiving he preserved you, his virgin Mother, as immaculate as you were before giving birth. Earnestly implore him, that he grant us great mercy.

*Theotokion of the Cross* The unblemished lamb of the Word, the incorrupt virgin Mother, beholding him who was born of her without pain suspended upon the cross, cried out,

lamenting maternally: Woe is me, my child; for how is it that you suffer willingly, desiring to deliver man from the indignity of the passions?

*Ode 4*

*Irmos* Seeing you raised upon the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

Fittingly called God-bearer, as you clothed yourself with life in Christ, you radiantly anoint all to receive crowns through their aspiration, O confirmation of martyrs.

Animated by the power of him who for your sake was nailed to the cross, O God-bearer Ignatius, you permitted the wild beasts to separate you from the world, that you could go to him whom you desired with love.

Desiring the beauties of the Master, and loving him with unwavering devotion, O God-bearing martyr Ignatius, you diligently emulated his sufferings.

Adorned with the purple robe of your blood and the oil of your priestly anointing, O holy hierarch, servant of the mysteries of God, you shine with joy, crying to Christ: Glory to your power, O Lord.

*Theotokion* He who with divine power created all things out of nothing, O Mother of God, was born of you, illumining the world with the radiant beams of divinity and the splendour of divine knowledge.

*Ode 5*

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from the darkness of ignorance those who sing to you with faith.

Beholding Christ now face to face, no longer as though reflected in a mirror, O Ignatius, you have truly united yourself to him who loves you.

You have truly drawn enlightenment from the fountain of the bestower of light, O Ignatius; for Christ, who held you in his all-pure hands, hallowed you.

Acquiring a mind illumined by the Spirit of God, O Ignatius, you sent forth the divinely inscribed laws of grace like tablets.

*Theotokion* From on high the angel joyously raised his cry to you, O Mother of God, announcing to you the ineffable conception of the Master.

*Ode 6*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

With the pre-eternal Wisdom of God, you demolished the dogmas of the wisdom of the Greeks, O servant of sacred mysteries, and loudly you consigned to oblivion the memory of their falsehood.

Never cease to pray for those who celebrate your memory, O blessed one, that they be delivered from bitter temptation and misfortune, as you are a truly acceptable hierarch.

Excelling in courage and wisdom, O venerable and God-bearing martyr, you were adorned with the beauty of righteousness and chastity and surrounded by the virtues.

*Theotokion* Finding you alone as an all-pure rose, a lily of the valley, in the midst of thorns, O Mother of God, the bridegroom and Word issued forth from you.

*Kontakion, tone 4,  
to the Special Melody* You have appeared today...

You shine forth from the east today, illumining all creation with your doctrines, and adorned with martyrdom, O God-bearing and divine Ignatius.

*Ikos* Sanctifying Jeremiah from his mother's womb and, as the omniscient one, knowing beforehand when he would be born and that he would be a habitation of his Holy Spirit, God filled him with life from his youth and sent him, as his prophet and herald, to proclaim his holy coming to all on earth. And when God himself was born of the Virgin and went forth to teach, he found the God-bearing and divine Ignatius to be a disciple worthy of his grace from infancy.

*Ode 7*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

Adorned with the divine myrrh of the priesthood, and with the blood of your martyrdom, in both you shine, crying: Blessed are you, O Lord, in the temple of your glory.

Having enlightened the world with your laws, with the bread of heaven you fed the faithful who sing to your Master: Blessed are you, O Lord, in the temple of your glory.

Illumined with radiant beams and shining with the splendour of the glory of the source of light, you rejoiced to receive heavenly delight, O God-bearer, boast of martyrs.

As you said, O ever memorable martyr, you were ground as the grain of God by the teeth of wild beasts, and were a most pure bread for him who nurtures all things in his divine goodness.

*Theotokion* Rejoice, O sanctified and divine habitation of the Most High; for through you, O Mother of God, joy been given to those who cry: Blessed are you among women, O immaculate Lady.

*Ode 8*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

Before the tribunal, O wise and holy one, with purity of mind you theologized concerning the uncreated Trinity; and, undaunted before the thrones of the savage tyrants, with noetic splendor you cried out: Bless the Lord, all you works of the Lord.

Rationally governing your mind with divine dogmas, O blessed Ignatius, with streams of wisdom you drowned the wicked demon, the prince of deception, crying out: Bless the Lord, all you works of the Lord.

Shining with the boundless light of the divinity, O invincible martyr, you dispelled the inconstant darkness of ungodliness, sending radiant epistles to those who sing: Bless the Lord, all you works of the Lord.

You did not fear the savagery and rapacity of the wild beasts, O godly Ignatius; for the power of the Most High born of the Virgin arrayed you in the armour of the cross as you sang: Bless the Lord, all you works of the Lord.

*Theotokion* You, alone among all generations, were the Mother of God, the dwelling-place of the divinity, O immaculate one, unburnt by the fire of the unapproachable light: we all call you blessed, O Mary Bride of God.

*Ode 9*

*Irmos* From you O Virgin, the unquarried mountain, was hewn Christ, the cornerstone not cut by man, who joined in himself the separate natures. Therefore with rejoicing we magnify you, the Mother of God.

Most divine love, grasping your soul, O blessed one, burned away the material grief of the world with immaterial fire, and presented you, crowned, to him who is the summit of all desires.



You hastened to the calm and radiant haven, O God-bearer, escaping the raging of both savage and rational beasts as though they were storm waves; and now you are transported in ecstasy, receiving everlasting delight.

Adorned with an ornate crown, O servant of the sacred mysteries, you excel; for in you the glory of the episcopate and martyrdom are joined, and as one who shared in both you are glorified by the Master.

With sanctity, possessing boldness before your Master and God, O Ignatius, pray, that those who with faith celebrate your memory be delivered from temptations.

*Theotokion* Quench the flame of my passions with the shining dew of your prayer, O most pure one, for you received the divine fire without being consumed; for you do I have as the hope of my salvation.

*Exapostilarion,  
to the Special Melody O Light immutable...*

The Church of Christ possesses your splendid festival as a treasure which cannot be taken away, having received your divine relics, from which myrrh flows upon all, O God-bearer Ignatius.

Glory be to the Father... Both now and for ever...

*Theotokion* The Light which shone forth timelessly from the Father before eternity has now, in latter times, issued from you, O Virgin, for the salvation of the world: never cease to entreat him for your people.

*Aposticha from the Octoechos;  
with Glory be to the Father... tone 1,  
composed by the Studite*

Your annual festival, O God-bearer Ignatius, has arisen like an animate pillar and an inspired cloud, proclaiming your mysteries and the mighty deeds which you showed when upholding the faith even to the shedding of your blood. Moreover, blessed and ever memorable was your voice when you said: As the grain of God I am ground by the teeth of the wild beasts. As you were an emulator of the suffering of your Christ, pray that our souls be saved.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody O most lauded martyrs...*

The Virgin, seeing your unjust slaying, O Christ, \* cried out to you, weeping: \* O my child most sweet, \* how can you die unjustly? \* How is it that you hang upon the tree, \* who has suspended the whole earth upon the waters? \* Leave me not alone \* your Mother and handmaiden, \* I pray, O greatly merciful benefactor.

## **Liturgy**

*Beatitudes, 8 verses: 4 from the Octoechos; and 4 from Ode 3 of the saint's canon.*

*Prokimenon, tone 7*

The righteous man shall rejoice in the Lord, and shall put his trust in him.

*Verse* Hear my voice O Lord in my complaining.

*Epistle to the Hebrews, number 311 [Heb 4: 14-5: 6]*

*Alleluia, tone 4*

The righteous shall flourish like the palm tree, and shall spread abroad like a cedar in Lebanon.

For they are planted in the house of the Lord, and flourish in the courts of the house of our God.

*Gospel of Mark, number 41 [Mark 9: 33-41]*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## January 30

### **The three hierarchs Basil the Great, Gregory the Theologian and John Chrysostom; Hieromartyr Hippolytus, Pope of Rome**

### **Little Vespers**

*At Lord I call to you... 4 verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Having ascended to the summit \* of the love of Christ, O Basil, \* you beheld \* his ineffable and divine mysteries, \* which you disclosed and explained to the people, \* as a wise preacher of piety. \* Pray that those who faithfully follow your teachings \* be delivered from corruption and misfortunes, \* O venerable one.

You loosed the bonds of heresies, O venerable one, \* with the wisdom of your discourses and doctrines, \* and you have brought together \* in the unity of mind of the Orthodox faith \* those who praise Christ with right understanding, O Gregory. \* Entreat him, \* that those who accept with faith \* your divinely proclaimed teachings \* be delivered from corruption and misfortunes.

Christ established you \* as an indestructible foundation \* for his Church, O venerable father, \* who preserves it unshaken and unvanquished \* by the assaults of the enemy, \* O divinely eloquent Chrysostom, \* and prays that those who thirst \* for your words and the depth of your understanding \* be delivered from soul-corrupting passions.

Let us praise the great John, \* with the godly theologian Gregory \* and the high-minded Basil: \* the chosen ones of the Trinity, \* the flowers of the meadow of incorruption \* fragrant with myrrh and exceedingly beautiful, \* the beams of the noetic Sun, \* who illumine the earth \* with their divine radiance.

Glory be to the Father... *tone 6*

O men of God, faithful servants and ministers of the Lord, men of divine aspirations, chosen vessels, pillars and foundations of the Church, heirs of the kingdom: Be not silent in imploring the Lord for us.

Both now and for ever...

## January 30

*Theotokion* O Mother of God, you are the true vine which has blossomed forth for us the fruit of life. We implore you, O Lady, to intercede together with the holy apostles that our souls may find mercy.

*Aposticha, tone 6,  
to the Special Melody* On the third day...

Grace has prevailed, faith has proved stronger, and all are filled with the knowledge of God; and we are enriched with salvation through the apostles and teachers.

*Verse* Let his faithful ones exult in his glory, let them sing for joy upon their beds.

O Lord, you have made wondrous your three saints with heavenly mysteries, the teaching of men and the convergence of grace, together with their admonitions which vanquished every word of heresy.

*Verse* Let your priests be clothed with righteousness and let your faithful ones shout for joy.

Let Basil, the divine intelligence, Gregory, the divine voice, and John, the beautiful lamp, the three highest favourites and servants of the Trinity, be glorified.

Glory be to the Father... *tone 6*

O good, blessed and faithful servants, cultivators of the vineyard of Christ, who bore the burden of the day and increased the talent given you, not envying those who came after you: the gates of heaven have been opened to you, and entering into the joy of Christ your Master, pray for us, O holy teachers.

Both now and for ever...

*Theotokion* No one who flees to you goes away disappointed, O most pure Virgin and Mother of God: he who asks a favour receives according to the virtue of his request.

*Troparion, tone 4*

As you shared in the ways of the apostles, | O teachers of the whole world, | entreat the Master of all, | that he grant peace to the world || and great mercy to our souls.

Glory be to the Father... Both now and for ever...

*Theotokion* The mystery hidden from before the ages and unknown even to the angels, through you, O Mother of God, has been revealed to those on earth: God incarnate in unconfused union, who willingly accepted the cross for our sake and, thereby raising up the first-formed man, has saved our souls from death.

## Great Vespers

*We sing Blessed is the man... the first antiphon.*

*At Lord I call to you... 8 verses, beginning in tone 4,  
to the Special Melody As one valiant among the martyrs...*

As is fitting, let us glorify \* John and Basil, with Gregory: \* the three heralds of the great Trinity, \* the instruments of grace, \* the harps of the Spirit, \* the famous clarions of proclamation, \* awesome and clear of resonance, \* who thunder forth from the heights \* and declare to the ends of the earth the glory of God.

Let the three champions \* be worthily honoured: \* the bastions of piety, \* the three apostles added to the twelve, \* the rivers flowing with living water from Eden, \* flooding the face of the earth \* with life-bearing and divine streams, \* for they have formed the faith \* as the elements form creation.

There is no speech \* nor spoken words, \* which are not heard in their voices, it is said; \* for the proclamation of the divine and wise teachers \* has passed over all the land \* and the sea of creation. \* Hence, most excellent things \* are brought together and assembled through their divine laws \* into one Orthodoxy, for the ends of the earth.

With voices of hymnody \* let us who follow their dogmas \* praise the instruments of the Holy Spirit, \* the clarions of the truth, \* the words of orators, \* entreating them who have boldness before the Lord, \* that he ever grant \* mighty peace to the world, \* and forgiveness to us all.

*And 4 verses, tone 2,  
to the Special Melody With what crowns of praise...*

With what wreaths of praise shall we crown the teachers, who in separate bodies were united in spirit, the God-bearing intercessors equal in number with the Trinity, the ministers and luminaries who enlighten the universe, the pillars of the Church, whom Christ our God, who has great mercy, crowns with wreaths of glory, as ones victorious?

With what beauties of hymnody shall we crown the God-bearing and heavenly servants and proclaimers of the mysteries, the excellent theologians of Orthodoxy, great Basil mighty in sanctity, godly and divinely eloquent Gregory, and John of excellent golden tongue, whom the Trinity, the Lord, has fittingly glorified, who has great mercy?

With what words of praise shall we praise the holy hierarchs, the peers of the apostles in grace and equal in the honour of spiritual gifts, the destroyers of impiety, the saviours and guides in word and deed, the shepherds Christ-like in faith, the earthly angels and heavenly men, whom Christ, the Lord of glory, has honoured, he who has great mercy?

With what wreaths of praise shall we crown Chrysostom, together with Basil and Gregory, the precious receptacles of the Spirit, the champions of the unadulterated faith, the pillars of the Church, the confirmation of the faithful, the consolation of sinners, the fountains flowing with water, from which we find delight for our souls, asking forgiveness of transgressions and great mercy?

Glory be to the Father... *tone 6*

Let us praise today the God-bearing fathers, the mystical clarions of the Spirit, who in the midst of the Church have sung the melodious hymns of theology to the one Trinity immutable in essence and divinity, the destroyers of Arians and champions of the Orthodox, who ever entreat the Lord, that our souls find mercy.

Both now and for ever...

*Dogmatikon*    Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,  
came forth, ineffably incarnate from you, O pure one.  
He who by nature is God,  
for our sakes assumed the nature of man;  
not divided into two persons,  
but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

*Entrance, Prokimenon, 3 Readings*

A reading from Deuteronomy

In those days, Moses said to the sons of Israel: See, I have set the land before you; go in and take possession of the land that I the Lord swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them.” At that time I said to you, “I am unable by myself to bear you. The Lord your God has multiplied you, so that today you are as numerous as the stars of heaven. May the Lord, the God of your ancestors, increase you a thousand times more and bless you, as he has promised you! . . . So I took the leaders of your tribes, wise and reputable individuals, and installed them as leaders over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officials, throughout your tribes. I charged your judges at that time: “Give the members of your community a fair hearing, and judge rightly between one person and another, whether citizen or resident alien. You must not be partial in judging: hear out the small and the great alike; you shall not be intimidated by anyone, for the judgment is God’s.” (Deuteronomy 1:8-11, 15-17)

A reading from Deuteronomy

In those days, Moses said to the sons of Israel: Behold, although heaven and the heaven of heavens belong to the Lord your God, the earth with all that is in it, yet the Lord set his heart in love on your ancestors alone and chose you, their descendants after them, out of all the peoples, as it is today. Circumcise, then, the foreskin of your heart, and do not be stubborn any longer. For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt. You shall fear the Lord your God; him alone you shall worship; to him you shall hold fast, and by his name you shall swear. He is your praise; he is your God, who has done for you these great and awesome things that your own eyes have seen. (Deuteronomy 10:14-21)

A reading from the Wisdom of Solomon

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

*Entreaty, the verse of the Church, and these tone 2,  
composed by Nilus Xanthopoulos*

Come, you servants of the heavenly Trinity, let us praise the earthly trinity of holy hierarchs: Basil, the namesake of kingship, Gregory called the Theologian, and John who was truly named for grace; who plumbed the depths of the wisdom of the Spirit: the currents of the ocean, the ever-flowing fount pouring living water, the lustrous pearls, the lamps of the earth, the helmsmen of the Church, the trees bearing radiant fruit, the grace-filled builders, the mouth of Christ and champions of the Trinity, who are illumined directly thereby and pray unceasingly for our souls.

Enlightened by the embers set afire by him who is the unbearable fire, let us praise them with faith; for, burning through union with him, they became beacons for the world, a living power for the poor; and they mightily and piously proclaimed the Father, Son and Holy Spirit. Let us say to them: Rejoice, divinely wise threesome of the Trinity.

*A further verse, tone 6*

Glory to your wise providence, O holy and worshipful Trinity; for you have given to mankind three great luminaries from among men, who illumine with the light of your

knowledge and enlighten with the radiance of your saving and honourable desires. The world, enriched thereby with the light of understanding, is rendered radiant by your glory, and hastens to your blessed kingdom. Urging us to heed their divine teachings, O Holy Trinity, hearken to their supplications for us; and, as you are God most compassionate, save our souls, O lover of mankind.

Glory be to the Father... *tone 6*

Gathering together, all who love the feasts of the Church, with songs of praise let us hymn the holy hierarchs of Christ, the glory of the fathers, the pillars of the faith, the teachers and preservers of the faithful, and let us say: Rejoice, most wise Basil, beacon and indestructible tower of the Church; rejoice, Gregory the Theologian, celestial mind and greatest among hierarchs; rejoice, most golden John of golden eloquence, mighty preacher of repentance. O fathers thrice rich, never cease in your supplications to Christ for those who with faith and love celebrate your sacred and divine festival.

Both now and for ever... *same tone*

*Theotokion* Gathering together, all who love the feasts of the Church, with songs of praise let us hymn the Mother of God, the beauty of virginity, the noetic gladness, the firm rampart of the faithful, and let us say: Rejoice, pure Virgin Mother, radiant lamp and portal of heaven; rejoice, most pure one, you sacred tabernacle which contained God in your womb. Rejoice, who beyond dispute surpasses all the ranks of heaven. O Mother without husband, never cease to protect your servants, who ever hymn you with faith and love, and worship your seedless birthgiving.

*Aposticha, tone 1,*  
*to the Special Melody* O most praised martyrs...

Let us give worthy praise \* to the spiritual servants of the mysteries, \* the noetic clarions of God, \* the divine reflections: \* Basil the great, \* divine Gregory of fiery inspiration, \* and John, the golden-mouthed; \* who pour upon us golden streams of doctrine.

*Verse* Let his faithful ones exult in his glory, let them sing for joy upon their beds.

Let us praise with hymns \* the foundation of the faith, \* the godly and vigilant minds, \* the radiant rivers of golden streams and the honoured luminaries, \* the champions of the Trinity, \* the receptacles of the grace of the Spirit, \* the unshakeable pillars, \* the confirmation of the Church.

*Verse* Let your priests be clothed with righteousness and let your faithful ones shout for joy.

O thrice-blessed Basil, \* divinely wise Gregory \* and most golden and honoured John, \* instruments of the Spirit, \* clarions of the divine thunder, \* lightning flashes of



preaching, \* brightly radiant beacons, \* rendered golden and luminous by God: \* entreat Christ, that he save those who honour you.

Glory be to the Father... *tone 2*

Today the souls of mortals are upborne from things of the earth; for they have become heavenly on the day of their commemoration. The gates of heaven are opened, and the words of the Master are spoken to us. Words proclaim the Word, and tongues hymn his wonders; and we cry out to the Saviour: Glory to you, Christ our God, for through them peace has been given to the faithful.

Both now and for ever... *of Forefeast, same tone*

Christ carried into the sanctuary as an infant; now he, who gave the Law to Moses, becomes subject to the Law. The armies of angels marvel, beholding him who holds all things carried in the arms of an elderly man; and Simeon, full of reverence, cries out, rejoicing: Now let me depart from this fleeting life to a rest which grows not old, O Saviour; for I have seen you and am glad.

*After the blessing of the loaves, the troparion, tone 4*

As you shared in the ways of the apostles, | O teachers of the whole world, | entreat the Master of all, | that he grant peace to the world | | and great mercy to our souls. *twice*

*And Virgin Mother of God, rejoice... once*

## Compline

*We sing the service of the holy hieromartyr Hippolytus, Pope of Rome.*

*Canon of the hieromartyr, tone 4, composed by John the monk*

*Ode 1*

*Irmos* He who is mighty in battles cast the chariots of pharaoh and his power into the sea. Let us sing a new hymn, for he has been glorified.

Come, and with hymns of martyrdom let us hymn the hieromartyr, as we see him shining brightly with divinely radiant grace; and let us ever glorify Christ.

Emulating Christ, O father, amid tribulation you gave your life for the rational flock entrusted to you by him, and have been adorned with a twofold crown.

Anointed by the sacred oil of gladness at the command of God, O Hippolytus, you were anointed with the blood of martyrdom.

*Theotokion* Moses saw you on Mount Sinai O Virgin, as the unburnt bush, prefiguring you who was not consumed by the glory of the divine fire; for you gave birth to God.

*Ode 3*

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

You, the shepherd of reason-endowed sheep were slaughtered as a lamb among sheep, emulating the chief shepherd of all, the Lamb of God.

With divine inspiration you gave the drink of noetic milk to those whom you shepherded; and, rejoicing, you drained the cup of Christ's witness.

Leading assemblies of athletes, you accept martyrdom for piety, glorifying the one God: the Father, with the Son and the divine Spirit.

*Theotokion* Rejoice, O Mother who knew not wedlock, who contained the Word of God within you, and gave birth to him who is both God and man, incarnate.

*Ode 4*

*Irmos* Proclaiming the appearance of your coming on earth, O Christ our God, the prophet cried out with gladness: Glory to your power, O Lord.

Your virtues were like a divine sheaf of grain; for you were honoured by God as a shepherd and martyr, O Hippolytus, rejoicing in him greatly.

You surpassed the offering of Abel; for you brought reason-endowed sheep to God, and, rejoicing, presented the Master with your own blood.

Vanquishing with the Spirit the loquacious evil devisings of the heretics, O blessed one, through love you became an excellent hieromartyr of the Master.

*Theotokion* When the angels beheld the Son of God issuing forth from you, O pure Virgin, they said with gladness: Glory to your birthgiving, O Lady.

*Ode 5*

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from the darkness of ignorance those who sing to you with faith.

You were a true martyr among hierarchs and a holy hierarch among martyrs, O Hippolytus, resplendent with twofold gifts.

As a rock with golden lustre and magnificence, O Hippolytus, your suffering was adorned with the splendour of your hierarchy.

With piety you refuted the myths of the Greeks and with grace you brought down the iniquitous falsehood of the Jews, O father, excellent among the martyrs.

*Theotokion* We set you as an invincible weapon against the enemy, O Bride of God, and have you as our trust and hope of salvation.

*Ode 6*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

You offered the Saviour the sacrifice of praise in the Church of the saints, as a mediator between God and men; and through your blood brought your soul to him.

Through the Spirit you received a multitude of gifts from God, O hieromartyr; and in the opening your mouth, in thanksgiving you brought to him those who slew you.

As the company of your athletes is divine, O Christ, relying on hope, they are nurtured in the present, considering death sweeter than life.

*Theotokion* O wonder most recent of all wonders: the Virgin, conceiving him who sustains all things without knowing man, did not confine him.

*Sessional Hymn, tone 1,  
to the Special Melody* Your tomb, O Saviour...

You appear as an ever-shining light for the world, enlightening the minds of the faithful with the lightning-flashes of your divine words, O holy hierarch Hippolytus. We joyously celebrate your sacred and divine memorial today, and honour you with faith.

*Ode 7*

*Irmos* He who saved the children of Abraham in the fire, slayed the Chaldeans whom justice rightly overtook: blessed are you, the supremely exalted God of our fathers.

O sacred martyr, with the splendour of martyrdom and the episcopate you enlighten those who sing to Christ at your memorial: Blessed are you, the supremely exalted God of our fathers.

Seeing the sacred suffering in martyrdom of him who knew it beforehand from afar and stood before you, O father, rejoicing you sang: Blessed are you, the supremely exalted God of our fathers.

Enduring the wounds of martyrdom and afire with love, Hippolytus cried out with patience and boldness: Blessed are you, the supremely exalted God of our fathers.

*Theotokion* Without seed you supernaturally received the immutable God who came to men in his loving kindness. Blessed are you, the supremely exalted God of our fathers.

*Ode 8*

*Irmos* Christ our God, who appeared in the fiery furnace in the form of an Angel to those who sang; you children hymn, you people bless and exalt him above all for ever.

As a good shepherd you offered yourself to Christ as a tender and fatted sacrifice, singing: You priests, praise; you people, exalt him above all for ever.

Glorious in the crown of martyrdom, the hierarch shines upon your Church, O Christ, singing, rejoicing: You children, hymn; you people, exalt him above all for ever.

After the threatened sentence of death, Hippolytus, the athlete of Christ, cried out, rejoicing: You children, bless Christ; you people, exalt him above all for ever.

*Theotokion* You children, hymn her who ineffably conceived without seed and gave birth to Christ the joy of all the world; you priests, bless and exalt her above all for ever.

*Ode 9*

*Irmos* Your birthgiving has been shown to be incorrupt: God issued from you, and has appeared on earth incarnate and dwelt among men: therefore, we all magnify you, O Mother of God.

As a glorious hieromartyr you illumine the Church of Christ with twofold radiance, and gladden the hearts of those who hymn you: we all fittingly bless you.

Pouring doctrines upon the Church of Christ, O blessed one, like a river you bear to God torrents of your martyr's blood: we all call you blessed, O Hippolytus.

O divinely eloquent one, you taught all to worship the one God in Trinity, the creator of all, seen and unseen; and are adorned with the crown of martyrdom.

*Theotokion* The radiant angel stood before you and was illumined with the rays of your virginity, forgetting himself and his innate glory, he cried out to you with fear: Rejoice.

*Verses of the hieromartyr, tone 1,  
to the Special Melody* Joy of the heavenly hierarchies...

Receiving the grace of the hierarchy, \* you illumined all the divine teachings, O divinely wise father Hippolytus, \* and in sacred writings you interpreted the divine words of the prophets, \* thereby explaining to us things to come.

Adorned with a divine crown of confession, \* with the drops of your blood you adorned your sacred vesture; \* and, radiant in beauty, you stand before the king, Master and creator, \* O blessed Hippolytus.

As you have boldness before Christ the Saviour, O blessed one, \* save from misfortunes and perils, all who honour you with faith, \* and from evil circumstances and sufferings, from falls and necessity, \* by your truly acceptable supplications.

Glory be to the Father... Both now and for ever...

*Theotokion* With the staff of your aid, O pure Mother of God, \* drive away the bestial passions of my wretched soul, \* guiding me peacefully to life unaging, \* and number me among the holy flock of your chosen sheep.

## Matins

*At God is the Lord... the troparion of the saints, twice;*  
Glory be to the Father... Both now and for ever... *Theotokion:*

*Theotokion* The mystery hidden from before the ages and unknown even to the angels, through you, O Mother of God, has been revealed to those on earth: God incarnate in unconfused union, who willingly accepted the cross for our sake and, thereby raising up the first-formed man, has saved our souls from death.

*After the first reading from the Psalter, the Sessional Hymn, tone 5,  
to the Special Melody* The Word who with the Father is unoriginate...

Let us all praise Basil as the royal adornment of the Church, the inexhaustible treasury of dogmas; for thereby he has instructed us to worship the Holy Trinity which is united in being but separate in persons.

Glory be to the Father... *Another Sessional Hymn, tone 4,  
to the Special Melody* Go you quickly before...

O divinely wise fathers, radiant luminaries of the Church of Christ, you have enlightened the world with your teachings, causing the errors of all the heretics to wither away, and quenching the flaming tumults of the blasphemous. As holy hierarchs of Christ, pray that we be saved.

Both now and for ever...

*Theotokion* Exalted Virgin, Mother of Christ our God, Mary, unwedded Bride of God, the intercessor for the faithful: from every misfortune and all necessity deliver those who with faith and love flee to your protection.

*After the second reading from the Psalter, the Sessional Hymn, tone 3,  
to the Special Melody Of the divine faith...*

As a pillar of the Church, a wealth of piety which cannot be taken away, O Gregory the Theologian, you illumined your life with dispassion, and elucidated the dogmas of the Trinity. Venerable father, entreat Christ our God for the salvation of our souls.

Glory be to the Father... *Another Sessional Hymn, tone 4,  
to the Special Melody Joseph marvelled...*

Hovering like wise bees over the meadow of the Scriptures, you embraced well the excellent pollen of their flowers, and together you have produced for the faithful the honey of your teachings, to their utter delight. Each of us, delighting therein, cries out with gladness: Even after death be the advocates for us who praise you, O blessed ones.

Both now and for ever...

*Theotokion* Tempest-tossed by the storm waves of the passions, lacking all conscience, I fervently call upon you, O most pure Lady: Reject me not, lest I perish, wretch that I am, for I have no other hope than you, who gave birth to him who is the abyss of mercy. Let me not become a joy to my enemies, nor a byword, for I trust in you. For whatever you wish you can do, as you are the Mother of the God of all.

*Polyeleos, and this magnification*

We magnify you, O holy hierarchs of Christ: Basil the Great, Gregory the Theologian and John Chrysostom: and we honour your holy memory; for you entreat Christ our God for us.

*Verse* My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*After the Polyeleos, the Sessional Hymn, tone 4,  
to the Special Melody You have appeared...*

Let these most wise teachers of the world, who glorified God on earth with their deeds and words, be magnified today as mediators of salvation for us.

Glory be to the Father...

*Another Sessional Hymn, in the same melody*

The Church celebrates today the honoured solemnity of the three teachers; for they have made the Church firm by their divine dogmas.

Both now and for ever...

*Theotokion* O invincible intercessor for the afflicted, fervent help of those who trust in you: deliver me from misfortunes, for you are the helper of all.

*Hymn of Degrees, the first antiphon of Tone 4*

*Prokimenon, tone 4*

Let your priests be clothed with righteousness and let your faithful ones shout for joy.

*Verse* My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

Let every breath praise the Lord... *and the rest,*  
*with the Gospel of John, number 36 (John 10:9-16)*

*After the Psalm* Have mercy... *the verse, tone 6*

Grace was poured into your mouths, O venerable fathers, and you became pastors of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in a single divinity.

*Canon of the Mother of God, and two canons of the holy hierarchs*

*Ode 1*

*Canon of the Mother of God, tone 2,*  
*composed by John Mavropus, Metropolitan of Evchaota*

*Irmos* Come, you people, let us sing a hymn to Christ our God, who divided the sea and guided the people whom he had led forth from the bondage of Egypt, for he has been glorified.

Save me from bitter misfortune, infirmity and transgressions, O most pure one, as with my soul and mouth I piously confess you to be the Mother of God.

We have come to know the extent of the grace which lies in you, and so we eagerly flee to your divine protection where we are saved, O Mother of God.

Pray to him, incarnate of your pure and precious blood, O most pure one, that we who sing to you may be delivered from transgressions and bitter pain.

*The first Canon of the holy hierarchs, same tone,*  
*composed by John,*  
*upon the acrostic* I proclaim the three suns of the light of the threefold Sun

*Irmos* Come, you people... *as before*

What manner of thanksgiving, what manner of suitable reciprocity should we offer our benefactors, by whom we are instructed how to live in goodness, O you people?

The tongues of the orators, their skill and craft, and the power of their words, have moved toward a single end: honouring them, let us venerate them all together.

The heavenly minded could not bear their individuality gain praises on earth; so let them, the preservers of society and intercessors, be granted praises in common.

*Theotokion* O immaculate Lady, with a single mouth and forming a single concord, we glorify you, our common excellence of honour.

*The second Canon of the holy hierarchs, tone 8,  
composed by the same John*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

This beginning is not an undertaking of human zeal; but let the wisdom which sits on your throne aid me, O lover of mankind, granting me the grace of discourse, whereby I may glorify those whom wisdom itself has glorified well beforehand.

Like a cup full to overflowing, O Master, your grace and great riches of your love for mankind flow forth, showing those now proposed for praise to be like angels incarnate.

It is fitting that there be praise from heaven and angelic hymnody for the godly; for they have become divine through communion, having him, who by nature is the one true God, living and speaking within them.

*Theotokion* The memorial of the righteous ones fills the divinely wise company with praises; and with the Mother of God as their head, is glorified magnificently, holding the last, the first and the middle rank, and sharing goodly praise.

*Katavasia of the feast of the Meeting of the Lord.*

*Ode 3*

*Canon of the Mother of God*

*Irmos* Establish us in you, O Lord, who has slain death by the tree; and plant the fear of you in the hearts of us who sing to you.



By your prayers, O pure one, may God to whom you gave birth be readily reconciled with your servants who flee to your protection and worship your birthgiving with faith.

Guide my whole life, O Virgin, my hope and intercessor, delivering me from times of temptation and of necessity.

As you carried in your arms him who is the Wisdom of God, O Mother of God, pray that we be delivered from ignorance and error.

*Canon 1 of the Hierarchs*

*Irmos* Established upon the rock of faith, I may boast over my enemies, and my spirit rejoices and sings: There is none as holy as our God, and none righteous but you, O Lord.

The great clarion of the Church, the beacon of the world, the preacher embracing the ends of the earth with his teaching, Basil of great renown inspires this gathering.

Radiant of life and deeds, of discourse and teaching, shining more than all in all things, as another sun outshining the stars, the much hymned Theologian is blessed.

See, the light of the world shines upon the world; the salt of the earth sweetens the earth; the tree of life produces the fruits of immortality, O holy Chrysostom. Come those who desire to escape death, and find delight.

*Theotokion* He who brought all things into being out of non-being, who granted being to each creature, knows how to appoint nature as he desires. Hence, who will not marvel on hearing that the Virgin gave birth?

*Canon 2 of the Hierarchs*

*Irmos* Christ, who in the beginning established the heavens with wisdom and founded the earth upon the waters, confirm me upon the rock of your commandments, for none is holy but you, the true lover of mankind.

Let the radiant instructors of life be praised with splendour: the correctors of morals, the edifiers of souls, the common saviours of all, who are models of deeds and discourses.

The Spirit of God filled Basil with skill; Gregory of fiery tongue who breathed forth the fire of exalted discourse; and the mouth of Christ which spoke in John.

Their preaching made the foolish wisdom of this age of no effect, rendering it submissive and serving it as a slave; for grace caused the wise preachers to be orators.

*Theotokion* He who made his home within the pure Virgin made the souls of the God-bearing saints his dwelling-place, and through their lips he recounted the mystery of his Mother.

*Sessional Hymn, tone 8,  
to the Special Melody Of the wisdom...*

Together let us praise the great and luminous beacons, the unbreakable pillars of the Church, delighting in the goodly discourses and the grace of wise Chrysostom, the great Basil and Gregory, the splendid Theologian. To them let us cry out, giving voice from the depths of our hearts: O thrice-great holy hierarchs, entreat Christ our God, that he grant remission of transgressions to those who celebrate your holy memory with love.

Glory be to the Father...

*Another Sessional Hymn, same tone and melody*

Receiving wisdom from God like three more apostles of Christ, with the discourse of understanding you set forth dogmas, which before the fishermen set down in simple words, through the power of the Spirit in understanding; for thus was it fitting to acquire a simple exposition of our faith. We cry out to you: Entreat Christ our God, that he grant remission of transgressions to those who celebrate your holy memory with love.

Both now and for ever...

*Theotokion* O Mother of God, in the mercy of your supplications lead my lowly soul, engulfed by the waves and storm of life's temptations, and laden with the heavy burden of sins, for it is rudderless and is about to sink to the depths of Hades. Grant it peace and rescue it from misfortune, for you are a calm haven, praying to your Son and God, that he grant remission of transgressions; for I, your unworthy servant, have you as my hope.

*Ode 4*

*Canon of the Mother of God*

*Irmos* I have heard the report of your dispensation O Lord, and I glorify you, the one who truly loves mankind.

O Lady who gave birth to God, grant release from the wounds of my soul and the defilements of the flesh.

Deliver me from times of tempests and tribulations by your prayers, O exalted Mother of God.

Rescue me, battered by the waves of life, O Virgin, and guide me to your harbour.

*Canon 1 of the Hierarchs*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself incarnate, and have saved me, and the whole of mankind. Therefore I cry to you: Glory to your power O Lord.

Acquiring knowledge through lower wisdom, O glorious one, you received the helmsman's position through divine wisdom; you wisely made lower wisdom subject to you as a handmaiden.

O lovers of wisdom, as you love what is wise, you became wise, and you taught all to speak; and they marvelled at your discourses, taught thereby the discipline of activity and mystic vision.

*Theotokion* The creator of the waters and the ages, O immaculate Lady, who in latter times became as a late morning rain, descended into you, duly cooling those fainting.

*Canon 2 of the Hierarchs*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

The great Basil shown to be pillar of fire going before the faithful people, consuming the enemies of the faith and saving the tribes who followed: thus may the Church of Christ be bold and prevail, enriched by such a champion.

O Gregory, your discourse was sweetness to the tongue, the delight of every ear, the manna of life, a dew of delight, honey from a rock, the heavenly bread of the angels, moving those who partake thereof to enjoy, filling them with sweetness.

From the golden mouth flows a river of spiritual gifts full to overflowing, flooding the face of the earth like a torrent of sweetness, delighting and watering every Christian city with streams of divine waves.

*Theotokion* O Lady, the three God-bearing teachers confessed that there is in your Son a simple nature which underwent synthesis and showed itself to be above confusion; and they proclaimed him to have two wills and two activities by nature.

*Ode 5*

*Canon of the Mother of God*

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of your commandments, for we know no other God than you.

We who know you to be the pure Mother of God have an invincible sword against the various temptations of the foe, are delivered from every affliction.

Higher than the Cherubim, you gave birth to the fullness of the law, the only begotten Son, God the incarnate Word: pray to him for your servants.

Since you held the creator of all in your arms, by your prayers, O pure one, may he be readily reconciled to us who now flee to you with all our heart.

*Canon 1 of the Hierarchs*

*Irmos* O Christ my Saviour, the enlightenment of those who lie in darkness, and the salvation of the despairing, I rise early to you, O king of peace: enlighten me with your shining radiance, for I know no other God than you.

You permitted the saints to drink deeply of the fountain of your gifts, which in no way diminishes its flow, but waters the whole earth with the divine torrents which flow from its source, O lover of mankind.

What is gold to me? What to me are riches and glory and power? Smoke dispersed upon the winds. Let them all vanish; let the wind bear them all away; for my cherished riches are the trinity of eloquent teachers.

The river pours incorruptible sustenance and divine drink: it pours the food of immortality for those who hunger, and incorruptible drink for those who thirst. Its water is eternally living, sustaining those who drink of it. Partake all, of its ever-flowing life.

*Theotokion* Evil has power over us, but not utterly; for it has grown weak since the Virgin gave birth to him who is mighty in power, who took upon himself the weakness of the flesh and has slain him who is mighty in malice.

*Canon 2 of the Hierarchs*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

With thankful voices let us praise the wise sages of divine and human matters, who in their love for truth have made known to us the nature of things, and have described their creator to all.

With their wise doctrinal discourses and skills the godly healers of men's souls sweetened that which is bitter and sharp for the salvation of cures. O all you pious, adorned, find delight here and be saved.

All discourse falls silent when the divine preachers utter divine things. The New Testament prevails over the Old, presenting as precious tablets those who set forth the laws therein, with whom the whole concourse of the faithful are reckoned.

*Theotokion* The immortal being passed over mortality to holiness, and the virgin Maiden has surpassed the incorporeal angels, for she gave birth to God, the king of the angels, upon whom they are unable to gaze.

*Ode 6*

*Canon of the Mother of God*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

Sailing the sea of life replete with great dangers, and knowing you to be a haven of salvation, O Lady, I call upon you to be the pilot of my soul.

As a passionate one, I have fallen away from a pure life and live in slothfulness: raise me, O blessed Lady, and return me to the precepts of your Son.

Grant me your mercy, O Mother of God who gave birth to the most merciful Word, who by his blood has delivered men from corruption.

*Canon 1 of the Hierarchs*

*Irmos* The great abyss of sin surrounds me, and, emulating the prophet, I cry out to you: Lead me up from corruption, O Lord.

Together, O three, bless the properties of God: the unbegottenness of the Father, the generation of the Word and the procession of the Spirit himself.

Today has radiantly salvation come to this house; for Christ, honouring his own name, is present in the midst of the two or three gathered together.

Immeasurably distant from the heights of heaven is the abyss of the earth; yet divine desire has lifted up the saints from the earth higher than the heavens.

*Theotokion* The three divine preachers, with you as a new fount and source of mysteries, O Virgin, adopted a novel manner of speech as with new sources.

*Canon 2 of the Hierarchs*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

We have learned to theologize concerning the Trinity, and harmoniously hymn the threefold unity, taught by the fathers to worship the single being in three persons.

The equally unoriginate Word and the Spirit of God existed in the beginning with the Father: the unoriginate God is a simple, consubstantial, co-essential divinity, as the divine preachers say.

I shall unite and separate those things that are separated through unity; I think of the one as indivisible, and consider it three; and I accept the three God-bearing teachers who have taught me to believe thus.

*Theotokion* The Son and the Father, motherless before assuming flesh and without a father after his incarnation, a description which passed understanding: for such glorious wonders befit God.

*Kontakion, tone 2,  
to the Special Melody* The steadfast...

You have received into the enjoyment of good things, and into your rest, O Lord, | these sacred heralds of divine proclamation | and foremost among the teachers; | you have received their labours and death as surpassing any whole-burnt offering, | | O Lord who alone glorifies your holy ones.

*Ikos* Who can open his lips and move his tongue to breathe forth fire with the power of the Word and the Spirit? Yet say but the word, and I will dare to speak; for these three have transcended all human nature in their many and great gifts, their activity and vision, surpassing both in splendour. You have granted to men such great gifts, as they are your faithful servants, O Lord who alone glorifies your holy ones.

*Ode 7*

*Canon of the Mother of God*

*Irmos* When the golden image was worshipped on the plain of Dura, your three youths spurned the ungodly command; and, cast into the fire, bedewed they sang: Blessed are you, the God of our fathers.

He who was incarnate of you and nailed to the cross, O Mother of God, has destroyed the record of Adam: pray to him, that we be delivered from all evil who sing with faith: Blessed are you, who gave birth to the incarnate God.

O Lady, the good hope and helper of the faithful, we pray you to grant the depths of your mercy to all who hope in you and sing: Blessed are you, who gave birth to the incarnate God.

Clothed by baptism in the beautiful robe of the saving commandments, in wretchedness I have besmirched it with slothfulness: I now flee to you, O Virgin, that through you I may be clothed once more in the robe of salvation.

*Canon 1 of the Hierarchs*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

The former inconstant audacity of heresies is vanquished and retreats, O blessed one, and every debased teaching is shown to be like wax melting in the presence of fire, struck down by your fiery proclamation.

Turning away from the false myths of the Greeks and choosing persuasion alone to establish their authority among men, these three, having established the truth, thus triumphed amid the assembly of the faithful with their discourses, as they exhorted them.

*Theotokion* In you has every prophecy come to rest and reached its end, amazing those who say: From you, O pure one, the wonders of prophecies pour forth radiantly, showing the wisdom of those who utter them.

*Canon 2 of the Hierarchs*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

The divinely eloquent ones were pillars of virtue and wisdom, whether they kept silent or spoke, whether they watched or listened, commanding us by their words and deeds to sing: Blessed is the God of our fathers.

Receiving your divine voices which thunder upon us wondrously from on high, and your exhortations like flashes of lightning, O divinely wise ones; we therefore sing with you: Blessed is the God of our fathers.

Stones are launched from their tongues, crushing those corrupted by false doctrine, if any of the blasphemers dares to refuse to exclaim: Blessed is the God of our fathers.

*Theotokion* He who built with the elements and transformed nature as he desired, made his abode within you and left you a virgin even after giving birth: to him we cry out with you, O immaculate Lady: Blessed is the God of our fathers.

*Ode 8*

*Canon of the Mother of God*

*Irmos* God, who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

We are saved, having gained you through faith as a firm tower and foundation of strength, a protection and helper, O pure one, hymning your child and exalting him above all for ever.

We know you as the source and bright beam of immortality, O Mother of God, for you gave birth to the Word of the immortal Father who delivers from death all who exalt him above all for ever.

You pour streams of healing on us the faithful who thereby receive much grace, O pure one: we hymn your child and exalt him above all for ever.

*Canon 1 of the Hierarchs*

*Irmos* God, who descended... *as before*

We reverently ponder and glorify with equal honour the one being, the infinitely powerful unity and Trinity, who orders all these things with higher words; for thus have the three God-bearers taught us to worship, and with them we bow down before the Trinity for ever.

The three divine preachers have united themselves, joining to form a trinity, and preserving themselves inseparable by their nature; and they have thus received a single, indivisible glory, which summons to a single praise those who exalt the Trinity above all for ever.

*Theotokion* Through you, O Virgin, he who accepted what is ours, and gave us what is his own, did not suffer, but merely created; for though he is the creator, he does not ordain corruption; and though he chose to suffer, through his suffering he sets men free from the passions, as the three fathers mystically teach us.

*Canon 2 of the Hierarchs*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

Having united them in a unity of equal honour, lest one who gives them praise distinguish between them, God considers them equal in their gifts, that he might grant them to sing equal hymns: Bless him, you children; you priests praise and you people exalt him above all for ever.

The mighty and invincible champions of the divinity, the true allies of the truth, having tested well the depths of the Spirit, established their divine understandings concerning God, and teach us to sing: You people, exalt Christ above all for ever.



From heaven two magnificent luminaries enlighten the earth one after the other according to their pre-eminence; but the three great luminaries illumine the world more brightly, singing together: You people, exalt Christ above all for ever.

*Theotokion* For us, God deigned to be incarnate and undergo his honoured sufferings, for us he dwelt among men; and though he had not tasted of death and was free of the passions, through union with mortal flesh he also partook of suffering and death. With his Mother let us exalt Christ above all for ever.

*Ode 9*

*We do not sing the usual canticle of the Mother of God, but instead these refrains.*

*Refrain* Magnify, O my soul, the all-pure virgin Mother of God, who is more honorable than the armies of heaven.

*Irmos* God the Word who came from God in his ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and who ineffably was incarnate of the holy Virgin for us; with oneness of mind, O faithful, let us magnify in hymns.

I zealously place my hope of salvation in you, O Maiden blessed by God: save me, O Mother of the true life, and pray that I be filled with eternal sustenance, who with faith and love magnifies you with hymns.

O Virgin, the portal of the divine light, by your immaterial light and radiance illumine the darkness of my soul and by your mediations grant that I be delivered from eternal fire, that I may magnify you unceasingly.

Begotten of the pre-eternal Father, the Son made his dwelling within you, becoming perfect man, O Mother of God; and he has shown you to be a fountain of grace for us who worship your ineffable birthgiving with faith.

*First Canon of the Hierarchs*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

*Each verse of the Canons of the hierarchs is preceded by its own refrain*

*Refrain* Magnify, O my soul, the three great luminaries among the hierarchs.

Behold your harvest, the flock for which you endured great pangs, having gathered the three together, has your most sweet union as their common boast.

*Refrain* Magnify, O my soul, the three luminaries of the Church of Christ.

Grace wielded not a two-edged sword, but one with three, against the foe: a single blade forged in heaven and sharpened with threefold might, which ever fights for the one thrice-radiant divinity.

*Refrain* Magnify, O my soul, those who illumine the Church of Christ.

Your abode was in heaven, O glorious ones, with those bearing flesh eternally undefiled: dwelling perfectly among them, entreat those on high, that they be mindful and pray for us on earth.

*Refrain* Magnify, O my soul, the all-pure Virgin Mother of God, who is more honorable than the armies of heaven.

*Theotokion* The expanse of your mighty deeds confines me, O Lady, and gloriously I am at a loss because of your magnificence: we glorify him who has thus magnified you.

*Canon 2 of the Hierarchs*

*Irmos* Heaven was struck with awe and the ends of the earth were amazed, that God should bodily appear to men and that your womb became more spacious than the heavens. Therefore the ranks of angels together with mankind magnify you O Mother of God.

*Refrain* Magnify, O my soul, the three pastors of the all-holy Trinity.

The threefold virtue has been exalted, having filled all things with glory, shining upon us another thrice-radiant ray with its own glory: the servants of the mysteries of heaven, by whom we are guided in piety to the divine vision.

*Refrain* Magnify, O my soul, the three great luminaries of the triple Sun.

There is no repetition in these three, for each bears the seniority: none is first, but there is a surpassing equality of honour; and they joyously give the victory to each other, for the pride of jealousy, which corrupts oneness of mind, has no place in them.

*Refrain* Magnify, O my soul, the might of the indivisible divinity in three persons.

The piety of the fathers, having produced its own sons, through them begets faithful and blameless children of the light, who are made perfect by the Spirit; and it asks them to preserve, inviolate to the end, the peace which is bequeathed to them.

*Refrain* Magnify, O my soul, the all-pure virgin Mother of God, who is more honorable than the armies of heaven.

Through the revelation of the Father, these foremost of wise hierarchs proclaimed your Son to be the Son of the living God, receiving knowledge of the mystery not from flesh and blood: glorifying you, they magnified you as his Mother and Mother of God.

*Exapostilarion,  
to the Special Melody O light immutable...*

Let us praise the God-bearing fathers, the three radiant lamps shining more brightly than the rays of the sun with the light of the Trinity, the author of light, the three-sunned unity which is supernaturally united.

Glory be to the Father...

*Another Exapostilarion,  
to the Special Melody Adorning he heaven with stars...*

Now let us all praise the receptacles of light, the lightning-flashes of beams of light: Basil the Great, Gregory the Theologian and John Chrysostom.

Both now and for ever...

*Theotokion* Sole divinity, Father, Son and Spirit, through the entreaties of Basil, Gregory and John, and of the Mother of God, let me not be cut off from your glory.

Let everything that has breath... *and the Praises, 4 verse, tone 5,  
composed by Nilus Xanthopoulos,  
to the Special Melody Rejoice...*

Rejoice, O trinity of hierarchs, great defence of the Church, pillars of piety, confirmation of the faithful, downfall of heretics, who shepherded the people of Christ with divine teachings and nurtured them with virtues, O mighty preachers of grace, who set forth laws for the fullness of Christ's Church. Guides to the highest, gates of paradise, entreat Christ, that he impart great mercy to our souls. *twice*

Rejoice, O trinity of hierarchs, earthly angels whose path is in the heavens, salvation of the world, joy of men, teachers of the world, champions of the Word, all-wise healers of infirmities of soul and body, ever-flowing spiritual rivers watering the whole face of the earth with your teachings, stairway of theology. O godly ones of golden discourse, entreat Christ, that he impart great mercy to our souls.

Rejoice, O trinity of hierarchs, earthly firmaments of the sun, rays and beacons of the radiance of the threefold sun, enlightenment of the benighted, fragrant and most beautiful flowers of paradise, O Theologian, wise Basil and Chrysostom, tablets of the Spirit inscribed by the finger of God, breasts exuding the milk of salvation: O adornment of wisdom, entreat Christ, that he impart to our souls great mercy.

Glory be to the Father... *tone 5*

Let us sound the clarion of hymns, that we may dance to festal music and leap up, rejoicing in the honoured festival of our teachers. Let kings and princes come together, and let hierarchs rejoice in hymns for the three great rivers pouring forth doctrines, the rushing torrents of the ever-living Spirit, the pastors and teachers, the three servants of the sacred mysteries of the worshipful Trinity. Assembling, let us praise them: Let the philosophers praise them who are wise; the priests, because they are pastors; the sinners, because they are their intercessors; the poor, because they enrich them; those in sorrow, because they comfort them; those who travel, because they journey with them; those at sea, because they are their steersmen. Let all of us fervently praising the godly hierarchs, say: O holy teachers, hasten to rescue the faithful from the temptations of life, and to deliver them from eternal torments by your supplications.

Both now and for ever... *composed by Germanus, same tone*

*Theotokion* Let us sound the clarion of hymns, for the Virgin Mother, the queen of all, bowing down from on high, with blessings crowns those who hymn her. Let kings and princes come, and let them clap their hands for the queen who gave birth to the king who chose to loose those held by death from of old. Pastors and teachers, let us praise the pure Mother of the good shepherd, the lampstand of golden lustre, the light-bearing cloud, more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which held the Manna, the closed gate of the Word, the refuge of Christians; and, praising her with eloquent hymns, let us say: O palace of the Word, grant the kingdom of heaven to us, the lowly; for nothing is impossible to your mediation.

*Great Doxology and the rest*

## **Liturgy**

*Beatitudes, 8 verses: 4 from Ode 3 of the first canon of the saints,  
and 4 from Ode 6 of the second canon.*

*Prokimenon, tone 8*

Their sound has gone out through all the world and their words to the ends of the earth.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

*Epistle to the Hebrews, number 334 [Heb 13:7-16]*

*Alleluia, tone 4*

Let the heavens praise your wonders O Lord and let your faithfulness be sung in the assembly of the holy ones.

God is glorified in the council of the holy ones.

*Gospel of Matthew, number 11 [Mat 5:14-19]*

*Communion Verse*

Their sound has gone out through all the world and their words to the ends of the earth.

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## January 31

### The unmercenary physicians, Cyrus and John

#### Little Vespers

*At Lord I call to you... 6 verses, tone 1,  
to the Special Melody Joy of the heavenly hierarchies...*

Illumining the world with beams of miracles, \* radiant beacons, Cyrus and John, \*  
you were like the heavens in grace, \* displaying like stars the virtue of your exalted life.  
*twice*

O martyrs of the Lord, rain-bearing clouds \* who excelled in manifold miracles of  
grace, \* you water the whole world noctically, \* inspiring the healthy to offer hymnody to  
God.

Truly receiving from God the skill to heal sufferings of body and soul, \* O martyrs  
of the Lord, you supernaturally heal all \* not by means of human medicine, \* but by the  
inspiration of God.

Surrounded by the hosts of heaven, \* O radiant luminaries Cyrus and John, the  
valiant athletes, \* for the sake of Christ you heal the bodies and wounded souls of those  
on earth. \* Entreat him, that he save us.

Following Christ, the source of glory, \* you appear to all as founts of immortality,  
\* pouring sweet streams which cure and heal men's bodies and souls; \* for you zealously  
shed streams of blood for Christ.

Glory be to the Father... *tone 8*

Two martyrs shine upon us today, healing the pangs of our souls: Cyrus and John,  
the wonder-workers. One, embracing the angelic life and living it to the end, united  
himself to Christ by the blood of martyrdom; and the other, shining among the military  
ranks, is now enrolled in the armies of heaven. They impart healing to those who with  
faith celebrate their memory, praying for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody O all-glorious wonder...*

I cannot bear to see you, my Son, \* who gives vigilance to all, \* asleep upon the  
tree, \* that you may bestow divine and saving wakefulness \* upon those who of old \* fell

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into the sleep of perdition \* by eating the fruit of disobedience. \* thus spoke the Virgin, weeping, \* whom we magnify.

*Aposticha from the Octoechos;  
with Glory be to the Father... tone 2*

Come, you gathering of the faithful, and with hymns let us crown Cyrus and John: the soldiers of grace and generous fulfillers of petitions; for in many ways they have been shown to all as splendid physicians who pray for our souls.

*Both now and for ever... Theotokion, or this Theotokion of the Cross,  
to the Special Melody When from the Tree...*

When you beheld the most ripe cluster, whom you produced without cultivation, O pure one, hanging upon the tree, you exclaimed, lamenting, and cried out: O my Son, let fall a drop of sweetness, whereby the drunkenness of the passions may be banished. O Benefactor, be entreated in your loving-kindness for the sake of me who gave you birth.

*Troparion, tone 5*

O Christ our God who has given us the miracles  
of your holy martyrs as an invincible rampart,  
through their supplications being down the counsels of the heathen  
and strengthen the scepters of kings,  
as you alone are good and loving to mankind.

## Matins

*Both canons from the Octoechos, without the martyria; and that of the saints, tone 4*

*Ode 1*

*Irmos* Traversing the depth of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of a cross.

You received authority over falsehood, O blessed Cyrus, with glorious John as the fellow sufferer of your pains; and now you delight in the highest sweetness in heaven.

Girded with spiritual skill in the battle, O honourable Cyrus, and having forsaken the earthly army, O praiseworthy John, you have received from Christ victories over the demons.

Emulating the virtue of blessed Thecla, you piously arrayed yourselves in the angelic vesture of virginity and were drawn to the contest by your love of martyrdom.



*Theotokion* Without seed, by the will of the Father, you conceived the Son through the divine Spirit of God and gave birth in the flesh to him who was begotten of the Father without a mother and, for us, from you without father.

*Ode 3*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

In the weakness of their flesh fortified by the sufferings of Christ, the glorious martyrs cast down the murderer of men.

Receiving incorruptible sweetness through the Spirit, the martyrs of Christ rejoiced amid their bodily pangs.

The weak nature of the women was strengthened by the cross; by which they manfully vanquished the adverse serpent.

*Theotokion* O Mother of God, you alone are the bringer of good things for mortals in a manner beyond nature; therefore, we cry to you: Rejoice.

*Sessional Hymn, tone 4,  
to the Special Melody* Lifted up...

Trampling underfoot the pleasures which drag men down, you were taken up in splendour by grace to the divine heights of martyrdom, O athletes Cyrus and John, luminaries of the world. We implore you: From the darkness of sin and afflictions deliver us, entreating him who is God over all.

Glory be to the Father... Both now and for ever...

*Theotokion* I, the lowly, come to your divine refuge after God, and, falling down, I pray: Have mercy, O most pure Lady, for my sins have passed over my head; and I fear the torments to come, and tremble. Supplicate your Son, O pure one, that he deliver me therefrom.

*Theotokion of the Cross* She who in latter times gave birth in the flesh to you who was begotten of the unoriginate Father, O Christ, seeing you hanging upon the cross cried out: Woe is me, O Jesus most beloved; for how can you, glorified as God by the angels, be willingly crucified by the iniquitous? I hymn you, my long-suffering Son.

*Ode 4*

*Irmos* Seeing you raised upon the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

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The radiance of unfailing grace cast down the enemies who loved darkness, showing Cyrus and John, who fought against them, to be radiant luminaries.

Cyrus and John delighted in the love of the Trinity and, as martyrs exceedingly beloved by God, became divine instruments through a higher union.

Since your honoured church is hateful to evil spirits, it dispels the infirmities of those who are ill, O invincible martyrs, and imparts the grace of healing.

*Theotokion* Without knowing wedlock, O Virgin, you gave birth, yet were a virgin even after birthgiving. With unwavering faith, we cry out to you with constant voices: Rejoice.

### Ode 5

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from the darkness of ignorance those who sing to you with faith.

The two martyrs desired you, O Saviour; and you, holy among the saints, has granted fitting repose to Cyrus and John.

Your work, O Lord, is the destruction of the enemy, and by the cross you have made martyrs of piety and crowned them with glory.

Having anointed themselves with virginity to love you alone with wisdom undaunted, John and Cyrus showed courage.

*Theotokion* We propose you as an invincible weapon against the enemy, O Bride of God; for we have you as the might and hope of our salvation.

### Ode 6

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

The martyrs wished to be slain for Christ rather than offer sacrifice to idols, and to offer themselves to the wicked tyrant for him who like a lamb was slaughtered for us in his loving-kindness.

The martyrs, gloriously strengthened by the divine Spirit, made weak those who cut them pitilessly apart, and, though wounded by darts, they wounded those who threw them instead.

Confessing the Lord and king of all creation with faith, the two martyrs were of one mind; and suffering together, they opposed the iniquitous even to the shedding of their blood.

*Theotokion* O wonder newest of all wonders; for the unwedded Virgin, conceiving him who sustains all things, did not confine him.

*Kontakion, tone 3,  
to the Special Melody* Today the Virgin...

Receiving the gift of miracles from divine grace O holy ones,  
you work wonders unceasingly,  
cutting down all our passions with invisible skill,  
O divinely wise Cyrus and glorious John;  
for you are divine physicians.

*Ikos* Offering yourselves to God, O holy ones, you endured every trial for his sake, dying zealously, O valiant martyrs; and even after your repose you pour divine gifts upon all in various infirmities, healing many of afflictions, of whom I am first, wretch that I am. For I ail in body and soul because of cruel wounds, and with faith I cry out to you: Heal me, for you are divine physicians.

*Ode 7*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

Measuring wisdom as in a balance against the weight of all-pure glory, the athletes, suspended aloft, cried out: Blessed are you, O Lord, in the temple of your glory.

Knowing the machinations of the adversary, the martyrs, disregarding all kinds of torture and threats, cried: Blessed are you, O Lord, in the temple of your glory.

Crowned with the endurance of wounds, Cyrus and John, the defenders of the Trinity, cried out: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* Rejoice, O hallowed and divine habitation of the Most High; for through you, O Mother of God, joy is been given to those who cry: Blessed are you among women.

*Ode 8*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

The impious ones cruelly called upon Cyrus and John to deny him who is God by nature; but the invincible martyrs revealed the fashioner of all creation, singing: Bless the Lord, all you works of the Lord.

Raging with anger and deceit, the torturers, their minds set on earthly things, by death sent to life those who have life indestructible in heaven, who sing: Bless the Lord, all you works of the Lord.

The relics of the martyrs show to the world the brilliance of miracles, O Christ, putting to shame the false fantasies of evil and magnificently imparting healings to those who sing: Bless the Lord, all you works of the Lord.

*Theotokion* The incorporeal one, begotten of the Father without mother in the beginning, became incarnate through you, O most pure Lady, desiring in his compassion to save those who sing: Bless the Lord, all you works of the Lord.

*Ode 9*

*Irmos* From you O Virgin, the unquarried mountain, was hewn Christ, the cornerstone not cut by man, who joined in himself the separate natures. Therefore with rejoicing we magnify you, the Mother of God.

Cyrus and John, the two invincible martyrs, were obedient to the divine commandments of the Master even to death, thereby placing their souls in the hands of the creator.

The two luminaries shine with the radiance of miracles from the light-bearing source, pouring forth grace incorruptible for the infirm: we fittingly magnify them.

Manfully the two invincible martyrs theologized concerning the unity of the divinity, the Trinity of persons, and the one Christ, the Word incarnate in two natures.

*Theotokion* Have pity on me, O Christ, when you come to judge the world with glory, and lift the darkness of my passions through the entreaties of her who gave you birth and of your honoured martyrs, as you are good and greatly merciful.

*Exapostilarion,*  
*to the Special Melody* The heaven with stars...

O wonder-working luminaries Cyrus and John, having received from the Lord the grace of healings, cure our infirmities of soul and body.

Glory be to the Father... Both now and for ever...

*Theotokion* You were the cause of the good things given by God to the world, O Mother of God: entreat God, who is readily reconciled, for the salvation of us all.

*Aposticha from the Octoechos,*  
*with* Glory be to the Father... *tone 4*

With hymns of goodly praises, O faithful, let us magnify Cyrus and John, who in spirit were as of one blood and in the flesh were of brotherly mind, praising with them the valiant Athanasia and her offspring, Theodote, Evdoxia and Theoctiste, the virginal athletes, who entreat Christ for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody* Called from on high...

Weep not for me, O Mother, \* beholding hanging upon the tree your Son and God \* who suspended the earth unsupported upon the waters \* and fashioned all creation; \* for I shall arise and be glorified, \* and shall crush the kingdoms of Hades with strength; \* I shall destroy its power \* and deliver those in bondage \* from its evil activity, \* for I am compassionate; \* and I shall bring them to my Father, \* as I love mankind.

## **Liturgy**

*Beatitudes, 8 verses: 4 from the Octoechos, and 4 from Ode 3 of the saints' canon.*

*Prokimenon, tone 4*

As for the holy ones in the land, they are the noble, in whom is all my delight.

*Verse* I have set the Lord always before me: he is at my right hand and I shall not fall.

*Epistle to the Corinthians, number 153 [1 Cor. 12: 27-13: 8]*

*Alleluia, tone 2*

Behold how good and how lovely it is, when brothers live together in unity.

For there the Lord has commanded his blessing which is life for evermore.

*Gospel of Matthew, number 34 from the midpoint [Mat 10: 1, 5-8]*

*Communion Verse*

Rejoice in the Lord you righteous, for it befits the just to praise him.

## Resurrectional Theotokia

### Tone 1

*Dogmatikon* Let us praise the Virgin Mary,  
who arose from the human race,  
to be the Mother of the Master,  
the glory of the world and gate of Heaven;  
hymned by the angelic hosts, she is the adornment of the faithful,  
revealed as Heaven and the temple of the divinity.  
It is she who, breaking down the middle wall of enmity,  
established peace and opened the kingdom.  
Therefore with her as the anchor of our faith,  
we receive as our defender the Lord who was born of her.  
Be of good courage, then, people of God,  
be of good courage,  
for in his almighty power he will prevail over the enemy.

*Aposticha* Behold, the prophecy of Isaiah is fulfilled in you O Virgin,  
for you have given birth  
and yet remain a virgin after your delivery as before;  
for it was God who was born of you, to restore the nature of man.  
Mother of God, do not reject the supplications  
of your servants offered in your Church,  
but as you held in your arms the compassionate Lord,  
take pity on us your servants, and pray that our souls be saved.

*Dismissal* At the sound of Gabriel's voice  
calling to you: Rejoice, O Virgin,  
the Master of all was conceived in you, the holy tabernacle,  
of which righteous David spoke.  
In bearing your creator you surpass the spaciousness of the heavens.  
~ Glory to him who dwelt in you;  
~ glory to him who came forth from you;  
glory to him who set us free by your giving of birth.

### Tone 2

*Dogmatikon* The shadow of the Law passed away with the coming of grace;  
for as the bush that burned was not consumed,  
so you, O Virgin have given birth while remaining a virgin.  
In place of the pillar of fire has dawned the Sun of Righteousness;  
and in place of Moses,  
we see Christ the salvation of our souls.

*Aposticha*      Here is a new wonder greater than all the miracles of old,  
for who has ever known a mother to bear a child without a man,  
and to hold in her arms him who encompasses the whole creation.  
It was the will of God to be born,  
and you, the immaculate one, carried him as an infant in your arms.  
Therefore with your maternal boldness,  
pray to him without ceasing for us who honour you,  
that he save our souls and have mercy on us.

*Dismissal*      All of your most glorious mysteries  
are beyond comprehension, O Mother of God;  
for with your purity sealed and your virginity inviolate,  
you are known to be truly the mother who has given birth to God.  
Beseech him to save our souls.

**Tone 3**

*Dogmatikon*      How can we not wonder, O most honoured one,  
at your bearing of both God and man?  
Without blemish and even without knowing a man,  
you have brought forth a fatherless Son in the flesh,  
begotten motherless of the Father before the ages,  
who suffered no change, mixture nor separation,  
but kept in full the identity proper to each nature.  
Therefore, O Lady, Virgin and Mother,  
entreat him to save the souls  
of those who in the true faith confess you to be the Mother of God.

*Aposticha*      By the will of the Father, through the divine Spirit  
you seedlessly conceived the Son of God  
who existed before the world began,  
begotten of the Father without a mother.  
You gave birth to him and fed with your milk as an infant  
him who for our sake was incarnate from you without a father.  
Therefore never cease to entreat him  
to deliver our souls from danger.

*Dismissal*      We sing your praises, O Virgin Mother of God  
who has mediated the salvation of our race;  
for your Son and our God, by taking flesh from you  
and accepting suffering through the cross,  
has delivered us from corruption,  
as he is the lover of mankind.



**Tone 4**

*Dogmatikon* David the prophet,  
who through you became the ancestor of God,  
raised his voice to sing in prophecy  
of the great things done for you, saying:  
The queen stands at your right hand.  
For God who was pleased to be made man of you fatherless  
has shown you to be the mother and mediator of life,  
to restore his image corrupted by the passions and save the world:  
for finding the stray sheep lost in the mountains,  
Christ takes it upon his shoulders and brings it to his Father  
and by his will unites it to the heavenly hosts, O Mother of God,  
he who has great and abundant mercy.

*Aposticha* Regard the supplications of your servants, O immaculate one:  
crush the savage assaults that beset us and calm all our distress,  
for your protection is our safe and secure anchor:  
let us not be put to shame, O Lady,  
for in you we have found an intercessor, and we call upon you.  
Speedily heed the entreaties of those who call to you in faith:  
Rejoice, O Lady, the helper of all,  
our joy and protection, and the salvation of our souls.

*Dismissal* The mystery hidden from before the ages,  
and unknown even to the angels,  
through you O Mother of God, has been revealed to those on earth:  
God incarnate in unconfused union,  
who willingly accepted the cross for our sake,  
and thereby raising up the first formed man  
has saved our souls from death.

**Tone 5**

*Dogmatikon* In the Red Sea of old,  
the image of the unwedded bride was depicted:  
there Moses parted the waters;  
here Gabriel is the servant of the mystery.  
Then, Israel passed dryshod through the deep,  
while now the Virgin gives birth to Christ without seed.  
After the passing of Israel, the sea remained untrodden:  
after the birth of Emmanuel, the undefiled Virgin remains incorrupt.  
O God who existed eternally as now,  
and who has appeared as a man,  
have mercy on us.

## Resurrectional Theotokia

*Aposticha* O most honoured Virgin,  
the temple and gate, the palace and throne of the king,  
through whom Christ the Lord, my deliverer,  
appeared to those bound in darkness;  
as he, the Sun of Righteousness, wished to enlighten  
his creatures formed by his hand in his image;  
as you have the boldness of a mother towards him,  
we entreat you, O exalted one,  
unceasingly implore him that our souls be saved.

*Dismissal* Rejoice, gateway of the Lord  
through which none may pass:  
rejoice, wall and protection of those who flee to you:  
rejoice, haven untroubled by storms:  
rejoice, for you have not known wedlock  
and have borne in the flesh your maker and God.  
Do not fail in your intercession  
for those who praise and worship your giving of birth.

### Tone 6

*Dogmatikon* Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,  
came forth, ineffably incarnate from you, O pure one.  
He who by nature is God,  
for our sakes assumed the nature of man;  
not divided into two persons,  
but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

*Aposticha* Christ the Lord, my creator and redeemer  
proceeded from your womb, O most sanctified Virgin;  
clothed with my flesh, he released Adam from the original curse.  
Therefore most pure one, truly the Mother of God and Virgin,  
we sing unceasingly to you the greeting of the angel:  
Rejoice, O Lady,  
intercessor, protection and salvation of our souls.

*Dismissal* He who called you his blessed mother,  
went to his voluntary suffering,  
shining forth upon the cross in his wish to recover Adam,  
and saying to the angels:  
Rejoice with me, for I have found the lost coin.  
Glory to you, O God, who has ordered all things in wisdom.

**Tone 7**

*Dogmatikon* You, the Bearer of God, are known to be a mother  
who past nature remained a virgin.  
This is beyond words and understanding,  
and no tongue can describe the wonder of your maternity.  
Most glorious was your conceiving, O pure one;  
and inconceivable the manner of your giving of birth.  
For when God so wills, the order of nature is overturned.  
Therefore, knowing you to be the Mother of God,  
we all fervently beg you to pray that our souls may be saved.

*Aposticha* All we who dwell on earth take refuge  
under your protection, O Lady,  
and cry out to you: O Mother of God, our hope;  
deliver us from our countless transgressions  
and save our souls.

*Dismissal* As the exalted treasury of our resurrection,  
raise from the pit and depths of transgression those who hope in you;  
for by giving birth to our salvation  
you have saved those who are subject to sin:  
a virgin before and during giving birth,  
you have remained in virginity,  
even after giving birth.

**Tone 8**

*Dogmatikon* The king of heaven in his love for man,  
appeared on earth and dwelt with mankind.  
He came forth from the pure Virgin,  
with the flesh he had received from her:  
he is the only Son,  
twofold in nature but not in persons.  
In proclaiming him truly to be perfect man and perfect God,  
we confess Christ our God.  
Beseech him, O unwedded Mother,  
to have mercy on our souls.

*Aposticha* O Virgin unwedded,  
who inconceivably conceived God in the flesh;  
receive the prayers of your servants.  
Immaculate Mother of God the Most High  
who grants cleansing of transgressions to all:  
receive our entreaty that we all may be saved.

## **Resurrectional Theotokia**

*Dismissal*      For our sake you were born of the Virgin and suffered crucifixion, O good one,  
and destroyed death by death and as God revealed the resurrection.  
Forsake not those who were fashioned by your hand but show your love for mankind, O merciful one.  
Receive the intercession for us of the Mother of God who gave you birth, and save us, your despairing people, O our Saviour.

**Theotokia sung at the Verses<sup>4</sup>,  
that is, at *Lord I call to you* . . and at the *Aposticha*,  
after *Both now and for ever* . . .  
and according to the tone of the *Glory verse***

**Tone 1**

*Sunday evening* Joy of the heavenly hierarchies and mighty advocate for those on earth, save us as we run to you, O purest Virgin, for after God we place our hope in you.

*Monday Matins* More holy than all the powers on high, more honourable than all created things, O Mother of God and sovereign of the world who has given birth to the Saviour: in your goodness, save us from countless transgressions and perils through your intercessions.

*Monday evening* With prophetic eyes, Moses saw the mystery that was to take place in you, O highly exulted Virgin, as he beheld the bush which burned and yet was not consumed; for neither did the fire of the divinity consume you, the pure one. Therefore we implore you as the Mother of God, beg for peace and great mercy for the world.

*Tuesday Matins* I have exceeded in sin the harlot, the prodigal and the thief, the publican and the Ninevites. Woe is me, and what shall become of me, poor wretch, and how shall I escape torture? I shall fall down before you, the pure one, and ask that as your Son saved them, in your mercy save me.

*Wednesday evening* Rejoice, O Virgin, the joy of the patriarchs, gladness of the apostles and martyrs, the protection of us, your servants.

*Thursday Matins* Rejoice, O virgin Mother of God: rejoice, praise of all the world: rejoice, O most pure and blessed Mother of God.

*Friday evening* The extraordinary manner of your maternity, as proclaimed by all the prophets, truly passes understanding, O most glorious Bride of God: he who was conceived and born of you has incomprehensibly and ineffably saved the world, as he is merciful.

*Saturday Matins* Rejoice, holy Virgin, one of us and the Mother of God, for of all the world you are the pure vessel, the inextinguishable lamp and indestructible temple and abode of the infinite one. Rejoice, for from you was born the Lamb of God who takes away the sin of the whole world.

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<sup>4</sup> These being, with a few exceptions, the Theotokia provided in the Octoechos for the Aposticha of Vespers and Matins.

## **Theotokia at the Verses**

### **Tone 2**

*Sunday evening* Rejoice, O Mary Mother of God, the indestructible and supremely holy temple; for as the prophet cried out regarding you: Holy is your temple, wondrous in righteousness.

*Monday Matins* We place our trust in you, the Mother of God: may our hope not fail, O helper of those who are in difficulties. Save us and confound the counsels of the adversary, for you are our salvation, O blessed one.

*Monday evening* Blessed Mother of God, the gate mystically sealed, through which no one may pass, accept our entreaties and bear them to your Son and God, that through you he may save our souls.

*Tuesday Matins* Rejoice, O Mary Mother of God, the indestructible and supremely holy temple; for as the prophet cried out regarding you: Holy is your temple, wondrous in righteousness.

*Wednesday evening* The Virgin, like a fruitful olive tree, has produced you, the living fruit; bringing to fruition for the world him who is great and rich mercy.

*Thursday Matins* I place all my hope in you, O Mother of God: keep me safe under your protection.

*Friday evening* Save your servants from harm, O Virgin Mother of God, for after God, we all flee to you, the unassailable defence and intercessor.

*Saturday Matins* Come, let us all cry out in never ending songs of praise to the Mother of God, and let us offer the salutation Rejoice, to her who gave birth to our salvation. For she alone bore him who is the initiator of all, God who is from before the ages. Rejoice, birth-giver of him who has restored fallen Adam; rejoice, O pure unwedded Virgin.

### **Tone 3**

*Sunday evening* We are encouraged by you, the Mother of God, the intercessor for all who pray to you; for you are our boast, and in you we place all our hope. Pray to him who was born of you for your ungainly servants.

*Monday Matins* O pure one, foremost in holiness and the fount of praise of the heavenly ranks, the fulfillment of the prophets, the exultation of the apostles: accept also our prayers, O Lady.

*Monday evening* O Mother of God, holy among women, the unwedded mother: entreat the king and God to whom you gave birth, that he save us as he is the lover of mankind.

*Tuesday Matins* Without seed you conceived of the Holy Spirit, and so we glorify you with hymns, singing: Rejoice, most holy Virgin.

*Wednesday evening* I have transgressed in every way, O Maiden: deliver me by your mighty prayer from the inevitable flame and amend me by your entreaties, O pure Virgin, leading me by your maternal prayers on the path of salvation.

*Thursday Matins* Without seed you conceived of the Holy Spirit, and so we glorify you with hymns, singing: Rejoice, most holy Virgin.

*Friday evening* Unwedded Mother of God, holy among women: entreat the king and God to whom you gave birth, that he save us as he is the lover of mankind.

*Saturday Matins* Without seed you conceived of the Holy Spirit, and so we glorify you with hymns, singing: Rejoice, most holy Virgin.

#### **Tone 4**

*Sunday evening* Rejoice, cloud of light: rejoice, shining lamp stand: rejoice, jar of manna: rejoice, rod of Aaron: rejoice, bush unburnt: rejoice, bridal chamber: rejoice, throne: rejoice, holy mountain: rejoice, divine table: rejoice, mystic portal: rejoice, for you are the joy of all.

*Monday Matins* Mother of God, queen of all and pride of the Orthodox, confound the noisy insolence of heretics and put to shame the faces of those who neither venerate nor honour your precious image, O most holy Virgin.

*Monday evening* Deliver us from our needs, O Mother of Christ our God, who gave birth to the creator of all, that we may all cry to you: Rejoice, only mediator for our souls.

*Tuesday Matins* Protect your servants from all misfortune, O blessed Mother of God, that we may glorify you, the hope of our souls.

*Wednesday evening* Having you as our hope and advocate, O Mother of God, we do not fear the attacks of the enemy, for you can save our souls.

*Thursday Matins* In you, most pure Mother of God, we have obtained a protecting wall and a haven free from storms, for you are a confirmation. Therefore I pray to you: Guide me, overwhelmed by the storms of this life, and save me.

*Friday evening* O most pure Lady, the lamp whose light is inextinguishable, the throne of righteousness, pray that our souls be saved.

*Saturday Matins* O Virgin, alone pure and immaculate, who without seed gave birth to God, intercede for the salvation of our souls.

## Theotokia at the Verses

### Tone 5

*Sunday evening*      What a fearful, most glorious and great mystery, that he who cannot be encompassed was encompassed within your womb, and moreover, the Mother remains a virgin, even after giving birth; for it was God who was incarnate of her. Let us sing to him and raise our voices with the angels to cry out to him: Holy are you, Christ our God; glory to you, who became incarnate for us.

*Monday Matins*      O joyous one, through your intercession for us, we pray that you beg the greatness of mercy for our souls and the cleansing of our many transgressions.

*Monday evening*      Calm the anguish of my much sighing soul, for you wipe away all tears from the face of the earth, dispelling the pain of mankind and dispersing the sorrow of sinners. In you, most holy Mother and Virgin, we have all gained hope and confirmation.

*Tuesday Matins*      O joyous one, through your intercession for us, we pray that you beg the greatness of mercy for our souls and the cleansing of our many transgressions.

*Wednesday evening*      We call you blessed, the Virgin Mother of God, and we the faithful give you the glory that is due. You are an unshakeable city, an impregnable defence, a firm intercessor and refuge for our souls.

*Thursday Matins*      We bless you, the Virgin Mother of God, for from you has shone forth Christ, the Sun of Righteousness, who has great mercy.

*Friday evening*      We pray to you as you are the Mother of God: O blessed one, pray for the salvation of our souls.

*Saturday Matins*      Alas, O miserable soul; for what answer shall you be able to give the judge at that hour when the thrones are set for judgement and he shall come from heaven with thousands of angels, when he shall sit upon the judgement seat to pronounce judgement upon worthless servants such as you? What answer shall you give, and what shall you offer? Truly, you have nothing, having defiled both soul and body. Therefore, fall before the Virgin, and ceaselessly call to her to grant forgiveness of your sins.

### Tone 6

*Sunday evening*      Like the archangel, we the faithful cry out to her, truly the heavenly bridal chamber and the sealed portal: Rejoice, for through you Christ our God has blossomed forth as the Saviour and giver of life. O Lady, by your right hand confound the torment of the godless foe, O most pure one, the hope of Christians.

*Monday Matins*      You received the word of the Archangel, O Mother of God, and are shown to be the cherubic throne, for you carried him in your arms who is the hope of our souls.



*Monday evening* No one who flees to you goes away disappointed, O most pure Virgin and Mother of God: he who asks a favour receives according to the virtue of his request.

*Tuesday Matins* Pure Virgin Mother of God, you have been granted great gifts, for you gave birth to one of the Trinity, Christ incarnate, the giver of life, for the salvation of our souls.

*Wednesday evening* I turn the eyes of my heart to you, O Lady. Do not reject my feeble sighs; but at the time when your Son will judge the world, be my protector and helper.

*Thursday Matins* You are the transformation of the sorrowing, and the recovery of the sick, O most praised Mother of God. Save our community and its people<sup>5</sup>, O pacification of aggressors and calm haven of the storm-tossed, the true helper of the faithful.

*Friday evening* Through the intercession of her who gave birth to you, O Christ, and of your martyrs, apostles, prophets and hierarchs, and of the venerable and the righteous, and of all the saints; grant rest to your servants who have fallen asleep.

*Saturday Matins* We have come to the knowledge of God, incarnate of you, the Virgin Mother of God: intercede with him for the salvation of our souls.

### **Tone 7**

*Sunday evening* With the angel we cry out to you: Rejoice, Bride of God; calling you the bridal chamber and portal, the fiery throne and unhewn mountain, the bush burning but unconsumed.

*Monday Matins* Through the intercession of the Mother of God, gladden the lives of us who sing out to you: Glory to you, the merciful Lord.

*Monday evening* Rejoice, O lady, cloud of the noetic and ineffable sun; rejoice, most radiant light; rejoice all-golden lamp stand: for through you, the most holy one, Eve is released from the curse. Since you have boldness before your Son and God who is inclined to be compassionate, cease not to entreat him with your maternal prayers, O most pure one.

*Tuesday Matins* O Christ the light, you have shone forth from the Virgin and have illumined the human race: glory to you, O Lord.

*Wednesday evening* We praise the most pure Virgin, for she alone remained as such, even after giving birth. We glorify her as the Mother of God the Word, as we say: Glory to you.

*Thursday Matins* In a manner beyond description, you were born of the virgin, O Christ: you have illumined those in darkness who cry: Glory to you, O Lord.

*Friday evening* May you, who received him who cannot be contained and gave birth to the incarnate Word of God, intercede that our souls may be saved.

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<sup>5</sup> Slavonic: *Save the city and people*

## **Theotokia at the Verses**

*Saturday Matins*      With the apostles and the martyrs, O Virgin, pray that the departed may find great mercy at the judgement.

### **Tone 8**

*Sunday evening*      Taking up the cry of the Archangel Gabriel, let us say: Rejoice, O Mother of God, for you gave birth to Christ, the giver of life for the world.

*Monday Matins*      The heavenly powers hymn you, the unwedded Mother, full of grace, and we glorify your inexplicable maternity. O Mother of God, pray that our souls be saved.

*Monday evening*      Rejoice, O boast of the world; rejoice temple of the Lord; rejoice overshadowed mountain; rejoice, the refuge of all; rejoice, O golden lamp stand; rejoice, honoured glory of the Orthodox; rejoice Mary, Mother of Christ our God; rejoice paradise and divine table; rejoice, tabernacle and golden urn; rejoice O hope of all.

*Tuesday Matins*      Your shelter is a spiritual healing, O virgin Mother of God; for we who have recourse to it are delivered from spiritual infirmities.

*Wednesday evening*      I take refuge under your protection, O holy virgin Mother of God, knowing that there I may find salvation. Help me, O pure one, as you are able so to do.

*Thursday Matins*      O Lady, extricate me from the hand of the man-slaying serpent, who in his wickedness desires utterly to devour me. I entreat you, crush his jaws and destroy his ploys, so that delivered from his clutches I may ever magnify your help.

*Friday evening*      O pure Virgin, gateway of the Word and Mother of our God, pray that our souls may be saved.

*Saturday Matins*      O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

## Theotokia at Verses

**Theotokia sung at the Verses<sup>6</sup>,  
that is, at *Lord I call to you* . . and at the *Aposticha*,  
after *Both now and for ever* . . .  
and according to the tone of the *Glory verse***

### Tone 1

*Sunday Vespers, Monday Matins*      Creation rejoices to see within you the wonder of wonders, O full of grace; for you conceived without seed and ineffably give birth to him whom the ranks of angels cannot see: entreat him on behalf of our souls.

*Monday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Monday Vespers, Tuesday Matins*      O Mother of God, full of grace, who without being burnt conceived the divine fire; who without seed gave birth to the Lord, the source of life: save those who magnify you.

*Tuesday Lauds*      You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

*Tuesday Vespers, Wednesday Matins*      In you we have an advocate, O most pure one, and by your supplications we are delivered from danger. Guarded in all things by the cross of your Son, we all magnify you with due reverence.

*Wednesday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Wednesday Vespers, Thursday Matins*      O Mother of God, full of grace, who without being burnt conceived the divine fire; who without seed gave birth to the Lord, the source of life: save those who magnify you.

*Thursday Lauds*      You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

*Thursday Vespers, Friday Matins*      Having gained your intercession, O most pure one, delivered from evils by your supplications, and protected wholly by the cross of your Son, we all piously give you fitting praise.

*Friday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

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<sup>6</sup> These being, with a few exceptions, the Theotokia provided in the Octoechos for the Aposticha of Vespers and Matins.

## Theotokia at Verses

*Friday Vespers, Saturday Matins* At the sound of Gabriel's voice | calling to you: Rejoice, O Virgin, | the Master of all things was conceived in you, the holy tabernacle, | as the righteous David said. | In bearing your creator, you surpass the spaciousness of the heavens. | ~ Glory to him who dwelt in you; | ~ glory to him who came forth from you; | | glory to him who set us free by your giving of birth.

*Saturday Lauds* You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

## Tone 2

*Sunday Vespers, Monday Matins* As the source of him who is compassion, grant mercy to us, O Mother of God. Look upon us sinners and reveal your power as of old; for, trusting in you, we cry out to you, Rejoice! as once did Gabriel, the supreme commander of the bodiless ones.

*Monday Lauds* O holy Mother of the ineffable light: we piously magnify you, honouring you with angelic hymns.

*Monday Vespers, Tuesday Matins* Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Tuesday Lauds* We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Tuesday Vespers, Wednesday Matins* We sing to you, the most glorious Virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have risen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Wednesday Lauds* We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

*Wednesday Vespers, Thursday Matins* Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Thursday Lauds* We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Thursday Vespers, Friday Matins* We sing to you, the most glorious virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have arisen, and have been granted life and have received paradise, our ancient

## Theotokia at Verses

delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Friday Lauds* We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

*Friday Vespers, Saturday Matins* All of your most glorious mysteries | are beyond comprehension, O Mother of God; | for with your purity sealed and your virginity inviolate, | you are known to be truly the mother who has given birth to God. || Beseech him to save our souls.

*Saturday Lauds* O holy Mother of the ineffable Light: we piously magnify you, honouring you with angelic hymns.

## Tone 3

*Sunday Vespers, Monday Matins* Awed by the beauty of your virginity and the radiance of your purity, Gabriel called to you, the Mother of God: What worthy praise can I offer, and by what name shall I invoke you? I am in doubt and stand in awe, and as I was commanded, I raise the cry: Rejoice, O full of grace.

*Monday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Monday Vespers, Tuesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Tuesday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Tuesday Vespers, Wednesday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Wednesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Wednesday Vespers, Thursday Matins* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

*Thursday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

## Theotokia at Verses

*Thursday Vespers, Friday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Friday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Friday Vespers, Saturday Matins* We sing your praise, O Virgin Mother of God | who has mediated the salvation of our race; | for your Son and our God, by taking flesh from you | and accepting suffering through the cross, | has delivered us from corruption, || as he is the lover of mankind.

*Saturday Lauds* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

## Tone 4

*Sunday Vespers, Monday Matins* To her, raised at the Holy of Holies in the Temple, arrayed in faith and wisdom and perfect virginity, Gabriel the supreme commander brought from heaven the salutation: Rejoice. Rejoice, O blessed one. Rejoice, most glorified one, the Lord is with you.

*Monday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

*Monday Vespers, Tuesday Matins* To the Mother of God let us now run most earnestly, | we sinners all and wretched ones, | and fall down in repentance calling from the depths of our souls: | O Lady come to our aid and have compassion on us; | hasten for we are lost in a throng of transgressions; | turn not your servants away with empty hands, || for we hope in you alone.

*Tuesday Lauds* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

*Tuesday Vespers, Wednesday Matins* O immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: therefore, most blessed one, pray without ceasing that he grant forgiveness of our transgressions.

*Wednesday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

## Theotokia at Verses

*Wednesday Vespers, Thursday Matins* We acknowledge that Christ our God, the Word of the Father, was born of you, the Virgin Mother of God, who alone is pure and who alone is blessed. Therefore we magnify you, singing your praises without ceasing.

*Thursday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

*Thursday Vespers, Friday Matins* Immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: therefore, most blessed one, pray without ceasing that he grant forgiveness of our transgressions.

*Friday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Friday Vespers, Saturday Matins* The mystery hidden from before the ages, | and unknown even to the angels, | through you O Mother of God, has been revealed to those on earth: | God incarnate in unconfused union, | who willingly accepted the cross for our sake, | and thereby raising up the first formed man | | has saved our souls from death.

*Saturday Matins* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

## Tone 5

*Sunday Vespers, Monday Matins* With the angels of heaven and with those on earth, we cry out to you with joyful voices, O Mother of God: Rejoice, portal more spacious than the heavens. Rejoice, the only salvation of those on earth. Rejoice, O pure one, full of grace, who gave birth to the incarnate God.

*Monday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Monday Vespers, Tuesday Matins* Show your ready assistance and mercy to your servants, O pure one; calm the waves of vain thought, and raise up my fallen soul, O Mother of God; for I know, O Virgin, that you have the power to do as you desire.

*Tuesday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O Ever-virgin.

*Tuesday Vespers, Wednesday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Wednesday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

## Theotokia at Verses

*Wednesday Vespers, Thursday Matins* The strange and saving mystery of the Virgin has been revealed to all the world: you were born from her without seed, and showed yourself bodily without corruption. Glory to you O Lord, the joy of all.

*Thursday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O Ever-virgin.

*Thursday Vespers, Friday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Friday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Friday Vespers, Saturday Matins* Rejoice, gateway of the Lord | through which none may pass: | rejoice, wall and protection of those who flee to you: | rejoice, haven untroubled by storms: | rejoice, for you have not known wedlock | and have borne in the flesh your maker and God. | Do not fail in your intercession | | for those who praise and worship your giving of birth.

*Saturday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

## Tone 6

*Sunday Vespers, Monday Matins* The announcement of Gabriel to the Virgin was the beginning of our salvation; for she heard Rejoice. She did not reject or doubt the salutation, as did Sarah in the tent, but said: Behold the handmaid of the Lord: let it be done to me as you have said.

*Monday Lauds* You received the word of the Archangel, and were shown to be the throne of the Cherubim; for you carried the hope of our souls in your arms, O Mother of God.

*Monday Vespers, Tuesday Matins* O blessed virgin Mother of God the hope of the world, we implore your intercession which alone is mighty: take pity on us, who have no other intercessor; beseech the merciful God, that our souls be delivered from every threat, as you alone are blessed.

*Tuesday Lauds* No one who has recourse to you, the most pure virgin Mother of God, departs from you ashamed; for he who asks a favour receives a gracious gift for his favourable petition.



## **Theotokia at Verses**

*Tuesday Vespers, Wednesday Matins* O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

*Wednesday Lauds* The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Wednesday Vespers, Thursday Matins* O holy Lady, the pure Mother of our God, who ineffably gave birth to the creator of all: with the sacred apostles ever entreat his grace, that he deliver us from the passions and grant forgiveness of our sins.

*Thursday Lauds* You were granted great gifts, O pure virgin Mother of God, for you gave birth in the flesh to one of the persons of the Trinity, Christ, the giver of life, for the salvation of our souls.

*Thursday Vespers, Friday Matins* O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

*Friday Lauds* The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Friday Vespers, Saturday Matins* Gideon foretold your conceiving, | and David proclaimed your birthgiving; | for as the dew descended upon the fleece, | so the Word descended into your womb, | and you, O holy ground, without seed produced Christ our God, the salvation of the world, | | O Mother of God, full of grace.

*Saturday Lauds* The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

## **Tone 7**

*Sunday Vespers, Monday Matins* O undefiled Virgin Mother of God, with the hosts of heaven pray to your Son that before the end comes, forgiveness of transgressions be granted to us who faithfully glorify you.

*Monday Lauds* You have surpassed the heavenly hosts, O blessed Mother of God, for you became a divine temple, in giving birth to Christ, the Saviour of our souls.

*Monday Vespers, Tuesday Matins* O Mother of God we offer you the cry Rejoice; for, having given birth to God, you have become more exalted than the angels.

## Theotokia at Verses

*Tuesday Lauds* Through the prayers of the Mother of God impart peace to the lives of us who cry to you: Glory to you, O merciful Lord.

*Tuesday Vespers, Wednesday Matins* Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

*Wednesday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Wednesday Vespers, Thursday Matins* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Thursday Lauds* O Bride of God, the fruit of your womb is shown to men as the mediator of salvation; and so, glorifying you with mind and tongue, we the faithful magnify you as the Mother of God.

*Thursday Vespers, Friday Matins* Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

*Friday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Friday Vespers, Saturday Matins* As the treasury of our resurrection, hymned by all, | raise from the pit and depths of transgression those who hope in you; | for by giving birth to our salvation | you have saved those who are subject to sin: | for you were a virgin before and during giving birth, | and you have remained a virgin, | | even after giving birth.

*Saturday Lauds* Rejoice, O Lady who held within your womb him whom the heavens cannot hold. Rejoice, Virgin preached by the prophets, through whom Emmanuel has shone forth. Rejoice, Mother of Christ our God.

## Tone 8

*Sunday Vespers, Monday Matins* Rejoice, O Lady through whom the Angel received the joy of the world. Rejoice, O Virgin who gave birth to your creator and Lord. Rejoice, for you were to be the Mother of God.

*Monday Lauds* Rejoice, portal of the king of glory, through which the Most High alone passed, and which he sealed, for the salvation of our souls.

*Monday Vespers, Tuesday Matins* O faithful, let us magnify with hymns the Mother of God, the steadfast confirmation of the faith and the precious gift to our souls: Rejoice, for you held in your womb the stone of life. Rejoice, the hope of the ends of the earth and aid of the sorrowful. Rejoice, O bride unwedded.

## Theotokia at Verses

*Tuesday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

*Tuesday Vespers, Wednesday Matins* Seeing you the lamb and shepherd and Saviour of the world upon the cross, she who gave birth to you said, weeping: The world rejoices to receive deliverance, but my womb burns at the sight of your crucifixion, which you endure for all, O my Son and God.

*Wednesday Lauds* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Wednesday Vespers, Thursday Matins* O most pure Mother of God the noetic portal of life, deliver us who have recourse to you in faith, that we may glorify your most holy birthgiving, for the salvation of our souls.

*Thursday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

*Thursday Vespers, Friday Matins* Seeing you the lamb and shepherd and Saviour of the world upon the cross, she who gave birth to you said, weeping: The world rejoices to receive deliverance, but inwardly I burn at the sight of your crucifixion, which you endure for all, O my Son and God.

*Friday Lauds* The fruit of your womb, O all-pure one, is the fulfillment of the prophets and the law; therefore, glorifying you in knowledge, we piously magnify you as the Mother of God

*Friday Vespers, Saturday Matins* For our sake you were born of the Virgin and suffered crucifixion, O good one, | and destroyed death by death and as God revealed the resurrection. | Forsake not those who were fashioned by your hand but show your love for mankind, O merciful one. | Receive the intercession for us of the Mother of God who gave you birth, || and save us, your despairing people, O our Saviour.

*Saturday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

**Dismissal Theotokia**

**Dismissal Theotokia,  
used after the Troparia of the saints at Vespers  
and again at Matins after *God is the Lord* ... and at the end of Matins**

**Tone 1**

*Sunday Vespers, Monday Matins*      Creation rejoices to see within you the wonder of wonders, O full of grace; for you conceived without seed and ineffably give birth to him whom the ranks of angels cannot see: entreat him on behalf of our souls.

*Monday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Monday Vespers, Tuesday Matins*      O Mother of God, full of grace, who without being burnt conceived the divine fire; who without seed gave birth to the Lord, the source of life: save those who magnify you.

*Tuesday Lauds*      You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

*Tuesday Vespers, Wednesday Matins*      In you we have an advocate, O most pure one, and by your supplications we are delivered from danger. Guarded in all things by the cross of your Son, we all magnify you with due reverence.

*Wednesday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Wednesday Vespers, Thursday Matins*      O Mother of God, full of grace, who without being burnt conceived the divine fire; who without seed gave birth to the Lord, the source of life: save those who magnify you.

*Thursday Lauds*      You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

*Thursday Vespers, Friday Matins*      Having gained your intercession, O most pure one, delivered from evils by your supplications, and protected wholly by the cross of your Son, we all piously give you fitting praise.

*Friday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Friday Vespers, Saturday Matins*      At the sound of Gabriel's voice | calling to you: Rejoice, O Virgin, | the Master of all things was conceived in you, the holy tabernacle, | as righteous David said. | In bearing your creator, you surpass the spaciousness of the heavens.

## Dismissal Theotokia

| ~ Glory to him who dwelt in you; | ~ glory to him who came forth from you; || glory to him who set us free by your giving of birth.

*Saturday Lauds*

You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

## Tone 2

*Sunday Vespers, Monday Matins*

As the source of him who is compassion, grant mercy to us, O Mother of God. Look upon us sinners and reveal your power as of old; for, trusting in you, we cry out to you, Rejoice! as once did Gabriel, the supreme commander of the bodiless ones.

*Monday Lauds*

O holy Mother of the ineffable light: we piously magnify you, honouring you with angelic hymns.

*Monday Vespers, Tuesday Matins*

Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Tuesday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Tuesday Vespers, Wednesday Matins*

We sing to you, the most glorious Virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have risen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Wednesday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

*Wednesday Vespers, Thursday Matins*

Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Thursday Lauds*

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*Friday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

## Dismissal Theotokia

*Friday Vespers, Saturday Matins* All of your most glorious mysteries | are beyond comprehension, O Mother of God; | for with your purity sealed and your virginity inviolate, | you are known to be truly the mother who has given birth to God. || Beseech him to save our souls.

*Saturday Lauds* O holy Mother of the ineffable Light: we piously magnify you, honouring you with angelic hymns.

## Tone 3

*Sunday Vespers, Monday Matins* Awed by the beauty of your virginity and the radiance of your purity, Gabriel called to you, the Mother of God: What worthy praise can I offer, and by what name shall I invoke you? I am in doubt and stand in awe, and as I was commanded, I raise the cry: Rejoice, O full of grace.

*Monday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Monday Vespers, Tuesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Tuesday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Tuesday Vespers, Wednesday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Wednesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Wednesday Vespers, Thursday Matins* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

*Thursday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Thursday Vespers, Friday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

## Dismissal Theotokia

*Friday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Friday Vespers, Saturday Matins* We sing your praise, O Virgin Mother of God | who has mediated the salvation of our race; | for your Son and our God, by taking flesh from you | and accepting suffering through the cross, | has delivered us from corruption, || as he is the lover of mankind.

*Saturday Lauds* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

## Tone 4

*Sunday Vespers, Monday Matins* To her, raised at the Holy of Holies in the Temple, arrayed in faith and wisdom and perfect virginity, Gabriel the supreme commander brought from heaven the salutation: Rejoice. Rejoice, O blessed one. Rejoice, most glorified one, the Lord is with you.

*Monday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

*Monday Vespers, Tuesday Matins* To the Mother of God let us now run most earnestly, | we sinners all and wretched ones, | and fall down in repentance calling from the depths of our souls: | O Lady come to our aid and have compassion on us; | hasten for we are lost in a throng of transgressions; | turn not your servants away with empty hands, || for we hope in you alone.

*Tuesday Lauds* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

*Tuesday Vespers, Wednesday Matins* O immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: most blessed Lady, pray without ceasing that he grant forgiveness of our transgressions.

*Wednesday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Wednesday Vespers, Thursday Matins* We acknowledge that Christ our God, the Word of the Father, was born of you, the Virgin Mother of God, who alone is pure and who alone is blessed. Therefore we magnify you, singing your praises without ceasing.

*Thursday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

## Dismissal Theotokia

*Thursday Vespers, Friday Matins* Immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: therefore, most blessed one, pray without ceasing that he grant forgiveness of our transgressions.

*Friday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Friday Vespers, Saturday Matins* The mystery hidden from before the ages, | and unknown even to the angels, | through you O Mother of God, has been revealed to those on earth: | God incarnate in unconfused union, | who willingly accepted the cross for our sake, | and thereby raising up the first formed man | | has saved our souls from death.

*Saturday Matins* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

## Tone 5

*Sunday Vespers, Monday Matins* With the angels of heaven and with those on earth, we cry out to you with joyful voices, O Mother of God: Rejoice, portal more spacious than the heavens. Rejoice, the only salvation of those on earth. Rejoice, O pure one, full of grace, who gave birth to the incarnate God.

*Monday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Monday Vespers, Tuesday Matins* Show your ready assistance and mercy to your servants, O pure one; calm the waves of vain thought, and raise up my fallen soul, O Mother of God; for I know, O Virgin, that you have the power to do as you desire.

*Tuesday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O ever-virgin.

*Tuesday Vespers, Wednesday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Wednesday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Wednesday Vespers, Thursday Matins* The strange and saving mystery of the Virgin has been revealed to all the world: you were born from her without seed, and showed yourself bodily without corruption. Glory to you O Lord, the joy of all.



## **Dismissal Theotokia**

*Thursday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O Ever-virgin.

*Thursday Vespers, Friday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Friday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Friday Vespers, Saturday Matins* Rejoice, gateway of the Lord | through which none may pass: | rejoice, wall and protection of those who flee to you: | rejoice, haven untroubled by storms: | rejoice, for you have not known wedlock | and have borne in the flesh your maker and God. | Do not fail in your intercession | | for those who praise and worship your giving of birth.

*Saturday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

## **Tone 6**

*Sunday Vespers, Monday Matins* The announcement of Gabriel to the Virgin was the beginning of our salvation; for she heard Rejoice. She did not reject or doubt the salutation, as did Sarah in the tent, but said: Behold the handmaid of the Lord: let it be done to me as you have said.

*Monday Lauds* You received the word of the Archangel, and were shown to be the throne of the Cherubim; for you carried the hope of our souls in your arms, O Mother of God.

*Monday Vespers, Tuesday Matins* O blessed virgin Mother of God the hope of the world, we implore your intercession which alone is mighty: take pity on us, who have no other intercessor; beseech the merciful God, that our souls be delivered from every threat, as you alone are blessed.

*Tuesday Lauds* No one who has recourse to you, the most pure virgin Mother of God, departs from you ashamed; for he who asks a favour receives a gracious gift for his favourable petition.

*Tuesday Vespers, Wednesday Matins* O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

## **Dismissal Theotokia**

*Wednesday Lauds*                      The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Wednesday Vespers, Thursday Matins*    O holy Lady, the pure Mother of our God, who ineffably gave birth to the creator of all: with the sacred apostles ever entreat his grace, that he deliver us from the passions and grant forgiveness of our sins.

*Thursday Lauds*                      You were granted great gifts, O pure virgin Mother of God, for you gave birth in the flesh to one of the persons of the Trinity, Christ, the giver of life, for the salvation of our souls.

*Thursday Vespers, Friday Matins*        O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

*Friday Lauds*                      The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Friday Vespers, Saturday Matins*        Gideon foretold your conceiving, | and David proclaimed your birthgiving; | for as the dew descended upon the fleece, | so the Word descended into your womb, | and you, O holy ground, without seed produced Christ our God, the salvation of the world, || O Mother of God, full of grace.

*Saturday Lauds*                      The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

## **Tone 7**

*Sunday Vespers, Monday Matins*        O undefiled Virgin Mother of God, with the hosts of heaven pray to your Son that before the end comes, forgiveness of transgressions be granted to us who faithfully glorify you.

*Monday Lauds*                      You have surpassed the heavenly hosts, O blessed Mother of God, for you became a divine temple, in giving birth to Christ, the Saviour of our souls.

*Monday Vespers, Tuesday Matins*        O Mother of God we offer you the cry Rejoice; for, having given birth to God, you have become more exalted than the angels.

*Tuesday Lauds*                      Through the prayers of the Mother of God impart peace to the lives of us who cry to you: Glory to you, O merciful Lord.

*Tuesday Vespers, Wednesday Matins*    Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

## **Dismissal Theotokia**

*Wednesday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Wednesday Vespers, Thursday Matins* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Thursday Lauds* O Bride of God, the fruit of your womb is shown to men as the mediator of salvation; and so, glorifying you with mind and tongue, we the faithful magnify you as the Mother of God.

*Thursday Vespers, Friday Matins* Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

*Friday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Friday Vespers, Saturday Matins* As the treasury of our resurrection, hymned by all, | raise from the pit and depths of transgression those who hope in you; | for by giving birth to our salvation | you have saved those subject to sin: | for you were a virgin before and during giving birth, | and so you have remained, | | even after giving birth.

*Saturday Lauds* Rejoice, O Lady who held within your womb him whom the heavens cannot hold. Rejoice, Virgin preached by the prophets, through whom Emmanuel has shone forth. Rejoice, Mother of Christ our God.

## **Tone 8**

*Sunday Vespers, Monday Matins* Rejoice, O Lady through whom the Angel received the joy of the world. Rejoice, O Virgin who gave birth to your creator and Lord. Rejoice, for you were to be the Mother of God.

*Monday Lauds* Rejoice, portal of the king of glory, through which the Most High alone passed, and which he sealed, for the salvation of our souls.

*Monday Vespers, Tuesday Matins* O faithful, let us magnify with hymns the Mother of God, the steadfast confirmation of the faith and the precious gift to our souls: Rejoice, for you held in your womb the stone of life. Rejoice, the hope of the ends of the earth and aid of the sorrowful. Rejoice, O bride unwedded.

*Tuesday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

*Tuesday Vespers, Wednesday Matins* Seeing you the lamb and shepherd and Saviour of the world upon the cross, she who gave birth to you said, weeping: The world rejoices to receive deliverance, but my womb burns at the sight of your crucifixion, which you endure for all, O my Son and God.

## **Dismissal Theotokia**

*Wednesday Lauds* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Wednesday Vespers, Thursday Matins* O most pure Mother of God the noetic portal of life, deliver us who have recourse to you in faith, that we may glorify your most holy birthgiving, for the salvation of our souls.

*Thursday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

*Thursday Vespers, Friday Matins* Seeing you the lamb and shepherd and Saviour of the world upon the cross, she who gave birth to you said, weeping: The world rejoices to receive deliverance, but inwardly I burn at the sight of your crucifixion, which you endure for all, O my Son and God.

*Friday Lauds* The fruit of your womb, O all-pure one, is the fulfillment of the prophets and the law; therefore, glorifying you in knowledge, we piously magnify you as the Mother of God

*Friday Vespers, Saturday Matins* For our sake you were born of the Virgin and suffered crucifixion, O good one, | and destroyed death by death and as God revealed the resurrection. | Forsake not those who were fashioned by your hand but show your love for mankind, O merciful one. | Receive the intercession for us of the Mother of God who gave you birth, || and save us, your despairing people, O our Saviour.

*Saturday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.