

## **February 1**

### **Forefeast of the Meeting of Our Lord, and the Martyr Tryphon**

**and on the same day, our venerable mother  
Bridget, the enlightener of Ireland**

*The service for St Bridget is printed after this one*

### **Vespers**

*At Lord, I call to you... six verses,  
beginning with these 3 of the forefeast, tone 4,  
to the Special Melody As one valiant among the martyrs...*

The honoured temple prepares \* to receive within itself \* the Lord who comes as an infant \* who noetically illumines with grace \* his faithful people beloved of God, who sing: \* You are the fullness of our glory, \* our boast and our adornment, \* O Word who became an infant, \* incarnate for our sake.

The most splendid bridal-chamber, \* the most precious tabernacle, \* the holy and spacious temple, \* bearing the Lord within the chambers of the temple, \* betrothes herself to his honourable Church \* and ever prays, \* that those who unceasingly glorify her \* as the true Mother of God \* be delivered from corruption and misfortunes.

Let us offer to Christ \* the praises of the forefeast, \* glorifying his condescension; \* for, carried in the Virgin's arms \* as an infant, \* he comes to rest in the arms of Simeon, \* crying out to all men, \* and to deify their nature, \* as benefactor and Lord.

*And 3 verses of the martyr, tone 1,  
to the Special Melody O most praised martyrs...*

Exalted Tryphon, \* in heaven you partake most splendidly \* of incorruptible sweetness, \* for you contended in heroic struggles, \* O glorious martyr. \* As a witness to the truth, \* entreat Christ, \* that he grant to our souls \* peace and great mercy.

O glorious Tryphon, \* you were wholly illumined \* by rays of everlasting light, \* casting down the gloom of falsehood \* and bringing low the prince of darkness \* by grace divine. \* Therefore, make entreaty, \* that peace and great mercy \* be granted to our souls.

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O blessed Tryphon, \* with strength of soul \* you completed your martyrdom \* most steadfastly: \* having spurned the beautiful things of life, \* as being of little worth, \* you have been granted \* angelic joy and gladness, \* where you pray for our souls.

Glory be to the Father... *composed by Cyprian, tone 2*

You forsook that which is of the earth, O blessed and honoured martyr Tryphon, and bravely hastened to the tribunal. Casting down the prideful one with skill and the blood of your contest, you received a crown of victory. Never cease to entreat Christ our God, O athlete, that our souls be saved.

Both now and for ever... *composed by Germanus, in the same tone*

Simeon shall now take in his arms the Lord of glory whom Moses saw in the darkness when he gave him the tablets of the law on Mount Sinai. He is the creator of the law who spoke through the prophets; he is the one whom David proclaimed, of whom all are in awe, who has great and rich mercy.

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

Receive, O Simeon, \* the Lord of glory \* as you were told \* by the Holy Spirit. \* For behold, he has come.

*Verse* Lord now let your servant depart in peace, your word has been fulfilled.

Bearing the creator and Master \* as a baby \* in her arms, \* the most pure Virgin \* enters the temple.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

Great, awesome and strange \* is the mystery of God's dispensation: \* he who embraces all things \* and creates infants \* is brought in arms as an infant.

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

The sacred Virgin bears the sacred one to the high priest in the temple, and Simeon, reaching out his hands, receives him, rejoicing, and crying out: Lord now let your servant depart in peace, your word has been fulfilled.

*Troparion of the martyr, tone 4*

In his suffering, O Lord, Tryphon 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, tone 1,  
to the Special Melody* The choir of angels

The celestial choir of the angels of heaven, coming down to earth, beholds the firstborn of all creation who has come, carried into the temple as a baby in the arms of the unwedded Mother. Therefore let us sing pre-festal hymns with rejoicing.

## **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.*

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

Rejoicing, sacred Simeon embraced you, who was incarnate of the Virgin, O Christ; and he cried out: Lord, now let your servant depart. And Anna, the blameless and glorious prophetess, offered you confession and hymnody. And we cry out to you, O giver of life: Glory to you, who has thus been well pleased.

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...

You were born on earth, equally unoriginate with the Father, and you were carried into the temple, O unapproachable one. Rejoicing, the elder took you in his arms, crying: Now let your servant depart, whom you have visited according to your word, O Lord whose good pleasure it has been, as God, to save the human race.

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

*Canon of the forefeast, and that of the martyr.*

*Ode 1*

*Canon of the Forefeast, tone 4*

*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.

Let us all prepare in purity our hearts as though they were arms to receive Christ who is coming today, and let us spiritually delight in his divine gifts.

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Opening its gates beforehand today, the temple of the law gives splendid entry to the giver and creator of the law and prepares divine praise for him as precious gifts.

I hymn you, O Lord my God who became an infant in the flesh, and who submitted to the law to save mankind, for whose sake you became a man.

*Theotokion* O most pure Lady, the old temple, understanding you to be the pure dwelling-place of the Master and God of all, summoned a choir, magnifying your glory.

*Canon of the Martyr, tone 8,  
upon the acrostic O Tryphon, grant that I may partake of sweetness*

*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.

Truly delighting in divine sweetness in heaven, as an invincible athlete deliver my soul from troublesome passions by your supplications.

Those whom you taught with divine words, O glorious one, you perfected with action, loving holiness and embracing chastity.

Truly you were a shepherd, tending the thoughts of your soul in wisdom, and returning lost souls to God and leading them to him, O glorious one.

*Theotokion* Illumine me with noetic radiance, O immaculate Lady who gave birth to the brilliance of the Father's glory: disperse the darkness of sin.

*If it is Sunday, the Katavasia are the Irmoi of the feast of the Meeting.*

*Ode 3  
Canon of the Forefeast*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

Let those in the house of God leap up noetically to receive Christ the king who is coming in the flesh.

Preparing precious gifts acceptable to Christ, O faithful, let us greet him with joy today.

Now the tabernacle has passed away, for truth has come as grace has arrived. Take Christ up now, O Simeon.

*Theotokion* The proclamation in shadows and descriptive images has now ceased; for through you, O pure Lady, truth has been manifested to the ends of the earth.

*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.

Invested with power from on high, O glorious martyr of Christ, you blunted the power of the prideful one.

Clad in the flesh, you burnt away the insolence of the bodiless foe and preached God, the incarnate Word.

By your arrival evil spirits are driven out, put to flight by the grace of the Holy Spirit.

*Theotokion* Having you as my help, I am not put to shame, O most pure Mother of God; and having you as the intercessor for my life, I am saved.

*Kontakion of the martyr Tryphon, tone 8  
to the Special Melody As first-fruits...*

You uprooted polytheism from the ends of the earth with the strength of the Trinity, O glorious one: you vanquished tyrants with the honour of Christ the Saviour, and for your martyrdom you received a crown and gifts of divine healing, as one invincible.

*Sessional Hymn of the martyr, tone 4  
to the Special Melody Quickly anticipate...*

Delighting in bodily pain, O blessed one, fittingly you received divine and painless sustenance, invested by God with a crown of immortality; therefore, you pour streams of healings upon those who lovingly have recourse to your protection, O martyr.

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

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

O eternal treasure of the life of all, who of old inscribed the law on tablets on Mount Sinai, and who for my sake has become a child, that you might release all from bondage to the ancient law: Glory to your compassion, O Saviour: glory to your condescension: glory to your dispensation, O lover of mankind.

*Ode 4*

*Canon of the Forefeast*

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*Irmos* Seeing you hanging on the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

Upborne on a radiant cloud, he who is the Sun of Righteousness, shines his divine rays today and gives pre-festal illumination to his temple.

Today the Church offers the praises of the forefeast to Christ the Master, and splendidly prepares to receive him as its Bridegroom, and rejoices with Simeon.

The ranks of angels are stricken with awe to see in the elder's arms him who with the Father and the Spirit is praised as the Son and our God.

*Theotokion* The tabernacle of the law, eagerly receiving the tabernacle with the Lord of the law in your arms, was made radiant by your grace, O most glorious Mother of God.

### *Canon of the Martyr*

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

The steadfastness of your endurance astonished those who watched, O blessed one; for you endured torments, suffering as though in the body of another, O wise Tryphon.

Afflicted with stripes, you received pain, O blessed one, but now you enjoy pure delight, partaking of everlasting glory.

The strength of your soul was fortified by divine grace, O wondrous one, when your body was lacerated with sharp implements of iron.

*Theotokion* I place all my hope in you, O Mother of God: preserve my soul, O birth giver of God my Saviour.

### *Ode 5*

### *Canon of the Forefeast*

*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 Church, desiring to receive you in the flesh, O Lord, has gloriously been enlightened by the divine and ineffable radiance of your divinity.

O Lord, may those who praise your dispensation receive you with spiritual hands; and accept us who hymn you with faith, as you are the lover of mankind.

O Lord, may we with joyous soul receive you who desired to come in the flesh for our sake; and may we give thanks to you with Simeon.

*Theotokion* Delivered through you from the worship of the temple, O pure one, we fittingly glorify you with true understanding and steadfast faith.

*Canon of the Martyr*

*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.

You smashed the idols of falsehood, O athlete; for you loved to bow down before the image of Christ alone.

Comprehending the most radiant grace of our God, O glorious athlete, you suffered for it.

Illumined by divine grace, O athlete, you suffered zealously for the sake of Christ.

*Theotokion* Ineffable was your conception and indescribable your birthgiving; for you remain ever-virgin, O pure one.

*Ode 6*

*Canon of the Forefeast*

*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.

Weaving hymns like flowers today, let us with faith prepare a divine wreath of thanksgiving for the Master who shall come noetically.

Let us prepare the arms of our soul for God, like Simeon the elder, and with gladness let us receive him who comes to the temple of his divine glory.

Receiving the creator of the ages as a baby, the elder understood him to be the pre-eternal God, the light of the nations, the Messiah, the glory of Israel.

*Theotokion* The prophets, writing of you with the pen of the Spirit, O Virgin, described you as the temple, tabernacle and divine home of the Master of all; and in you were they adorned.

*Canon of the Martyr*

*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.

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Causing the abominable sacrifices, vile offerings and idolatrous savagery to dry up by your blood, O glorious Tryphon, you water all the noble plants of the Church.

The wounds of the martyrs are as fragrant as perfume; the blood of those who suffer flows with healings, and their relics sanctify the souls of those who touch them with faith.

*Theotokion* As an animate ark you received the unoriginate Word; as a holy sanctuary you contained the creator; and as a fiery throne you carried the Master of all creation, O Mother of God.

### *Kontakion of the forefeast, tone 6*

The Word who is invisibly with the Father is now seen in the flesh, ineffably born of the Virgin. He who is given to the high priest on the arm of the elder, let us worship as our true God.

*Ikos* A sacred banquet is prepared: today the gathering of those who love the feasts of the Church, bearing tokens of the forefeast, sings to our true God the praises of the forefeast, hymning the awesome nativity from the Virgin of the forty-day old Lord, the embrace of the honourable elder and the memory of the honoured martyr.

### *Ode 7*

### *Canon of the Forefeast*

*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.

The Church, adorned with noetic radiance and the love of the Master and creator of all, prepares to receive him, and weaves for him joyous longings.

Obedient to the law, the Mother bears in her arms her only-begotten Son in the flesh, the Word who abides in the Father's bosom, and she carries him as an infant.

God who made his abode in the womb of the Virgin today sits in the arms of Simeon as on a throne of fire.

*Theotokion* All the nations have seen your glory, O pure one; therefore, they piously bless you as the queen of all creation and unceasingly glorify you as the Mother of God in a manner transcending nature.

### *Canon of the Martyr*

*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.

Having defeated falsehood by the Word of truth, the crowned martyr rejoices with the choir of martyrs where he sings in gladness: Blessed are you, the God of our fathers.

Through his own sufferings the Master of all has crowned the martyr and brought him to dwell in the mansions of heaven, singing: Blessed are you, the God of our fathers.

*Theotokion* O immaculate one, bearing the infant who was God before time began, yet incarnate of you: never cease in your supplications, that you may save those who sing: Blessed are you, the God of our fathers.

*Ode 8*

*Canon of the Forefeast*

*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.

Stretching forth his hands and receiving divinely acting cleansing of soul, Simeon received the Lord, an infant incarnate in his goodness; and he cried out to him with gladness: Bless the Lord, all you works of the Lord.

The light of the grace of Christ has shone upon us, desiring to be brought into his temple; and as restorer he transforms the shadowy images for those who cry out in truth: Bless the Lord, all you works of the Lord.

All you works of the Lord, bless you the Lord, the pre-eternal God whose good pleasure it has been to become a child for our sake and to be received by the arms of the elder Simeon.

*Theotokion* Christ, most pure and immaculate, in his surpassing goodness became a man for our sake through you, O most pure one, and he offers the Father acceptable purification, preserving you, the most pure one, alone as one most holy.

*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.

You suffered beheading and immolation, the shedding of your blood, and even death, in opposing sin, O martyr of Christ; and now, receiving the life hidden in Christ, you sing: You priests praise and you people exalt him above all for ever.

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You struggled upon earth, contending with the ungodly, against deceitful and God-opposing falsehood, against bitter oppressors; and you delight in heaven, O Tryphon, wearing your crown, and join with the angels to sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

You denounced the ungodliness of the tyrants, O wise one, and with the streams of your blood extinguished the demons' opposition to God; and, rightly and in purity proclaiming the one God in Trinity, you sang: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* Following your words, O most pure one, we bless you, the blessed one who truly gave birth in the flesh to the blessed one, the living and never-waning light, the Master, the luminary and bestower of light, whom the children bless, the priests praise and the people exalt above all for ever.

### *Ode 9*

#### *Canon of the Forefeast*

*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, O Mother of God.

O Benefactor, may I, like Simeon of old, receive you in the hands of my soul and delight in your grace; for you alone are the desire and sweetness for which I yearn.

Having ignited the lamps of the virtues, with love let us lamp-bearers go forth with Simeon and Anna to meet Christ who will come to sanctify those who hymn him.

In the temple the elder Simeon received Christ our God in his arms and cried out: Lord now let your servant depart.

*Theotokion* The Word of the Most High, who transcends all that exists, received flesh from you; and as he is pure he offers purification to the unoriginate Father and cleanses those who with love magnify you, the Mother of God.

#### *Canon of the Martyr*

*Irmos* The unwedded mother of God the Most High God, who truly gave birth to God the Word in a manner beyond understanding, who is more exulted than the most pure powers; with never silent hymns of glory, we magnify you.

The hope of the martyrs is beyond visible things and is full of the enjoyment of immortality; it is seen to be full of sweet fragrance, joy and ineffable radiance; and so they are rightly called blessed.

Having approached the primal light, O wise Tryphon, you became a secondary luminary, illumined and transformed by his brilliance, and shining with the splendour he imparts; and so we all call you blessed.

You were undaunted in your struggles, O athlete, truly the namesake of divine and holy sustenance: receiving it and delighting in it, entreat salvation for us who honour you.

*Theotokion*    O Mother of God, mortify my carnal-mindedness and revive the mortality of my soul by the activity of him who is the true life, who was incarnate of you in his ineffable compassion, for the salvation of those who hymn you.

*Exapostilarion,  
to the Special Melody* By the Spirit in the holy place...

Delighting in glorious and divine sustenance, O blessed one, you have made your abode with the angels. Herding geese in the meadows, O great-martyr Tryphon, you received from God the grace to heal the weakness and infirmities of men.

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

*Exapostilarion of the forefeast*

When the immaculate Maiden carried her child into the holy place to fulfill the law, righteous Simeon received him in his arms and said to the Virgin: This child is destined for the falling and the rising again of many, and for a sign in the world.

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

Christ, the Son who was begotten of the Father incorruptibly \* before the morning-star, \* is born of the Virgin \* without defilement, \* delivering Adam.

*Verse*   Lord, now let your servant depart in peace; your word has been fulfilled.

Open wide, you gates of heaven, \* for, in the temple, \* Christ is offered as a an infant \* to God the Father \* by the virgin Mother.

*Verse*   A light of revelation to the nations, and the glory of your people Israel.

O Simeon, receive \* the Lord of glory, \* as you were told \* by the Holy spirit; \* for, behold, he is come.

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

The Creator of heaven and heart today is carried by holy Simeon in his arms. For by the Holy Spirit he said: Now have I been released, for I have seen my Saviour.

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## Liturgy

*At the Beatitudes, 8 verses:*

*4 from Ode 3 of the Canon of the forefeast, and 4 from Ode 6 of the Canon of the martyr.*

*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 Romans, number 99 [8: 28-39]*

*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 Luke, number 51 from the midpoint [10: 19-21]*

*Communion Verse*

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

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### **Venerable Mother Bridget, enlightener of Ireland**

#### **Great Vespers**

*At Lord, I call to you... six verses, tone 1*

Come, you faithful, from the west and from the north, from the sea and from the east: let us hasten to the radiant feast, glorifying the wise enlightener of the Irish land and praising her struggles; and, clapping our hands, let us sing: Glory to you, O Christ our God, wondrous in your saints.

Having brought to your homeland the light of Orthodoxy, which is that of the threefold sun which heralds the day of salvation, O venerable one, by your life you instructed the people who, enlightened by faith, cried out: Glory to you, O Christ our God, wondrous in your saints.

Forsaking princely rank and spurning earthly glory, you chose slavery to Christ and voluntary poverty, desiring the angelic rank. Having found you to be a new and fervent intercessor, we sing in thanksgiving: Glory to you, O Christ our God, wondrous in your saints.

*Tone 5* Emulating the apostles of Christ, as the disciple of holy Patrick you diligently planted the Orthodox faith in your homeland, O honorable Bridget. Celebrating your commemoration, we piously honour your labours, glorifying Christ who gave you strength.

*Tone 2* The Lord said to his disciples: It is better to enter life with one eye, rather than, having two eyes, to destroy the soul. Therefore, having destroyed one eye, O venerable one, you rejoiced, for thus you made smooth your way to the monastic life.

You shone like the evening star, which appears to the west of the sun, O venerable one, illumining the night of unbelief and heralding the spiritual dawn of the right faith. Therefore, we sing to you: Rejoice, O Bridget, instructor in Orthodoxy.

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

When the host of unbelievers besieged your city, desiring to destroy it and give it over to fire, the Christians, filled with fear and trembling, earnestly sought your aid, O venerable one. You became a dread commander, turning the deadly weapons of the foe against themselves, and wreaking confusion in their camp. Therefore the people, saved by your intercessions, cried out: Rejoice, O glorious Bridget, who has hastened to our aid.

Both now and for ever... *Dogmaticon, tone 6*

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 sake 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 O gladsome Light... Prokimenon of the day and 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

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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 forever. 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, the patronal verse and these, tone 4*

Having found the straight path which leads to eternal life, O venerable one, brought to Christ those who sought the monastic life, and shepherded them wisely in the convent of Kildare, which flourished like a spiritual garden, watered by your tears before God and protected from adverse winds by the wall of your prayers.

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

Beholding the multitudes seeking salvation and knocking at the gates of the convent of Kildare, you opened to them the portals of the monastic life with joy, and with

humility of mind instructed those who came to struggle with you, giving thanks to Christ our God and crying out: Lo, here am I and the children which God has given me.

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

*Theotokion* Having gained adoption by the lips of Christ, O immaculate Lady, deprive us not of your maternal care, O Mother of God, for though we are unworthy to call ourselves your children, yet take pity on us, the lowly and condemned, for we have you as our only hope, the most holy virgin Mother.

*Aposticha, tone 3*

The night is far spent, the day is at hand; so let us cast off the works of darkness, and put on the armor of light: thus you cried out, O blessed Bridget, calling virgins and widows to your convent, and guiding them on the way of salvation.

*Verse* God is wonderful in his saints, the God of Israel.

Burning with zeal for the glory of God, and thinking of the enlightenment of your homeland, you cried out to the sisters of your convent, O wise Bridget: Knowing the truth, let us not close our mouths to any man, but let us preach aloud the Orthodox faith, for the salvation of our souls.

*Verse* Blessed are those who fear the Lord, and walk in his ways.

Emulating Abraham, who offered hospitality to the three Angels at the oak of Mamre, by founding a house of God in a grove of oaks, you prepared a dwelling-place for the most holy Trinity, O most honored Bridget. Interceding for your people, as did the patriarch of old, you averted the wrath of God from them by your bold entreaties.

Glory be to the Father... *tone 8*

With pure gaze and undefiled mind, you were granted to see Christ, the noetic sun. Entreat him, venerable Bridget, that he grant us enlightenment and great mercy.

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

*Theotokion* O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

*Troparion, tone 4*

Instructed by the discourse of holy Patrick, you arrived at the uttermost west, heralding the Orient which has visited us from on high. Therefore, we bless you, O venerable mother Bridget, and cry out to you: Pray for our souls.

## **Matins**

**February 1**

*At God is the Lord... the troparion of the saint, twice;  
Glory... Both now... and the Theotokion The mystery hidden...*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 1*

We do not know how we should pray, O Lord, but may you teach us to pray: thus you cried, O venerable mother. Therefore God has granted you the grace to pray for us; and now, having acquired your intercession, we glorify him.

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

*Theotokion* All we who with yearning seek refuge in your goodness know you to be the Mother of God, who was shown to be a virgin even after bearing a child. We sinners surely have in you an intercessor, and in temptation we have you as our salvation, for you are truly immaculate.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 7*

What shall separate us from the love God that is in Christ our Lord? Neither death, nor life, nor height, nor depth, nor things present, nor things to come. Thus you cried with the Apostle Paul, O venerable one, surrendering your life into the hands of God and serving him with boldness; and so you have found consolation in his kingdom.

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

*Theotokion* Rejoice, O virgin Mother of God, full of grace; the refuge and intercession for the human race. From you was born the incarnate deliverer of the world, for you alone are both the ever-blessed and most glorious Mother and Virgin. Entreat Christ our God, that he grant peace to all the world.

*After the Polyeleos, this Sessional Hymn, tone 2*

O God , mighty in battle, rout the foe that wages war against us: thus you cried, O Bridget, praying fervently for the salvation of your city.

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

*Theotokion* With your aid as a shield and rampart, O Mother of God, mighty commander, let us not fear the enemy, visible or invisible.

*Hymn of Degrees, the first antiphon of tone 4*

*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.

Let every breath... *and the rest, with the Gospel of Matthew, number 104, 25:1-13*

*After the Psalm Have mercy... this verse, tone 6*

With the Apostle, venerable Bridget spoke thus: The remaining time is short; let those who weep now be as though they wept not; those who buy, as though they possessed not; and those who need this world, as not in need thereof. For the fashion of this world passes away. And, laying up incorruptible treasures in heaven, let us serve the Lord with love, strengthening one another, crying out: O Saviour, deprive us not of your kingdom.

*Canon of Supplication to the Mother of God [the Paraklisis],  
and that of the venerable one, tone 2*

*upon the acrostic Let us hymn Bridget who has come to us from the west*

*Ode 1*

*Irmos* Traversing the impassable, unfamiliar and dry sea-path, Israel the chosen sang: Let us sing to the lord, for he has been greatly glorified.

Led by God's providence, O venerable one, as were the chosen people in the wilderness, fleeing the darkness of unbelief as though it were the army of Pharaoh, you cried out: I shall sing to the Lord, for he has been glorified.

Burning with apostolic zeal, O honoured Bridget, and planting the Orthodox faith in your homeland, rejoicing you sang: I shall sing to the Lord, for he has been glorified.

Desiring the monastic life, you offered to God fervent supplication: having found that which you desired, you cried out: I shall sing to the Lord, for he has been glorified.

*Theotokion* O Lady, Mother of God, accept faithful Bridget who prays for us, that, with her intercession, we may hymn and glorify you.

*Ode 3*

*Irmos* The bow of the mighty has been broken by your strength, O Christ, and the strengthless have girded themselves with power.

Let us glorify Patrick and Bridget, the enlighteners of the Irish land, who, girded with the strength of Christ, shattered the idols of unbelief.

Deprived of a bodily eye, you acquired the vision of things heavenly and unknown, O venerable one; for the power of God is made perfect in weakness.

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You resolved to journey to the heavenly kingdom by the narrow way, O Bridget, strengthened by the grace of God, crying out: You are the strength of the weak, O Christ.

*Theotokion* O Mother and Virgin, not in wisdom, strength or riches do we boast, but in you who has raised the human race to the heights.

*Sessional Hymn, tone 8*

*Please note, per Mother Pelagia: St Bridget died in 525AD, long before either St Olga or SS Cyril and Methodius, whom she could hardly be said to have emulated.*

The choirs of the righteous come forth to meet the venerable Bridget, especially those who laboured as apostles: Mary Magdalene who, on reaching Rome, preached the resurrection of Christ, holy Nina who planted the Christian faith in the land of Iberia, righteous Princess Olga who ordered the first church in the land of Russia to be built, and Cyril and Methodius who became the enlighteners of the Slavic lands. We honour Bridget as one who emulated them and, celebrating her feast, with gladness we cry out: Rejoice, you that brought the Orthodox faith from the east to the west; rejoice, you that raised up congregations of monastics. Pray unceasingly, O venerable one, that our souls be saved.

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

*Theotokion* Falling into many temptations, I am surrounded foes, seen and unseen, and by numerous sins. I flee to your goodness, O immaculate one, my fervent protection, my shelter and my haven. Interceded fervently with him who was incarnate of you without seed for all your servants who ceaselessly praise you, the most pure Mother of God, that he grant forgiveness of sins to those who with faith venerate your maternity.

*Ode 4*

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

Considering the beauty of the body as nought, and destroying one of your eyes, you rejoiced, O venerable one, desiring to behold the splendour of heaven and to glorify God with the choirs of the righteous.

Spurning an earthly betrothed and praying that the refusal of your parents be changed, beyond hope you found help from on high, depriving yourself of the beauty of your body.

You emulated the apostles, imitated the venerable, and in patience followed the passion-bearers, O blessed Bridget.

*Theotokion* Cover us with your precious veil, O Lady, delivering us from all want and grief, that together we may glorify your loving kindness and your ineffable power.

*Ode 5*

*Irmos* Night was far spent and the day was at hand; and he who is the light shone upon the world; therefore the ranks of angels praise you and all creatures glorify you.

The angelic ranks rejoiced to see you, O Bridget, labouring in the field of Christ and bringing fruit a hundredfold to God; so they sang glorifications to the creator of all.

We honour two glorious enlighteners: Patrick, apostle to the Irish land, and Bridget who founded the first convent in her land: both were planters of the Orthodox faith.

Having banished the hosts of hell to the outermost darkness by your labours, O venerable mother, the Christian faith of the threefold sun shone in your homeland. Lifting our voices, we glorify you.

*Theotokion* To whom shall we flee, if not to you, O Mother of God, the light of our benighted souls? For you are the hope of the hopeless and the help of the embattled, and in you we place all our hope.

*Ode 6*

*Irmos* Hearing the sound of the cries of entreaty from a soul in pain, O Master, deliver me from my grievous sins, for you alone are the cause of our salvation.

Though you were a frail woman, O venerable one, yet you felled invisible foes, as David did Goliath, with the sling of your prayers to the Saviour, God Almighty.

Bringing your eye to the incorrupt heavenly Bridegroom as a dowry, O Bridget, you truly betrothed yourself to him, and igniting lighting the lamp of faith and love, you went out to meet him who comes at midnight.

As the victor in spiritual battle, you rose up against the hosts which besieged your great city, O venerable one, and brought them to consternation by your intercession before God for the people who cried out to him in the pain of their souls.

*Theotokion* O most pure, blessed and merciful virgin Mother of God: look upon us who languish in the abyss of evils, and grant relief to us your servants.

*Kontakion, tone 6*

Rejecting your noble rank, and loving the godly monastic life, from the wood of the oak you raised up a convent, the first in your land; and having there united a

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multitude of nuns to God, you taught the surrounding lands to cry to the Lord: O almighty Savior, have mercy on us.

*Ikos* Be mindful of the people which you once enlightened, O venerable Bridget, guiding them to the straight path. Go forth to save the stray lambs, leading them back from the wilderness to the fold of the Church, that with one heart and one mouth we may cry: O almighty Savior, have mercy on us.

### *Ode 7*

*Irmos* The wise children would not worship the golden body, but having entered the flame themselves they mocked their gods. In the midst of the flame they cried out and an angel bedewed them, saying: The prayer of your mouth has already been heard.

Stretching your venerable hands to God, O Bridget, you calmed the bestial raging of the enemy as Daniel stilled the savagery of the lions. And saved, the people cried out one to another: The prayer of our lips has been heard.

The blessed God of our fathers, who delivered the youths from the hands of the Chaldean tyrant, delivered your city from the incursion of barbarians, moved to mercy by your supplications, O Bridget.

While the tumult of battle raged and the people wept, you lifted up your voice to him who alone is mighty in battle, O venerable one; and answering you as he did Moses, he said: Why to you cry out to me? I will once more save the people, taking pity on them.

*Theotokion* We have as a protection and aid you alone, O most holy and immaculate Mother of God; for mightily you battle enemies, seen and unseen which war against us.

### *Ode 8*

*Irmos* Let us praise him who in the bush of old prefigured the miracle of the Virgin to Moses on Mount Sinai: let us bless and exalt him above all for ever.

The two glorious preachers of Christ proclaimed the worship of the Trinity and the Orthodox faith; therefore, the newly-enlightened people cried out: Hymn and bless the Lord, and exalt him above all for ever.

By your intercession, O glorious Bridget, deliver us from a place on the left hand at the dread tribunal of Christ, and from everlasting and unquenchable fire, that we may hymn and exalt the Lord above all for ever.

Seeing you who fended off the deadly sword from the city and cast the hordes of the foe into confusion, the people, saved beyond hope, cried out: Hymn and bless the Lord, and exalt him above all for ever.

*Theotokion* In prayer we call upon the most pure Mother of God whom the unburnt bush prefigured for Moses: Quench the flame of the passions and of grievous temptations, that we may hymn and exalt you, O Queen, above all for ever.

*Ode 9*

*Imos* 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.

Hymning your struggles and keeping your festival with splendour, O Bridget, with all our soul we magnify you as one who planted the right faith in the lands of the west.

By your coming hallow your temple, O venerable one, accept the entreaties offered there, and grant gifts of grace to the people, that we may magnify Christ who has given you to us as an intercessor.

Do we fittingly glorify you, O venerable mother, and do we offer you fitting praise? Accept our hymnody as a drop of dew upon the blossoms of your virtues, that we may magnify your lowliness of mind.

*Theotokion* With maternal boldness before your Son, O pure one, reject not the prayer we offer, but bear it to Christ our God whom, with you, O Lady, we magnify.

*Exapostilarion*

Having lit the lamp of the Orthodox faith, you were not able to hide it or yourself beneath a bushel, O glorious Bridget; therefore, Christ our God placed you upon the lamp stand of your homeland, and you illumine all who come to you from the west, from the north and from the east.

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

*Theotokion* O immaculate Mother of God, the ray of the Sun of Righteousness, the light of the threefold sun, who eternally dispels the darkness: illumine our souls.

*At the Praises, four verses, tone 8,  
to the Special Melody O most glorious wonder....*

O most glorious vision, \* O wondrous report. \* A monastic community is sheltered within a grove of oaks \* and a temple of God is fashioned of the wood of oaks \* to the glory of the life-creating Trinity, \* for the preaching of the Orthodox faith; \* built by your labours, O Bridget, \* and protected by your fervent supplications \* for the salvation and enlightenment of many.

Desiring to serve the king of kings, \* you rejected your princely rank, \* venerable mother Bridget, \* most gloriously vanquishing the prince of darkness, \* exchanging the

## **February 1**

purple for monastic rags, \* and choosing the Convent of Kildare over princely palaces. \* Christ our God, the judge of the contest, has crowned you, \* and we all sing to you: \* Pray, O righteous Bridget, for our souls.

Establishing yourself upon the rock of the Orthodox faith, \* and casting down hardhearted unbelief, \* you founded your house upon a rock, O venerable one, \* and the floods came and the winds of temptation blew, but it did not fall; \* furthermore, you are a calm haven \* for all who come to you, O mother, \* who learn from you the message of God, \* glorifying Christ the Saviour \* who has given you to us as an instructor.

Tell us, O blessed Bridget: \* Why did you flee princely honours? \* Why did you choose voluntary poverty? \* Why did you consider all the beauties of this world but nought? \* The venerable one answers: \* I have loved my Saviour and God more than a life of vanity; \* I strive to serve him in planting the true faith, \* and to make steadfast the newly enlightened people, \* entreating him that we may glorify him together.

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

Having set aside the cares of the world, you earnestly followed Christ, O venerable Bridget, battling against evil spirits with prayer and fasting. You are a helper of Christians in battle and a great mediator before God: do not take your care from us, O mother.

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

*Theotokion* Having placed all our hope in you, O most merciful Mother of God, may we be saved by you; and for your sake may we receive forgiveness of our countless offences from your Son and God, that we may magnify you, our good helper, for ever.

## **Liturgy**

*On the Beatitudes, eight verses:  
four from Ode 3 and four from Ode 6 of the canon of the venerable one.*

*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 [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 [25:1-13]*

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*Communion verse*

Rejoice in the Lord you righteous, for it befits the just to praise him.

## **February 2**

### **The Meeting with Simeon of our Lord Jesus Christ**

#### **Little Vespers**

*At Lord I call to you... we sing 4 verses, in tone 1,  
to the special melody Joy of the ranks of heaven...*

Simeon encloses in his arms the Word who cannot be enclosed, supreme in essence and borne aloft in glory by the heavenly thrones, and he cries out: Now let me depart, for your word has been fulfilled, O Saviour, the delight and salvation of the faithful. (*twice*)

Seeing you as an infant, the pre-eternal Word begotten of the Father, wondrous Simeon cried out: I am in fear and dread to hold you in my arms, O Master, but as you seek your servant, so let me now depart in peace, as you are compassionate.

Now let the gate of heaven be opened, for God the Word, timelessly begotten of the Father, has been born of the Virgin, receiving human flesh of his own will; in his goodness restoring our nature and setting it at the right hand of the Father.

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

*Composed by Andrew of Crete, to its own special melody in tone 4*

Today the sacred Mother, who is more exulted than any temple, has come into the Temple, disclosing to the world him who created it and gave it the Law. Simeon the elder, taking him in his arms cries out, rejoicing: Now let your servant depart, for I have seen you, the Saviour of our souls.

*Aposticha, tone 2,  
to the special melody O house of Ephrata...*

On this day, the Saviour is brought as an infant into the Temple of the Lord, and Simeon the elder receives him in his elderly hands.

*Verse*   Lord, now let your servant depart in peace: your word has been fulfilled.

Christ who appeared as a burning ember to the divine Isaiah, is now given by the hands of the Mother of God as with tongs to the elder.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

Holding the Master in his arms, with fear and joy Simeon asked for his release from life, singing the praises of the Mother of God.

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

The most pure one cried out: Receive the Lord of glory, O Simeon, as you were told by the Holy Spirit; for behold, he has come.

*Troparion of the feast, tone 1*

Rejoice, O virgin Mother of God, full of grace, | for from you has shone forth Christ our God, | the Sun of Righteousness who illumines those in darkness: | be glad also, O righteous elder, | who received into your arms || the deliverer of our souls, who grants us resurrection.

## **Great Vespers**

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

*At Lord I call to you... we sing 8 verses, tone 1, to their own melody,  
composed by Germanos the Patriarch*

Tell us, O Simeon: Who is it that you bear into the temple in your arms, rejoicing? To whom do you cry out: Now I may depart, for I have seen my Saviour? This is he who was born of the Virgin: he is God the Word, who from God became incarnate for our sake for the salvation of man: let us worship him. *thrice*

Receive him, O Simeon, whom Moses saw in the gloom on Sinai giving the Law, and who has become a little child, and subject to the Law. He is the one who speaks through the Law; he is the one spoken of by the prophets, who has become incarnate for our sake for the salvation of man: let us worship him. *thrice*

Come and greet Christ with divine hymns, and let us receive him whom Simeon perceived as our salvation. He is the one whom David announced; he is spoken of in the prophets, incarnate for us and who speaks through the Law: let us worship him. *twice*

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

*Composed by John the Monk, tone 6*

Let the gates of heaven be opened today; for the unoriginate Word of the Father, receiving a beginning under time, without abandoning his divinity, is willingly borne by his virgin Mother into the temple of the Law as a baby forty days old. There Simeon

## **February 2**

takes him in his arms, crying: Let your servant depart, O Master, for my eyes have seen your salvation. Glory to you, O Lord, who has come into the world to save mankind.

*Entrance, Prokimenon of the day, and three readings.*

A reading from Exodus

That very day the Lord brought the Israelites out of the land of Egypt, the Lord said to Moses: Consecrate to me all the firstborn; whatever is the first to open the womb among the Israelites, of human beings and animals, is mine. Moses said to the people, “Remember this day on which you came out of Egypt, out of the house of slavery, because the Lord brought you out from there by strength of hand;... “When the Lord has brought you into the land of the Canaanites, as he swore to you and your ancestors, and has given it to you, you shall set apart to the Lord all that first opens the womb.... Every firstborn male among your children you shall redeem. When in the future your child asks you, ‘What does this mean?’ you shall answer, ‘By strength of hand the Lord brought us out of Egypt, from the house of slavery. When Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, from human firstborn to the firstborn of animals. Therefore I sacrifice to the Lord every male that first opens the womb, but every firstborn of my sons I redeem.’ It shall serve as a sign on your hand and as an emblem on your forehead that by strength of hand the Lord brought us out of Egypt.” (from Ex 12:51-13:16)

A reading from the prophecy of Isaiah.

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: “Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.” The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: “Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!” Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: “Now that this has touched your lips, your guilt has departed and your sin is blotted out.” Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” And I said, “Here am I; send me!” And he said, “Go and say to this people: ‘Keep listening, but do not comprehend; keep looking, but do not understand.’ Make the mind of this people dull, and stop their ears, and shut their eyes, so that they may not look with their eyes, and listen with their ears, and comprehend with their minds, and turn and be healed.” Then I said, “How long, O Lord?” And he said: “Until cities lie waste without inhabitant, and houses without people, and the land is utterly desolate; until the Lord sends everyone far away, and vast is the emptiness in the midst of the land.” (Isaiah 6:1-12)

A reading from the prophecy of Isaiah

See, the Lord is riding on a bright cloud and comes to Egypt; the idols of Egypt will tremble at his presence, and the heart of the Egyptians will melt within them.... ; the spirit of the Egyptians within them will be emptied out, and I will confound their plans; I will deliver the Egyptians into the hand of a hard master; says the Sovereign, the Lord of hosts. The waters of the Nile will be dried up, and the river will be parched and dry.... Thus says the Lord: Where now are your sages? Let them tell you and make known what the Lord of hosts has planned against Egypt.... On that day the Egyptians will tremble with fear before the hand that the Lord of hosts raises against them.... On that day there will be an altar to the Lord in the center of the land of Egypt, and a pillar to the Lord at its border. It will be a sign and a witness to the Lord of hosts in the land of Egypt; when they cry to the Lord because of oppressors, he will send them a savior, and will defend and deliver them. The Lord will make himself known to the Egyptians; and the Egyptians will know the Lord on that day, and will worship with sacrifice and burnt offering, and they will make vows to the Lord and perform them. (from Isaiah 19:1-21)

*Entreaty, tone 1  
composed by Anatolius*

The Ancient of Days, who of old gave the Law to Moses on Sinai, is seen today as a baby; who as the creator of the Law, under the Law and fulfilling the Law, is borne into the Temple and given to the elder. And righteous Simeon, receiving him and seeing the complete fulfillment of the promises, cries out with joy: My eyes have seen the mystery hidden from before the ages, which is now revealed in these days: the Light which dispels the darkness of the Gentiles, and the glory of the newly-chosen Israel. Therefore, release your servant from the bonds of this flesh to the wondrous life which is unaging and unending, O Lord, who grants the world great mercy.

*Composed by John the Monk, same tone*

Today, he who gave the law to Moses on Sinai submits to the commands of the Law, having become like us for our sake, as he is full of loving-kindness. Now our pure God, as a holy child, having opened the womb of the pure one, is offered to himself, as God, freeing us from the curse of the Law and enlightening our souls.

*Composed by Andrew Pyros, tone 2*

Simeon now takes into his material arms here below, the one to whom the servitors on high pray with trembling. He announces that God has united himself to men, and, seeing God as a heavenly man, he cries out with joy at being separated from those on earth: Glory to you, O Lord, who reveals to those in darkness the light that never sets.

*Composed by Germanus, same tone*

Today, Simeon, receives in his arms the Lord of glory, whom Moses beheld before in the darkness, and who gave him the tablets on Mount Sinai. He is the creator of the Law, who speaks through the prophets. He is the one whom David proclaimed, awesome to all, great and rich in mercy.

*Composed by Germanus or John the monk, same tone*

The sacred Virgin brings the sacred one to the holy of holies, and Simeon, stretching forth his hands, receives him with rejoicing and cries out: Lord, now let your servant depart in peace; your word has been fulfilled.

Today the creator of heaven and earth is carried in the arms of Simeon the holy elder, who through the Holy Spirit says: Now I am released, for I have seen my Saviour.

*Composed by Anatolios or Andrew of Jerusalem, same tone*

Today elderly Simeon enters the Temple, rejoicing in spirit to receive in his arms him who is the fulfillment of the Law, who gave the Law to Moses. For Moses was granted to see God through darkness and unclear sounds, and with his face covered he denounced the faithless hearts of the Hebrews; but Simeon, carried the pre-eternal Word of the Father incarnate, and revealed the light to the Gentiles, the cross and the resurrection; and Anna was shown to be a prophetess, proclaiming the Saviour and deliverer of Israel. To Christ our God let us sing: For the sake of the Mother of God have mercy on us.

Glory be to the Father and to the Son and to the Holy Spirit

*Composed by Andrew of Crete, tone 5*

Search the Scriptures, as Christ our God said in the Gospels, for there we find him born, wrapped in swaddling bands, laid in a manger, fed with milk, undergoing circumcision, and carried by Simeon; not as a symbol, nor in the imagination, but truly appearing to the world. Let us sing to him: Glory to you, our pre-eternal God.

Both now and for ever and to the ages of ages, amen.

*Composed by Germanos or Anatolios, same tone*

The Ancient of Days, incarnate, is borne as an infant into the temple by the Virgin Mother, fulfilling the promise of his own Law; and Simeon, receiving him, says: Now let your servant depart in peace, your word has been fulfilled; for my eyes have seen your salvation, O Holy One.

*Aposticha, tone 7,  
composed by Cosmas the Monk*

Adorn your bridal chamber, O Zion, and receive Christ the king; and greet Mary, the portal of heaven, who appears as the throne of the cherubim as she bears the king of glory. The Virgin is the cloud of light, bearing in her arms the Son begotten before the morning-star. And Simeon, taking him in his arms, announces to the people that he is the Master of life and death, the world's salvation.

*Verse* Lord, now let your servant depart in peace, your word has been fulfilled.

Bearing into the temple him who shone forth from the Father before time began, and who in latter times came forth from her virgin womb, the unwedded Mother brought to the elderly priest and righteous one him who, though he gave the law on Mount Sinai, submits to the precepts of the Law; for it had been promised that he would see Christ the Lord. And when Simeon received him in his arms, he rejoiced, crying out: This child is God, the deliverer of our souls, who is equally eternal with the Father.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

Mary, the unwedded Mother of God, bearing in her arms him who is carried on the chariot of the cherubim and is hymned in songs by the seraphim, who became incarnate of her, the bestower of the Law who was fulfilling the ordinances of the Law, gave him into the hands of the elderly priest; and he, bearing our life, asked to be released from life, saying: O Master, now let me announce to Adam that I have seen the immutable child, the pre-eternal God and Saviour of the world.

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

*Composed by Andrew of Crete,  
tone 8*

He who is borne upon the cherubim and is hymned by the seraphim, is borne into the temple of God today in accordance with the Law, sits in the arms of the elder as on a throne, and as God receives gifts from Joseph: a pair of turtledoves; that is, the undefiled Church and the people newly-chosen from among the Gentiles: and two young pigeons, that is, the beginning of the Old and the New Covenants. Simeon, finally receiving the fulfillment of the promise made to him and blessing the Virgin Mary, the Mother of God, foretold in imagery the sufferings she would endure, and he asked release from God, crying out: Lord now let me depart, as you told me before; for I have seen you, the pre-eternal light, the Saviour and Lord of the people who bear the name of Christ.

*Troparion of the feast, tone 1*

Rejoice, O virgin Mother of God, full of grace,  
for from you has shone forth Christ our God,  
the Sun of Righteousness who illuminates those in darkness:  
be glad also, O righteous elder,  
who received into your arms the deliverer of our souls,  
who grants us resurrection. *thrice*

*But if a Vigil is not held, we sing the Troparion of the feast only once; and then the Dismissal.*

*At Compline, after Truly it is right... we read the Kontakion of the feast.*

*We sing the Midnight Office as usual, with its kathisma. After the first Thrice-holy, instead of Behold the bridegroom... we read the Troparion of the feast; and after the second Thrice-holy, instead*

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of Remember, O Lord... *we read the Kontakion of the feast, followed by Lord have mercy twelve times, then the Dismissal.*

## **Matins**

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

*After the first reading from the Psalter, the Sessional Hymn, tone 1,  
to its own special melody.*

Let the choir of angels be amazed at the wonder, and let us mortals lift our voices in hymnody, beholding the ineffable condescension of God; for the arms of the elder now embrace him, before whom the powers of heaven tremble, who alone loves mankind.

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

*After the second reading from the Psalter, the Sessional Hymn, tone 1,  
to the special melody Let the choir of angels...*

He who is with the Father on the holy throne, coming to earth was born of the Virgin; he who is unconfined by time became an infant; and Simeon, receiving him in his arms, said, rejoicing: Now let your servant depart, O compassionate one, for you have given me joy.

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

*Polyeleos, and Magnification:*

We magnify you, O Christ the giver of life, and we honour your most pure mother, who this day, according to the Law, has brought you into the Temple of the Lord.

*Verse* My heart is astir with fine phrases, I make my song for a king.

*After the Polyelios, the Little Litany and Sessional Hymn, tone 4  
to the special Melody Joseph marvelled...*

The Ancient of Days becomes a child for my sake, and God who is most pure receives purification, that he may confirm the reality of the human flesh he assumed from the Virgin. Simeon, instructed thereby, recognised him as God made manifest in the flesh; and the elder kissed him that is our life, and cried out with rejoicing: Let me depart, for I have seen you, the life of all.

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

*Hymn of Degrees, tone 4, the first antiphon.*

*Prokimenon, tone 4*

I will make known your name to every generation.

*Verse* My heart is astir with fine phrases, I make my song for a king.

*– and the rest, with the Gospel of Luke, number 8*

*After the Psalm Have mercy... the verse, tone 6,  
composed by John the Monk*

Let the gates of heaven be opened today; for the unoriginate Word of the Father, receiving a beginning under time, without abandoning his divinity, is willingly borne by his virgin Mother into the temple of the Law as a baby forty days old. There Simeon takes him in his arms, crying: Let your servant depart, O Master, for my eyes have seen your salvation. Glory to you, O Lord, who has come into the world to save mankind.

*We sing the Canon of the feast in tone 3,  
composed by Cosmas of Maiuma,  
upon the acrostic Joyously the elder embraces Christ.*

*Ode 1*

*Irmos* 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.

Let the clouds pour with rain, for Christ the Sun, carried upon a light cloud, is brought into the Temple as a baby on unblemished arms. Therefore, let us the faithful, cry out: Let us sing to the Lord, for gloriously has he been glorified.

Let the hands of Simeon, weakened with age, be strong; and let the weary legs of the elder move swiftly and directly to meet Christ; and let us, together with the bodiless ones sing to the Lord, for gloriously has he been glorified.

Be joyful, O heavens stretched out in wisdom, and rejoice, O earth; for Christ your creator, who existed from before the ages, has proceeded from the bosom of the divinity, and is carried as a baby by the virgin Mother to God the Father: Let us sing to the Lord, for gloriously has he been glorified.

*We repeat the Irmos as Katavasia*

*Ode 3*

*Irmos* O Lord, the firm foundation of those who trust in you, confirm the Church, which you have purchased with your precious blood.

The first begotten of the Father before the ages has appeared as the first-born child of the undefiled Virgin, stretching forth his hand to Adam.

## **February 2**

God the Word has appeared as a child, setting aright the first created man, who through the beguilement had become childish of mind.

The creator, who without change became a child, has reshaped in the form of his divinity our nature, the product of the earth to which it is destined to return.

*Sessional Hymn, tone 4,  
to the special melody Joseph marvelled...*

Moses in days of old,  
on Mount Sinai beheld the hind-parts of God,  
and in the midst of the darkness and whirlwind  
he was granted to hear faintly the divine voice;  
and now Simeon has received in his arms  
God, immutably incarnate for our sake:  
he hastened to leave things here below for eternal life,  
and therefore he exclaimed:  
Lord now let your servant depart.

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

*Ode 4*

*Irmos* 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.

Rejoicing, the Mother of God exclaimed: O Simeon, knower of ineffable mysteries, take into your arms Christ the Word, the child of whom you were previously informed by the Holy Spirit; and cry out to him: All things are filled with your praise.

Rejoice, O Simeon, as you receive Christ the child upon whom you placed your hope, the consolation of the Israel of God, the creator and Lord of the Law who fulfills the requirements of the Law; and cry out to him: All things are filled with your praise.

At the sight of the pre-eternal Word and author of all things carried incarnate as a baby by the Virgin as if on the throne of the Cherubim, Simeon marvelled and cried out: All things are filled with your praise.

*Ode 5*

*Irmos* 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.

The divine elder, seeing the Word in the arms of his Mother and perceiving him to be the glory revealed of old to the prophet, cried out: Rejoice, O pure one, who as a throne holds God, the unfading light who reigns in peace.

The elder, bowing before the feet of the unwedded Mother of God, said: O pure one, you are bearing fire, and I fear to hold the infant God, the unfading light who reigns in peace.

The elder cried out to the Mother of God: Isaiah was purified by the burning coal brought by the Seraphim, and now you illumine me by giving me the unfading light whom you bear in your arms as if in tongs, who reigns in peace.

*Ode 6*

*Irmos* 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.

You were placed in Sion as a stumbling block and rock of offence for the disobedient people, but as the immovable salvation of the faithful.

Showing the lineage of him from whom you were begotten before the ages, you are now seen clothed in the poverty of mortal nature, through your loving kindness.

May you now let him depart in peace, for he has worshipped you, God who has become a child, the Son of the Most High, the Son of the Virgin.

*Kontakion, tone 1*

By your birth you sanctified the Virgin's womb,  
and fittingly blessed the hands of Simeon,  
thereby anticipating our salvation, O Christ our God.  
~ Give peace to your church in time of battle  
~ and strength to the Orthodox people whom you love,  
for you alone are the lover of mankind.

*Ikos* Let us hasten to the Mother of God, for we also desire to see her Son who was carried to Simeon. Looking upon this from heaven, the bodiless hosts are amazed and say: Wondrous, most glorious, unapproachable and indescribable is the sight of him who created Adam being carried as an infant; for he whom nothing can contain is held in the arms of the elder, and he who is in the infinite bosom of his Father is of his own will confined by the flesh, although not in his divinity; who alone is the lover of mankind.

*Ode 7*

*Irmos* 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.

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I shall announce the good news to Adam and Eve who dwell in Hades, cried Simeon who in chorus with the prophets sings: Blessed is the God of our fathers.

God who shall deliver those born on earth shall go even to Hades; he shall grant forgiveness to all, sight to the blind, and even those bereft of speech shall sing: Blessed is the God of our fathers.

Simeon spoke to the Virgin in prophecy: A sword shall pierce your heart, O incorrupt one, when you see upon the cross your Son to whom we cry out: Blessed is the God of our fathers.

### *Ode 8*

*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.

People of Israel, as you see your glory, Emmanuel, the child born of the Virgin, dance before the divine ark of God and sing: Bless the Lord all you works of the Lord and exult him above all for ever.

Behold, he who is God and at the same time a child, shall be sign that shall be opposed, cried Simeon: O faithful, let us cry out: Bless the Lord all you works of the Lord and exult him above all for ever.

God the Word, he who is life, having become an infant shall be the downfall of the disobedient, but the restoration of those who sing with faith: Bless the Lord all you works of the Lord and exult him above all for ever.

### *Ode 9*

*Let it be known that of these 14 refrains, two are used before the Irmos and its repetition,  
then the others are used for each [repeated] troparion of the Ode.*

*Then both choirs come together to sing the first refrain and the Irmos as Katavasia.*

O virgin Mother of God, the hope of Christians, preserve and save those who trust in you.

O virgin Mother of God, the good help of the world, protect and preserve it from all necessity and grief.

O God-bearing Simeon, come and take up Christ, to whom the pure Virgin Mary has given birth.

With his arms, the elder Simeon embraces the creator of the Law and Master of all.

“It is not the elder who is holding me, but rather I hold him, for he asks me to let him depart.”

How can you be holding him who is the ember, O mystic tongs? How can you feed him who sustains all?

O daughter of Phanuel, come and stand with us, and give thanks to Christ the Saviour, the Son of God.

Chaste Anna proclaims awesome things, confessing Christ the creator of heaven and earth.

He who was wrought within you is unapproachable to angels and to me, O pure Virgin Mary.

The pure dove, the unblemished ewe-lamb, carries the lamb and shepherd into the Temple.

O Christ the king of all, grant victory over all heresies to your faithful hierarchs.

O Christ the king of all, grant me fervent tears that I may weep over my soul which I have wickedly ruined.

*Instead of Glory...*      Let us piously praise the thrice radiant divinity in three persons.

*Instead of Both now...*    O Virgin Mary, illumine my soul which is bitterly darkened by the pleasures of life.

*Irmos* 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.

Those of old offered a pair of new-born doves and two young birds, in place of which the godly elder and the chaste prophetess Anna serve, magnifying the only begotten Son of the Father, born of the Virgin and brought into the Temple.

You have shown me the joy of your salvation, cried Simeon; receive as a mystic and sacred preacher of the new grace your servant who is weary of the shadow, who magnifies you in praise.

Elderly Anna, sober and venerable, in sacred prophecy openly confessed the Lord in the Temple, and she magnified the Mother of God, proclaiming her to all present.

*Exapostilarion,  
to its own special melody*

By the Spirit in the sanctuary, the elder takes the Master of the Law into his arms and cries: Now release the bonds of my flesh in peace; your word has been fulfilled; for my eyes have seen the revelation to the nations and the salvation of Israel. *Thrice*

*At the Praises, we insert 4 verses,  
tone 4, to the special melody You have given a sign.... .*

In fulfillment of the law in the scriptures, the lover of mankind is brought into the Temple, and the elder Simeon receives him in his arms and cries out: Now let me depart

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to your blessedness, for today I have seen clad in mortal flesh him who has dominion over life and mastery over death.

You showed yourself to be the light of revelation to the nations, the Sun of Righteousness seated upon a light cloud, fulfilling the shadow of the Law and revealing the beginning of new grace. Simeon, seeing you, cried out: Set me free from corruption, for today I have seen you.

Without being separated from the bosom of the Father, you were incarnate in your divinity in accordance with your will; and you, who holds all things in your hands, were held in the embrace of the ever-virgin and given over to the hands of Simeon the God-receiver, who then cried out with joy: Now let your servant depart in peace, for I have seen you, O Master.

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

*Tone 6, composed by Germanus*

O Christ our God, whose good pleasure it was to sit on this day in the arms of the elder, as in the chariot of the Cherubim: as you are the lover of mankind, deliver and save us who hymn you, calling us forth from the tyranny of the passions.

*Great Doxology, litanies and Dismissal*

## The Blessing of Candles<sup>1</sup>

*At the end of the Hours and before the Divine Liturgy,  
the Priest proceeds through the Royal Doors  
to the place where the candles have been prepared for blessing, and begins thus.*

*Priest* Glory to the holy, consubstantial, life giving and undivided Trinity, always now and for ever and to the ages of ages.

*Choir* Amen.

*Then the usual opening prayers,  
and after the Lord's Prayer, the Troparion and Kontakion of the feast:*

*Troparion, tone 1*

Rejoice, O virgin Mother of God, full of grace,  
for from you has shone forth Christ our God,  
the Sun of Righteousness who illumines those in darkness:  
~ be glad also, O righteous elder,  
~ who received into your arms the deliverer of our souls,  
who grants us resurrection.

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<sup>1</sup> Liber Usualis, page 1356; English Missal, page 548; Trebnik (Slavonic edition, Jordanville 1961) Vol 3, page 277.

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

*Kontakion, tone 1*

By your birth you sanctified the Virgin's womb,  
and fittingly blessed the hands of Simeon,  
thereby anticipating our salvation, O Christ our God.  
~ Give peace to your church in time of battle  
~ and strength to the Orthodox people whom you love,  
for you alone are the lover of mankind.

*Deacon* Let us pray to the Lord.

*Choir* Lord have mercy.

*Priest* Holy Master, the almighty Father and eternal God who has created all things out of nothing, and by whose command this harvest of the labour of bees has come to perfection in wax; and who on this day fulfilled the petition of righteous Simeon: we humbly entreat you, through the invocation of your most holy name and the intercession of blessed and ever virgin Mary whose festival we devoutly celebrate today, and through the prayers of all your saints, that you bless and sanctify these candles for our use and for the health of our bodies and souls; and that, from your holy heaven and from the throne of your majesty, you will hear the voice of us your people who desire to bear them in our hands to your honour and to sing your praises: and that you will be gracious to all who cry to you, whom you have redeemed through the precious blood of your Son, with whom you are blessed, together with your most holy, good and life giving Spirit, now and for ever and to the ages of ages.

*Choir* Amen.

*Deacon* Let us pray to the Lord.

*Choir* Lord have mercy.

*Priest* Almighty and eternal God, who on this day presented your only-begotten Son in your holy temple, to be received in the arms of righteous Simeon: we entreat your mercy that you will bless, sanctify and kindle with the light of your heavenly benediction these candles which we your servants, receiving to the glory of your name, desire to kindle and give light: so that we, being made worthy by the offering of them to you, our Lord and God, and enkindled with the holy fire of your most sweet love, may be worthy to be presented in the holy temple of your glory: for you are our God and to you we ascribe glory, Father Son and Holy Spirit, now and for ever and to the ages of ages.

*Choir* Amen.

*Deacon* Let us pray to the Lord.

*Choir* Lord have mercy.

*Priest* Lord Jesus Christ, the true light who illuminates everyone in the world, pour out your blessing upon these candles and sanctify them with the light of your grace. O merciful one, as these candles burn with visible fire and dispel the darkness of night, may our hearts, kindled with invisible fire and illumined with the brightness of the Holy Spirit, banish the blindness of all sin, so that with our spiritual eyes cleansed, we may be able to

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see that which is pleasing to you and needful for our salvation; and having triumphed over the dark forces of this world, may we be granted the attainment of eternal light; for you are our Saviour and to you we ascribe glory, with your un-originate Father and your most holy, good and life-giving Holy Spirit, now and for ever and to the ages of ages.

*Choir* Amen.

*Deacon* Let us pray to the Lord.

*Choir* Lord have mercy.

*Priest* Almighty and eternal God who commanded your servant Moses to prepare the purest oil to give light before your holy presence, mercifully pour out the grace of your blessing upon these candles, so that as your people carry their outward brightness, your inward gift of the Holy Spirit may shine in our minds; through our Lord Jesus Christ, to whom is due all glory, honour and worship, with the un-originate Father and the Holy Spirit, 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*) Lord Jesus Christ who on this very day revealed yourself in the midst of the people in the temple, presented by your parents and bearing our physical flesh, whom the pious elder Simeon received and blessed, illumined by the light of your Spirit; favourably grant, O merciful one, that we, enlightened and instructed by the same Holy Spirit, may truly acknowledge and faithfully love you,

(*aloud*) for to him we ascribe all glory, honour and worship, with the Father who is from eternity and the Holy Spirit, to the ages of ages.

*Choir* Amen.

*Then the Priest incenses the candles thrice, and then sprinkles them with holy water [thrice] saying [each time]:* These candles are blessed and sanctified by the sprinkling of this holy water, in the name of the Father, and of the Son and of the Holy Spirit, amen.

*Then the Priest distributes the candles, and the choir sings these verses*

*Tone 6*      Lord, now let your servant depart in peace:  
your word has been fulfilled.  
For my eyes have seen your salvation,  
which you have prepared in the sight of all peoples,  
a light of revelation to the nations,  
and the glory of your people Israel.

*Tone 7*      Adorn your bridal chamber, O Zion, and receive Christ the king;

and greet Mary, the portal of heaven,  
who appears as the throne of the cherubim  
as she bears the king of glory.  
The Virgin is the cloud of light,  
bearing in her arms the Son begotten before the morning-star.  
And Simeon, taking him in his arms,  
announces to the people that he is the Master of life and death,  
the world's salvation.

## **Liturgy**

*At the Beatitudes we insert 8 verses, 4 each from Odes 3 and 4 of the Canon of the feast*

### *At the Entrance*

The Lord has made known his salvation in the sight of the nations: he has revealed his righteousness.

— then O come let us worship... *and the Troparion of the feast,*  
*Glory be to the Father... Both now and for ever... and the Kontakion of the feast.*

### *Prokimenon, tone 3, the Canticle of the Mother of God*

My soul magnifies the Lord, my spirit rejoices in God my Saviour.

*Verse* For he has looked with favour on his lowly servant: from this day all generations will call me blessed.

*Epistle to the Hebrews, Number 316, Heb 7: 7-17*

### *Alleluia, tone 8*

Lord now let your servant depart in peace: your word has been fulfilled.  
A light of revelation to the nations and the glory of your people Israel.

*The Gospel of Luke, number 7 [Luke 2:22-40]*

*Instead of Truly it is right... we sing the Refrain and Irmos, tone 3*

*Refrain* O virgin Mother of God, the hope of Christians, preserve and save those who trust in you.

*Irmos* 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.

### *Communion verse*

I will take up the cup of salvation and call upon the name of the Lord.

## **February 3**

### **Afterfeast of the Meeting Righteous Simeon and Anna the Prophetess**

#### **Vespers**

*At Lord, I call to you... six verses,  
beginning with these 3 of the feast, tone 1,  
to the to the Special Melody Joy of the heavenly hierarchies...*

The creator of all and our deliverer \* is brought into the temple by the virgin Mother. \* The elder, receiving him, cried out with joy: \* Now let your servant depart in peace, \* as is your pleasure, O good one.

Simeon, receiving in his arms from the Virgin \* him who was begotten before all ages, \* cried out: I have seen your glory shining to the utmost: \* now let your servant depart in peace, O Good One, \* for today I have seen you, the Saviour.

Simeon, bearing in his arms the Saviour \* who for the salvation of men was born in the fullness of time, \* cried out, rejoicing: \* I have seen the light of the nations and the glory of Israel. \* Now let your servant depart, at your command, from among those here, \* as you said, for you are God.

*And 3 verses of the saints, tone 4,  
to the Special Melody You have given a sign...*

As one righteous and perfect \* and glorious in all, O divinely inspired one, \* you took up in your arms \* the one perfect God, incarnate, \* who came to justify the world; \* and you cried out to him, that you might be released from your body: \* Now let your servant depart in peace, \* for I have beheld you today, \* O lover of mankind.

Young in spirit, \* yet elderly of body, O Simeon, \* you received the promise that you would not see death \* until you would behold a young child \* who before time is the creator and God of all, \* who humbled himself by assuming flesh; \* and beholding him, you cried out \* and asked to be loosed of the flesh, \* passing over, rejoicing, to the mansions of God.

The divinely inspired Anna \* and the all-rich Simeon, \* resplendent in prophecy, and blameless according to the Law, \* beholding the bestower of the Law \* manifest among us as a child, \* now have worshipped him. \* Their memory we now joyously celebrate, \* rightly glorifying Jesus who loves mankind.

Glory be to the Father... Both now and for ever... *tone 5, composed by Germanus*

The Ancient of Days incarnate, is borne as an infant into the temple by the Virgin Mother, fulfilling the promise of his own Law; and Simeon, receiving him, says: Now let your servant depart in peace, your word has been fulfilled; for my eyes have seen your salvation, O Holy One.

*Aposticha, tone 1,  
to the Special Melody Joy heavenly hierarchies....*

Now let us celebrate the saving grace \* of the ineffable manifestation of God; \* for Christ our God, having without change become an infant through the virgin Maiden, \* is borne by his Mother \* into the temple of God the Father, \* and Simeon, receiving him, embraces him in his arms.

*Verse* Lord, now let your servant depart in peace: your word has been fulfilled.

Of old you were seen by the prophets, \* as far as they were able to see you, O Jesus; \* but now, O Word of God, \* you have of your own will revealed yourself to the whole world, \* incarnate of the Virgin Mary, O Christ, \* and you have manifested your salvation to all who are descended from Adam, \* as you love mankind.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

O Christ who of old laid down the Law on Mount Sinai, \* now, fulfilling the provisions of the Law on Mount Sion, \* you desired to be carried bodily into the Temple, \* in the arms of the Mother of God, \* together with doves for sacrifice, \* and to be held in the arms of Simeon.

Glory be to the Father... Both now and for ever... *tone 1,*  
*composed by John the monk*

Today, he who gave the Law to Moses on Sinai submits to the commands of the Law, having become like us for our sake, as he is full of loving-kindness. Now our pure God, as a holy child, having opened the womb of the pure one, is offered to himself, as God, freeing us from the curse of the Law and enlightening our souls.

*Troparion of the feast, tone 1*

Rejoice, O virgin Mother of God, full of grace, | for from you has shone forth Christ our God, | the Sun of Righteousness who illuminates those in darkness: | be glad also, O righteous elder, | who received into your arms || the deliverer of our souls, who grants us resurrection.

## **Matins**

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

## **February 3**

*After the first reading from the Psalter, the Sessional Hymn, tone 1,  
to the Special Melody When the stone was sealed...*

Having become a baby for my sake, you were borne into the temple, O life of all; having of old engraved the Law on stone tablets on Mount Sinai, you have placed yourself under the Law, that you might set all free from the ancient servitude to the Law. Glory to your compassion, O Saviour. Glory to your kingdom. Glory to your dispensation, O only lover of mankind.

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

*After the second reading from the Psalter, the Sessional Hymn, tone 1,  
to the Special Melody The Word who is co-unoriginate...*

O Saviour, creator, master and bestower of the Law, fulfilling the customs, you were borne into the Temple; and in your good pleasure you were carried bodily in the arms of Simeon, O Lord, awesome to all who sustains all creation. You desired to reveal your light to all of us, O only compassionate one.

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

*Canon of the feast, and that of the saints.*

*Ode 1*

*Canon of the Feast, tone 3,  
composed by Cosmas of Maiuma,  
upon the acrostic Joyously the elder embraces Christ.*

*Ode 1*

*Irmos* 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.

Let the clouds pour with rain, for Christ the Sun, carried upon a light cloud, is brought into the Temple as a baby on unblemished arms. Therefore, let us the faithful, cry out: Let us sing to the Lord, for gloriously has he been glorified.

Let the hands of Simeon, weakened with age, be strong; and let the weary legs of the elder move swiftly and directly to meet Christ; and let us, together with the bodiless ones sing to the Lord, for gloriously has he been glorified.

Be joyful, O heavens stretched out in wisdom, and rejoice, O earth; for Christ your creator, who existed from before the ages, has come forth from the bosom of the divinity, and is carried as a baby by the virgin Mother to God the Father: Let us sing to the Lord, for gloriously has he been glorified.

*Canon of the saints, tone 4  
composed by Joseph,  
upon the acrostic Accept a hymn, O Simeon the God-receiver.*

*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 righteous Simeon, who dwells in joy in the mansions of the righteous of the just Lord: pray, O blessed one, that those who celebrate your divine repose may be justified.

Observing the Law, you beheld the child whom the Law proclaimed; and having died under the law of nature, O God-receiver, rejoicing, you passed to life immortal.

You saw him who holds the ends of the universe in his arms, borne in the arms of the Virgin; and taking him into your honoured embrace, you became greater than Moses, O most rich Simeon.

*Theotokion* He who is full emptied himself; he who is pre-eternal begins to be; the Logos becomes flesh; the creator is formed; he who is infinite confines himself to space, becoming incarnate in your womb, O Lady full of the grace of God.

*Ode 3*

*Canon of the Feast*

*Irmos* O Lord, the firm foundation of those who trust in you, confirm the Church, which you have purchased with your precious blood.

The first begotten of the Father before the ages has appeared as the first-born child of the undefiled Virgin, stretching forth his hand to Adam.

God the Word has appeared as a child, setting aright the first created man, who through the beguilement had become childish of mind.

The creator, who without change became a child, has reshaped in the form of his divinity our nature, the product of the earth to which it is destined to return.

*Canon of the Saints*

*Irmos* The Church from among the nations has given birth like a barren woman, and the synagogue, though great in children, has grown weak. Let us cry out to our wondrous God: You are holy, O Lord.

Elevated by sacred activities, O divinely eloquent one, you were like a lofty, splendid tower of the Holy Spirit, manifestly made steadfast: therefore, we praise you.

## **February 3**

O Simeon, you beheld the Lord of the Law, who opened the Virgin's womb, becoming a mortal infant who grants deliverance to all.

He who fashioned man with his own hands was held in your arms, incarnate, sanctifying you; and lets you depart to the life to come as you requested, O blessed one.

*Theotokion* As Simeon saw him, past understanding incarnate of your blood, O immaculate one, rejoicing, he blessed you, the noetic tongs which bore the divine ember.

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

Today the elder asked to be released from the bonds of this life of corruption, receiving in his arms Christ, the creator and Lord.

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

Rejoicing, sacred Simeon took up you who became incarnate of the Virgin, O Christ, crying: Lord now let your servant depart; and Anna, the blameless and glorious prophetess, now offers you confession and hymnody. And we, O bestower of life, cry out to you: Glory to you who is thus well pleased.

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

*Ode 4*

*Canon of the Feast*

*Irmos* Your virtue has covered the heavens, O Christ, for proceeding forth 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.

Rejoicing, the Mother of God exclaimed: O Simeon, knower of ineffable mysteries, take into your arms Christ the Word, the child of whom you were previously informed by the Holy Spirit; and cry out to him: All things are filled with your praise.

Rejoice, O Simeon, as you receive Christ the child upon whom you placed your hope, the consolation of the Israel of God, the creator and Lord of the Law who fulfills the requirements of the Law; and cry out to him: All things are filled with your praise.

At the sight of the pre-eternal Word and author of all things carried incarnate as a baby by the Virgin as if on the throne of the Cherubim, Simeon marvelled and cried out: All things are filled with your praise.

*Canon of the Saints*

*Irmos* Seated in glory upon the throne of the divinity, Jesus most divine is come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

Though you were elderly in age, yet you were ever young in faith, desiring to see the newborn child, the most perfect one who renews the world grown old through the assault of the ancient enemy.

Together let us praise blessed Simeon, who was counted worthy to see our blessed God wrapped in the flesh, that he might make blessed those who before were wretched.

Recognizing you as the giver of the Law, who beyond the laws of nature had become incarnate, Simeon cried out: O only Lord, let me now go to life incorruptible.

*Theotokion* He who bears all things in his hand, who is borne in the arms of the ever-virgin, has made her, higher than the cherubim and the seraphim for she gave him birth: we hymn and piously call her blessed.

*Ode 5*

*Canon of the Feast*

*Irmos* 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.

The divine elder, seeing the Word in the arms of his Mother and perceiving him to be the glory revealed of old to the prophet, cried out: Rejoice, O pure one, who as a throne holds God, the unfading light who reigns in peace.

The elder, bowing before the feet of the unwedded Mother of God, said: O pure one, you are bearing fire, and I fear to hold the infant God, the unfading light who reigns in peace.

The elder cried out to the Mother of God: Isaiah was purified by the burning coal brought by the Seraphim, and now you illumine me by giving me the unfading light whom you bear in your arms as if in tongs, who reigns in peace.

*Canon of the Saints*

*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.

Serving Almighty God like an angel with purity of mind, O blessed one, of old you cleansed the people of Israel with bloody sacrifices, prefiguring the blood of the Saviour.

## **February 3**

With godly deeds you were a most holy temple for God, O divinely inspired one: in the Temple you saw as a child the incarnate God, who took you to the divine mansions.

Joining chorus spiritually today, let us all hymn Simeon the God-receiver, and with him chaste Anna, prophets of God who saw him who for our sake became a child.

*Theotokion* He who is immutable of nature, manifested himself as man, born of you without burning your womb, O Mother of God who is more holy than the Cherubim, and through your birthgiving he has joined to himself those thrust aside by corruption.

### *Ode 6*

#### *Canon of the Feast*

*Irmos* 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.

You were placed in Sion as a stumbling block and rock of offence for the disobedient people, but as the immovable salvation of the faithful.

Showing the lineage of him from whom you were begotten before the ages, you are now seen clothed in the poverty of mortal nature, through your loving kindness.

May you now let him depart in peace, for he has worshipped you, God who has become a child, the Son of the Most High, the Son of the Virgin.

#### *Canon of the Saints*

*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.

Seeing the Lord as you were promised, O Simeon, you cried out: Now let your servant depart, O Saviour, to proclaim your divine incarnation to all in Hades.

You were adorned more splendidly than Moses, taking in your arms him who is beauteous in comeliness, who for our sake became a child like us, O elder Simeon.

Seeing you full of divine waters descending into the lower regions of Hades, O Simeon, those confined there were filled with divine dew.

*Theotokion* The most evil one ever seeks to ensnare me; but rescue me from his traps, O Lady, and preserve me whole within the divine shelter of your wings.

#### *Kontakion of the feast, tone 1*

By your birth you sanctified the Virgin's womb, and fittingly blessed the hands of Simeon, thereby anticipating our salvation, O Christ our God. Give peace to your church in time of battle and strength to the Orthodox people whom you love, for you alone are the lover of mankind.

*Ikos* Let us hasten to the Mother of God, for we also desire to see her Son who was carried to Simeon. Looking upon this from heaven, the bodiless hosts are amazed and say: Wondrous, most glorious, unapproachable and indescribable is the sight of him who created Adam being carried as an infant; for he whom nothing can contain is held in the arms of the elder, and he who is in the infinite bosom of his Father is of his own will confined by the flesh, although not in his divinity; who alone is the lover of mankind.

*Ode 7*

*Irmos* 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.

I shall announce the good news to Adam and Eve who dwell in Hades, cried Simeon who in chorus with the prophets sings: Blessed is the God of our fathers.

God who shall deliver those born on earth shall go even to Hades; he shall grant forgiveness to all, sight to the blind, and even those bereft of speech shall sing: Blessed is the God of our fathers.

Simeon spoke to the Virgin in prophecy: A sword shall pierce your heart, O incorrupt one, when you see upon the cross your Son to whom we cry out: Blessed is the God of our fathers.

*Canon of the Saints*

*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.

Truly righteous and blameless in the Law, O blessed one, you served the Lord Almighty in accordance with the Law. Therefore, you sing: Blessed are you, the supremely exalted Lord God of our fathers.

The joy of the sorrowful, the deliverance of Israel has truly appeared as an infant in his own temple. Let me depart to the life to come, Simeon cried out, rejoicing.

In the loving kindness of your compassion, O Saviour, let me, your servant depart, who is worn out with the writings of the Law and is bowed down with old age; for I have seen you bearing flesh on earth: thus Simeon cried out.

## **February 3**

*Theotokion* He who fills the most pure bosom of the Father who begat him, without forsaking it sits in your womb, O pure one, as a baby preparing a sacred throne for those whose form he desired to assume, O pure one.

### *Ode 8*

#### *Canon of the Feast*

*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.

People of Israel, as you see your glory, Emmanuel, the child born of the Virgin, dance before the divine ark of God and sing: Bless the Lord all you works of the Lord and exult him above all for ever.

Behold, he who is God and at the same time a child, shall be sign that shall be opposed, cried Simeon: O faithful, let us cry out: Bless the Lord all you works of the Lord and exult him above all for ever.

God the Word, he who is life, having become an infant shall be the downfall of the disobedient, but the restoration of those who sing with faith: Bless the Lord all you works of the Lord and exult him above all for ever.

#### *Canon of the Saints*

*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 esteemed widow Anna, resplendent with the grace of prophecy, glorified the most divine one who had come to adorn the bride, the world bereft of divine glory, and she showed to all present the divine deliverance to come.

O blessed priest, you offered the sacrifices of the Law, the lambs, for ineffable mercy, prefiguring the blood of the Saviour; and receiving him incarnate, O Simeon, you were more glorious than Moses and all the prophets.

Having seen him whom you desired, you received release from your body, O divinely inspired one, and like a trembling bird you passed over to the fathers, nurtured in goodly old age: with spiritual joy we celebrate your most festive memory.

*Theotokion* The supremely divine Word found you as a divine scent, O most pure Bride of God, as a lily, or a fragrant rose; and he made his abode within you, making fragrant our nature made fetid through sin.

### *Ode 9*

*Canon of the Feast*

*Irmos* 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.

Those of old offered a pair of new-born doves and two young birds, in place of which the godly elder and the chaste prophetess Anna serve, magnifying the only begotten Son of the Father, born of the Virgin and brought into the Temple.

You have shown me the joy of your salvation, cried Simeon; receive as a mystic and sacred preacher of the new grace your servant who is weary of the shadow, who magnifies you in praise.

Elderly Anna, sober and venerable, in sacred prophecy openly confessed the Lord in the Temple, and she magnified the Mother of God, proclaiming her to all present.

*Canon of the Saints*

*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.

Precious indeed are your hands which were touched by the divine limbs of him who touches the mountains so that they smoke, as David sang, O God-receiver; truly blessed were you, therefore, we fittingly praise you.

Your shrine flows healings upon the faithful, and your blessed memory outshines the sun, illumining the souls of all and dispelling noetic darkness, O most honoured participant in the mysteries.

Chaste Anna the prophetess and glorious Simeon the elder illumine the earth with noetic radiance, like the sun and the moon; for their sake, O Lord who loves mankind, deliver us from the darkness of sin.

*Theotokion* Seeing you as the Mother of God, the elder said prophetically: Behold, your Son is set for the rise and fall of many, O Lady, and for a sign which shall be opposed.

*Exapostilarion,  
to the Special Melody Hearken, O women...*

The Word, immutable in his person, was seedlessly incarnate in you, O Mother of God, becoming a child. Bearing him in your arms, like the throne of the Cherubim, you offered him to God the Father; and the elder Simeon, rejoicing, received him.

Glory be to the Father... Both now and for ever... *that of the feast*

## **February 3**

By the Spirit in the sanctuary, the elder takes the Master of the Law into his arms and cries: Now release the bonds of my flesh in peace; your word has been fulfilled; for my eyes have seen the revelation to the nations and the salvation of Israel.

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

Take up in your arms the creator of all, O Simeon. O elder, take up Christ to whom the virgin Maiden gave birth without seed, for the joy of our race.

*Verse* Lord, now let your servant depart in peace: your word has been fulfilled.

O people, come together to hymn the one benefactor, the bestower of the Law, the creator and God of the Law, before whom the multitudes of angels tremble, for the salvation of our souls.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

Lord, now let your servant depart in peace, as you said; for I have seen you, O Christ, the pre-eternal light of revelation for the nations and Israel, who has bound me in fleshly bonds.

Glory be to the Father... Both now and for ever... *tone 2*

The sacred Virgin brings the sacred one to the holy of holies, and Simeon, stretching forth his hands, receives him, rejoicing, and cries out: Lord, now let your servant depart in peace; your word has been fulfilled.

## **Liturgy**

*On the Beatitudes, 8 verses: 4 from Ode 1 of the canon of the feast,  
and 4 from Ode 6 of the canon of the saint.*

*Prokimenon of the feast, and this of the saint, 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 321 from the midpoint*

*Alleluia, tone 6*

Light arises in darkness for the upright: gracious and merciful is the righteous man.

*Gospel of Luke, number 8*

*Communion Verse*

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

## **February 4**

### **Afterfeast of the Meeting Venerable Isidore of Pelusium**

#### **Vespers**

*One may notice that this appears to be the earliest day on which Lent may start.*

*If this day falls outside Lent, we sing the service for the Afterfeast of the Meeting and of Saint Isidore;  
but if this day fall within Lent, then we sing only that of the saint.*

*At Lord I call to you... we sing 6 verses, in tone 4,  
to the special melody You have given a sign...*

He who loves mankind, \* fulfilling the law of the Scriptures, \* is now carried into the Temple; \* and the elder Simeon receives him in his arms, crying: \* Let me now depart to your blessedness, \* for today I have seen clad in mortal flesh \* him who has dominion over life \* and mastery over death.

You revealed yourself \* to be the Light of Revelation, \* and the Sun of Righteousness \* seated upon a light cloud, \* fulfilling the shadow of the Law, \* and revealing the beginning of the new grace. \* Simeon, seeing you, therefore exclaimed: \* Set me free from corruption, \* for I have seen you today.

Without being separated from the bosom of the Father in your divinity, \* incarnate, as you willed, \* you were held in the embrace of the ever-virgin, \* and were given into the arms of Simeon the God-receiver, \* as the one who holds all things in your hands. \* And so, he cried out with joy: \* Lord now let your servant depart in peace, \* for I have seen you O Master.

*And 3 verses of the venerable one, in the same tone,  
to the Special Melody As one valiant among the martyrs...*

Elevating yourself to God \* by your vision and activity, \* you perfected your life, O most wise one; \* and, setting the ascent of vision as your activity, \* you loved him who is the ultimate desire, \* O wise one. \* And harboring desire for him within, \* you have now been granted a blessed end \* and the radiance of the threefold sun.

With the flood grace \* and the outpouring of your words \* you water all the divinely wise; \* and, placing your mouth to the cup of the uttermost wisdom, \* you drew therefrom abundantly as from a fountain, \* and shed beams of doctrines in every direction, \* sending forth epistles and instruction, \* O truly wondrous one.

By abstinence you mortified the wisdom of the flesh, \* arraying yourself in life-bearing mortality; \* and, expanding the state of your soul, \* O venerable one, \* you made yourself a receptacle of the gifts of the Spirit \* and became the habitation \* of divinely inspired doctrines \* and dwelling-place of wisdom \* which passes understanding.

Glory be to the Father... Both now and for ever... *of the feast, tone 2*  
*composed by Germanus*

Today, Simeon, receives in his arms the Lord of glory, whom Moses beheld before in the darkness, and who gave him the tablets on Mount Sinai. He is the creator of the Law, who speaks through the prophets. He is the one whom David proclaimed, who is awesome to all, and has great and rich mercy.

*If this day fall during Lent, then instead of the above, we sing the Theotokion;  
or if it be Wednesday or Friday, the Theotokion of the Cross, tone 4  
to the Special Melody As one valiant among the martyrs...*

When the mother, the lamb \* who gave birth to you \* saw you, the shepherd, as a lamb upon the tree, \* she lamented and cried out to you maternally: \* O my Son most desired, \* How is it that you are suspended upon the tree of the cross, O long-suffering one? \* How can your hands and feet be pierced with nails \* by the iniquitous, O Word; \* and how can you shed your blood thus, O Master?

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

Receive, O Simeon, \* the Lord of glory \* as you were told \* by the Holy Spirit. \* For behold, he has come.

*Verse*   Lord, now let your servant depart in peace: your word has been fulfilled.

Bearing the creator and Master \* as an infant \* in her arms, \* the pure and immaculate Virgin \* enters the temple.

*Verse*   A light of revelation to the nations, and the glory of your people Israel.

Great, awesome and strange \* is the mystery of God's dispensation: \* He who embraces all things \* and creates infants \* is himself borne in arms as an infant.

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

The sacred Virgin brought the sacred one to the high priest in the temple, and Simeon, stretching forth his hands, received him, rejoicing, and cried out: Lord, now let your servant depart in peace: your word has been fulfilled.

*Troparion of the saint, tone 8*

## **February 4**

That which was created in the image of God was preserved in you, O Father; for taking up the cross you followed after Christ.

By your deeds you have taught us to reject the flesh for it passes away, but to care for the soul as a thing immortal.

Therefore O venerable Isidore your soul rejoices with the angels.

Glory be to the Father... Both now and for ever... *Troparion of the feast, tone 1*

Rejoice, O virgin Mother of God, full of grace, | for from you has shone forth Christ our God, | the Sun of Righteousness who illuminates those in darkness: | be glad also, O righteous elder, | who received into your arms || the deliverer of our souls, who grants us resurrection.

## **Matins**

*At God is the Lord... the troparion of the feast, twice;*  
Glory... *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 1,*  
*to the Special Melody* The choir of angels...

He who is with the Father on the holy throne, coming to earth was born of the Virgin; he who is unlimited by time became an infant; and Simeon, receiving him in his arms, said with rejoicing: Now let your servant depart, O compassionate one who has gladdened me.

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* Quickly anticipate...

You received in your elderly arms Christ our God, incarnate of his Mother who knew not man; and you gloriously received the fulfillment of the promise that you would be able to depart, thereby showing the continual grace of miracles. Therefore, we all glorify you as is fitting.

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

*Canon of the feast; and that of the venerable one.*

*Ode 1*

*Canon of the Feast, tone 3*

*Irmos* 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.

Let the clouds pour with rain, for Christ the Sun, carried upon a light cloud, is brought into the Temple as a baby on unblemished arms. Therefore, let us the faithful, cry out: Let us sing to the Lord, for gloriously has he been glorified.

Let the hands of Simeon, weakened with age, be strong; and let the weary legs of the elder move swiftly and directly to meet Christ; and let us, together with the bodiless ones sing to the Lord, for gloriously has he been glorified.

Be joyful, O heavens stretched out in wisdom, and rejoice, O earth; for Christ your creator, who existed from before the ages, has come forth from the bosom of the divinity, and is carried as a baby by the virgin Mother to God the Father: Let us sing to the Lord, for gloriously has he been glorified.

*Canon of the venerable one, tone 6,  
upon the acrostic I hymn you, the glory of monastics, O father*

*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.

Hearing the groaning of a contrite heart, O Master, by the supplications of your venerable one, heal the grievous contrition of my soul, as you are almighty.

Having entered upon active virtue through pure vision, and ever conversing with God by beauteous revelation, O God-bearing Isidore, you were greatly enriched.

As mouth receiving the cup of wisdom, O wise one, you drew forth a stream of spiritual gifts therefrom, singing to God a song of victory.

*Theotokion* Christ the creator, as one mighty, came upon you as on a light cloud, O pure Lady, to cast down the idols of Egypt, as he is omnipotent.

*Ode 3*

*Canon of the Feast*

*Irmos* O Lord, the firm foundation of those who trust in you, confirm the Church, which you have purchased with your precious blood.

The first begotten of the Father before the ages has appeared as the first-born child of the undefiled Virgin, stretching forth his hand to Adam.

God the Word has appeared as a child, setting aright the first created man, who through the beguilement had become childish of mind.

## **February 4**

The creator, who without change became a child, has reshaped in the form of his divinity our nature, the product of the earth to which it is destined to return.

### *Canon of the Venerable One*

*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 with keenness of intellect gathered knowledge of the nature of existence, O wise and glorious one, you have surely attained the primal cause, as a pure theologian.

Clearly setting an instruction for mortal life, O thrice-blessed God-bearer, you mortified the material causes of the passions, held fast by the desire for dispassion.

Rejoicing, you followed Christ, bearing your cross of steadfast fasting, O father, and as far as you were able you emulated him in purity of life.

*Theotokion* Giving birth to the Master in a supernatural manner, O virgin Mother of God, you abolished the ancient curse of the disobedience, flowing a spring of blessing.

### *Kontakion of the saint, tone 4 to the Special Melody* You have appeared...

Finding you to be another morning star, O most glorious one, the Church cries out to you, illumined by the lightning flashes of your words. Rejoice, o most blessed and divinely wise Isidore.

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

To the most holy Spirit you appeared as a book written with a wealth of understanding of the teachings of the faith, revealing things divine to those in need and laying up life for those who desire it. O venerable father, entreat Christ our God, that he grant us great mercy.

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

### *Sessional Hymn of the feast, tone 8 to the Special Melody* Having risen...

You were born on earth, O equally unoriginate with the Father, and were borne into the temple, O unapproachable one. Rejoicing, the elder took you in his arms, crying: Now let me depart, whom you have visited, for your word has been fulfilled, O Lord whose good pleasure it is, as God, to save the human race.

*But if this day fall during Lent, then* Both now and for ever...

*and the Theotokion or Theotokion of the Cross, both in tone 3 (from Feb 10)*

*Theotokion* You were the divine tabernacle of the Word, O most pure Virgin Mother, who has surpassed the angels in purity. With the divine waters of your supplications, O pure one, cleanse me who more than all others is dust, defiled by carnal transgressions; and grant me great mercy.

*Theotokion of the Cross* The unblemished lamb, the incorrupt virgin mother of the Word, beholding him who came forth from her without pain hanging upon the cross, cried out, lamenting maternally: Woe is me, O my child. How is it that you suffer willingly, desiring to deliver man from the indignity of the passions?

*Ode 4*

*Canon of the Feast*

*Irmos* Your virtue has covered the heavens, O Christ, for proceeding forth 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.

Rejoicing, the Mother of God exclaimed: O Simeon, knower of ineffable mysteries, take into your arms Christ the Word, the child of whom you were previously informed by the Holy Spirit; and cry out to him: All things are filled with your praise.

Rejoice, O Simeon, as you receive Christ the child upon whom you placed your hope, the consolation of the Israel of God, the creator and Lord of the Law who fulfills the requirements of the Law; and cry out to him: All things are filled with your praise.

At the sight of the pre-eternal Word and author of all things carried incarnate as a baby by the Virgin as if on the throne of the Cherubim, Simeon marvelled and cried out: All things are filled with your praise.

*Canon of the Venerable One*

*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.

Submitting to Christ unstintingly, O venerable one, as a truly dutiful servant you distributed the wealth given to you, and the Master has granted you ineffable joy.

Traversing the deep of wisdom, like a good merchant you obtained the goodly pearl, and jealously cherished him alone as your treasure.

Illumined by the divine Spirit, like the sun you emitted beams of discourse upon all, desiring the salvation of the faithful, O venerable one revealed by God.

## **February 4**

*Theotokion* O ever-virgin Mother of God, the mysteries of your birthgiving to God are truly ineffable and unapproachable to those on earth and in heaven.

### *Ode 5*

#### *Canon of the Feast*

*Irmos* 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.

The divine elder, seeing the Word in the arms of his Mother and perceiving him to be the glory revealed of old to the prophet, cried out: Rejoice, O pure one, who as a throne holds God, the unfading light who reigns in peace.

The elder, bowing before the feet of the unwedded Mother of God, said: O pure one, you are bearing fire, and I fear to hold the infant God, the unfading light who reigns in peace.

The elder cried out to the Mother of God: Isaiah was purified by the burning coal brought by the Seraphim, and now you illumine me by giving me the unfading light whom you bear in your arms as if in tongs, who reigns in peace.

#### *Canon of the Venerable One*

*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.

Being outside the body through the mortification of the passions, O wise one, with love you drew near to God, the all-holy and all-radiant light, who alone requires purity.

Illumining his mind with your divine radiance, O good one, the God-bearer became a most luminous pillar, sending upon all the divine rays of God's light and dispelling the darkness of ignorance.

He who desires that all be saved, as he is good, made of you a guide for the lost, to turn many to the path of salvation, O wise and thrice-blessed Isidore, all-rich father.

*Theotokion* With mouth and soul, I confess you truly to be the immaculate mother of the incarnate God, and with faith I propose you as the intercessor of my life.

### *Ode 6*

#### *Canon of the feast*

*Irmos* 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.

You were placed in Sion as a stumbling block and rock of offence for the disobedient people, but as the immovable salvation of the faithful.

Showing the lineage of him from whom you were begotten before the ages, you are now seen clothed in the poverty of mortal nature, through your loving kindness.

May you now let him depart in peace, for he has worshipped you, God who has become a child, the Son of the Most High, the Son of the Virgin.

*Canon of the Venerable One*

*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.

Adorned with judicious words as a priest, you judged rationally, with body and soul, reasonably making that which is lower subject to what is higher, O wondrous God-bearer.

O glorious boast of monastics, with the blows of asceticism you mightily smote the passions and sustenance of Egypt, subjecting them to hard testing, smoothing the way for the faithful.

*Theotokion* He who bears all things by his divine power and holds them in his hands, as compassionate, is carried, incarnate as an infant, though of the same essence as the Father.

*Kontakion of the feast, tone 1*

By your birth you sanctified the Virgin's womb,  
and fittingly blessed the hands of Simeon,  
thereby anticipating our salvation,  
O Christ our God.

Give peace to your church in time of battle  
~ and strength to the Orthodox people whom you love,  
for you alone are the lover of mankind.

*Ikos* Let us hasten to the Mother of God, for we also desire to see her Son who was carried to Simeon. Looking upon this from heaven, the bodiless hosts are amazed and say: Wondrous, most glorious, unapproachable and indescribable is the sight of him who created Adam being carried as an infant; for he whom nothing can contain is held in the arms of the elder, and he who is in the infinite bosom of his Father is of his own will confined by the flesh, although not in his divinity; who alone is the lover of mankind.

*Ode 7*

*Canon of the feast*

*Irmos* 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.

I shall announce the good news to Adam and Eve who dwell in Hades, cried Simeon who in chorus with the prophets sings: Blessed is the God of our fathers.

God who shall deliver those born on earth shall go even to Hades; he shall grant forgiveness to all, sight to the blind, and even those bereft of speech shall sing: Blessed is the God of our fathers.

Simeon spoke to the Virgin in prophecy: A sword shall pierce your heart, O incorrupt one, when you see upon the cross your Son to whom we cry out: Blessed is the God of our fathers.

*Canon of the Venerable One*

*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.

The Master has set you in the firmament of the faith like a sun, O father, to illumine with noetic radiance the souls of those who cry out earnestly: Blessed are you, the God of our fathers.

With the outpourings of your tears you washed away the defilement of body and soul, O God-bearer, and as a light for those on earth you taught all to cry out: Blessed are you, the God of our fathers.

*Theotokion* Standing upon the immovable foundation of the faith, we confess you to be the Mother of God; for without seed you have given birth to the Word of God for us. Blessed is the fruit of your womb, O most pure Mother of God.

*Ode 8*

*Canon of the Feast*

*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.

People of Israel, as you see your glory, Emmanuel, the child born of the Virgin, dance before the divine ark of God and sing: Bless the Lord all you works of the Lord and exult him above all for ever.

Behold, he who is God and at the same time a child, shall be sign that shall be opposed, cried Simeon: O faithful, let us cry out: Bless the Lord all you works of the Lord and exult him above all for ever.

God the Word, he who is life, having become an infant shall be the downfall of the disobedient, but the restoration of those who sing with faith: Bless the Lord all you works of the Lord and exult him above all for ever.

*Canon of the Venerable One*

*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.

You offered your whole life as a reasonable sacrifice of sweet fragrance, O father, to Christ who hung upon the cross for your sake, whom we exalt above all for ever.

Even after your death your wealth increased, for you left your animate discourses as an inheritance of great worth to the faithful who exalt Christ above all for ever.

You adorned yourself with the beauty of your discourses, O blessed one; for you were the pen of the Holy Spirit, piously expressing the mind of God in writing for those who exalt Christ above all for ever.

*Theotokion* I flee to your protection, O immaculate one, and propose you as the intercessor for my life, who, in manner past understanding, gave birth to God the Word, whom we exalt above all for ever.

*Ode 9*

*Canon of the Feast*

*Irmos* 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.

Those of old offered a pair of newborn doves and two young birds, in place of which the godly elder and the chaste prophetess Anna serve, magnifying the only begotten Son of the Father, born of the Virgin and brought into the Temple.

You have shown me the joy of your salvation, cried Simeon; receive as a mystic and sacred preacher of the new grace your servant who is weary of the shadow, who magnifies you in praise.

Elderly Anna, sober and venerable, in sacred prophecy openly confessed the Lord in the Temple, and she magnified the Mother of God, proclaiming her to all present.

*Canon of the Venerable One*

*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.

Like a ray of light the word of grace shone in your soul, O venerable one; and through you all the earth has been filled with its splendour. Receiving it, O father, we marvel at the treasure of your wisdom.

Following the doctrines of the fathers, with divine wisdom you taught theologians to worship the uncreated, unoriginate Trinity, the three persons in unity of nature, who pour enlightenment upon the faithful.

Having found the reward for your labours in heaven and received life everlasting, O wise and blessed Isidore, as you stand with the angels before the throne of God, ask salvation for those who hymn your memory.

*Theotokion* The incorrupt Word of God, assuming a corruptible form, has clothed men in incorruption, making his abode within you, O joyous one, at the Father's good pleasure: with the armies of heaven we magnify you, O most pure one.

*Exapostilarion of the feast*

By the Spirit in the sanctuary, the elder takes the Master of the Law into his arms and cries: Now release the bonds of my flesh in peace; your word has been fulfilled; for my eyes have seen the revelation to the nations and the salvation of Israel.

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

Christ is born of the Virgin, \* a stranger to defilement, \* begotten incorruptibly of the Father, \* the Sun who existed before the morning-star, \* who delivers Adam.

*Verse* Lord, now let your servant depart in peace: your word has been fulfilled.

Open wide, O gates of heaven, \* for Christ is offered to God the Father \* in the Temple, \* as an infant, \* by his virgin Mother.

*Verse* a light of revelation to the nations, and the glory of your people Israel.

Christ who appeared as a burning ember \* to the divine Isaiah \* is now given to the elder \* by the hands of the Mother of God, \* as with tongs.

Glory be to the Father... Both now and for ever... *tone 7*

You have come from heaven to earth, O our Saviour, as a light of revelation to the nations, and, having come from the Virgin, you have given rest to righteous Simeon; for it was fitting that you, the giver of life to all, be recognized by the elder, for you came to let him depart, according to your word, O greatly merciful one.

**February 5**

## **February 5**

### **Afterfeast of the Meeting Martyr Agatha of Palermo in Sicily**

#### **Vespers**

*If this day falls outside Lent, the service for the Afterfeast of the Meeting and of the martyr;  
but if this day falls within Lent, then only that of the martyr.*

*At Lord, I call to you... six verses,  
beginning with these 3 of the feast, tone 1,  
to the Special Melody Joy of the heavenly hierarchies...*

Let us now celebrate the saving grace \* of the ineffable manifestation of God; \* for Christ our God, becoming immutably a child through the virgin Maiden, \* is now carried by his Mother \* to God the Father in the Temple; \* where Simeon, receiving him in his arms, embraces him.

You were seen by the prophets, O Jesus, \* for of old they beheld you as far as they were able; \* but now, O Word of God, you have chosen to appear to all the world, incarnate of the Virgin Mary, \* revealing your salvation to all descended from Adam, \* in your love for mankind.

O Christ who of old ordained the Law of Mount Sinai, \* fulfilling the provisions of the Law now on Mount Sion \* you desired to be borne into the temple, \* a child in the flesh, \* in the arms of the Mother of God, with the whole-burnt offerings; \* and were given into the arms of Simeon.

*And these verses of the martyr, tone 4  
to the Special Melody You have given a sign...*

You preserved your body unblemished \* for Christ your Bridegroom, \* adorned with the beauties of virginity, \* O Agatha, bride of God; \* and, luminous with the splendour of martyrdom, \* you made your abode in the bridal-chamber of God. \* We celebrate your universal triumph, \* glorifying the Saviour who has eternally glorified you.

You endured the severing of your breasts, \* the burning of fire \* and the laceration of your body, O glorious one, \* gazing with the eyes of your heart toward your eternal rewards, \* the blessedness which comes therefrom \* and the imperishable crown, \* given by Christ, \* for whom you suffered, \* O much suffering athlete.

By your supplications you halted \* the uncontrollable raging of the savage fire, \* O distinguished martyr, \* and you saved the city \* which venerates your precious relics, \*

from which it receives streams of healing \* through the divine Spirit. \* For, suffering there, you brought down the enemy \* and received the crown of victory, O exalted one.

*If this day fall outside the Great Fast, we sing Glory be to the Father...*

*Tone 8, composed by the Sykeote*

A wondrous miracle occurred during the martyrdom of glorious Agatha, the martyr of Christ our God, like that of Moses. Receiving the Law for the people, on the mountain he received letters inscribed by God on tablets; but here an angel from heaven, an intelligence venerable and acting freely, brought an inscribed scroll to her grave, showing honour from God and deliverance for her native land.

Both now and for ever... *composed by Andrew of Crete, in the same tone*

He who is borne upon the cherubim and is hymned by the seraphim, is borne into the temple of God today in accordance with the Law, sits in the arms of the elder as on a throne, and as God receives gifts from Joseph: a pair of turtledoves; that is, the undefiled Church and the people newly-chosen from among the Gentiles: and two young pigeons, that is, the beginning of the Old and the New Covenants. And Simeon, finally receiving the fulfillment of the promise made to him and blessing the Virgin Mary, the Mother of God, foretold in imagery the sufferings she would endure and asked from God deliverance, crying out: Lord now let me depart, as you told me before; for I have seen you, the pre-eternal light, the Saviour and Lord of the people who bear the name of Christ.

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

Receive in your arms, O Simeon, the creator of all things. O elder, take up Christ, to whom the virgin Maiden gave birth without seed, for the joy of our race.

*Verse* Lord now let your servant depart in peace; your word has been fulfilled.

Let us assemble, O people, to hymn God, the creator of the Law, before whom the multitudes of angels tremble, the only benefactor and bestower of the Law, for the salvation of our souls.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

Lord, now let your servant depart in peace, as you said; for I have seen you, the pre-eternal light of revelation to the nations and Israel, O Christ, united to my flesh.

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

*Composed by Andrew Pyrrhus, tone 2*

## **February 5**

Simeon has now received in his material arms him whom the ministers on high entreat with trembling; and he announced that God had united himself to men. And, seeing God as a heavenly man, transported from the things of the earth, he cried out with joy: Glory to you, O Lord, who has revealed the never-waning light to those in darkness. .

*Troparion of the martyr, tone 4*

Your martyr Agatha loudly cries to you, O Jesus: | I love you, my bridegroom, | seeking you I pass through many struggles; | I am crucified and buried with you in your baptism: | I suffer for your sake that I may reign with you; | I die for you that I may live with you. | Accept me as an unblemished sacrifice | as I sacrifice myself with love for you. || By her intercessions save our souls, as you are merciful.

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

*Troparion of the feast, tone 1*

Rejoice, O virgin Mother of God, full of grace, | for from you has shone forth Christ our God, | the Sun of Righteousness who illumines those in darkness: | be glad also, O righteous elder, | who received into your arms || the deliverer of our souls, who grants us resurrection.

## **Matins**

*After the first reading from the Psalter, the Sessional Hymn, tone 1,  
to its own special melody.*

Let the choir of angels be amazed at the wonder, and let us mortals lift up our voices in hymnody, beholding the ineffable condescension of God; for the arms of the elder now embrace him, before whom the powers of heaven tremble, who alone loves mankind.

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*

You were born on earth, O equally unoriginate with the Father, and were borne into the temple, O unapproachable one. Rejoicing, the elder took you in his arms, crying: Now let me depart, whom you have visited, for your word has been fulfilled, O Lord whose good pleasure it is, as God, to save the human race.

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

*Canon of the feast, and that of the martyr.*

*Ode 1*

*Canon of the feast, tone 3*

*Irmos* 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.

Let the clouds pour with rain, for Christ the Sun, carried upon a light cloud, is brought into the Temple as a baby on unblemished arms. Therefore, let us the faithful, cry out: Let us sing to the Lord, for gloriously has he been glorified.

Let the hands of Simeon, weakened with age, be strong; and let the weary legs of the elder move swiftly and directly to meet Christ; and let us, together with the bodiless ones sing to the Lord, for gloriously has he been glorified.

Be joyful, O heavens stretched out in wisdom, and rejoice, O earth; for Christ your creator, who existed from before the ages, has come forth from the bosom of the divinity, and is carried as a baby by the virgin Mother to God the Father: Let us sing to the Lord, for gloriously has he been glorified.

*Canon of the martyr, tone 2,  
upon the acrostic With goodly hymns I hymn the good one  
composed by Theophanes.*

*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.

Desiring the primal cause of all good, you were granted a name of goodly renown, of ineffable forethought, O martyr, signifying beforehand the goodness of your character.

Having spurned carnal-mindedness, O pure one, you were taken up to most splendid life, gazing steadily at your most desired bridegroom.

Adorned with divine goodness and the beauty of virginity as a bride of Christ, O glorious one, you were crowned with your divine blood in honourable martyrdom as with a twofold crown.

*Theotokion* O Virgin Mother of God, you were a habitation fit for God, more spacious and pure than the heavens; and now the choir of virgins rejoices in you.

*Ode 3*

*Canon of the Feast*

*Irmos* O Lord, the firm foundation of those who trust in you, confirm the Church, which you have purchased with your precious blood.

## **February 5**

The first begotten of the Father before the ages has appeared as the first-born child of the undefiled Virgin, stretching forth his hand to Adam.

God the Word has appeared as a child, setting aright the first created man, who through the beguilement had become childish of mind.

The creator, who without change became a child, has reshaped in the form of his divinity our nature, the product of the earth to which it is destined to return.

### *Canon of the Martyr*

*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.

O martyr Agatha, bright and most beauteous glory and flower of the divine martyrs, you heal the affliction of my soul, as you adorn it.

You illumined yourself with your innate virtues, O Agatha, and, spurning transitory things and loving the kingdom of God, you chose martyrdom.

Attracted by divine desire, O Agatha, you preferred Christ to all beautiful things, and boldly and bravely trampled the savagery of the tormentors underfoot.

*Theotokion* O pure Bride of God, entreat God to whom you gave birth, that he deliver those who hymn you from trials and evil circumstances, from sufferings and tribulations.

### *Kontakion of the martyr Agatha, tone 4*

Let the Church be adorned today with a glorious robe of purple dyed in the pure blood of the martyr Agatha, and cry out: Rejoice, O boast of Catania.

### *Sessional Hymn of the martyr, tone 3 to the Special Melody Of the divine Faith*

Adorned with the glory of the faith, with piety, reverence and virginity, and with zeal for suffering, you were called a venerable intellect, with a will of your own, who, as a bride of God, prays that true worship be given to God, deliverance to your homeland, and great mercy to us.

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

### *Sessional Hymn, tone 3, to the Special Melody Awed by the beauty of your virginity...*

Rejoicing, sacred Simeon took up you who became incarnate of the Virgin, O Christ, crying: Lord now let your servant depart; and Anna, the blameless and glorious

prophetess, now offers you confession and hymnody. And we, O bestower of life, cry out to you: Glory to you who is thus well pleased.

*But if this day falls within Lent*

*Theotokion* Incarnate of you without separating himself from the divine essence, God became man yet remained God, the one Lord. He preserved you immaculate after giving birth as you were before, O virgin Mother. Earnestly entreat him to grant us great mercy.

*Or Theotokion of the Cross* The unblemished lamb and virgin Mother of the Word, beholding him who was born of her without pain suspended upon the cross, cried out, lamenting maternally: Woe is me, O my child; for how is it that you suffer willingly, desiring to deliver man from the dishonor of the passions?

*Ode 4*

*Canon of the Feast*

*Irmos* Your virtue has covered the heavens, O Christ, for proceeding forth 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.

Rejoicing, the Mother of God exclaimed: O Simeon, knower of ineffable mysteries, take into your arms Christ the Word, the child of whom you were previously informed by the Holy Spirit; and cry out to him: All things are filled with your praise.

Rejoice, O Simeon, as you receive Christ the child upon whom you placed your hope, the consolation of the Israel of God, the creator and Lord of the Law who fulfills the requirements of the Law; and cry out to him: All things are filled with your praise.

At the sight of the pre-eternal Word and author of all things carried incarnate as a baby by the Virgin as if on the throne of the Cherubim, Simeon marvelled and cried out: All things are filled with your praise.

*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 was lost. Therefore I glorify your great providence toward me, O most merciful one.

The mindlessness of the false serpent is shamed and denounced; for virgins now trample his savagery underfoot, since Christ has shone from the Virgin and illumined all.

Keeping your lawful chastity undefiled, O athlete, rejoicing you cast down the spirits of wickedness, armed with the grace of Christ, taking his cross upon your shoulders.

## **February 5**

Be my intercessor, O wise one, rescuing me from evils and temptations, from storm and tribulation, and deliver me from the violence of the enemy, that set free, I may hymn you as my good intercessor.

*Theotokion* You immeasurably surpass the angelic hosts in splendour, O most pure one, having ineffably given birth to Christ, the noetic sun, who illumines the thoughts of the faithful with rays of divinity.

### *Ode 5*

#### *Canon of the Feast*

*Irmos* 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.

The divine elder, seeing the Word in the arms of his Mother and perceiving him to be the glory revealed of old to the prophet, cried out: Rejoice, O pure one, who as a throne holds God, the unfading light who reigns in peace.

The elder, bowing before the feet of the unwedded Mother of God, said: O pure one, you are bearing fire, and I fear to hold the infant God, the unfading light who reigns in peace.

The elder cried out to the Mother of God: Isaiah was purified by the burning coal brought by the Seraphim, and now you illumine me by giving me the unfading light whom you bear in your arms as if in tongs, who reigns in peace.

#### *Canon of the Martyr*

*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.

Guided by the divine commandments, O glorious Agatha, you were symbolically loosed from the bonds of passionate carnal attachment, and made like a fruitful olive-tree.

Gazing, full of love for Christ, upon the most splendid radiance, you spurned the pleasures which drag one down, desiring the beauty of him alone.

In order to behold the ineffable life of the elect, O glorious one, you mightily endure tortures, rejoicing, O exalted Agatha.

*Theotokion* We sing to you who gave birth to Christ, the creator of all: Rejoice, O pure one: rejoice, who has shone light upon us: rejoice, who has contained the infinite one.

### *Ode 6*

*Canon of the Feast*

*Irmos* 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.

You were placed in Sion as a stumbling block and rock of offence for the disobedient people, but as the immovable salvation of the faithful.

Showing the lineage of him from whom you were begotten before the ages, you are now seen clothed in the poverty of mortal nature, through your loving kindness.

May you now let him depart in peace, for he has worshipped you, God who has become a child, the Son of the Most High, the Son of the Virgin.

*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.

The tyrant of vain mind hoped to abduct you, the beautiful virgin; but the shameless one was repulsed, dashing himself against your firm resolve.

Grace poured from your lips, O martyr of good fame; for you openly denounced the shameless one, having been enriched with discourse taught by God.

With a venerable mind and with free will, O exalted one, you became a most precious stone, O honoured Agatha, becoming the sure deliverance of your native land.

*Theotokion* Praising you in hymns, we sing: Rejoice, O most rich mountain of Christ our God, where he was pleased to dwell for the salvation of our race, O Bride of God.

*Kontakion of the feast, tone 1*

By your birth you sanctified the Virgin's womb, and fittingly blessed the hands of Simeon, thereby anticipating our salvation, O Christ our God. Give peace to your church in time of battle and strength to the Orthodox people whom you love, for you alone are the lover of mankind.

*Ikos* Let us hasten to the Mother of God, for we also desire to see her Son who was carried to Simeon. Looking upon this from heaven, the bodiless hosts are amazed and say: Wondrous, most glorious, unapproachable and indescribable is the sight of him who created Adam being carried as an infant; for he whom nothing can contain is held in the arms of the elder, and he who is in the infinite bosom of his Father is of his own will confined by the flesh, although not in his divinity; who alone is the lover of mankind.

*Ode 7*

*Canon of the Feast*

*Irmos* 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.

I shall announce the good news to Adam and Eve who dwell in Hades, cried Simeon who in chorus with the prophets sings: Blessed is the God of our fathers.

God who shall deliver those born on earth shall go even to Hades; he shall grant forgiveness to all, sight to the blind, and even those bereft of speech shall sing: Blessed is the God of our fathers.

Simeon spoke to the Virgin in prophecy: A sword shall pierce your heart, O incorrupt one, when you see upon the cross your Son to whom we cry out: Blessed is the God of our fathers.

*Canon of the Martyr*

*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.

Speaking with great splendour, you awed the tyrant with your of wisdom and grace; and bearing patiently, without pain, the fiery embers of torment, you cried out: Blessed are you, the God of our fathers.

Observing your youth and the swelling of your breasts, the evil-hearted one plotted wickedly, grasped by cruel rage; but, rejoicing, O martyr, you cried out to your bridegroom: Blessed are you, the God of our fathers.

The disciple of Christ stood radiantly by you when you were under guard, healing your bitter wounds, O invincible martyr, virgin of Christ, who rejoiced, saying: Blessed are you, the God of our fathers.

*Theotokion* Adam had to die, having violated the commandment of the Almighty; but when you gave birth to eternal life, O immaculate Virgin, you delivered him from death, and he cries to your Son: Blessed are you, the God of our fathers.

*Ode 8*

*Canon of the Feast*

*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.

People of Israel, as you see your glory, Emmanuel, the child born of the Virgin, dance before the divine ark of God and sing: Bless the Lord all you works of the Lord and exult him above all for ever.

Behold, he who is God and at the same time a child, shall be sign that shall be opposed, cried Simeon: O faithful, let us cry out: Bless the Lord all you works of the Lord and exult him above all for ever.

God the Word, he who is life, having become an infant shall be the downfall of the disobedient, but the restoration of those who sing with faith: Bless the Lord all you works of the Lord and exult him 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.

O Agatha, granted to live in gladness and eternal joy, pray to the Lord that those who honour you may be illumined with your ineffable glory and enjoy life incorruptible.

With mind, heart and soul ineffably loving Christ, who alone is full of surpassing love, you soar aloft to him, crying: I run after you and shall dwell with you for ever.

Arrayed like the daughter of a king in the beauty of supernatural garments, you stand before Christ in honour, O Agatha, crying: I exalt you above all for ever, O Lord.

*Theotokion* Bearing Christ, the myrrh poured upon us, O Mother of God, you have perfumed the world with a fragrance of godly scent. Therefore we cry out to you, O Virgin: Rejoice, O phial redolent with the fragrance of myrrh.

*Ode 9*

*Canon of the Feast*

*Irmos* 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.

Those of old offered a pair of new-born doves and two young birds, in place of which the godly elder and the chaste prophetess Anna serve, magnifying the only begotten Son of the Father, born of the Virgin and brought into the Temple.

You have shown me the joy of your salvation, cried Simeon; receive as a mystic and sacred preacher of the new grace your servant who is weary of the shadow, who magnifies you in praise.

**February 5**

Elderly Anna, sober and venerable, in sacred prophecy openly confessed the Lord in the Temple, and she magnified the Mother of God, proclaiming her to all present.

*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 became incarnate of the holy Virgin for our sake; with oneness of mind, O faithful, let us magnify in hymns.

Adorned with crowns of victory by the right hand of the source of life, O divinely wise Agatha, pray that your homeland may be delivered from tempest, as of old you halted the onslaught of the fire, that we may all magnify you unceasingly with hymns.

Preserving all things by his divine providence, and rewarding your valour, O martyr, Christ has brought you to dwell in the mansions of heaven, as his own immaculate bride, and has granted you to rejoice with the angels and martyrs.

By your supplications, O honourable and glorious athlete, render Christ, the judge of all, merciful to me, and cleanse me of the multitude of my transgressions, ever unceasingly entreating the compassionate one, O beauty of the martyrs.

*Theotokion* The Son, equally unoriginate with the Father, and who was ineffably incarnate of your pure blood has revealed himself to us like the sun, O most pure and unwedded Mother; and, driving the darkness away, he has illumined all things.

*Exapostilarion of the martyr,  
to the Special Melody Hearken, O women...*

For the sake of Christ you endured the severing of your breasts and all other torments, O good virgin athlete; therefore, your bridegroom has brought you to dwell in a beautiful bridal-chamber, where you dance with the angels, O glorious virgin martyr Agatha.

Glory be to the Father... Both now and for ever... *that of the feast*

By the Spirit in the sanctuary, the elder takes the Master of the Law into his arms and cries: Now release the bonds of my flesh in peace; your word has been fulfilled; for my eyes have seen the revelation to the nations and the salvation of Israel.

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

Holding the Master in his arms, with fear and joy Simeon asked for his release from life, singing the praises of the Mother of God.

*Verse* Lord, now let your servant depart in peace: your word has been fulfilled.

Simeon cried out: \* Now let me depart \* to true life, O my Saviour; \* for I have seen you, O Master, \* the light of the world.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

Chaste and venerable Anna, \* has now confessed \* in prophecy \* him who was born of the Virgin \* for the deliverance of mortals.

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

Rejoice, for you have received \* the joy of the world, \* Christ the giver of life, \* ending the grief\* of our first mother, O Virgin.

*If this day falls within Lent:* Glory be to the Father... Both now and for ever...

*Theotokion, same tone and melody*

Have pity for me, O lady, \* who is brought low by the assaults of the demons, \* and cast into the pit of destruction: \* set me firmly upon the rock of the virtues, \* fending off the attacks of the enemy. \* May I obey the commandments \* of your Son and our God, \* that I may receive remission \* on the day of judgment.

*Or this Theotokion of the Cross, same tone and melody*

The most pure Mother, \* seeing Christ, the lover of mankind, crucified, \* his side pierced by a spear, \* cried out, lamenting: \* What is this, O my Son? \* How can these thankless people reward you thus \* for the good things you have done for them? \* Why do you hasten to leave me childless, O most beloved? \* I marvel at your voluntary crucifixion, O compassionate one.

## **February 6**

### **Afterfeast of the Presentation Hierarch Bucolus of Smyrna**

*If this day falls outside of Lent, the service is of the Afterfeast and of the saint.  
But if this day falls within Lent, then only that of the saint.*

#### **Vespers**

*At Lord I call to you... 6 verses,  
beginning with these of the feast, tone 1  
to the Special Melody Joy of the heavenly hierarchies...*

The creator of all and our deliverer \* is borne into the temple by the virgin Mother; \* the elder, receiving him, \* cried out with joy: Now let your servant depart in peace, O good one, \* as it is your will.

Simeon, receiving in his arms from the Virgin \* the Saviour of all, begotten before all time, \* cried out to the ends of the earth: \* I have seen the brilliance of your glory. \* Now let your servant depart in peace, O good one, for I have seen you today.

Simeon, bearing in his arms the Saviour \* who for the salvation of men was born in the fullness of time, \* cried out, rejoicing: \* I have seen the light of the nations and the glory of Israel. \* Now let your servant depart from here, at your command, \* as is your will, for you are God.

*And 3 verses of the hierarch, tone 6,  
to the Special Melody On the third day...*

Shining with the light of beneficent virtues, you were mystically set as a light upon the lampstand of the divine Church, illuminating it with your sacred teachings, O father.

The Holy Spirit, sanctifying you, sacred Bucolus, through you imparts sanctity, enlightenment and deliverance to those who approach with faith, O God-bearer.

Preaching the utter goodness of our God, O wise one, you bless afflicted people with grace, leading them to the Saviour,

Glory be to the Father... Both now and for ever... *of the feast, tone 5*

Search the Scriptures, as Christ our God said in the Gospels, for there we find him born, wrapped in swaddling bands, laid in a manger, fed with milk, undergoing

circumcision, and carried by Simeon; not as a symbol, nor in the imagination, but truly appearing to the world. Let us sing to him: Glory to you, our pre-eternal God.

*But if this day fall within Lent, we sing the Theotokion;  
or this Theotokion of the Cross, in the same tone and melody*

The most pure Mother, \* seeing Christ, the lover of mankind, crucified, \* his side pierced by a spear, \* cried out, lamenting: \* What is this, O my Son? \* How can these thankless people reward you thus \* for the good things you have done for them? \* Why do you hasten to leave me childless, O most beloved? \* I marvel at your voluntary crucifixion, O compassionate one.

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

Bearing the creator and Master \* as an infant \* in her arms, \* the pure and all-pure Virgin \* enters the Temple.

*Verse* Lord, now let your servant depart in peace, your word has been fulfilled.

Receive, O Simeon, \* the Lord of glory \* as you were told \* by the Holy Spirit. \* For, lo. He is come.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

O good God, \* now my eyes have seen \* him who you promised. \* O lover of mankind, \* hasten to release me, your servant.

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

*Composed by Germanus, tone 5*

The Ancient of Days, incarnate,  
is borne as an infant into the temple by the Virgin Mother,  
fulfilling the promise of his own Law;  
and Simeon, receiving him, says:  
Now let your servant depart in peace,  
your word has been fulfilled;  
for my eyes have seen your salvation, O Holy One.

*Troparion of the 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 Bucolus, | pray to Christ our God || for the salvation of our souls.

## **February 6**

Glory be to the Father... Both now and for ever... *Troparion of the feast, tone 1*

Rejoice, O virgin Mother of God, full of grace,  
for from you has shone forth Christ our God,  
the Sun of Righteousness who illuminates those in darkness:  
~ be glad also, O righteous elder,  
~ who received into your arms the deliverer of our souls,  
who grants us resurrection.

## **Matins**

*After the first reading from the Psalter, the Sessional Hymn, tone 1,  
to the Special Melody* When the stone had been sealed...

As a child for my sake, you the life of all, were brought into the Temple; and you, having of old inscribed the Law on tablets on Mount Sinai, placed yourself under the law, to release all from the ancient bondage to the law. Glory to your loving kindness, O Saviour: glory to your kingdom: glory to your providence, O lover of mankind.

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, equally unoriginate...

You were brought into the Temple, the creator, Master and maker of the Law, fulfilling the rites thereof, O Saviour; and you, the truly compassionate one, who fills all with awe and sustains all creation, in your good will desired to be carried physically in the arms of Simeon, that you might reveal your light to us.

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

*Canon of the feast, and that of the saint.*

*Ode 1*

*Canon of the Feast*

*Irmos* 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.

Let the clouds pour with rain, for Christ the Sun, carried upon a light cloud, is brought into the Temple as a baby on unblemished arms. Therefore, let us the faithful, cry out: Let us sing to the Lord, for gloriously has he been glorified.

Let the hands of Simeon, weakened with age, be strong; and let the weary legs of the elder move swiftly and directly to meet Christ; and let us, together with the bodiless ones sing to the Lord, for gloriously has he been glorified.

Be joyful, O heavens stretched out in wisdom, and rejoice, O earth; for Christ your creator, who existed from before the ages, has proceeded from the bosom of the divinity, and is carried as a baby by the virgin Mother to God the Father: Let us sing to the Lord, for gloriously has he been glorified.

*Canon of the hierarch, tone 6,  
composed by Joseph  
upon the acrostic I sing the glory of the great Bucolus*

*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.

Ever illumined with divine splendour and sacred and luminous radiance, O father, enlighten the soul of me who honours your splendid festival.

The noetic sun, showing you to be a star of great brilliance, has illumined the earth with the splendour of your virtues, O wise Bucolus, holy hierarch of Christ.

Living a life ever sanctified and pure, and untouched by defilement, O wise and glorious Bucolus, you were known on earth as a hallowed vessel of Christ.

*Theotokion* The most good one, the only-begotten of the Father, as God became incarnate in your womb, O pure one, deifying men in the greatness of his compassion.

*Ode 3*

*Canon of the Feast*

*Irmos* O Lord, the firm foundation of those who trust in you, confirm the Church, which you have purchased with your precious blood.

The first begotten of the Father before the ages has appeared as the first-born child of the undefiled Virgin, stretching forth his hand to Adam.

God the Word has appeared as a child, setting aright the first created man, who through the beguilement had become childish of mind.

The creator, who without change became a child, has reshaped in the form of his divinity our nature, the product of the earth to which it is destined to return.

*Canon of the Hierarch*

## **February 6**

*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 child of the day and of the light by your godly labours, O holy hierarch, you have made your abode among the saints, shining with grace.

Piously preaching the single essence of the Trinity, you uprooted from the earth the falsehood of polytheism, as an honourable hierarch, a true servant of the Word.

You showed the path of life to all deceived by the assault of the enemy, and as a shepherd of the Word, you brought them, saved, to the Word, the chief shepherd.

*Theotokion* Be a refuge and guardian to me, constantly assailed by the cruel storm waves of the passions on the sea of life, O only pure ever-virgin.

*Sessional Hymn of the saint, tone 4,  
to the Special Melody Having been lifted up...*

Shining with the light of the priesthood,  
you illumined the people, O holy hierarch,  
and destroyed the darkness of idolatry,  
dispelling the gloom of the passions with the radiance of healings;  
you have passed over to the never-fading radiance  
where you pray earnestly for us who honour you,  
O blessed Bucolus.

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

*Sessional Hymn of the feast, same tone,  
to the Special Melody Joseph marvelled...*

You became a child for my sake, O Ancient of Days,  
and received purification, O most pure God,  
that you might assure me  
of the physical body you received from the Virgin.  
Taught thereby, Simeon recognized you as God incarnate,  
and the elder kissed you, our life, and with rejoicing, cried out:  
Release me, for I have seen you, the life of all.

*But if this day falls within Lent,  
we sing Glory be... Both now... and the Theotokion or Theotokion of the Cross*

*Theotokion*

He who sits upon the throne of the cherubim  
and dwells in the bosom of the Father  
now sits within you as upon a throne, O Lady;

for, truly as God incarnate, he reigns over all nations,  
and we sing to him with understanding.  
May you also entreat him  
that your servants be saved.

*Theotokion of the Cross*

She who in days past gave physical birth to you,  
O Christ who was begotten of the unoriginate Father,  
seeing you upon the cross, cried out:  
Woe is me, O Jesus, my most beloved.  
How is it that you, glorified as God by the angels,  
are now crucified by the iniquitous, O my Son?  
I praise you, O long suffering Lord.

*Ode 4*

*Canon of the Feast*

*Irmos* Your virtue has covered the heavens, O Christ, for proceeding forth 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.

Rejoicing, the Mother of God exclaimed: O Simeon, knower of ineffable mysteries, take into your arms Christ the Word, the child of whom you were previously informed by the Holy Spirit; and cry out to him: All things are filled with your praise.

Rejoice, O Simeon, as you receive Christ the child upon whom you placed your hope, the consolation of the Israel of God, the creator and Lord of the Law who fulfills the requirements of the Law; and cry out to him: All things are filled with your praise.

At the sight of the pre-eternal Word and author of all things carried incarnate as a baby by the Virgin as if on the throne of the Cherubim, Simeon marvelled and cried out: All things are filled with your praise.

*Canon of the Hierarch*

*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.

Knowing beforehand the beauty of your soul and your purity of mind, O divinely blessed one, with sanctity God ordained you a wise sacred preacher.

Illumined by the Spirit, you illumined those darkened by deception, O glorious holy hierarch, and through baptism you made them children of the day.

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The glorious Theologian chose you, shining with grace, and with divine admonition laid hands upon you; and he ordained you a sacred priest, O wise Bucolus.

*Theotokion* In his mind Moses saw you prefigured in sanctity in the bush which revealed mystically the fire which was to dwell in your womb, O ever-virgin Mother of God.

### *Ode 5*

#### *Canon of the Feast*

*Irmos* 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.

The divine elder, seeing the Word in the arms of his Mother and perceiving him to be the glory revealed of old to the prophet, cried out: Rejoice, O pure one, who as a throne holds God, the unfading light who reigns in peace.

The elder, bowing before the feet of the unwedded Mother of God, said: O pure one, you are bearing fire, and I fear to hold the infant God, the unfading light who reigns in peace.

The elder cried out to the Mother of God: Isaiah was purified by the burning coal brought by the Seraphim, and now you illumine me by giving me the unfading light whom you bear in your arms as if in tongs, who reigns in peace.

#### *Canon of the Hierarch*

*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.

Arrayed with sanctity in the sacred vesture of the episcopacy, O honoured hierarch Bucolus, you illumined the ungodly, preaching the uncreated unity in three persons.

You snatched men from the mouth of the noetic wolf by the divine teaching of your eloquent mouth, and closed the unstopped mouths of heretics with your theology.

Vile Marcion was vanquished by your sacred words and all wickedness was cast out, O glorious Bucolus, the fetid mire thereof being shaken off.

*Theotokion* Jesus, the transcendent God, who by his will brings all things into existence and who was born of your womb, O immaculate Lady, renews the laws of nature.

### *Ode 6*

*Canon of the Feast*

*Irmos* 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.

You were placed in Sion as a stumbling block and rock of offence for the disobedient people, but as the immovable salvation of the faithful.

Showing the lineage of him from whom you were begotten before the ages, you are now seen clothed in the poverty of mortal nature, through your loving kindness.

May you now let him depart in peace, for he has worshipped you, God who has become a child, the Son of the Most High, the Son of the Virgin.

*Canon of the Hierarch*

*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.

With exalted humility, purity of mind, love unfeigned, and pure faith and love, glorious Bucolus became a habitation of the Trinity.

The Spirit led you into the mysteries, O praiseworthy Bucolus who greatly adorned the sacred cathedra of Smyrna, who by your hand made Polycarp its pastor after you.

In the Spirit knowing your calling, O wise one, by grace you led to the cathedra one who after you would be a guide of the logical flock, shining with radiant gifts.

*Theotokion* O Lady, the portal of grace who has opened the gate of heaven to men, most radiantly open to me the doors of repentance and free me from the gate of death.

*Kontakion of the feast, tone 1*

By your birth you sanctified the Virgin's womb,  
and fittingly blessed the hands of Simeon,  
thereby anticipating our salvation, O Christ our God.

~ Give peace to your church in time of battle  
~ and strength to the Orthodox people whom you love,  
for you alone are the lover of mankind.

*Ikos* Let us hasten to the Mother of God, for we also desire to see her Son who was carried to Simeon. Looking upon this from heaven, the bodiless hosts are amazed and say: Wondrous, most glorious, unapproachable and indescribable is the sight of him who created Adam being carried as an infant; for he whom nothing can contain is held in the

## **February 6**

arms of the elder, and he who is in the infinite bosom of his Father is of his own will confined by the flesh, although not in his divinity; who alone is the lover of mankind.

### *Ode 7*

#### *Canon of the Feast*

*Irmos* 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.

I shall announce the good news to Adam and Eve who dwell in Hades, cried Simeon who in chorus with the prophets sings: Blessed is the God of our fathers.

God who shall deliver those born on earth shall go even to Hades; he shall grant forgiveness to all, sight to the blind, and even those bereft of speech shall sing: Blessed is the God of our fathers.

Simeon spoke to the Virgin in prophecy: A sword shall pierce your heart, O incorrupt one, when you see upon the cross your Son to whom we cry out: Blessed is the God of our fathers.

#### *Canon of the Hierarch*

*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.

Giving understanding to the ignorant and setting aright those who had stumbled through deception, O father, you have saved and led to God the pure who piously chant to Him: O God of our fathers, blessed art you.

Preaching the incarnation of him who with ineffable loving kindness shone forth upon us, your cheeks were adorned, O blessed one; and to him you cried out earnestly: Blessed are you, the God of our fathers.

Restraining bodily passions by abstinence, O glorious one, and unaffected by the assaults of the deceiver, you now truly sing: Blessed are you, the God of our fathers.

*Theotokion* Delivered from the condemnation of old by your birthgiving, O immaculate one, we who have been saved through you hymn you as our Lady, crying out with faith: Blessed are you who gave birth to God in the flesh.

### *Ode 8*

#### *Canon of the Feast*

*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.

People of Israel, as you see your glory, Emmanuel, the child born of the Virgin, dance before the divine ark of God and sing: Bless the Lord all you works of the Lord and exult him above all for ever.

Behold, he who is God and at the same time a child, shall be sign that shall be opposed, cried Simeon: O faithful, let us cry out: Bless the Lord all you works of the Lord and exult him above all for ever.

God the Word, he who is life, having become an infant shall be the downfall of the disobedient, but the restoration of those who sing with faith: Bless the Lord all you works of the Lord and exult him above all for ever.

*Canon of the Hierarch*

*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.

You flourished like a palm-tree in the courts of God, and fell into the needful sleep of the righteous; and your divine tomb brings delight to those who see your wonder, O Bucolus, preacher of God.

God, the incarnate Word of God, ordained you a bishop to anoint the people with sanctity, O holy hierarch and instructor of the people of Smyrna, luminary for the world.

You theologized concerning the incarnate Word and saved many people from folly, as a godly disciple of him who shone forth in theology, O God-bearing Bucolus.

*Theotokion* In a sacred manner the company of the prophets learned your mystery, O Mother of God, knowing from afar and clearly describing the divine signs of your birth giving to God.

*Ode 9*

*Canon of the Feast*

*Irmos* 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.

## **February 6**

Those of old offered a pair of newborn doves and two young birds, in place of which the godly elder and the chaste prophetess Anna serve, magnifying the only begotten Son of the Father, born of the Virgin and brought into the Temple.

You have shown me the joy of your salvation, cried Simeon; receive as a mystic and sacred preacher of the new grace your servant who is weary of the shadow, who magnifies you in praise.

Elderly Anna, sober and venerable, in sacred prophecy openly confessed the Lord in the Temple, and she magnified the Mother of God, proclaiming her to all present.

### *Canon of the Hierarch*

*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.

You illumined the Church of Christ as a light, a radiant beam, a great sun, and as a lightning-flash, and have enlightened the minds of the faithful. You now dwell where shines the never-waning light, singing to the uncreated Trinity the thrice-holy hymn.

Having passed beyond the flesh and the world, O performer of sacred acts, rejoicing, you have attained the ranks of heaven, deified by a most splendid disposition. We on earth celebrate your memory with faith, O wise Bucolus.

The earth covers your blessed body, which flows with healings and spiritual gifts, and heaven bears your soul with the elect of ages past, truly adorned with divine splendour, O glorious Bucolus.

*Theotokion* At the cry of the angel, O pure one, you gave birth to Christ, Emmanuel, who unites those below to the angels, O Virgin who alone is blessed, who alone is most praised, who alone is the cause of our deification.

### *Exapostilarion of the feast*

By the Spirit in the sanctuary, the elder takes the Master of the Law into his arms and cries: Now release the bonds of my flesh in peace; your word has been fulfilled; for my eyes have seen the revelation to the nations and the salvation of Israel.

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

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

On this day, \* the Saviour is brought as an infant \* into the Temple of the Lord, \* and Simeon the elder receives him \* in his elderly hands.

*Verse* Lord, now let your servant depart in peace: your word has been fulfilled.

The Ancient of Days \* is most gloriously seen \* as an infant in the flesh \* on this day, \* brought into the temple.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

The most pure one cried out: \* Simeon, receive \* as an infant in your arms \* the Lord of glory, \* the salvation of the world.

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

Great and awesome is the mystery, \* and strange the dispensation, \* for he who holds all things, \* who forms children, \* as a child is carried in arms.

## **February 7**

# **Afterfeast of the Presentation Hierarch Parthenius of Lampsacus and venerable father Luke of Hellas**

*If this day falls outside of Lent, the service is of the Afterfeast and of the saints.  
But if this day falls within Lent, then only that of the saints.*

## **Vespers**

*At Lord I call to you... 6 verses,  
beginning with these of the hierarch, tone 1  
to the Special Melody Joy of the heavenly hierarchies...*

The namesake of virginity, \* the beacon of Lampsacus, \* the radiant morning-star of miracles, \* the great Parthenius \* calls us all together by his memorial, \* that we who hymn Christ the Saviour \* may keep a spiritual festival.

Bearing God within yourself from childhood, \* with the fire of your prayers, O blessed and wise one, \* you burnt up legions of demons \* and guided the flock of Lampsacus; \* for, casting down the temples of the idols, \* you renewed yourself for God.

The fish which was cast forth, a breathless thing which yet imparted life, \* proclaimed your wonder, \* as did the fruit of the barren field and vineyard \* and the generous rain promised to those who wept. \* Wondrous are your works, O performer of sacred rites. \* Therefore, pray that we be saved.

*And 3 verses of the venerable one, tone 6,  
to the Special Melody Having set all aside...*

Following the Lord from your youth, \* you left your parents, \* passionate attachments and worldly love, O glorious one, \* and lived in the wilderness, \* in humility leading the life of fasters; \* which you perfected, \* lamenting in spirit, O venerable one, \* making yourself a good merchant, \* distributing your possessions to the poor \* and buying Christ, the precious pearl; \* and when you obtain him, your desire, \* then you rested, O glorious one.

Beaten, reviled and afflicted \* by your parents, O father, \* for the sake of Christ \* whom you desired, O glorious one, \* wounded with desire for him \* you counted as nothing the beauties of this world \* and loved the separation from your mother and your wandering; \* and you were invested with the monastic habit. \* Yet, at your mother's

entreaties, O venerable Luke, \* God revealed you, who did not wish to be revealed, \* for, as he loves mankind, \* he showed pity.

Ending your sacred life, O sacred one, \* you performed excellent and glorious miracles, \* when God gave you beforehand a divine token \* of the reward of your godly labours; \* and he shall give you a never-fading wreath \* and crowning glory \* when he shall come as judge. Entreat him, that he deliver from all affliction \* those who ever hymn you, O wondrous Luke.

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

*composed by Germanus: idiomelon, same tone*

Invoked this day, O Christ our God whose good pleasure it was to humble yourself to be held in the arms of the elder as in the chariot of the cherubim, deliver from the tyranny of the passions us who hymn you, and save us, as you love mankind.

*But if this day falls within Lent* Glory be to the Father... Both now and for ever...

*Theotokion* Immaculate Lady, \* quickly visit me, \* wounded by the thieving assaults of the demons \* and who lies, wholly unable to move, \* on the ever-shifting path of this life, \* in need of mercy; \* and pour wine and oil \* upon my incurable wounds, \* and restore me to health; \* that I may glorify you \* and lovingly hymn your mighty works, as is meet, \* O Mother and truly pure Virgin.

*Theotokion of the Cross* A sword pierced your heart, \* O most pure Lady, \* as Simeon said, \* when you beheld him who was ineffably born of you, \* condemned by the iniquitous \* and lifted upon the cross, \* tasting vinegar and gall, \* his side pierced, \* his hands and feet pierced with nails; \* and, lamenting, you exclaimed, crying out maternally: \* What is this new mystery, \* O my Son most sweet?

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

Take up in your arms the creator of all, O Simeon. O elder, take up Christ to whom the virgin Maiden gave birth without seed, for the joy of our race.

*Verse* Lord, now let your servant depart in peace: your word has been fulfilled.

O people, come together to hymn the one benefactor, the bestower of the Law, the creator and God of the Law, before whom the multitudes of angels tremble, for the salvation of our souls.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

Lord, now let your servant depart in peace, as you said; for I have seen you, O Christ, the pre-eternal light of revelation for the nations and Israel, who has bound me in fleshly bonds.

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

*Composed by John the Monk, in the same tone*

Let the gates of heaven be opened today; for the unoriginate Word of the Father, receiving a beginning under time, without abandoning his divinity, is willingly borne by his virgin Mother into the temple of the Law as a baby forty days old. There Simeon takes him in his arms, crying: Let your servant depart, O Master, for my eyes have seen your salvation. Glory to you, O Lord, who has come into the world to save 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... *of the feast, tone 1*

Rejoice, O virgin Mother of God, full of grace, | for from you has shone forth Christ our God, | the Sun of Righteousness who illumines those in darkness: | be glad also, O righteous elder, | who received into your arms || the deliverer of our souls, who grants us resurrection.

## **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, again.*

*After the first reading of the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody Joseph marvelled...*

The Ancient of Days becomes a child for my sake, and God who is most pure receives purification, that he may confirm the reality of the human flesh he assumed from the Virgin. Simeon, instructed thereby, recognized him as God made manifest in the flesh; and the elder kissed him that is our life, and cried out with rejoicing: Let me depart, for I have seen you, the life of all.

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

*After the second reading from the Psalter,  
the Sessional Hymn, tone 1,  
to the special melody Let the choir of angels...*

He who is with the Father on the holy throne, coming to earth was born of the Virgin; he who is unconfined by time became an infant; and Simeon, receiving him in his arms, said, rejoicing: Now let your servant depart, O compassionate one, for you have gladdened me.

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

*Canon of the feast, and two canons for the saints.*

*Ode 1*

*Canon of the Feast*

*Irmos* 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.

Let the clouds pour with rain, for Christ the Sun, carried upon a light cloud, is brought into the Temple as a baby on unblemished arms. Therefore, let us the faithful, cry out: Let us sing to the Lord, for gloriously has he been glorified.

Let the hands of Simeon, weakened with age, be strong; and let the weary legs of the elder move swiftly and directly to meet Christ; and let us, together with the bodiless ones sing to the Lord, for gloriously has he been glorified.

Be joyful, O heavens stretched out in wisdom, and rejoice, O earth; for Christ your creator, who existed from before the ages, has proceeded from the bosom of the divinity, and is carried as a baby by the virgin Mother to God the Father: Let us sing to the Lord, for gloriously has he been glorified.

*Canon of the Holy Hierarch, tone 4*

*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.

The radiant brilliance of miracles, shining splendidly, illumine us all with the grace of the virtues on the radiant festival of the wise hierarch.

You raised your mind to the mountain of dispassion, O venerable Parthenius, and, entering the darkness of the Scriptures, you became full of immaterial light.

Truly drawing the word of God as a sword, O holy hierarch Parthenius, you wounded the might of the enemy, and so you received trophies of victory over demons.

*Theotokion* In paradise envy caused man's mortality; but the Son of God, to whom you gave birth, O Virgin, has mightily destroyed it, granting immortality to our race.

*Canon of the Venerable One*

*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 the throne of your Master, O Luke, beholder of God, grant me the words to hymn your radiant and splendid life, lifting the darkness from my mind.

The sacred one, loving you with all his might, firmly applied himself to asceticism, enduring tribulations, labours and pangs, whereby he has found never-ending sweetness.

Ever making your body firm through abstinence, O wise father Luke, by frequent vigils and all manner of affliction you stemmed the assaults of grievous passions.

*Theotokion* O Virgin who gave birth to the Lord who is inseparable from the Father yet incarnate in his compassion for mortals: let me be above the vengeance of the passions.

*Ode 3*

*Canon of the Feast*

*Irmos* O Lord, the firm foundation of those who trust in you, confirm the Church, which you have purchased with your precious blood.

The first begotten of the Father before the ages has appeared as the first-born child of the undefiled Virgin, stretching forth his hand to Adam.

God the Word has appeared as a child, setting aright the first created man, who through the beguilement had become childish of mind.

The creator, who without change became a child, has reshaped in the form of his divinity our nature, the product of the earth to which it is destined to return.

*Canon of the Holy Hierarch*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

Flourishing like a palm-tree on earth in the virtues, O venerable one, you stored up the fruits of immortality in the heaven.

The grace dwelling within you, O venerable one, showed you to be a temple of the God of all; therefore, you are glorified, O Parthenius.

Invested by God with the precious raiment of the hierarchy, O glorious one, you were a performer of sacred acts, worthy of his goodness.

*Theotokion* In a manner past understanding, O pure Lady, the middle-wall of our condemnation has been destroyed by your birthgiving, and we have been united to the divine being.

*Canon of the Venerable One*

*Imos* 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.

Furnishing yourself with wings by fervent love of the Saviour, you rejected the love of your parents, O blessed Luke, becoming a stranger to the sweet things of this world.

Desiring to make of yourself a temple for the Lord, you made your abode in the wilderness like Elias of old, contending against the demons, thus reaching a blessed end.

As a servant truly obedient to every commandment of God, observing them well and humbling yourself, you have won the heights of heaven.

*Theotokion* O Virgin Mother of God, earnestly entreat the Word, who in a manner past recounting manifested himself, to deliver me from all irrationality.

*Kontakion of the holy hierarch, tone 3  
to the Special Melody Today the Virgin...*

Filled with the divine Spirit, you shone forth in works of piety, O sacred wonder worker Parthenius, and turned men away from falsehood, healing the sufferings of the sick. O venerable father, entreat Christ our God that our souls be saved.

*Kontakion of the venerable Luke, tone 8* You received the divine grace of miracles, O sacred Parthenius of godly wisdom, God-bearing wonderworker, cleansing the faithful of the passions and dispelling spirits of wickedness, O father. Therefore we hymn you as a great initiate of the mysteries of the grace of God.

Glory be to the Father...

*Kontakion of the venerable one, tone 8  
to the Special Melody Of the Wisdom...*

Loving virtue from childhood, O wise father, you avoided every pleasure with diligent fasting and abstinence. You did not follow your mother's desire, but secretly committed yourself to a life of wandering; but God revealed you again to your mother who justly had lamented being deprived of you. Dwelling now with her, entreat Christ our God that he grant remission of sins to those who celebrate your holy memory with love.

Both now and for ever...

*Sessional Hymn of the feast, same tone,  
to the Special Melody Of the shepherds' piping...*

You were born on earth, equally unoriginate with the Father, and you were carried into the temple, O unapproachable one. Rejoicing, the elder took you in his arms, crying: Now let your servant depart, whom you have visited according to your word, O Lord whose good pleasure it has been, as God, to save the human race.

*But if this day falls within Lent  
Glory be to the Father... Both now and for ever...  
and the Theotokion or Theotokion of the Cross, tone 8*

O undefiled, blameless and immaculate Lady, cloud of the noetic sun and golden candlestand of the light of God: with the radiance of dispassion illumine my soul, grown dim through the blindness of the passions; with torrents of compunction wash my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that I may cry out with love: O ever-virgin Mother of God, entreat Christ our God, that he grant me remission of my transgressions; for I, your servant, have you as my hope.

*Theotokion of the Cross* Seeing the lamb, shepherd and deliverer upon the cross, the lamb and Mother exclaimed, weeping, and bitterly lamenting: The world rejoices, receiving deliverance through you; but my womb is pained, beholding your crucifixion, which you endure in the loving kindness of your mercy. O long suffering Lord, abyss and inexhaustible fountain of mercy: take pity, and grant remission of offences to those who with faith hymn your divine sufferings.

*Ode 4*

*Canon of the Feast*

*Irmos* Your virtue has covered the heavens, O Christ, for proceeding forth 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.

Rejoicing, the Mother of God exclaimed: O Simeon, knower of ineffable mysteries, take into your arms Christ the Word, the child of whom you were previously informed by the Holy Spirit; and cry out to him: All things are filled with your praise.

Rejoice, O Simeon, as you receive Christ the child upon whom you placed your hope, the consolation of the Israel of God, the creator and Lord of the Law who fulfills the requirements of the Law; and cry out to him: All things are filled with your praise.

At the sight of the pre-eternal Word and author of all things carried incarnate as a baby by the Virgin as if on the throne of the Cherubim, Simeon marvelled and cried out: All things are filled with your praise.

*Canon of the Holy Hierarch*

*Irmos* Seeing you hanging on the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

Delighting in the ineffable mysteries of God, O thrice-blessed Parthenius, divinely you learned his hidden things, so you flowed with rivers of understanding.

Wholly caught up in mind to heaven in manner divine, O God-bearer Parthenius, you beheld ineffable glory; and so on earth you were a peer of the angels.

All creation rejoices with the angels, beholding the signs wrought by you past understanding, O father; therefore it hymns the cause of them as mighty God.

*Theotokion* As the mysteries of your new birthgiving are most glorious and ineffable, awesome and fearful, O pure Mother of God, mind and thought are vanquished therein.

*Canon of the Venerable One*

*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.

You were innocent, venerable, righteous, meek and chaste, O father Luke; and so, you were blessed by the creator and Master of all, O blessed one.

Seeing you passing through this life in goodly manner, he who hated you was inflamed and raised up a multitude of temptations against you; yet he was denounced by your words as an empty wolf, gaping vainly.

With uprightness of mind you guided your life toward that which is higher, O blessed father, desiring to see the uttermost of all desires, which you fittingly received.

*Theotokion* The pure one found you to be beautiful in comeliness beyond all others, O pure Virgin, and made his abode within you, delivering me from the disfigurement of the passions and from darkness.

*Ode 5*

*Canon of the Feast*

*Irmos* 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.

The divine elder, seeing the Word in the arms of his Mother and perceiving him to be the glory revealed of old to the prophet, cried out: Rejoice, O pure one, who as a throne holds God, the unfading light who reigns in peace.

The elder, bowing before the feet of the unwedded Mother of God, said: O pure one, you are bearing fire, and I fear to hold the infant God, the unfading light who reigns in peace.

The elder cried out to the Mother of God: Isaiah was purified by the burning coal brought by the Seraphim, and now you illumine me by giving me the unfading light whom you bear in your arms as if in tongs, who reigns in peace.

*Canon of the Holy Hierarch*

*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.

O Parthenius, you were truly anointed with the oil of the Spirit fittingly to serve the Lord who adorned you with glory.

Plumbing the depths of the Scriptures, O glorious one, and choosing Christ, the pearl of great price, you gave him to your flock.

With inexhaustible grace from God, O wise one, you flowed with glorious miracles upon all, O wonderworker Parthenius.

*Theotokion* Let heaven drop down gladness and grace upon the earth; for now God has given it gladness in the highest, the only Mother of God.

*Canon of the Venerable One*

*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.

Receiving the reward of your labours from him who gives riches, O venerable father, you were an abyss of miracles, dispelling the infirmities of those coming to you.

Not shaken by the manifold assaults of the enemy, O father, nor frightened by his attacks, you stood unshaken, like a firm pillar, clad in humility as in a breastplate.

Having completed well your sacred life, O blessed one, receiving the grace of healings from Almighty God, you enlightened the blind and make the lame and paralyzed whole.

*Theotokion* Sing to her who ineffably gave birth to the Word of God yet remained an incorrupt Virgin even after giving birth, for she is the intercession of all and our salvation.

*Ode 6*

*Canon of the Feast*

*Irmos* 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.

You were placed in Sion as a stumbling block and rock of offence for the disobedient people, but as the immovable salvation of the faithful.

Showing the lineage of him from whom you were begotten before the ages, you are now seen clothed in the poverty of mortal nature, through your loving kindness.

May you now let him depart in peace, for he has worshipped you, God who has become a child, the Son of the Most High, the Son of the Virgin.

*Canon of the Holy Hierarch*

*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 sound of the Spirit, O glorious one, your God-bearing life trumpets forth to all the world your gifts of beauteous miracles.

You sprinkled the water of adoption upon your flock, washing away with your teachings the stain of impiety and illumining them with the light of grace, O Parthenius.

*Theotokion* O Mother of God, you put forth for the world the fruit of the incorrupt mind, him who is the ever-living mediator of incorruption for those who honour you with faith and love.

*Canon of the Venerable One*

*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.

Your ancient power over us has been destroyed, O false-minded one, and your many wiles have disappeared, for a simple and innocent youth cast you down.

You gave no slumber to your eyes nor rest to your eyelids, O venerable one, until you cast down the craft of the deceiver who all the day long raised up temptations against you.

**February 7**

You reached the end of your chaste life, ever offering hospitality to strangers and giving rich and abundant alms; therefore you received incorruptible glory and delight.

*Theotokion* You gave birth in the flesh to one of the Trinity, in manner past understanding and recounting, O most pure Mother of God. Therefore, I cry out: By your supplications let me be a dwelling-place of the divine Trinity.

*Kontakion, tone 1*

By your birth you sanctified the Virgin's womb,  
and fittingly blessed the hands of Simeon,  
thereby anticipating our salvation, O Christ our God.  
~ Give peace to your church in time of battle  
~ and strength to the Orthodox people whom you love,  
for you alone are the lover of mankind.

*Ikos* Let us hasten to the Mother of God, for we also desire to see her Son who was carried to Simeon. Looking upon this from heaven, the bodiless hosts are amazed and say: Wondrous, most glorious, unapproachable and indescribable is the sight of him who created Adam being carried as an infant; for he whom nothing can contain is held in the arms of the elder, and he who is in the infinite bosom of his Father is of his own will confined by the flesh, although not in his divinity; who alone is the lover of mankind.

*Ode 7*

*Canon of the Feast*

*Irmos* 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.

I shall announce the good news to Adam and Eve who dwell in Hades, cried Simeon who in chorus with the prophets sings: Blessed is the God of our fathers.

God who shall deliver those born on earth shall go even to Hades; he shall grant forgiveness to all, sight to the blind, and even those bereft of speech shall sing: Blessed is the God of our fathers.

Simeon spoke to the Virgin in prophecy: A sword shall pierce your heart, O incorrupt one, when you see upon the cross your Son to whom we cry out: Blessed is the God of our fathers.

*Canon of the Holy Hierarch*

*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.

The divine grace of the Spirit which dwelt within you, O wise Parthenius, truly made you a temple and church of glory, where the Father, the Son and the Comforter abide.

With divine grace you burnt away the thorny falsehood of ungodliness on earth, O venerable one, and sowed in your flock divine teachings which produce the fruits of eternal life.

Of old, with the lure of your tongue, O Parthenius, from the abyss of deception you drew your flock to life; and now, by your entreaties, you pursue all kinds of fish by grace.

*Theotokion* O Mother of God, the angels beheld the corrupted nature of a race of dust strangely turned again to life and heavenly glory by your birthgiving.

*Canon of the Venerable One*

*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.

The shrine of your relics is a fount of healings, O Luke, for all who approach it are delivered from all manner of passions, blessing you, and hymning your Master.

With most magnificent signs, O father, you were glorified by the Lord, whom you glorified first with the pangs of abstinence; crying out: Blessed is the God of our fathers.

You were radiant in your life, magnificent in miracles and steadfast in all good works; therefore, you received the reward of your labours, the kingdom of God.

*Theotokion* Save your people and city, O immaculate Mother of God, the intercession for us who cry to you with unwavering faith: Blessed is the fruit of your womb.

*Ode 8*

*Canon of the Feast*

*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.

## **February 7**

People of Israel, as you see your glory, Emmanuel, the child born of the Virgin, dance before the divine ark of God and sing: Bless the Lord all you works of the Lord and exult him above all for ever.

Behold, he who is God and at the same time a child, shall be sign that shall be opposed, cried Simeon: O faithful, let us cry out: Bless the Lord all you works of the Lord and exult him above all for ever.

God the Word, he who is life, having become an infant shall be the downfall of the disobedient, but the restoration of those who sing with faith: Bless the Lord all you works of the Lord and exult him above all for ever.

### *Canon of the Holy Hierarch*

*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.

With the staff of faith you demolished the temples of the pagans, O wise and venerable one, and you raised up temples to God our Saviour, where you offered pure sacrifices, singing to him: Bless the Lord, all you works of the Lord.

You offered yourself as a sacrifice of sweet savour, O wise Parthenius, and by the fire of abstinence sent a pure fragrance to the divine and unapproachable altar of God, singing: Bless the Lord, all you works of the Lord.

Possessed of divine grace from God, O venerable father Parthenius, you pour forth healings upon those who have recourse to you, cleansing their infirmities and driving off hordes of the demons with might, teaching them ever to hymn their creator as God.

*Theotokion* The Son and Word of God, utterly unapproachable in his essence, made his abode within you, O most pure one, and having clothed himself in our image, as he is compassionate, he showed himself to be tangible in the flesh and dwelt with us. With great love we honour, hymn and praise you.

### *Canon of the Venerable One*

*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.

You drove away the harm of the passions, O blessed father Luke, cleansing lepers, strengthening the infirm, straightening bent limbs, healing the halt and the blind, and crying out: Hymn the Lord, and exalt him above all for ever.

Undertaking many pangs and struggles, vigils and exhaustion of the flesh, fasting, affliction and prostrations, and every other bodily effort for the love of your creator, O venerable one, you found that glory which is without pain, and, living with him now, you rejoice. Entreat him, that we who magnify you with faith and love may be saved.

Because of your divers pangs and virtues, O venerable one, you entered the kingdom of heaven, where you now rejoice eternally, delighting ever in the beauty of your Master; and with the angels you sing the thrice-holy hymn: Hymn the Lord, you works, and exalt him above all for ever.

*Theotokion* Without knowing man, O pure one, you gave birth to him who was not separated from the bosom of the Father, yet ineffably became man. Entreat him, that he give me the strength utterly to cast down every attack of evil thoughts, and ever to do his divine will, that I may magnify you.

*Ode 9*

*Canon of the Feast*

*Irmos* 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.

Those of old offered a pair of newborn doves and two young birds, in place of which the godly elder and the chaste prophetess Anna serve, magnifying the only begotten Son of the Father, born of the Virgin and brought into the Temple.

You have shown me the joy of your salvation, cried Simeon; receive as a mystic and sacred preacher of the new grace your servant who is weary of the shadow, who magnifies you in praise.

Elderly Anna, sober and venerable, in sacred prophecy openly confessed the Lord in the Temple, and she magnified the Mother of God, proclaiming her to all present.

*Canon of the Holy Hierarch*

*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, O Mother of God.

Having truly removed the mire of the passions of the flesh, O thrice-blessed one, you moved yourself into divine life, immaterial delight, where, dancing, you oversee us.

Reaping in delight the beauty of miracles like noetic flowers at your holy memorial, O incorrupt God-bearer, we wear your deeds like an ornately woven wreath.

## **February 7**

You transcended all of this world, O God-bearing father Parthenius, and join chorus with the bodiless choirs of heaven: pray for us who faithfully keep your memory.

*Theotokion* I hymn your grace, O Virgin, and magnify your glory; for you are truly the enlightenment and consolation of my soul, my ready help, salvation and aid.

### *Canon of the Venerable One*

*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.

Who among mortals is able to recount your pangs and struggles, O father, for which you received fitting reward from God? For you were the receptacle of the divine Spirit, venerable, upright, true, righteous and without guile.

As you dwell in the desired mansions and enjoy divine beauty, delighting now to satiety in the flowers of God's paradise, O blessed one, rejoicing, remember us to God.

*To the Trinity* O three-personned essence, thrice-radiant being, indivisible power, Father, Son and Holy Spirit, one divinity: save those who magnify you as God in three persons.

*Theotokion* O exulted virgin Mother of God, mortal mind is unable to comprehend your mystery; for without knowing man you conceived, yet remained virgin even after giving birth, and bore the Word who is equally eternal with the Father.

### *Exapostilarion of the feast*

By the Spirit in the sanctuary, the elder takes the Master of the Law into his arms and cries: Now release the bonds of my flesh in peace; your word has been fulfilled; for my eyes have seen the revelation to the nations and the salvation of Israel.

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

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

Bearing the creator and Master \* as an infant \* in her arms, \* the pure and immaculate Virgin \* enters the Temple.

*Verse* Lord, now let your servant depart in peace: your word has been fulfilled.

Receive, O Simeon, \* the Lord of glory \* as you were told \* by the Holy Spirit. \* For, behold, he has come.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

O good God, \* my eyes have now seen \* your promise. \* O lover of mankind, \* hasten to release me, your servant.

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

*Theotokion* Rejoice, receiver \* of the joy of the world, \* Christ the giver of life, \* causing the grief of our first mother \* to cease, O virgin Lady.

## **February 8**

### **Afterfeast of the Presentation, Great martyr Theodore the General, Prophet Zechariah who saw the Sickle**

#### **Vespers**

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

You became, by the Holy Spirit, \* a courageous athlete, \* and an invincible warrior, \* having cast down the adversary \* with the wisdom of your words, \* O wise one, and the enduring testimony of your deeds. \* Therefore, you have received crowns of victory \* and have been joined to the choirs on high, \* O great martyr Theodore.

You were seen to be a pillar of godly piety, \* O Theodore most rich. \* Abhorring the temples of the impious, \* you were brought as a perfect lamb \* and a truly acceptable sacrifice, \* to him who was innocently sacrificed for your sake, \* who has glorified your holy memory, \* and given you to those in the world \* as a treasury of miracles.

Lifted up upon a cross, \* your flesh lacerated, \* wounded with sharp arrows, \* tortured by all the crafty arts of torture, \* and beheaded by the sword, \* you were steadfast and invincible \* through the power of him who was nailed to the cross, \* O Theodore, the glory of the martyrs.

*And three verses for the prophet, tone 8,  
to the Special Melody What shall we call you...*

With a life equal to that of the angels, \* you plainly conversed with angels, O divinely revealed one, \* illuminating your mind with things passing understanding: \* the purity of wondrous images, \* the revelation of great mysteries, \* prophetic proclamation, \* and spiritual renewal: \* pray that our souls be saved.

You appeared as an earthly angel, \* having, while on earth, heavenly companions, \* for you were a beholder of heavenly visions, \* a noetic beacon, \* and a radiant light, \* a fruitful olive tree, in the words of the Psalm, \* which in godly fashion \* pours oil upon the pious: \* pray that our souls be saved.

Enjoying the longed-for deification, \* abundantly partaking \* of everlasting delight, \* and beholding ineffable glory, \* adorned with crowns of comeliness, \* as a most true prophet of God \* pray for those who hymn you, O prophet pleasing to God, \* that our souls be saved.

*If it is Lent,  
we sing Glory be to the Father... Both now and for ever...*

*Theotokion* To whom can you be likened, O wretched soul, \* in no way rousing yourself to repentance, \* nor fearing the fire which awaits the evil? \* Arise, cry and call out \* to our only assistance: \* O Virgin Mother, \* entreat your Son and our God, \* that he deliver me from the snare of the deceiver.

*Theotokion of the Cross* The lamb, seeing her lamb \* of his own will upon the tree of the cross, \* cried out maternally, in pain with her weeping: \* O my Son, what is this strange sight? \* O longsuffering one, how is it that you are slain, \* who, as Lord, bestows life upon all, granting resurrection to mortals? \* I glorify your great condescension, O my God.

*But if it is not Lent,  
Glory be to the Father... tone 8*

O faithful, let us fittingly bless the great and noble martyr Theodore; for he is the namesake of God's gifts and the heir of his blessedness, the champion of the world, and he prays to Christ our God for our souls.

Both now and for ever... *of the feast, in the same tone,*  
*composed by Andrew of Crete*

He who is borne upon the cherubim and is hymned by the seraphim, is borne into the temple of God today in accordance with the Law, sits in the arms of the elder as on a throne, and as God receives gifts from Joseph: a pair of turtledoves; that is, the undefiled Church and the people newly-chosen from among the Gentiles: and two young pigeons, that is, the beginning of the Old and the New Covenants. And Simeon, finally receiving the fulfillment of the promise made to him and blessing the Virgin Mary, the Mother of God, foretold in imagery the sufferings she would endure, and he asked release from God, crying out: Lord now let me depart, as you told me before; for I have seen you, the pre-eternal light, the Saviour and Lord of the people who bear the name of Christ.

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

Open wide, you gates of heaven, \* for Christ is brought into the temple \* as an infant \* by the Virgin Mother \* to God his Father.

*Verse* Lord, now let your servant depart in peace, your word has been fulfilled.

Christ, the coal of fire \* which appeared to the holy Isaiah, \* now rests in the arms of the Mother of God \* as in a pair of tongs, \* and he is given to the elder.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

## **February 8**

In fear and joy \* Simeon held the Master \* in his arms, \* and asked for his release from life, \* singing the praises of the Mother of God.

Glory be to the Father... *tone 5*

Today the honoured memory of Christ's athlete shines more brightly than the morning star, invisibly illumining the hearts of the faithful and dispelling gloom from their souls by the grace of the Holy Spirit. Those who love the martyrs, cry out to him: Rejoice, blessed Theodore, for you have been revealed to the faithful as a God-given grace, showering a multitude of miracles upon those who come to you. Ever entreating Christ, do not fail to gain eternal blessings for those who celebrate your holy memory with faith.

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

The Ancient of Days, incarnate, is borne as an infant into the temple by the Virgin Mother, fulfilling the promise of his own Law; and Simeon, receiving him, says: Now let your servant depart in peace, your word has been fulfilled; for my eyes have seen your salvation, O Holy One.

*Troparion of the great martyr, tone 4*

Through true recruitment you became a worthy general of the heavenly king, O passion bearer Theodore; for you wisely put on the whole armour of God, and defeating legions of demons, you were a victorious athlete; and so, with faith, we ever bless you.

Glory be to the Father... Both now and for ever... *troparion of the feast, tone 1*

Rejoice, O virgin Mother of God, full of grace,  
for from you has shone forth Christ our God,  
the Sun of Righteousness who illumines those in darkness:  
be glad also, O righteous elder,  
who received into your arms the deliverer of our souls,  
who grants us resurrection.

## **Matins**

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

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

Rejoicing, holy Simeon receives you, incarnate of the Virgin, O Christ, crying out: Now let your servant depart, O Master. And Anna, the glorious prophetess unblamable

in holiness, now offers confession and thanks to you; while we, O giver of life, cry: Glory to you, who is thus well pleased.

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

You, equally unoriginate with the Father, was born on earth; and, though unapproachable, you were brought to the temple where the elder, rejoicing, took you in his arms and cried: Now let me depart, whom you have visited according to your word, O God, whose good pleasure it is to save the human race.

*Canon of the Feast; and two canons for the saints.*

*Ode 1*

*Canon of the Feast, tone 3,  
composed by Cosmas  
upon the acrostic Joyously the elder embraces Christ*

*Irmos* 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.

Let the clouds pour with rain, for Christ the Sun, carried upon a light cloud, is brought into the Temple as a baby on unblemished arms. Therefore, let us the faithful, cry out: Let us sing to the Lord, for gloriously has he been glorified.

Let the hands of Simeon, weakened with age, be strong; and let the weary legs of the elder move swiftly and directly to meet Christ; and let us, together with the bodiless ones sing to the Lord, for gloriously has he been glorified.

Be joyful, O heavens stretched out in wisdom, and rejoice, O earth; for Christ your creator, who existed from before the ages, has proceeded from the bosom of the divinity, and is carried as a baby by the virgin Mother to God the Father: Let us sing to the Lord, for gloriously has he been glorified.

*Canon of the Great Martyr, tone 8*

*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.

Theodore, great among the martyrs, endowed with divine splendour, sacredly adorned with the crown of martyrdom and radiant with the glory of the Holy Trinity: be mindful of us who praise you.

## **February 8**

Full of light and divine grace, the memory of your honoured struggles shines on us, illuminating with splendour all who piously honour you, Theodore, martyr and athlete.

When the storm of idolatry beset mankind, the sacred martyr, guided by the divine grace of the cross, reached the haven of heaven rejoicing, ending his voyage untouched by the storm.

*Theotokion* O Virgin, portal of God, open to me the doors of repentance, enlighten my soul with holy thoughts, and drive away the heavy clouds of the passions; that, rejoicing, I may honour and bless you.

### *Canon of the Prophet, tone 8*

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

As the giver of life hearkens to your entreaties, grant me enlightenment, O wondrous prophet Zechariah.

Adorned with the beauties of divine comeliness, with purity of soul you behold the beauties of the angels.

As one full of the sanctity of angelic splendour, O divinely wise one, the angels enlighten and converse with you, O prophet possessed of God.

*Theotokion* You have loosed the curse of Eve, our first mother, O immaculate Lady; for, having given birth to Christ, you have enriched the world with blessings.

### *Ode 3*

### *Canon of the Feast*

*Irmos* O Lord, the firm foundation of those who trust in you, confirm the Church, which you have purchased with your precious blood.

The first begotten of the Father before the ages has appeared as the first-born child of the undefiled Virgin, stretching forth his hand to Adam.

God the Word has appeared as a child, setting aright the first created man, who through the deception had become childish of mind.

The creator, becoming a child without change, has reshaped according to the form of his divinity our nature, the product of the earth to which it is destined to return.

### *Canon of the Great Martyr*

*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.

Like a mighty lion you stood in the midst of the judgment hall, announcing salvation, reproaching the impious, proclaiming the truth and denouncing the falsehood of godlessness, O Theodore.

The tyrant was amazed at your valour; and, moved to bestial wrath, he flogged you without mercy with a whip of hide, O Theodore who had wrought destruction upon the abominable graven images.

Crowned by the power of the divine Spirit and strengthened by the grace of the cross, O divinely wise one, with brave determination you wiped away the bloody drops of your wounds as though they were drops of water.

*Theotokion* The Lord who was born of you has truly done great things for you, and all generations bless you, the Mother of God.

*Canon of the Prophet*

*Irmos* There is none holy as the Lord; neither is there any rock like our God, whom all creation praises, saying: There is none righteous besides you, O Lord.

The grace of the Most High overshadowed you, enlightening and teaching you by the holy angels the divine guidance of ineffable knowledge, O wise and blessed one.

Instructed in divine goodness as one most pure, O prophet most rich, you learned to live fruitfully, with divine sanctification, in the sacred city.

You were an immovable rampart, the confirmation of divinely wise people and the salvation of souls, O Lord, as the wondrous prophet foretold of old.

*Theotokion* You most pure child, O Mother of God, has delivered the world from corruption and death, for you gave birth to the Savior, the eternal Word.

*Kontakion of the feast, tone 1*

By your birth you sanctified the Virgin's womb,  
and fittingly blessed the hands of Simeon,  
thereby anticipating our salvation, O Christ our God.  
~ Give peace to your church in time of battle  
~ and strength to the Orthodox people whom you love,  
for you alone are the lover of mankind.

*Ikos* Let us hasten to the Mother of God, for we also desire to see her Son who was carried to Simeon. Looking upon this from heaven, the bodiless hosts are amazed and

## **February 8**

say: Wondrous, most glorious, unapproachable and indescribable is the sight of him who created Adam being carried as an infant; for he whom nothing can contain is held in the arms of the elder, and he who is in the infinite bosom of his Father is of his own will confined by the flesh, although not in his divinity; who alone is the lover of mankind.

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

Having put on the whole armour of God and cast down the falsehood of idolatry, you moved the angels to praise your struggles; for, inflaming your mind with divine love, you bravely endured a fiery death. True to your name, you give godly gifts to those who ask, O passion-bearer Theodore. Therefore, we cry out to you: Implore Christ our God, that he grant forgiveness of sins to those who celebrate your memory with love.

Glory be to the Father... *Sessional Hymn of the Prophet, tone 3,  
to the Special Melody Of the beauty of your virginity...*

O wondrous Zechariah, you beheld the steeds of the chariot, the incorporeal servants, that are guided by the hand of the God of all. Rejoicing with them, as an ever-memorable prophet, pray that those who keep your sacred memory with unwavering faith be guided to the path of divine knowledge.

Both now and for ever... *of the feast, tone 1,  
to the Special Melody The choir of angels...*

He who is with the Father on the holy throne, coming to earth was born of the Virgin; he who is unconfined by time became an infant; and Simeon, receiving him in his arms, said, rejoicing: Now let your servant depart, O compassionate one, for you have gladdened me.

*But if it is Lent,* Both now and for ever...

*Theotokion* Inconceivable and unapproachable is the dread mystery of God which was wrought in you, O Lady; for you gave birth to the unapproachable one, wrapped in flesh by your most pure blood: ever entreat him, your Son, 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 ungrateful gathering repay you thus, who had enjoyed your many and great wonders, O my Son?

## *Ode 4*

### *Canon of the Feast*

*Irmos* 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.

Rejoicing, the Mother of God exclaimed: O Simeon, knower of ineffable mysteries, take into your arms Christ the Word, the child of whom you were previously informed by the Holy Spirit; and cry out to him: All things are filled with your praise.

Rejoice, O Simeon, as you receive Christ the child upon whom you placed your hope, the consolation of the Israel of God, the creator and Lord of the Law who fulfills the requirements of the Law; and cry out to him: All things are filled with your praise.

At the sight of the pre-eternal Word and author of all things carried incarnate as a baby by the Virgin as if on the throne of the Cherubim, Simeon marvelled and cried out: All things are filled with your praise.

*Canon of the Great 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.

With Christ speaking within you, you brought down the pride of Licinius with wise words; for you denounced his great impiety, and with glorious deeds amazed those who watched, O Theodore, noble-minded sufferer.

Hung aloft by the iniquity of the tyrant, torn with iron claws, stained with the drops of your blood unjustly shed, you put off the coarse garments of corrupted mortality.

*Theotokion* Erase the record of my sins with the spear which pierced the sacred side of him whose desire it was to become incarnate of you, O most holy Virgin, and pray that I, thoughtlessly separated from God, may be written in the book of the saved.

*Canon of the Prophet*

*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.

O blessed one, clearly you instruct all to honour the illumining essence which, though one, is defined in three suns, who ever brings into being all creatures by his grace.

Being a chariot of God and beholding various angelic chariots moving in good order, O prophet, you were granted to surpass them.

O blessed one, you beheld a lamp of great splendour, an image of the radiance of God, and you have seen him who sees all things, by whom all are saved.

## **February 8**

*Theotokion* The God-seeing and divinely wise prophets foresaw the images of your pure birthgiving, which prefigured it in many and various ways.

### *Ode 5*

#### *Canon of the Feast*

*Irmos* 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.

The divine elder, seeing the Word in the arms of his Mother and perceiving him to be the glory revealed of old to the prophet, cried out: Rejoice, O pure one, who as a throne holds God, the unfading light who reigns in peace.

The elder, bowing before the feet of the unwedded Mother of God, said: O pure one, you are bearing fire, and I fear to hold the infant God, the unfading light who reigns in peace.

The elder cried out to the Mother of God: Isaiah was purified by the burning coal brought by the Seraphim, and now you illumine me by giving me the unfading light whom you bear in your arms as if in tongs, who reigns in peace.

#### *Canon of the Great 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.

Illumined with the radiance of the divine Spirit and consumed with love for Christ, nurtured with the hope of heaven, you ardently spurned the flesh and neither knew pain nor heeded torment.

Bearing the easy yoke of the Master, O blessed passion-bearer, and weighted down with a weight of lead, you did not yield in any way, nor were shaken or conquered.

Calling you from heaven, the supremely good Word made you brave, and by his power you bore the bitter pain, torment, want and death inflicted by the iniquitous.

*Theotokion* O good one who gave birth to the good Word who has delivered us from irrationality, pray that I remain whole, and upright, walking in that which is right and doing that which is pleasing to God.

#### *Canon of the Prophet*

*Irmos* From the night of ignorance, let the day of divine knowledge shine in our hearts, with the light of your face O Christ, for your morning praises.

Foreseeing the suffering of the Savior with a pure heart and keenness of mind, the prophet Zechariah is rightly blessed.

Supernaturally the holy prophet commanded beforehand, saying: Rejoice, O Zion, for your righteous king comes, saving all by his meekness.

The glory of the prophets and adornment of the divinely eloquent illumines the world with the radiance of prophecy.

*Theotokion* Having renewed us through the Virgin's birthgiving, he who became man for us has freed us of the ancient transgression.

*Ode 6*

*Canon of the Feast*

*Irmos* 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.

You were placed in Sion as a stumbling block and rock of offence for the disobedient people, but as the immovable salvation of the faithful.

Showing the lineage of him from whom you were begotten before the ages, you are now seen clothed in the poverty of mortal nature, through your loving kindness.

May you now let him depart in peace, for he has worshipped you, God who has become a child, the Son of the Most High, the Son of the Virgin.

*Canon of the Great 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.

You were crucified on a tree, in an image of the passion of the dispassionate one, O glorious martyr: you emulated him who chose to free man of the passions by the cross.

Hung upon a tree like the lamb, shot full of arrows, your eyes put out, wounded throughout your body, O blessed one, you wounded the hearts of your enemies with the spear of your passion.

Though torrents of boundless torments threatened the house of your soul, it was not shaken, for it was founded upon the immovable rock of him who shone forth from the Virgin to enlighten the human race.

## **February 8**

*Theotokion* O Mary, sovereign Queen of all the world, as you gave birth to the Lord of all, deliver me from bondage to the enemy, rescue me from his torment, and save me who places unwavering hope in you.

### *Canon of the Prophet*

*Irmos* I pour out my prayer... *as before*

Filled with prophetic inspiration and having learned knowledge of things to come in a manner surpassing nature, you were sent to preach the grace to come, knowing the day of the cross of the Lord, O prophet pleasing to God.

Adorned with spiritual understanding, you were given gifts beyond comprehension, O prophet most rich, beholding angelic manifestations and ranks, and proclamations and glories which teach wondrous and divine mysteries.

With the lamp of virtue, you shone the radiance of divine knowledge, telling of the mystic lamp whereby, beyond description, the incarnation of the Word would appear as God out of Zion, O Zechariah, God-pleasing prophet.

*Theotokion* Loving the beauty of Jacob, the Sun of the divinity which established heaven showed you to be a noetic heaven, O Mother of God, and shone in the flesh from you, and illumined the world with grace.

### *Kontakion of the Great Martyr, tone 2, to the Special Melody Seeking the Highest...*

Having put on the whole armour of faith with valour of soul, and taking in hand the word of God as a spear, you conquered the enemy, O Theodore, great among the martyrs. With them never cease to entreat Christ our God for us all.

*Ikos* Come, you faithful and with wreaths of hymnody let us crown Theodore, the radiant adornment of the martyrs; for in the splendour of his miracles he is God's great gift to the world. Having vanquished Belial the enemy by his honourable struggle, he rains down a deluge of healing with the drops of his blood. In all these things Christ rejoices and grants eternal peace; and we cry out to the martyr: Never cease to entreat Christ our God for us all.

### *Ode 7*

### *Canon of the Feast*

*Irmos* 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.

I shall announce the good news to Adam and Eve who dwell in Hades, cried Simeon who in chorus with the prophets sings: Blessed is the God of our fathers.

God who shall deliver those born on earth shall go even to Hades; he shall grant forgiveness to all, sight to the blind, and even those bereft of speech shall sing: Blessed is the God of our fathers.

Simeon spoke to the Virgin in prophecy: A sword shall pierce your heart, O incorrupt one, when you see upon the cross your Son to whom we cry out: Blessed is the God of our fathers.

*Canon of the Great 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.

Rejoicing, you spoke of the mighty works of the ruler of all, amazing those who looked on, who forsook the tyranny of deceit and cried out with faith: Blessed are you, the God of our fathers.

With the nets of your wise words you rejoiced to draw from the depths of ignorance those who were near, O blessed Theodore, and you made divine martyrs of those who sang: Blessed are you, the God of our fathers.

A holy angel entered the prison where you were bound to a column, and loosed you, granting you boldness and strength to sing: Blessed are you, the God of our fathers.

*Theotokion* O Christ, for the sake of your Mother, take pity and save me who has lived in sloth, rejecting your holy laws and sacred commandments, for you are our God and most merciful benefactor.

*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.

Your divinely inspired proclamation has gone out through all the earth, and the power of your words, saying: Blessed are you for ever, O Lord God.

Wholly illumined with radiance from on high, you saw things to come as though they were present. O prophet most rich, you sang: Blessed are you for ever, O Lord God.

*Theotokion* I honour you with hymns, O Virgin, who has honoured the human race which of old was condemned through bitter dishonor, and I sing: Blessed is the fruit of your womb, O most pure one.

## **February 8**

### *Ode 8*

#### *Canon of the Feast*

*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.

People of Israel, as you see your glory, Emmanuel, the child born of the Virgin, dance before the divine ark of God and sing: Bless the Lord all you works of the Lord and exult him above all for ever.

Behold, he who is God and at the same time a child, shall be sign that shall be opposed, cried Simeon: O faithful, let us cry out: Bless the Lord all you works of the Lord and exult him above all for ever.

God the Word, he who is life, having become an infant shall be the downfall of the disobedient, but the restoration of those who sing with faith: Bless the Lord all you works of the Lord and exult him above all for ever.

#### *Canon of the Great 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.

In splendid struggle, you vanquished the enemy, destroying his armies with the weapons of faith. Crowned with a wreath of victory, you sing to your Master: Bless him, you children; you priests praise and you people exalt him above all for ever.

After your glorious crucifixion, blessed suffering and boundless torture, you bowed your neck before God, O blessed one, and your precious head was cut off with a sword while singing to the Master: Bless him, you children; you priests praise and you people exalt him above all for ever.

Your sacred and much-suffering body is healing for the faithful, as those who have recourse to it draw deliverance from passions and salvation for their souls, singing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* O Virgin, enliven my slain soul; raise it, for it has fallen; heal it, for it has been wounded; grant peace to my mind, calm the waves of temptations, and save me who sings: Bless him, you children; you priests praise and you people exalt him above all for ever.

#### *Canon of the Prophet*

*Irmos* Sing to the Lord who was glorified on the holy mountain, who revealed to Moses the mystery of the Ever-virgin through the burning bush; and exalt him above all for ever.

Divine Zechariah, conversor with angels, commands: Rejoice greatly, O Mount Zion, holy city; and you, O Jerusalem, be glad for ever.

Adorn yourself, prophet Zechariah, seeing the fulfillment of your Spirit enlightened words of prophecy to those who praise the Lord and exalt him above all for ever.

Among the myrtle trees you saw angels standing who instructed you in knowledge of all things, praising Christ for ever, O glorious prophet.

*Theotokion* Rejoice, fiery throne of the Lord; rejoice, portal of immaterial radiance; rejoice, cloud revealing the Sun of Righteousness to the world, O pure Mother of God.

*Ode 9*

*Canon of the Feast*

*Irmos* 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.

Those of old offered a pair of new-born doves and two young birds, in place of which the godly elder and the chaste prophetess Anna serve, magnifying the only begotten Son of the Father, born of the Virgin and brought into the Temple.

You have shown me the joy of your salvation, cried Simeon; receive as a mystic and sacred preacher of the new grace your servant who is weary of the shadow, who magnifies you in praise.

Elderly Anna, sober and venerable, in sacred prophecy openly confessed the Lord in the Temple, and she magnified the Mother of God, proclaiming her to all present.

*Canon of the Great Martyr*

*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.

You consecrated yourself to the lamb that was slain, a fragrant holocaust for him, a sacred offering, a sacrifice perfect and pure: we fittingly praise and bless you, O martyr.

## **February 8**

You came as the dawn, as a radiant day, and as the sun, O Theodore, piously illumining the earth with your wonders and the splendid rays of your suffering, driving away the darkness of the deception and our passions.

Having conquered the bodiless foe, united with the angels while in the body, you now rejoice with the choirs of the martyrs, singing with them a hymn to the Trinity, O thrice-blessed Theodore, beacon of the Church and adornment of passion-bearers.

The earth is glad at the deposition of your precious body, O Theodore, and heaven rejoices, having acquired your sacred soul; and men, ever celebrating your honourable memory, entreat you in their prayers as our intercessor.

*Theotokion* O Virgin beloved of God, having bathed the wounds of my heart in pure repentance and tearful weeping, entreat the good Lord, that he save me from all defilement, that I may bless and magnify you.

### *Canon of the Prophet*

*Irmos* The unwedded mother of God the Most High God, who truly gave birth to God the Word in a manner beyond understanding, who is more exulted than the most pure powers; with never silent hymns of glory, we magnify you.

Having forsaken every earthly sensibility, radiantly you stand before the divine and most pure Mind, offering prayers for the world: we all bless you, O Zechariah.

Heeding the words of your lips, we call upon the Lord; and, saved by him, O Zechariah, we piously bless you as a prophet and preacher of the truth.

By your prayers, O divinely inspired one, render the Master merciful to those who with faith celebrate your sacred and renowned feast and lovingly honour you as a prophet and divine preacher of the truth.

*Theotokion* Knowing you to be a sea of miracles and a fount of blessings, O pure Mother of God, trusting in your intercession we speedily have recourse to your protection.

### *Exapostilarion of the Great Martyr, to the Special Melody By the Spirit in the sanctuary...*

You utterly quenched all the fiery darts of the wicked and the raging of the demons and died for your faith in the creator, O blessed Theodore; and as a witness to the truth you save us from every tribulation and from the malice of the evil one.

Glory be to the Father... Both now and for ever... *that of the feast, Automelon*

By the Spirit in the sanctuary, the elder takes the Master of the Law into his arms and cries: Now release the bonds of my flesh in peace; your word has been fulfilled; for my eyes have seen the revelation to the nations and the salvation of Israel.

*Aposticha, tone 1,  
to the Special Melody O all-praised martyrs...*

The pure one, truly the most splendid Ark of God bearing cleansing, brings Christ into the temple and with honour places him into the hands of godly Simeon. The Holy of Holies is now hallowed and rejoices in him who alone is holy.

*Verse* Lord, now let your servant depart in peace: your word has been fulfilled.

Today Simeon is glorified, receiving Christ as a live coal in godly manner and, cleansed, he kisses him with his lips. He confesses and rejoices, and asks leave of him to depart: and now, piously blessing him, we honour him with unceasing praise.

*Verse* A light of revelation to the nations, and the glory of your people Israel.

The pure Virgin, the living portal, carried within her the king and Lord, and to the temple she carries him who entered the doors which were of old mystically shut on earth: forming a choir in her presence, we praise her with holy hymns.

Glory be to the Father... *tone 8*

Having set yourself a feat of martyrdom, you bravely opposed deception, O Theodore, and with your tongue of fiery eloquence you shamed the inhumanity of Licinius. Rejoicing with the angels, O blessed one, entreat Christ our God, that he be merciful to us on the day of judgment.

Both now and for ever... *tone 5*

Search the Scriptures, as Christ our God said in the Gospels, for there we find him born, wrapped in swaddling bands, laid in a manger, fed with milk, undergoing circumcision, and carried by Simeon; not as a symbol, nor in the imagination, but truly appearing to the world. Let us sing to him: Glory to you, our pre-eternal God.

## **Liturgy**

*Beatitudes, 8 verses: 4 from Ode 8 of the festal canon, and 4 from Ode 6 of the martyr'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 of Paul the Apostle to Timothy, number 290 middle (2 Tim 2: 3-10).*

**February 8**

*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 (Mat 10:16-22).*

*Communion Verse*

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

## **February 9**

### **Apodosis of the Presentation, Martyr Nicephorus**

*One may note that the Apodosis may be held earlier because of the requirements of the Triodion:  
whichever day it falls, the usual rules for an Apodosis may be applied,  
either inserting the hymnody of the feast into that of the day,  
or using only the hymnody of the feast, with the Canon of the saint of the day being sung at Compline.*

### **Vespers**

*At Lord I call to you... 3 verses, tone 2,  
to the Special Melody When from the tree...*

Submitting to the laws of him who, for us assumed our flesh on earth and endured his honoured passion, O divinely blessed one, you showed love for your neighbour, which is the epitome of the law and the prophets. You received a blessed end, O Nicephorus, and stand now before the source of love.

You bend your neck to God, before whom all knees bend, O wondrous martyr, your head was severed and parted from your comely body, and with your honoured mind you are united to Christ, the head of all. Drawing close to his light, O Nicephorus, implore enlightenment for us who praise you.

You have sanctified the earth with the streams of your blood shed for Christ, O martyr, and by your spirit you have gladdened the spirits of the bodiless hosts, and have enlightened the whole flock of the martyrs, united with them as a valiant warrior and an invincible martyr, who prays to God for us.

Glory be to the Father... *composed by John the Monk, tone 6*

Athlete Nicephorus, you show to all  
that he who loves not his neighbour cannot love the Master;  
therefore, in purity you loved your own neighbour Sapricius.  
You took wing to divine desire,  
and laid down your life  
in confession of Christ and the faith.  
But Sapricius of ill repute,  
having conceived for you an implacable hatred,

proved to be a betrayer of Christ the Master.  
Standing now before him, pray that our souls be saved.

Both now and for ever... *Theotokion, or this Theotokion of the Cross, tone 6  
to the Special Melody* Having set all aside...

O Lady most pure,  
a sword pierced your heart, as Simeon said,  
when you saw him who had shone forth from you  
at the ineffable word of the Archangel,  
as one condemned among transgressors,  
his hands and feet pierced with nails;  
and you exclaimed, lamenting and crying out maternally:  
What is this new mystery, O my child most sweet?

*Troparion of the martyr, tone 4*

In his suffering, O Lord, Nicephorus 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**

*Canon of the martyr, tone 8,  
composed by Theophanes  
upon the acrostic* With songs I hymn Nicephorus, glorious among athletes

*Ode 1*

*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.

O Christ, the author of peace, as you are our benefactor, through the entreaties of your martyr bring the ship of my soul, cruelly tossed by the perils and billows of the raging sea of life, into profound calm.

With rational thought, O wise one, you piously subjected the passion of anger to the mind of your soul, and hastened to your friend Sapricius, yearning to be reconciled with him, submitting to the laws of the Saviour.

*To the Trinity* Confessing the thrice-radiant glory of the one divinity, equal in might and being, equally enthroned and equal in nature, let us honour God in three persons, professing the Word, the Father and the Spirit to be indivisible.

*Theotokion* Even a heavenly intelligence cannot comprehend your unapproachable mystery, O exalted Lady; for it was the good pleasure of him who is equally enthroned with the Father, to dwell within you and to become known in two natures.

*Ode 3*

*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.

Nicephorus was a victor in his deeds; for dispelling the gloom of deception, he drove it away, crying out: There is none as holy as you, the true lover of mankind.

Believing in the Master, slain for your sake, you hastened of your own will to death, desiring his voluntary mortality, strengthened as a victorious martyr by his power.

Nicephorus, the favourite of Christ, is seen to be a struggler on earth and a champion in the heavens, crying out with the incorporeal ranks: There is none as holy as you, the true lover of mankind.

*To the Trinity* Illumined through faith by the divinely inspired commandments, we all confess the one uncreated divinity: the Word who came forth from the great mind of God, and the Spirit who likewise proceeds from him.

*Theotokion* Having conceived, without knowing wedlock, him who was begotten of the Father before time began, O Virgin, for us you have given birth to the God and man, in whom each nature is perfect and undivided.

*Kontakion of the martyr, tone 1,  
to the Special Melody* The choir of the angels...

Bound by the bond of love, O Nicephorus,  
you overcame the malice of hatred,  
and were beheaded by the sword as a divine martyr  
of the incarnate Saviour:  
entreat him on behalf of us  
who hymn your glorious memory.

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

You dyed your purple robe in your own blood,  
and clothed in it as an invincible warrior,  
and bearing the cross as a sceptre,  
you hastened from earth to heaven, O blessed Nicephorus,  
where you stand before the king of all.  
Glory to him who gave you strength;  
glory to him who crowned you;  
glory to him who, through you, works healings for all.

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

*Theotokion* Stretching forth your divine arms which held the creator  
who in his goodness became incarnate, O most pure virgin,  
implore him to deliver from temptations, sufferings and tribulations  
us who praise you with love and cry out:  
Glory to him who made dwelt within you;  
glory to him who issued forth from you;  
glory to him who has delivered us by your birthgiving.

*Theotokion of the Cross* Seeing you stretched out dead upon the Cross, O Christ,  
your immaculate Mother cried out:  
O my Son, who with the Father and the Spirit is without beginning,  
what is this, your ineffable dispensation,  
through which you save the work of your pure hands,  
O compassionate one?

#### Ode 4

*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.

Granted divine illumination, O blessed Nicephorus, you receive a godly life and  
now illumine splendidly with divine light those who keep your memory and cry out with  
faith: Glory to your power, O lover of mankind.

You shine among the martyrs of Christ; your head severed, you destroyed the  
falsehood of polytheism; and with the torrent of your blood you drowned the deception of  
idolatry, crying out to the Master: Glory to your power, O lover of mankind.

Sapricius, who did not keep your laws, O Saviour, was stripped of divine grace;  
and, going over to your enemies, the wretch is deprived of the glory of your martyrs.  
Marvelling at your just providence, we cry out: Glory to your power, O lover of mankind.

*Theotokion* O all-pure one, he is wholly united to mankind renews mankind, without leaving the bosom of the Father; for, deigning to dwell in you, in the richness of his loving kindness he voluntarily impoverished himself, enriching the world with divinity.

*Ode 5*

*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 torrents of your blood springing forth like the four principal divine virtues, you have watered the garden of the Church, O blessed Nicephorus, from which we draw divine gifts for our souls.

The sower of malice captured the wretched one through remembrance of wrongs; but the author of goodness and peace drew forth, in his place, the divinely wise martyr Nicephorus, adorned by the vision of the light of God.

Emulating your voluntary suffering, O Saviour, the divinely wise one is sanctified; for, sprinkled with the drops which fell from your side, he offered you streams of his own blood, approaching you beheaded by the sword.

*To the Trinity* Knowing Orthodoxy to be the foundation of salvation, we profess in three persons the equally unoriginate Father, Son and Holy Spirit: the one divinity, one being, one will, and one activity.

*Theotokion* Noetically the assembly of the prophets learned of your mysteries, for the Master showed you to be the portal of heaven on earth; and, incarnate of you, O Virgin, the Sun of Righteousness has shone on those in darkness.

*Ode 6*

*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.

Heal the wounds of my heart, O divinely wise Nicephorus, and dispel the gloom of the passions, drive it away with the beams of the divine radiance within you, entreating Christ the deliverer.

Calmly traversing the storm waves of idolatry with the sail of the cross and the winds of the Spirit, O invincible martyred athlete Nicephorus, you have attained the calm haven of Christ.

You suffered in martyrdom and have truly become a victor, mightily destroying the machinations of the serpent; and having shared in the sufferings of the Master, O blessed one, you have now been fittingly glorified.

*Theotokion* The noetic hosts of the angels are in awe, marvelling to see him, with the Father and the Spirit since before time began, born of you in the flesh, an infant, O most pure Mother of God.

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

Soaring aloft in the love of the Lord, O glorious one,  
and taking his glorious cross upon your shoulder,  
you shamed the wiles of the devil,  
you suffered to you death,  
and have become a bearer of the trophy of truth,  
a warrior and participant  
in the mysteries of the grace of God.

*Ikos* You loved the teaching of Paul and planted it in your breast, O glorious one, crying out: Love does not exalt itself; the perfect creator of man has given it to us: for the sake of love he endured all; the nails and the cross, vinegar and spittle; with a spear his holy side was pierced, and thereby he has poured upon us his divine blood and water. Desiring him, you were a victor, a warrior by profession, and a participant in the mysteries of the grace of God.

*Ode 7*

*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.

For you death was a departure from the things of this world, O blessed Nicephorus, and you ascended to heaven and the things of heaven, where, joining with the angels, you sing: Blessed are you, the God of our fathers.

Strengthened by the suffering of the Almighty, O divinely wise one, you cast down to the ground the lofty eye and the superior brow of weakness, crying out to the creator: Blessed are you, the God of our fathers.

Running, Nicephorus finished the race of martyrdom, his heart enlarged through the activity of the divine Spirit; and now he sings to you earnestly, O Master: Blessed are you, the God of our fathers.

*Theotokion* You were both virgin and mother, O pure Mother of God, ineffably conceiving God who was incarnate of you and is known in two natures, having dwelt on earth as both God and man.

*Ode 8*

*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.

Signed with the grace of the Saviour, when called you set yourself apart for the contest, O martyr of Christ; and gaining the victory over the adversary, you were adorned with crowns of victory, singing in a godly manner: Bless him, you children; you priests praise and you people exalt him above all for ever.

Sanctified by water and the Spirit, O blessed Nicephorus, and stained with the blood of your martyrdom, as a true martyr of Christ our God you have acquired radiant splendour, in which you sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*To the Trinity* With the bodiless ranks bless, you children, you priests praise, and you people exalt above all for ever the one ever-flowing source of goodness: the unbegotten, unoriginate and all-perfect divinity, the creator and king of all.

*Theotokion* You were more holy than the heavenly ranks of angels, O exalted Mother of God; for unwedded, you gave birth to the creator and Lord: God incarnate in one person and two natures, without confusion or change.

*Ode 9*

*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.

Clad, like a bridegroom, in garments woven of the blood of torment, O blessed Nicephorus, you departed to partake of the divine splendour of the benefactor of all, who adorned and embellished you with his honoured suffering on the cross.

You were drawn by the unsurpassed beauty of the Master; and, yearning to delight in his never-waning and magnificent splendour, aflame with the love of your Lord, you urged the tormentors to cut off your head with the sword, O Nicephorus.

Having contended splendidly against deception and vanquished it as a victor, O glorious martyr of Christ, you received for your head a crown of gifts; and now you join chorus with the choirs of the martyrs before the throne of the king of all.

*Theotokion*    O virgin Mother of God, you gave birth in manner transcending nature to the supremely good Word, whom the Father begat from his heart before the ages, in his goodness: we understand him as transcending all bodies, though he wrapped himself in flesh.

*Exapostilarion,  
to the Special Melody* Adorning the heaven with stars...

You were a true namesake of victory, O Nicephorus, having vanquished the tyrants by your love and torment. Therefore, you have received from the Lord a crown of victory.

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

*Theotokion*    With your mighty protection, O pure one, preserve your servants unharmed by the assault of the enemy; for we have you alone as a refuge amid our needs.

## **February 10**

### **Hieromartyr Charalambos**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 6,  
to the Special Melody Having set all aside...*

Having set yourself aside \* for the Master from your youth, \* you desired him, \* and followed in his steps; \* and cleansed of the defilement of the passions, \* you were enriched with grace divine, \* that you might work healings \* and perform glorious miracles; \* and you became a martyr, \* remaining unmoved by the assaults of torments, \* through the power of him who was slain upon the cross: \* earnestly entreat him \* for our souls.

Your blessed, enduring and invincible body \* was pierced with nails, \* O athlete Charalambos, \* yet you keep your soul steadfast \* and your mind inviolate; \* for divine desire \* richly enkindled you, O glorious one, \* and exhorted you to endure all manner of torment, \* O passion-bearing martyr, \* who shared the sufferings of Christ: \* entreat him with boldness \* for our souls.

Having suffered, \* you inherited radiant joy, \* and ineffable glory, \* and eternal rejoicing, \* O venerable hierarch, \* honoured athlete, \* valiant warrior, \* who with the flow of your blood \* drowned the armies and hosts of the serpent, \* and by grace and divine prayer truly raised the dead, \* praying with boldness \* for our souls.

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

*Theotokion* Immaculate Lady, \* quickly visit me, \* wounded by the thieving assaults of the demons \* and who lies, wholly unable to move, \* on the ever-shifting path of this life, \* in need of mercy; \* and pour wine and oil \* upon my incurable wounds, \* and restore me to health; \* that I may glorify you \* and lovingly hymn your mighty works, \* O Mother and Virgin, alone pure.

*Theotokion of the Cross* A sword pierced your heart, \* O most pure Lady, \* as Simeon said, \* when you beheld him who was ineffably born of you, \* condemned by the iniquitous \* and lifted upon the cross, \* tasting vinegar and gall, \* his side pierced, \* his hands and feet pierced with nails; \* and, lamenting, you exclaimed, crying out maternally: \* What is this new mystery, \* O my Son most sweet?

*Troparion, tone 4*

In his suffering, O Lord, Charalambos your martyr

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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**

*Canon of the hieromartyr, tone 6*

*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.

Treading in gladness with the noetic choirs among the habitations of heaven, and shining with unfading light, O wise one, by your supplications deliver me from the passions, that I may hymn you.

Your radiant and sun-like memorial shines in gifts and illumines those who faithfully honour you, O martyr, truly the namesake of splendid joy.

You flooded the salty sea of unbelief with the drops of your blood, and were a river of piety, ever watering the Church of Christ.

*Theotokion* The tempest of sins, the adverse waves of wicked thoughts, and the assaults of the passions submerge me, O Mother of God; but save me by your mighty supplication.

*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.

It is in no way possible to recount the multitudes of miracles which you worked while passing through this life to God, O wondrous martyr and athlete.

Strengthened by divine power, you cast down the feeble insolence of the iniquitous, as a mighty warrior, O athlete Charalambos, soldier of the army of God.

Your streams of blood quenched the flame and grievous burning of iniquity, and have given rise to a torrent of sweetness.

*Theotokion* You gave birth, O most holy one, to God, the holiest of the holy, for you were a pure temple of holiness and the gate through which passed Christ, who saves mankind.

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

You were an immovable pillar of the Church and an ever-burning lamp for the whole world, O athlete Charalambos; and, shining forth more brightly than the sun, you dispel the darkness of idolatry: entreat Christ our God, that he grant us great mercy.

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

*Theotokion* You were a divine tabernacle, surpassing the angels in purity, O most pure one, virgin and Mother. With the divine water of your supplications cleanse me, who has, more than all others, become dust and am defiled by carnal transgressions.

*Theotokion of the Cross* The unblemished lamb, the incorrupt virgin Mother, beholding him who was born of her without pain, suspended upon the cross, cried out, lamenting maternally: Woe is me, O my child; for how can you suffer willingly, in your desire to deliver man from the dishonour of the passions?

*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.

Comely, and anointed with the blood of honourable martyrdom and clothed with its beauty, O Charalambos, you are the adornment and confirmation of athletes.

In your valour you demolished the temples of the demons, O athlete; and were yourself a temple of the Holy Spirit, a pillar and model of true endurance.

Stretching up your arms, the minions of darkness raked your side with iron claws, truly winning for you everlasting delight.

*Theotokion* In his goodness, Christ our God, my strength and subject of my hymnody, who shone forth from you, O pure one, has delivered us from the primal transgression.

*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.

Steadfastly emulating the divine passion of him who for us endured suffering, O glorious martyr of Christ, you manfully endure the piercing of your body with nails.

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To correct the irrationality of the torturers, the Word, co-unoriginate with the Father, put speech into the mouth of a dumb beast which ordered that you be released from your bonds, O all-wise one.

Pierced by a goad, you wounded the heart of the cruel enemy of mortal men with the spear of your courage and endurance, O honourable and divinely wise athlete.

*Theotokion* With your divine radiance illumine my darkened soul, O good one, and guide it to the paths of salvation, O Lady who alone gave birth to Christ the Saviour.

### *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.

You were a beacon, illuminating the ends of the earth with the light of your suffering, confessing the name of Christ before the torturers, O glorious athlete of Christ.

Aflame with the fire of divine love, you quenched the burning of the iniquitous with the dew of faith, showing the wonders of Christ to the unbelieving, O wondrous one.

Desiring immortal life, O Charalambos, you mortified the carnal passions; and your supplication raised the dead, who hymned him who glorified you in all things.

*Theotokion* O Mother of God, as you gave birth to the source of dispassion, make me firm who is shaken by the adverse assaults of the passions; for I flee to you, our great refuge.

### *Kontakion, tone 8, to the Special Melody As firstfruits...*

Perfected by the grace of the episcopate, O glorious one,  
you splendidly adorned the Church with your divine suffering,  
which you bravely accepted with rejoicing for Christ's sake,  
O Charalambos, the honoured beacon of the whole world,  
who illuminates the ends of the earth, as one invincible.

*Ikos* Emulating Christ our God, the shepherd who, as a lamb, was pleased to come to earth to take away the sins of the world and bear the infirmities of all, O holy martyr, you laid down your life for your sheep, proclaiming his passion. Therefore, today we all praise you with hymns, as you are invincible.

*Ode 7*

*Irmos* The children in Babylon did not fear the flame of the furnace; but, cast into the midst of the flame, bedewed your sang: Blessed are you, the God of our fathers.

Subjected to torture and heated by fire like pure gold, O athlete of Christ, you become a sacred offering for Christ.

By the dew of your supplications you extinguished the furnace of the iniquitous ones, and was delivered, singing to the creator: Blessed are you, the God of our fathers.

In the multitude of your sufferings you were a tree of lofty stature, sheltering from the burning heat of sin the faithful who sing: Blessed are you, the God of our fathers.

*Theotokion* O pure and ever-virgin Mother of God, who received him who is joy, fill my heart with gladness, dispelling the grief of the passions.

*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.

Drenched with the streams of your blood, adorned with the beauty of your wounds, O martyr, you stand before God magnificently adorned with a crown of victory.

The clouds of tortures did not dim your courage and valour, O divinely wise martyr, nor did the opposition of the tormentors darken your splendid endurance.

O divinely wise athlete, you are truly seen as an invincible priest and martyr, a brave warrior, a firm pillar, the confirmation of the faithful and an enemy of ungodliness.

*Theotokion* He who created all things by his divine will made his abode in you, O pure one, desiring to renew us, fallen prey to corruption: him we exalt 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.

Truly, neither fire, the sword, nor even death; neither persecution, tribulation, starvation, misfortune, nor any tortures, was able to separate you from the love of God who created you, O wondrous athlete.

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Stripped of the raiment of mortality by the laceration of claws of iron, O athlete, you arrayed yourself in garments woven of your blood. With boldness you stand, rejoicing, before God the Master of all.

Your memory, O Charalambos, has shone upon the world, full of joy and divine radiance, driving away the winter of the passions and enlightening all; and in celebrating it we find cleansing of our sins through your supplications.

*Theotokion* The tempest of the passions disturbs me, and the storm waves of the pleasures engulf me: O immaculate one who gave birth to Christ, extend to me a healing hand, and save me, O salvation of those who, with faith call you blessed.

## **February 11**

### **Hieromartyr Blaise**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

The summit of the virtues and foundation of the faithful, \* the glory of hierarchs and the boast of the martyrs \* with splendour summon all the faithful to his holy memorial, \* to sing to him as a victor who glorified God on earth.

Moved by a vision of Christ, the Angel of Great Counsel, \* at the council of the iniquitous, O wise martyr, \* you proceeded immediately to the tribunal, \* taking the trophies of victory in your hand; \* and now you dwell in the heavens, O sanctified one.

With the drops of your blood, O martyr Blaise, \* you wove a beautiful robe for the Church, \* embroidered by your well anointed fingers \* and dyed with your manifold pains; \* and she is arrayed therein as a comely bride, \* hymning Christ the bridegroom.

Glory be to the Father... *tone 4*

As a good tutor of children and a teacher of piety, by the divine power of your godly words you led the God-loving women to the struggle of martyrdom, thereby strengthening for Christ the weakness of their nature; and with them having finished well the course of sufferings, you rejoice with splendour in the bridal chamber of heaven, adorned with a twofold crown of divine glory, and making entreaty with them, that peace and great mercy be imparted to us.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody As one valiant among the martyrs...*

The most pure Mother, \* seeing Christ, the lover of mankind, crucified, \* his side pierced by a spear, \* cried out, lamenting: \* What is this, O my Son? \* How can these thankless people reward you thus \* for the good things you have done for them? \* Why do you hasten to leave me childless, O most beloved? \* I marvel at your voluntary crucifixion, O compassionate one.

*Aposticha from the Octoechos, with Glory be to the Father... tone 6*

Blossoming in divine virtues as is your name, O Blaise, you flourished like a palm-tree in the courts of the Lord, as David said, and like a cedar you increased through chastity. Like a fruitful vine in the house of God, pruned during torture, you pour upon

## **February 11**

us a noetic wine from the fruit of your struggles. Drinking thereof, we fill our hearts with divine gladness; and gathering for the honoured memorial of your repose, we praise you, calling you blessed, and asking that, through you, we may receive peace and great mercy.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* On the third day...

Your pure virgin Mother, beholding the most iniquitous people who unjustly nailed you to the tree, was wounded within, as Simeon foretold.

*Troparion, 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, O hieromartyr Blaise. Entreat Christ our God that our souls be saved.

## **Matins**

*Canon of the hieromartyr, 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.

Together let us offer harmonious praise to Christ, celebrating the glorious memory of wise Blaise, singing a hymn to our God, for he has been glorified.

Blaise, who saw things afar off, the lover of Christ, as hierarch, martyr and shepherd, shown by his deeds, summons us to eat the divine banquet he sets before us.

You purified your life with the virtues and were a vessel fit to receive the divine myrrh of an honourable ministry, O wise one, embroidering your vesture with the blood of martyrdom.

*Theotokion* By your maternity, O pure and most holy Mother of God, the human race has risen from our first father's fall and is delivered from the curse of our first mother.

*Ode 3*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

With the knowledge of God, you were anointed to serve Christ as priest, and were taught by the Spirit; and you sanctified yourself with blood.

Truly, in fulfillment of your works, you became a martyr and teacher, O Blaise, through your doctrine.

You were a model of piety for the Church of Christ, for you made bright your sacred vesture with the blood of your sufferings.

*Theotokion* Having given birth on earth to God, O pure one, from the fall you have led humanity up to heaven.

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

O God-bearing Blaise, divine offshoot, unfading blossom, much-suffering branch of the vine of Christ: with your gladness fill those who honour your memory, praying unceasingly for us all.

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

As a precious scion of piety, by the power of the Spirit you were an uprooter of ungodliness; for you denounced the falseness of idolatry before the tribunal, and boldly preached the worship of the Trinity. When you gave yourself over to the iniquitous, O athlete, you slayed the serpent, that creature who is the author of evil. Therefore we cry out to you: Entreat Christ our God, that he grant remission of offences to those who honour your holy memory with love.

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

*Theotokion* O undefiled, blameless and immaculate Lady, cloud of the noetic sun and golden candlestand of the light of God: with the radiance of dispassion illumine my soul, grown dim through the blindness of the passions; with torrents of compunction wash my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that I may cry out with love: O ever-virgin Mother of God, entreat Christ our God, that he grant me remission of my transgressions; for I, your servant, have you as my hope.

*Theotokion of the Cross* Seeing the lamb, shepherd and deliverer upon the cross, the lamb and Mother exclaimed, weeping, and bitterly lamenting: The world rejoices, receiving deliverance through you; but my womb is pained, beholding your crucifixion, which you endure in the loving kindness of your mercy. O long suffering Lord, abyss and inexhaustible fountain of mercy: take pity, and grant remission of offences to those who with faith hymn your divine sufferings.

*Ode 4*

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*Irmos* Seeing you raised upon the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

Made firm with the staff of truth, like Moses you cast down the deceits of the serpent, O Blaise favoured of Christ, denouncing the tyrant and instructing a new people.

The affinity of your teachings with God showed you to be a benefactor of both reason-endowed and dumb creatures, O blessed one; and so you received gifts of healing.

In the vale wherein sickness was rife, O father, you rightly choked the thorns of iniquity for your flock in Christ.

*Theotokion* In giving birth to the tree of life, O exalted Lady, you were like a garden of paradise planted within the Church, eating thereof, we come to know Christ our God.

### *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.

Extending the bounds of your flock on the pasture of God, O holy hierarch, in a divinely wise manner you drove falsehood from the earth.

With your teachings you confirmed your flock in the faith, O wise hierarch; for, you have trampled down the deception of the woman.

Made steadfast by the love of Christ, the women came to emulate your struggles, O father, and were slaughtered in their zeal for Christ.

*Theotokion* The ordeal of death is truly slain by your birthgiving, O Lady; for darkness is seen to be destroyed by him who is the light.

### *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 beauty of the various wounds of your body you adorned the comeliness of your mystical vesture, O hierarch, crowned with twofold grace.

As the women who suffered with you hastened with faith in Christ, they died with zeal, O father Blaise: preserve those who keep your memory with love.

Aflame with zeal for Christ, and having cast off all flattering deception, with their blood the martyrs burned away the infliction of torments.

*Theotokion* You are my strength and my song, O Mother of God; for on you have I set my hope, and through you have I exalted my horn against my enemies.

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

You were adorned with the anointing of the priesthood and the blood of martyrdom, O glorious Blaise, and joining chorus you shine in the highest, watching over those who come to your church and there unceasingly sing to you: Preserve us all.

*Ikos* O brethren, assemble with haste and come to the church of the martyr, that we may raise a song to him today and delight in grace; for he saves souls and bodies from sufferings, as a martyr, as a venerable saint, as a faithful hierarch and a champion for those who cry out to him with a pure soul: Preserve us all.

*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.

Like David we cry out to you with love, O father Blaise: you are an emulator of the Lord, and your footsteps are not known; for like the Lord's your paths were shown to be in the waters.

Delighting in the grace of the Saviour, the martyrs truly replaced torment with joy; and their blood, in manner transcending man, was awesomely transformed into milk.

Beholding their mothers' boldness for martyrdom, the children, delighting in the grace of Christ and his majesty, hastened, rejoicing, to the Master.

*Theotokion* Rejoice, O sanctified and divine habitation of the Most High; for through you, joy has 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.

Having stretched forth your hands before the face of the Lord in your priesthood, O father, you offered Christ your blood and prayers. Having drained the cup of salvation, you sing: Bless the Lord, all you works of the Lord.

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Piously emulating the widow, with faith and divine joy we keep your memory, O Blaise; and as you kept the promise which you gave her, in your good gifts, be also a help to us, as you were to her.

*Theotokion* Human nature, condemned by the fall into transgression, has through your birthgiving found blessing, and sings joyfully: 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.

Preparing an inheritance in the sweetness of paradise and the kingdom therein, O wise and holy hierarch Blaise, you hastened to the slaughter, rejoicing in the Lord.

With the sword of the Spirit, O blessed one, you cut down the pride of the ungodly who rose up in vain against your flock, adorning your sheep with your blood.

O wise and holy hierarch Blaise, with the women who suffered with you, and their godly children, pray that those who praise you may receive a crown; for we have hymned you from the beginning.

*Theotokion* In giving birth, as before and after birthgiving, you were a virgin, transcending the established laws of nature, O Lady: therefore, we all magnify you.

*Exapostilarion,*  
*to the Special Melody* Adorning the heavens with stars...

You were a holy hierarch and martyr, a innocent man, O Blaise, bearing the wounds of the sufferings of Christ, who has given you the grace to heal diseases.

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

*Theotokion* Daniel describe you as the unquarried mountain from which the precious stone would be cut which would grind to dust the temples of the idols, O Mary, Mother of God.

## **February 12**

### **Hierarch Meletius, Patriarch of Antioch**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Wisely, O Meletius, you taught \* the incorporeal Word \* who is equally unoriginate with the Father \* and who united himself hypostatically to the flesh; \* whose activity is twofold, \* through the two natures of which he is comprised and in which he is seen: \* one, indivisible in essence, \* and existing in both.

Having studied the law of the Lord, \* O blessed and holy hierarch Meletius, \* you appeared like a tree \* standing by the waters of asceticism, \* as it is written, \* and bringing forth the fruits of the virtues \* through the grace of him who sanctified your holy soul \* and made of you a receptacle \* of spiritual radiance.

As say the Scriptures, \* your cheeks were adorned like turtledoves, O wise Meletius, \* loving abstinence \* and forgoing food, \* desiring the noetic sustenance \* which Christ bestowed upon you \* when you undertook your manifold labours, \* displaying the ardent zeal which you showed \* when suffering misfortune for the sake of the faith.

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

*Theotokion* As your prayer to the Lord is untiring \* and your entreaty abiding, \* O all-pure one, \* quell the assaults \* and still the waves of my wretched soul; \* calm my suffering heart, \* I implore you, O Maiden, \* and impart grace to my mind, \* that I may worthily glorify you.

*Theotokion of the Cross* When the mother, the lamb \* who gave birth to you \* saw you, the shepherd, as a lamb upon the tree, \* she lamented and cried out to you maternally: \* O my Son most desired, \* How is it that you are suspended upon the tree of the cross, O long-suffering one? \* How can your hands and feet be pierced with nails \* by the iniquitous, O Word; \* and how can you shed your blood thus, O Master?

*Troparion, 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

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and wealth through poverty. | Holy hierarch Meletius, | pray to Christ our God || for the salvation of our souls.

## Matins

*Canon of the hierarch, tone 8,  
upon the acrostic I pour forth your praises, O most blessed one*

*Ode 1*

*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.

Standing in radiance before the bestower of light, O hierarch, illumine the darkened eye of my soul, and drive away the gloom of the passions by your prayers; for as a holy hierarch, you have boldness before him.

The Word who rests in the Father's bosom, equally eternal and of the same essence as the one who begat him, alone ordained you as a preacher of his divinity, as a peer to the apostles, O divinely revealed Meletius.

Shining with divine radiance, you spoke of the only-begotten Word, that he is begotten of the Father, uncreated and crowned, O venerable one; and, protected by the armour of God, you expelled the minions of those who shared the heresy of Arius.

*Theotokion* You gave birth to the incarnate Word of divine origin, previously incorporeal, O most holy one; for you alone, of all through the ages, were worthy by virtue of the radiance of your purity, the beauty of your virginity and your immaculate gifts.

*Ode 3*

*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 a soul harder than iron, and shedding light by your teaching of piety, you reviled the corrupt doctrines of the heresies, O blessed one: we, the faithful, honour you.

Emulating the apostles of Christ in the virtues, as a pillar of Orthodoxy you inherited their authority and throne, O glorious Meletius, champion of piety.

Adopted by God, you did not mindlessly reduce God the Word to the status of a creature, but glorified him as equally unoriginate and enthroned with the Father: the creator and fashioner of all the ages.

*Theotokion* Dwelling within you, God became incarnate, O Mother of God, and has saved us by his life-bearing sufferings: therefore, we know you as the portal of salvation.

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

Studying the law of the Lord day and night, you were like a fruitful tree planted by spiritual waters where you served God blamelessly as a bishop, and with Orthodox thought openly reviled the blasphemy of Arius and the impious ways of Sabellius.

O holy hierarch Meletius, 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 found, through you, healing for the ailments of my flesh and the manifold passions of my soul, the end to grief, and ready release and speedy deliverance from misfortune and sorrow. O immaculate Lady, with unwavering faith and fervent heart I confess your mercies and your many miracles wrought for the children of men; and I pray that you will ever preserve and protect me beneath the shelter of your wings.

*Theotokion of the Cross* Seeing the lamb, shepherd and deliverer upon the cross, the lamb and Mother exclaimed, weeping, and bitterly lamenting: The world rejoices, receiving deliverance through you; but my womb is pained, beholding your crucifixion, which you endure in the loving kindness of your mercy. O long suffering Lord, abyss and inexhaustible fountain of mercy: take pity, and grant remission of offences to those who with faith hymn your divine sufferings.

*Ode 4*

*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.

As one clearly superior, O servant of the mysteries, you inherited the throne of the pre-eminent Peter who was ordained by Christ; and emulating his ways, you glorified the Saviour, the Son of the living God, following his teachings.

Adorned with all manner of gifts, you were a preacher of the monarchy which is recognized in the Father, the only-begotten Son and the divine Spirit, O wise one; and you taught the unity of being which is in the three persons.

Nurtured on beauty, conforming to the splendour thereof, and illumined with divine radiance in communing therewith, you became a secondary light for the Church, O divinely manifest one, revealing the light of piety to those who come to you with faith.

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*Theotokion* That you might rescue your image buried in the passions, in the richness of your goodness, you, the Wisdom of God, make of the virgin a temple, where you dwelt with men to save world.

### *Ode 5*

*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.

By nobility of soul, you surpassed in holiness of life, radiance and firm piety those who wickedly purvey every evil and demonic heresy, O divinely revealed and blessed father Meletius.

Repulsing with diligence those who shared the heresy of Arius, O God-bearer, with the Orthodox faith you confirmed the ruling principle in the Trinity, preaching the one God to us, O blessed father Meletius.

You were a true servant of the mysteries of the divine Trinity, worshiping the Word as of one essence and equally enthroned with the Father, and the divine Spirit as of one essence with the Father and the Son, O honourable father Meletius.

*Theotokion* The armies of the hosts on high call you blessed, O most pure one, and the generations of men glorify you; for those on earth, joining with those in heaven for the sake of unity, hymn your birthgiving.

### *Ode 6*

*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.

You dry up the torrents of heresies and open springs of right teachings, O divinely wise champion of Orthodoxy, blessed of God.

Having caused the turbid and godless stream of Arius to wither up, you abundantly gave the assemblies of the faithful to drink of the waters of grace, and have adorned the majesty of the Church.

Living rightly by divine principles, O father, you became a radiant cultivator, an undistorted mirror of piety, and a guide for pastors.

*Theotokion* The sayings of the prophets, heralding your pure conceiving and your ineffable birthgiving, illumine the souls of those who hymn you in the Orthodox manner, O Bride of God.

### *Kontakion, tone 6*

Fearing the boldness of your spirit, Macedonius the apostate ran from you, but we your servants celebrate a service of prayer for you, having recourse to you with love, O Meletius, conversor with the angels, and fiery sword of Christ our God, which cuts down the ungodly; and we hymn you as a beacon enlightening all.

*Ode 7*

*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 holy Council, which the Holy Spirit had assembled from the ends of the earth, had you as its presiding bishop, and its members hymned his divinity: Blessed are you, the God of our fathers.

You received a presidency equal in honour to that of the apostles of Christ, inheriting their divine teaching and emulating their life, singing: Blessed are you, the God of our fathers.

Possessing a most keen intellect which directed toward the vision of God, you mocked the dim sight of the heretics; and, teaching the pious, you sang: Blessed are you, the God of our fathers.

*Theotokion* O most pure Virgin and Mother of God, Mother of the Light, you were like a clear mirror bright with the grace of your purity: together we sing to your child: Blessed are you, the God of our fathers.

*Ode 8*

*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.

Splendidly you taught all to worship the one divinity, in the Father, the Son and the Spirit, each person mightily and clearly preserving its character, infinite power and one ruling principle; and you sing to him: You people, exalt him above all for ever.

As a temple of sanctity, O holy hierarch, you hallow all who call upon your name, who lovingly depict your image, O blessed father, and sing with faith: Bless the Lord, all you works of the Lord, and exalt him above all for ever.

You enlightened your exemplary flock, instructing them in the mysteries; and you caused the Church of the first-born to grow, increasing through your episcopal and mystical ministry the number of those who have shone forth from ages past. With them you ever sing: You priests praise and you people exalt him above all for ever.

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*Theotokion* Taught by the mystery within you, O most pure one, which, through you, reaps the deliverance and salvation of men's souls, with the Archangel Gabriel we cry to you: Rejoice, O Mother of God, hymning and exalting you above all for ever.

### *Ode 9*

*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.

Standing immaterially before the immaterial one, you splendidly theologized Him-Who-Is, the creator and Lord of all, the Word and Wisdom of the Father: never cease to pray that he save those who with faith praise you, O divinely eloquent one.

The good and Holy Spirit, beholding you exertions in spiritual labour and zealously contending for him against those who fight against him, crowned you as a victor and, receiving you, has enrolled you among the choirs on high, O blessed one.

Having completed the contests of piety, having finished the best of races and taught the Orthodox faith, you received a crown of righteousness from the creator of all, O divinely eloquent one, sending forth a hymn of hymns from the Council of teachers.

*Theotokion* O Mother of God, grant that I may safely pass through the storm of life, and quell the assaults of temptations and passions, as you are good, leading me to virtue and the right path, that I may unceasingly magnify you, my benefactor.

## **February 13**

### **Venerable father Martinian**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 2,  
to the Special Melody When from the Tree...*

Come, and with hymns let us crown the athlete of Christ, the lamb of the Orthodox, as with lilies of the field and the full-grown blossoms of the paradise of God; for he has been revealed to the world as the beauty of purity, the sacrifice of faith, the glory of abstinence, who has received the immutable crown of the kingdom.

Having the fire of the divine Spirit within your heart, O Martinian blessed of God, you were found to have burned up the image of the impure woman and wounded the adversary with his own sword, without sustaining injury yourself, truly putting the most vile one to shame and making him an object of derision.

You kindled a material fire against the attacks of the enemy, O blessed one, having acquired the constant remembrance of the everlasting fire; and you caused the burning of the pleasures to wither away. Setting your feet upon a rock, O venerable one, you built a hut for yourself there; and wandering about many lands, you received a crown for your endurance.

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

Rejoice, O honoured and wondrous boast of Palestine who shone upon us like a radiant sun. Burning up the power of the enemy, you consumed your members with fire, O blessed one; for in the mountains and the wastelands, and among the islands, he brought every temptation to bear upon you. In the desert, he set a woman before you; and even on a rock in the midst of the sea, the tempter chose to test you. O thrice-blessed Martinian, never cease to entreat Christ for us who keep your memory with faith.

*Both now and for ever... Theotokion, or this Theotokion of the Cross,  
to the Special Melody When from the Tree...*

O pure one, when you beheld the mature vine, whom you carried, uncultivated by man, suspended upon the tree, you exclaimed, lamenting: O my child and benefactor, as you are compassionate, with your divine consolations pour the sweetness which takes away the drunkenness of the passions, for the sake of me who gave you birth.

*Aposticha, with Glory be to the Father... tone 6, automelon*

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Arrayed in the vesture of purity and illumined with divine prayer, and having Christ, born of the Virgin, dwelling within you, you were not captivated by the woman's beauty, nor did you consent to carnal pleasures; but you entered with zeal into the fire, your fellow-slave, having the divine fire in your heart, and with a material and transitory fire consumed the fire of the passions and quenched the flame of Gehenna. Pray, O blessed Martinian, that we also be delivered from the all-devouring and eternal fire.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* On the third day...

The pure Virgin, your Mother, seeing the most iniquitous people who unjustly nailed you to the tree, was wounded within, as Simeon foretold.

*Troparion, tone 8*

With the torrent of your tears you quenched the flame of temptations, O blessed one, and taming the billows of the sea and the raging of wild beasts, you cried out: You are most glorious, O Almighty, who has saved me from fire and storm.

## **Matins**

*Canon of venerable Martinian, tone 2*

*Ode 1*

*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.

Together let us faithfully praise today with mystic hymns Martinian, the ascetic who fasted well and lawfully; for which he has received from Christ a crown of victory.

Kept unwavering by the fear of Christ, O father, like lightning you dispelled the terror of foes: fearful in your endurance of abstinence, you remained unshaken by their illusions.

By the saving power of Christ you passed easily through the demonic temptation inflicted by the visitation of the woman, O father; and, saving her, you wounded the author of evil through her.

*Theotokion* Having conceived the Son of God by the Holy Spirit and without the aid of man, O pure one, you alone among women were both virgin and mother, as with the blessing of the Father you gave birth to him without seed.

*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.

By abstinence from flesh you washed away the wickedness of abomination like mire, and by purity of mind found the path of the righteous, avoiding the smooth ways of sin, O venerable and wise one.

Enlivening your heart and setting it afire with the fear and love of the Lord, you consumed your flesh willingly with material fire, O wise one, thereby illustrating for us the unquenchable fire of Gehenna.

Wounding your body with devouring fire, you proved to be conqueror and victor, wounding the adversary by your patience, washing away the defilement of evil thoughts, cleansing yourself in spirit and keeping your flesh virginal.

*Theotokion* Your conceiving knew no participation of man, and your birthgiving was ineffable; for transcending nature, God was born of you. What a birthgiving: what purity is this; for through you God has appeared in the form of a servant.

*Sessional Hymn, tone 4,  
to the Special Melody Go quickly before...*

With great zeal, your venerable one, O Lord Christ our God, struggled in his asceticism; for, possessed of your might, he overcame demons and by his word cut down their feeble audacity: we entreat you to save our souls.

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

*Theotokion* Immaculate Virgin who gave birth to the transcendent God: with the incorporeal ones unceasingly entreat him, that, before the end, he grant remission of transgressions and correction of life to us who with faith and love hymn you, O most praised Lady.

*Theotokion of the Cross* 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.

*Ode 4*

*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 tyrant of falsehood was defeated; for he expected to vanquish you through her, but instead was deposed by her and trampled mightily and valiantly underfoot.

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With the valiant character of the Lord you endured and made straight his ways; and you made your home on the rocks of a little island, lying exposed to the elements, as one who ascended to heaven.

You applied your valiant and beautiful feet to the race, passing from land to land, O praiseworthy one; for you fled the city of the passions and attain dispassion.

*Theotokion* You remain a virgin even after giving birth, O exalted Lady; for the unoriginate God revealed himself, passing through you. As he became man, we greet the image of his likeness.

### *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.

You found the portal of virtue, O venerable one, bringing down the wiles of the enemy: you are an intercessor for my life and a guide for my soul, cruelly engulfed by the tempest.

Receiving as a gift from God potency in your prayers, you gloriously accomplish all things, O wise one; and you save our souls from the depths and deliver them from the storm of the passions.

*Theotokion* You were a perfect man, in one person, but in two natures, O Lord and Word; and when you were incarnate, neither your image nor your form suffered.

### *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.

Shielded by hope and strengthened in soul, with the power of God you were not afraid to traverse the impassable deep; for you were saved, upborne by dolphins.

Your life truly astonished the angels, put the demons to shame, and enlightened men; and you even saved the woman and drew her to the path of asceticism.

Your passage was truly a likeness of your labours and honourable struggles, O wise one; and you won the victory of chastity over the enemy, slaying the serpent with your abstinence.

*Theotokion* Truly the laws of nature did not apply to you, O pure Virgin; for, giving birth to the Word, God and man, who is equally enthroned with the Father and the divine Spirit, you are still a virgin.

*Kontakion, tone 2,  
to the Special Melody* The steadfast...

As a skilled ascetic of piety, an honoured athlete by volition, and an inhabitant and citizen of the desert, we praise in hymns as is right the ever-honourable Martinian who trampled the serpent underfoot.

*Ikos* From one end of the earth to the other the report of your beautiful virtues and divine struggles has passed. While a child in stature, you desired to dwell in the wilderness, ever sending hymns, psalms and prayers to Christ; and growing day and night in pangs and tears, you finished your life in purity and put the author of evil to shame, O wise one, who trampled the serpent underfoot.

*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.

Cease your material life, become a monastic, flee zealously, go about all the cities and lands; thus Martinian taught: Blessed are you, the God of our fathers.

In your constant movement you were an image of the travelling of Paul, driven by love; and attained by your abstinence. As a stranger to the world you made yourself known to the king of heaven, O exalted one, glorified by faith.

Finishing the course of his asceticism, as a disciple of Christ and through the divine Spirit knowing the hour of his departure from the body, he sang with unwavering soul: Into your hands, O Master, I commit my spirit and soul.

*Theotokion* Bestowing living water, Christ poured it from his fountain; and, remaining unconfused, he made his abode in you, O glorious one, giving all to drink of incorruption who cry out with faith: Blessed are you, who gave birth to God incarnate.

*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.

Shedding the garments of carnal weakness and putting on the vesture and understanding of manliness, the woman cried out, fasting: I exalt you, O Jesus, above all for ever.

Established firmly upon the rock of Christ, and having armed herself mightily with fasting and faith, the maiden rejoiced with true zeal and cried out in hymns: I exalt you, O Jesus, above all for ever.

## **February 13**

Having transcended corruptible things, and received a share of the incorruption of the Most High, and finished the divine race, O God-bearer, you cried out, receiving your crown: I exalt you, O Jesus, above all for ever.

*Theotokion* Descended from heaven in your loving kindness and born of the Virgin, O compassionate God of all, save those who sing: Hymn the Lord all you works, and exalt him above all for ever.

### *Ode 9*

*Irmos* Great and glorious things are spoken of you, the daughter of Adam and Mother of the Most High, the sure bridge for the faithful to God: we, the faithful, with unceasing hymnody magnify as Mother of God.

Transcending the norms of fasting, O father, you shone in all manner of abstinence, keeping vigil in prayer, in fasting, purity and reverence. Christ, who crowned you, declared you victorious at the end of your contest.

Shown to be worthy of God, you struggle well; for, having cast off every burden, you easily sailed across the great and treacherous deep of life, O wise father, and arrived at the calm haven, having completed your course.

*Theotokion* You alone, O ever-virgin Mother of God, are truly the guide of Christians and the intercessor for sinners; for from you deliverance has shone forth in piety; and therewith we finish our hymnody in faith.

*Exapostilarion,*  
*to the Special Melody* The heaven with stars...

Desiring an angelic life, you withdraw to the deserted places; and having brought under subjection the passions of the flesh, you show yourself to be equal to the angels, O God-bearing Martinian.

*Theotokion* You are the mountain which divine Habbakuk foresaw of old as overshadowed and densely wooded, and which David called a mountain of white richness.

## **February 14**

### **Venerable father Avxentius**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 4,  
to the Special Melody You have given a sign...*

You grew asceticism, \* and received from God an outpouring of spiritual gifts \* to heal infirmities and dispel demons, \* blessed father Avxentius, \* faithful to the calling of Christ, \* filled with divine grace \* and the power of the Spirit; \* mightily guided thereby, \* you attained the calm harbour.

Having cleansed your in mind, \* you were enriched with the grace of healings and miracles; \* for you shook off the weakness of the passions \* and the darkness and storm waves of the flesh, \* and fashioned splendid spiritual armour. \* Therefore, you have shone \* among the ranks of monastics, \* entreating him who loves mankind \* for those who praise you.

You increased the talant entrusted to you, \* O all-wise one; \* and having richly worked the soil of your soul \* and sown it with tears, \* you now reap in joy, O father, \* truly harvesting great joy and consolation. \* As one who has boldness before the Master, \* entreat him for those who hymn you, \* O God-bearing Avxentius.

Glory be to the Father... *composed by Anatolius, tone 8*

The pure wisdom of the Holy Spirit which dwelt within your heart made you a dread persecutor of the spirits of wickedness, O blessed and venerable father Avxentius, and not only one awesome, but also a healer of hidden ailments. Having acquired boldness before God who loves mankind, by your unceasing supplication free us from the passions of soul and body.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody O most glorious wonder...*

The lamb, seeing her lamb \* of his own will upon the tree of the cross, \* cried out maternally, in pain with her weeping: \* O my Son, what is this strange sight? \* O longsuffering one, how is it that you are slain, \* who, as Lord, bestows life upon all, granting resurrection to mortals? \* I glorify your great condescension, O my God.

*Troparion, tone 1*

Dwelling in the desert as an angel incarnate,

you proved to be a worker of miracles, O God-bearing father, Avxentius.  
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**

*Canon of the venerable one, tone 4  
composed by Theophanes  
upon the acrostic With wisdom I hymn the godly Avxentius*

### *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.

Having increased your love for God and forsaken worldly love, O God-bearing father Avxentius, you were a vessel containing the gifts of the Spirit.

You submitted to the easy yoke of the Lord in your desires, O father Avxentius, and watering the ground with your tears you renewed the earth.

Retreating from the tumult of life and diligently uniting your soul and mind to God, O blessed one, with mighty ascetic feats you lived on earth like one of the bodiless.

*Theotokion* Through you, O Lady, the unapproachable descent of Christ as God and man is now seen, for he was born of you as God and man, O pure one, restoring my nature.

### *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.

Strengthened by the power of the cross, you overcame the assaults of the demons and destroy their snares, vanquishing their onslaught by asceticism.

Emulating the life of the angels, O father Avxentius, you diligently passed through a life which was pure in prayer and mighty in vigils.

Perceiving pleasure to be deadly poison aimed at men's souls, O God-bearing and venerable Avxentius, by abstinence you mortified its movements.

*Theotokion* He who in the beginning formed me, a man, out of dust, formed himself in your womb for my sake, O immaculate Lady, setting aright our ancient fall.

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

Having abandoned all earthly things, while in the world of the body you were in spirit a conversor with the angels; for, mortifying the passions of the body, you became a favourite of the Trinity, O blessed one. You healed the sufferings of the infirm and with grace expelled evil spirits by your word alone. O God-bearing father Avxentius, 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* O undefiled, blameless and immaculate Lady, cloud of the noetic sun and golden candlestand of the light of God: with the radiance of dispassion illumine my soul, grown dim through the blindness of the passions; with torrents of compunction wash my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that I may cry out with love: O ever-virgin Mother of God, entreat Christ our God, that he grant me remission of my transgressions; for I, your servant, have you as my hope.

*Theotokion of the Cross* Seeing the lamb, shepherd and deliverer upon the cross, the lamb and Mother exclaimed, weeping, and bitterly lamenting: The world rejoices, receiving deliverance through you; but my womb is pained, beholding your crucifixion, which you endure in the loving kindness of your mercy. O long suffering Lord, abyss and inexhaustible fountain of mercy: take pity, and grant remission of offences to those who with faith hymn your divine sufferings.

*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.

Through the co-operation and grace of the Holy Spirit you were a victor over the spirits of wickedness, O father Avxentius, crying out: Glory to your power, O Lord.

Having with prayer made yourself strong against the torrent of iniquity, O blessed one, you fled turmoil; and worthily drink of the torrent of sweetness.

Causing your faith and love for God to grow, O God-bearer, you mounted the lofty heights of belonging to God, crying out: Glory to your power, O Lord.

*Theotokion* Knowing you as the mother of God the incarnate Word, we the faithful, truly call you the Mother of God, giving you a title appropriate to that which has taken place.

*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.

With keen intellect and purity of soul you passed unharmed over the stumbling-blocks in your path, O father.

Through grace, O Avxentius, your life was radiant, your faith Orthodox, your abstinence wondrous and your discourse temperate.

With stability of mind you passed through life, O father, traversing transitory things and ever cleaving to that which is eternal.

*Theotokion* With our minds replete with right doctrine, with love we all bless you and call you the Mother of God, O all-pure one.

*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.

In your life, O blessed one, you were a child of the light and the day, who truly walked nobly and had the Word of life as a beacon amid the world. *twice*

Having set your life as an instruction in dying and understood excellently the limitations of wisdom, O father, you offered yourself to the incarnate wisdom.

*Theotokion* We know you to be the temple and bridal-chamber of God, the jar and lampstand, and the tablet inscribed with the Word, who in his loving kindness, became incarnate.

*Kontakion, tone 2,  
to the Special Melody In prayers...*

Delighting in abstinence and restraining the desires of the flesh, O divinely wise and sacred father Avxentius, you are seen to be shining with faith and blossoming like a plant in the midst of Paradise.

*Ikos* Who can now recount your feats or the pangs which you receive on earth, O father? Following the laws of the Lord for divine delight, and serving his commands, you seem to us as a new Job in your struggles. To the world you appear as a visitor, and to all the earth as a stranger. With faith you blossomed in fasting and taught vigilance and purity, O sacred father Avxentius.

*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.

As you were wounded by the divine love of the Master, O father, you directed towards him the unremitting love of your heart, singing: Blessed are you, O Lord, in the temple of your glory. *twice*

Illumined with the radiance of the Saviour, O wise one, you sternly rebuked the prince of darkness and cast down the prince of this world, singing: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* Desiring to restore to a higher plane human nature corrupted of old, God the creator made his abode within you, O most pure and most hymned Lady.

*Ode 8*

*Irmos* Almighty deliverer of all, descending into the midst of the flame, you bedewed the pious ones and taught them to sing: Bless the Lord all you works of the Lord.

Turning wholly to God, you shook off a ready inclination toward the passions and received the ability to work miracles, singing: Bless the Lord, all you works of the Lord. *twice*

You were dreadful to demons, having Christ as your helper, and taking up your cross, you followed him, singing: Bless the Lord, all you works of the Lord.

*Theotokion* The archangel appeared to announce the ineffable conception of your child who would save the world, O most pure Lady. 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.

By your baptism you promised yourself to the whole divinity, O father; you maintained the dignity of the image of God in purity, and with gladness now dwell in thrice-radiant splendour.

You now see the light of the divinity, not in indistinct images or in a reflection, O wise father, but face to face, ineffably granted the radiance of the vision of God.

As you have great boldness before the king of all, O father, pray that we who now celebrate your memory be delivered from every evil circumstance, as we call you blessed.

**February 14**

*Theotokion*    Loose the bonds of my transgressions, O Virgin Mother of God who gave birth to the fount of compassion, and fill us with consolation, as we worthily magnify you.

*Exapostilarion,*  
*to the Special Melody* Hearken, you women...

You turned away from earthly happiness as from defilement, and, having caused your flesh to wither through fasting, you restored the strength of your soul, O venerable one, and was enriched with heavenly glory: O glorious one, never cease to pray to the Lord for us.

*Theotokion*    The transcendent Word noetically and perfectly united himself to flesh and soul, and issued forth from you, O most pure Lady, as one person comprising two natures without confusion, deifying that which he received. Therefore, he has glorified you as the true Mother of God.

## **February 15**

### **Apostle Onesimus**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Celebrating with hymns today the sacred memory \* of the divine apostle Onesimus, the martyr for God, \* who was adopted by God through grace for the sake of faith, \* and begotten by the faith of Paul, \* let us praise him.

Naturally escaping the slavery of deception, O wise one, \* you became a child of God by grace, the Holy Spirit and faith in Christ, \* joining the divine and all-praised disciples of Paul, \* O truly profitable Onesimus.

As a disciple of the Word \* thanks to Paul, the divine and praiseworthy preacher and apostle, \* thrice-blessed Onesimus, \* you thrice received from Christ a twofold crown: \* adorned as a priest, and as a proclaiming, \* and as an athlete, O exalted one.

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

*Theotokion*      With the staff of your intercession, O pure Mother of God,  
drive from my wretched soul the bestial passions,  
guiding me peacefully toward life;  
and add me to the holy flock of your chosen sheep.

*Theotokion of the Cross*

When the immaculate Virgin  
beheld her lamb uplifted upon the cross,  
she cried out, lamenting:  
My sweet child, what is this new and glorious sight?  
How is it that you who holds all things in your palm  
can be nailed to the tree?

*Troparion, tone 3*

O holy apostle Onesimus,  
entreat the merciful God,  
that he grant our souls remission of transgressions.

## **Matins**

*Canon of the apostle, tone 6,  
composed by Theophanes*

*upon the acrostic* Deliver me who am a slave to the passions, O blessed one

### *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.

Illumined with the divine and radiant grace of the Saviour, O blessed Onesimus, illumine my darkened soul, entreating Christ our God who loves mankind.

Enlightened by the radiant beams of Paul, O glorious and blessed one, you easily escaped the darkness of ignorance, uttering a hymn of thanksgiving to Christ.

You appeared as a divine sacred minister, O blessed one, who, shining radiantly with the divine Spirit, went about everywhere, proclaiming Christ piously.

*Theotokion* Adorned with the beauty of the virtues, O pure Mother of God, you ineffably conceived the true God who has illumined us with divine virtues.

### *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.

You put your mouth to the fountain of divine waters, and received a torrent of sweetness, O glorious one, with which you washed the face of the honoured Church.

Partaking of noetic glory you became radiant, splendidly illuminating the hearts of the faithful with lamps of piety and with the luminous beams of your teaching.

Released from the slavery of deception by the bonds of Paul, you were honoured with the freedom of grace; and, as a son of God, you became an heir of God.

*Theotokion* The serpent held me in thrall by the deception of old, capturing me through deceit: released from slavery to him by you, O Mother of God, I bless you with hymns.

*Sessional Hymn, tone 4,  
to the Special Melody Go quickly before...*

Truly released from temporal slavery, O Onesimus,

you became a slave of Christ our God and a truly profitable vessel:  
through the divine Word,  
you released those enslaved by the enemy, making them citizens of heaven.  
With them we glorify your sacred memory with faith.

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

*Theotokion* By your divine birthgiving, O pure one,  
you have restored mortal nature born of earth, corrupt in the passions;  
and you have raised up all from death to the life of incorruption.  
As is meet, we bless you, the glorious Virgin,  
as you predicted.

*Theotokion of the Cross*

When your most pure Mother saw you  
uplifted upon the cross, O Word of God,  
she exclaimed, lamenting maternally:  
What new and strange wonder is this, O my Son?  
How is it that you taste of death, O life of all,  
desiring to bring life to mortals,  
in your compassion?

*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.

To save all from the yoke of slavery, O blessed and divinely manifest one, the Lord ordained you as a performer of the sacred mysteries of his honoured Gospel.

You became a child of God through grace, proclaiming his only-begotten and ever-existing Word, who has gloriously come in the flesh to those on earth.

You lived as a hierarch, O wise one, with discourse of judgment and the divine anointing, and by enduring cruelties you became a martyr of God.

*Theotokion* The Son, who by nature is unoriginate and beyond time, of his own will received a beginning in time through the virgin Maiden, to restore from corruption those subject to time.

*Ode 5*

## **February 15**

*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.

Soaring over the snares of the enemy with keenness of mind and purity of soul, O blessed one, you were borne to the mansions of heaven, receiving wings of divine knowledge.

Your apostle, O good one, preached your coming in the flesh to men, guiding the lost to knowledge and illuminating them with the radiance of faith.

You appeared as a magnificent temple, O blessed Onesimus, having within you, like a lampstand, the radiance of divine grace, built through the work of the divine Spirit.

*Theotokion* By your mediation and intercession, O Virgin, cut open the bonds of my sin; for you are the hope of the despairing who with faith come to your divine protection.

### *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.

Called from heaven, O blessed one, shining like the sun, radiant with grace, you emitted a beam of goodly power which dispels the darkness of ignorance. *twice*

You splendidly denounced the corrupt and the vile insolence of the iniquitous, O honoured hierarch of the Lord, truly proclaiming the divine teachings of piety.

*Theotokion* Guilty of sin and grievously wounded, wretch that I am, I flee to you, the merciful one, O Mother of God, praying that you cleanse the wounds of my sin.

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

You shone upon the whole world  
as a bright ray, O blessed one,  
shining with the radiance of Paul,  
that sun who has illuminated the world;  
and so we honour you, O glorious Onesimus.

### *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.

Blessed Onesimus, through pure hope you received a blessed end and imperishable immortality, and you chant to Christ, rejoicing: Blessed are you, the God of our fathers. *twice*

By your steadfast wisdom, O divinely wise Onesimus, you trampled upon the machinations of deception, casting them down with the weapons of piety, singing: Blessed are you, the God of our fathers.

*Theotokion* As the immaculate Bride of God you conceived the Word of God who was not been separated from the bosom of the Father, and who was held in your arms, O blessed Mother of God.

*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.

Singing with the angels, O blessed Onesimus, adorned with the crown of martyrdom you stand in splendour by the throne of the Master, whom we exalt above all for ever.

Ministering to the apostle of God, O godly Onesimus, as a true preacher of Christ you were able to perform ineffable miracles: him we exalt above all for ever.

Enriched with the grace of healings from the abundant fount of the Saviour, you grant it to all; and submitting to his divine commandments, O blessed one, we exalt him above all for ever.

*Theotokion* Knowing that the wonder of your birthgiving is divine and past understanding, O most holy, immaculate Mother of God, we exalt you 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.

You were a radiant beacon, shining with the splendid rays of the Spirit and illumining the ends of the world with the light of the knowledge of God, O blessed Onesimus, whom we magnify with the choirs of the apostles.

**February 15**

Adorned with spiritual fruits, you were taken up, rejoicing, to heaven, O divinely manifest one, as an honoured apostle of Christ, a wise hierarch, an invincible martyr, and a true preacher of things past understanding.

Standing before the Master, ever intercede for those who hymn you and praise your festival, O Onesimus, ever illumined, ever radiant, ever shining with splendour.

*Theotokion* Delivered by your birthgiving from skin-clad mortality, the curse, corruption and death, the product of sin, O unwedded Mother of God, I ever glorify you with the armies of heaven.

## **February 16**

### **Martyr Pamphilus and those with him**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

May Pamphilus and Selevcius, together with Valens and Paul, \* Porphyrius, Theodulus and Julian, \* and the company of the five Egyptians \* be melodiously hymned with faith as a harp of twelve strings.

Exalted splendidly in the faith of Christ by divine glory, \* O glorious Pamphilus, of Ceasaria you were its goodly adornment, \* being therein a beloved hierarch, in accordance with your name, \* a most honoured athlete and a faithful martyr.

O mighty Pamphilus, with the company of twelve valiant athletes, \* who proved to be a godly army. \* Vanquishing the enemy together, \* you were taken to the Lord in various ways, reposing in martyrdom.

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

*Theotokion*      With the staff of your intercession, O pure Mother of God,  
drive from my wretched soul the bestial passions,  
guiding me peacefully toward life;  
and add me to the holy flock of your chosen sheep.

*Theotokion of the Cross*

When the immaculate Virgin beheld her lamb uplifted upon the cross,  
she cried out, lamenting:  
My sweet child, what is this new and glorious sight?  
How is it that you who holds all things in your palm  
can be nailed to the tree?

## **Matins**

*Canon of the martyrs, tone 4,  
composed by Theophanes  
upon the acrostic I hymn the company of the twelve martyrs*

### *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.

The company of twelve, gathered by the power of the most holy Spirit, mightily vanquished the ungodly and evil horde of the wicked, as they were victorious.

Wounded, the enemy shamed by the martyred athletes; for the deceiver, though he bitterly emptied his quiver, could not bring down those valiant in might.

Adorned with wisdom and divine understanding, O martyrs of Christ, you trampled the wrath of pagan arrogance, and the opponents of piety could not oppose it.

*Theotokion* Piously rendering glory, we continually magnify you, the Mother of God, as the cloud who has shone upon us the Sun of Righteousness, the only-begotten Son of the 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.

You shone piously in deed and word, and in the precious anointing of the priesthood, O divinely wise Pamphilus, martyr of Christ.

You were like a reverent harp, strung with confession and sounding with hymnody, O assembled martyrs of Christ.

Hastening to the understanding of your heavenly and honoured calling, as victors you received a crown from the Master.

*Theotokion* He who dwells in the highest made his abode within you, the most pure one, in a manner surpassing nature; for, receiving flesh from you, he robed himself in it.

*Sessional Hymn, tone 4,  
to the Special Melody Joseph marvelled...*

The choir of the twelve divine martyrs,  
having truly arrayed themselves steadfastly against the tyrannical enemy,  
vanquished them with the weapons of faith;  
and invested by God with crowns, they have joined the choirs of the angels.  
With them they ever pray that those who bless them  
may be delivered from tribulation,  
sorrow and eternal torment.

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.

*Theotokion of the Cross* When the Virgin and lamb saw upon the cross  
                        the lamb pierced with a spear,  
                        to whom she had given seedless birth  
                        sorrowfully, as if wounded by an arrow she called out in pain:  
                        What new mystery do I see?  
                        How can you die, who alone is the Lord of life?  
                        Arise, O correction of the fallen forefather.

*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.

The choir of your martyrs was adorned with the divine gifts of the apostles and prophets, O Master, being, through your providence, of their number.

Those gathered from various walks of life, like a perfect model of the Church, you were granted to save those who cry out together: Glory to your power, O Lord.

Guided by the hand of the Master, who of his will endured death for their sake, the praiseworthy assembly of martyrs cried out: Glory to your power, O Lord.

*Theotokion* Taught of you by divine words, O Mother of God, and seeing their fulfillment, delivered by your birthgiving, we cry out to you: Rejoice, immaculate Virgin.

*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.

Unable to bear serving those on earth, O Pamphilus, through suffering you adorn the divine life which you had sought from your childhood.

Adorned with godly gray hairs and wisdom, Valens hastened to the Holy City there to be crowned as a martyr.

Possessed of the mind of Christ, as the namesake of Paul you were adorned with the crown of martyrdom, having suffered lawfully, O highly praised one.

*Theotokion* You corrected the stumbling of Eve, O pure Mother of God, having given birth to God the Word, who has corrected the fall of those who had been cast down.

*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.

Strengthened by the hope of eternal life, rejoicing, those brave ones, who shared the names of your divine prophets, endured the dismemberment of their bodies, O Saviour.

By their death Samuel and Elias, Daniel and divine Jeremiah, and with them Isaiah of great renown, purchased a higher life.

Egypt, which of old was covered with the profound darkness of ignorance, shone for God with those radiant beacons, enriched by the light of the knowledge of God.

*Theotokion* Daniel saw you, O immaculate Lady, as the mountain from which was cut the stone who has crushed falsehood, filling the ends of the earth with divine knowledge.

*Kontakion, tone 4,  
to the Special Melody Having been lifted up...*

Rejoicing in wisdom made manifest by heaven  
when dreadful torments lay before them,  
the valiant athletes conversed amongst themselves,  
sparing not their flesh;  
and so they have inherited eternal glory,  
ever praying for us  
who praise their contest.

*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.

Looking to your coming joy with radiant countenance and purity of mind, O blessed martyr Porphyrius, mercilessly lacerated you disregarded your torments.

God who saved the three youths in the furnace accepted you as a fragrant sacrifice when you were burned alive for his sake, O blessed athlete Porphyrius.

Adorned with your strength of soul and body, O praised Selevcius, you cast down the might of the tyrant, singing: Blessed are you, my God and Lord.

*Theotokion* As Mother of God, you gave birth to him who is more comely than all creation, for you were truly the most holy abode of God. 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.

Making yourself subject to the laws of the Christians, O wise Selevcius, you rejected all other. You were a soldier and teacher of piety, taking care of orphans and widows, singing: Bless the Lord, all you works of the Lord.

Shining with noetic radiance, glorious elderly martyr Theodulus, you were a true servant, emulating the Master. Desiring his cross, rejoicing, you endured crucifixion, singing: Bless the Lord, all you works of the Lord.

Having goodly demeanour, you were adorned as a temple of the divine Spirit, O Julian; full of reverence and splendour, full likewise of faith, you were wholly consumed by fire, singing: bless the Lord, all you works of the Lord.

*Theotokion* The Word, in the beginning begotten of the Father without mother, was born of you without father in this age, O most pure one. The incorporeal one became incarnate, desiring in his loving-kindness to save those who sing: Bless the Lord, all you works of the Lord.

*Ode 9*

## **February 16**

*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.

Desiring the life of heaven alone, O athletes, with great wisdom you spurned that which is transitory and corrupt; and now you enjoy a higher and blessed sweetness.

Standing before the fountain of radiance, O glorious martyrs, you now dance with zeal amid the paradise of God; and drinking therefrom, you are illumined with its splendour.

O choir of twelve, mindful of us who keep your radiant memory with faith, entreat Christ the Master, that we may be granted to dwell with you.

*Theotokion* As Mother of the Master, O Virgin Mary, you surpass all other created things: all of us, the faithful, rejoicing, now magnify you in gladness, the immaculate Lady.

## **February 17**

### **Martyr Theodore the Recruit**

#### **Vespers**

*At Lord I call to you... 6 verses, beginning in tone 2,  
to the Special Melody When from the Tree...*

Christ our God and benefactor has given you to the world as a rich gift, O Theodore, having received the gift of your precious blood offered to him and shed for him with the zeal of piety. Standing before him with pious boldness, O martyr, save those who have recourse to you.

You are a steadfast pillar which repels the assaults of the adversaries, an invincible champion for those who praise you, a speedy aid, a fervent advocate, ready deliverance, general assistance, and a powerful intercessor, for those who entreat you with faith, O blessed Theodore.

Having a torrent of sweetness and the water of remission, and as a true witness to Christ the most merciful, deliver me from the torrent of my sins, calm the troubled waters for me, still the tempest of temptations and guide me to the calm haven on high, O blessed Theodore.

*Further verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Moved by zeal divine, \* your soul aflame with the love of Christ the Saviour, \* O glorious one, \* you reduced to ashes \* the false goddess and her temple, \* proclaiming the name of the true God and Master, \* and you put to shame the arrogance of the tormentors, \* and have been granted eternal joy, \* O passion-bearer Theodore.

Having ascended, O Theodore, \* to the summit of the knowledge of Christ, \* you passed beyond visible things, \* and sought him alone; \* and having found him, you loved him, \* and for his sake you suffered with valiant soul. \* Entreat him, \* that those who celebrate your glorious memory \* be delivered from corruption and misfortune.

Covered with God-given power \* and the wounds of your struggle, \* O passion-bearer Theodore, \* you stand before Christ our God, the king of all creation, \* receiving crowns of honour from him. \* Entreat him, \* that those who celebrate your glorious memory \* be delivered from corruption and misfortune.

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

## **February 17**

You have revealed to the world the gift of sanctification and the richness of divine life, O Theodore: Christ has glorified your memory, upon which we, the faithful, rejoicing together, hymn the struggle of your sufferings.

Both now and for ever... *Theotokion; or this Theotokion of the Cross,  
to the Special Melody* Having set all aside...

A sword pierced your heart, \* O most pure Lady, \* as Simeon said, \* when you beheld him who was ineffably born of you, \* condemned by the iniquitous \* and lifted upon the cross, \* tasting vinegar and gall, \* his side pierced, \* his hands and feet pierced with nails; \* and, lamenting, you exclaimed, crying out maternally: \* What is this new mystery, \* O my Son most sweet?

*Aposticha from the Octoechos, with Glory be to the Father... tone 8*

Having piously armed yourself with a martyr's courage, O athlete of Christ,  
and mystically allied yourself with his power,  
struggling in offering rational sacrifice to God,  
you showed the godlessness of idolatry and the threats of the torturers to be empty,  
for you disregarded the torture and the transitory fire.  
But great were the divine gifts that were granted to you.  
In reality and in name, from every evil circumstance  
by your prayers save those who celebrate your memory.

Both now and for ever... *Theotokion or this Theotokion of the Cross,  
to the Special Melody* O most glorious wonder...

The unblemished Mother, \* beholding her son as a sacrificial bullock \* sacrificed of his own will upon the tree, \* weeping with pity, cried out: \* Woe is me, my beloved child; \* what are the ungrateful assembly doing to you, \* wishing to leave me childless, \* bereft of you, O most beloved?

*Troparion, tone 2*

Great are the achievements of faith,  
for the holy martyr Theodore rejoiced in the fountain of flames  
as though in the still waters of rest:  
consumed in the fire he was offered as a sacrifice to the Trinity.  
Through his intercessions, save our souls, O Christ our God.

## **Matins**

*Both canons from the Octoechos, and that for the saint, tone 8,  
upon the acrostic Save those who call upon you, O blessed one*

### *Ode 1*

*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.

Having fought the good fight and finished the course, O martyr of Christ, you kept the divine faith and gained a crown of righteousness.

Having received of Christ a glory surpassing nature, O passion-bearer, you traversed the earth, delivering those who have recourse to you with faith and reverence.

As a member of the heavenly choir with the bodiless powers, O glorious one, from misfortune and temptation deliver those who on earth call upon you.

*Theotokion* As you gave birth ineffably to the Wisdom and Word of the Father, heal the grievous wounds of my soul and calm the turmoil of my heart.

### *Ode 3*

*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.

The fire of torture did not frighten you, O Theodore; therefore, you still the fire of temptation for those who have recourse to you.

By this praise for you, deliver me from the grief that surrounds me, O martyr of Christ, smoothing away the roughness of life.

All my heart, thought and soul I stretch forth to you, O passion-bearer, seeking your aid.

*Theotokion* Quell the constant turbulence of my mind, O Mother of God, directing the activity thereof to your Son.

*Sessional Hymn, tone 4,  
to the Special Melody Having been lifted up...*

Adorned with the comeliness of martyrdom, crowned, you stand rejoicing before the king of heaven; for you were raised upon a cross for his sake and steadfastly endured the bite of the nails and iron claws, the lash of the whip, and the gouging of your eyes. We honour you with faith, O martyr most great.

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

*Theotokion* He who sits upon the throne of the cherubim and abides in the bosom of the Father, sat upon you as upon a throne, O Lady; for, truly God incarnate, he reigns over all nations, and with understanding we sing to him. May you also entreat him that your servants be saved.

*Theotokion of the Cross* She who in days past gave physical birth to you, begotten of the unoriginate Father, O Christ, beholding you upon the cross, cried out: Woe is me, O Jesus, my most beloved; for how can you, glorified as God by the angels, now be crucified by the iniquitous? I praise you, the longsuffering one.

*Ode 4*

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

I appoint you as my helmsman, O favoured one of God; guide me with the sail of the Spirit and divine winds, O glorious martyr.

We pray you, O blessed Theodore, from every threat deliver those who bless you with faith and honour your divine memory.

Neither life, nor death, nor things present, nor things to come, nor fire, nor wounds were able to separate you from Christ, O divinely wise martyr.

*Theotokion* O Mother of God, you gave birth for us to him who shone forth eternally from the Father, yet became subject to time. Entreat him to save those who praise you.

*Ode 5*

*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.

As the adornment of the martyrs, O martyr of Christ, be an invincible defence and aid for the faithful.

Delighting in that loftier union which is of blessings which surpass understanding, O Theodore, save those who honour you.

Overcome by the love of the creator, you shed the attachments of life and were well-pleasing unto God.

*Theotokion* God the Word, to whom you gave birth, earnestly entreat for us who praise you, O immaculate one.

*Ode 6*

*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.

As a fervent champion of piety and a denouncer of the deception of idolatry, destroy the images of demonic delusion and the passions of my soul.

O martyr Theodore, be my confirmation and invincible rampart, replacing the weakness and corruption of my mind with strength and preserving it unharmed.

You rejected corrupting and corrupted warfare, O blessed Theodore, yet utterly loved the battle of life in which you were a victor.

*Theotokion* He who is the splendour shining from the Zion on high was robed in the flesh received from you, O unwedded Lady: united to it ineffably, he enlightens the world.

*Kontakion, tone 8*

As a shield you carried the faith of Christ within your heart | and trampled underfoot the power of the enemy, O greatly suffering martyr; | you have received a heavenly and eternal crown, | for you were undefeated in the battle.

*Ikos* With thanksgiving and faith we praise you, borne aloft upon a throne of light; for you, O Christ, have given us a divine gift in the suffering of brave Theodore, in the life of the thrice-blessed one, for he is a champion of the truth who desired you with pious mind, a mighty conqueror of the deceiver, for he was undefeated in the battle.

*Ode 7*

*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, the divinely wise one, are the intercessor for my life, an aid to my salvation and a protector giving strength to those who sing: Blessed are you, the God of our fathers.

You came to the Lord as a sacrifice beauteous and sacred, O blessed one; and consumed by the fire of your torture, you sang: Blessed are you, the God of our fathers.

Receiving the living inspiration of the Spirit of God, O blessed one, you drive away evil spirits, heal infirmities and sing, rejoicing: Blessed are you, the God of our fathers.

*Theotokion* The Lord of all was born of you, O Virgin whom we the Orthodox know as the Mother of God, and so we sing to your Son: Blessed are you, the God of our fathers.

*Ode 8*

*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.

Buffeted by stormwaves and caught by the temptations of life, O glorious one, we the faithful lead you to the Master as our speedy intercessor, helper and champion, as we sing: Cease not to pray for those who praise your honourable memory.

Bound and fettered with the chains and shackles of my transgressions, I flee to your protection, asking remission, O crowned one. But as you have wondrous boldness before the Master of all, entreat that those who praise Christ be saved for ever.

Splendidly shining in martyrdom, you were numbered among the angelic choirs. Ever rejoicing in spiritual fellowship with them, with miracles of healing you enlighten those who praise you with love, singing: You people, exalt Christ above all for ever.

*Theotokion* The maker and author of creation, in compassion, shared flesh with man which he received of you, O Mother of God. We the faithful truly glorify you as the Mother of God, ever singing and crying out: You people, exalt Christ above all for ever.

*Ode 9*

*Irmos* The unwedded mother of God the Most High God, who truly gave birth to God the Word in a manner beyond understanding, who is more exulted than the most pure powers; with never silent hymns of glory, we magnify you.

With you, O great martyr, as a watchful guardian, we unceasingly bless you as one who dispels the depravity of the enemy and grants peace to the Church.

The Master has given you power over demons, and to heal sufferings of body and soul, O blessed one, praying to the Saviour with pious boldness: we all bless you.

As you contemplate the radiance of the single threefold sun, the one divinity in three, the principle beyond all beginning, the source of goodness, O passion-bearer, protect those who praise you.

*Theotokion* Rescue me from the captivity of my mind, O Lady, and bestow redemption; for the crucifixion of your Son is the redemption and peace of us who praise you.

*Exapostilarion,  
to the Special Melody* The heavens with stars...

Tried like gold with fire and torture, you were most clearly a worthy gift of God the Most High, O passion-bearer Theodore: pray for us.

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

*Theotokion* With your mighty protection, O pure one, preserve all of us, your servants, unharmed by the assaults of the foe; for you alone do we have as a refuge in our need.

*Aposticha from the Octoechos*, with Glory be to the Father... tone 2

I honour you, O thrice-blessed Theodore, the namesake of gifts divine; for, appearing as an unwaning beacon of divine light, you enlighten all creation with your sufferings; for, appearing stronger than the fire, you extinguished the flame and crushed the head of the lying serpent. Touching you amid your sufferings, Christ crowned your divine head: O great martyr and sufferer, with boldness before God, earnestly pray for our souls.

Both now and for ever... *Theotokion; or Theotokion of the Cross*

*Theotokion* Without confining him, you carried the one uncontrollable 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,  
to the Special Melody* When from the Tree...

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.

## **Liturgy**

*Beatitudes, 8 verses: 4 from the Octoechos, and 4 from Ode 3 of the canon of the martyr.*

*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 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.

*The Gospel of John, number 52 (15:17-16:2).*

*Communion Verse*

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

## **February 18**

### **Our father among the saints, Leo, Pope of Rome**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 8,  
to the Special Melody What shall we call you...*

What shall we call you, O divinely inspired one? \* Head of the Orthodox Church of Christ? \* Eye of piety, \* having the spiritual understanding \* to see clearly the hearts of men, \* and flowing with the word of life upon the ends of the earth? \* Divinely inscribed scroll \* of the right faith? \* Pray that our souls be saved.

What shall we call you, O wondrous one? \* Preacher of the truth, \* firm foundation? \* Senior among the honoured supreme council? \* Excellent standard of teachings, \* possessing the measure of admonition? \* The one who cut down the division of Nestorius \* and the confusion of Evtyches \* with divinely wrought revelations?

What shall we call you, O marvellous one? \* Prince and ruler, \* splendidly exercising spiritual mastery \* over the passions of the body? \* Vessel of divine mercy, \* habitation of perfect love? \* Loving pastor \* awaiting the repentance of sinners? \* Pray that our souls be saved.

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

*Theotokion* To whom may you be compared, O my wretched soul, \* in no way rousing yourself to repentance, \* neither fearing the fire which awaits the wicked? \* Arise, and call upon her \* who alone is quick to help, and cry out: \* O Virgin Mother, \* entreat your Son and our God, \* that he deliver me from the snares of the deceiver.

*Theotokion of the Cross* 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.

*Troparion, tone 8*

Instructor of Orthodoxy, teacher of piety and purity;  
beacon of all the world and divinely inspired adornment of hierarchs:  
Leo most wise, you have enlightened all by your doctrines.  
O harp of the Spirit, entreat Christ our God that our souls may be saved.

## **Matins**

*Canon, tone 8,  
composed by Theophanes  
upon the acrostic I weave hymns to Leo most wise*

### *Ode 1*

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

Anointed with the oil of the priesthood, O blessed one, you adorned it with various virtues, O hierarch most rich.

Like a ripe cluster of grapes you pour forth understanding, O thrice blessed father, offering the joyous cup of your wisdom to all.

You were heir to the throne of the pre-eminent Peter, possessing his character and zeal for the faith, O divinely wise one.

*Theotokion* In giving birth to the Saviour, O pure Mother of God, you released the first-formed man, who had been condemned for transgressing the law of God.

### *Ode 3*

*Irmos* O Lord the fashioner of heaven's vault and creator of the Church, establish me upon your love, O summit of desire and confirmation of the faithful, O true lover of mankind.

You carefully set up the pillar of the Orthodoxy of the Church of Christ, O wise Leo; and wielding it, the Church destroys the ungodly hosts and assemblies of heretics.

Replete with the divine grace of heaven, O father, you set forth the dogmas of the Church, contending against the blasphemies of heretics, O Leo, champion of piety.

Illumined with splendid light, you uttered discourses on the ineffable and divine incarnation, setting forth the twofold essence and twofold activity of the incarnate God.

*Theotokion* Like a bride adorned with the beauties of virginity, O joyous virgin Mother, you have far surpassed every creature, as you gave birth to the Word, the cause of all.

*Sessional Hymn, tone 3,*

*to the Special Melody* Of the divine faith...

Like a lion of righteousness, you caused audacity to cease, and confirmed Orthodoxy by your deeds, as you hoped. And you proclaimed the doctrines of truth and denounced the hidden works of deception. O venerable father, 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 essence, the one Lord remained God when he became man, taking on flesh from you; and even after you gave birth, he preserved you, his Mother, a virgin, as you were before giving birth. Entreat him earnestly, that he grant us great mercy.

*Theotokion of the Cross* The unblemished lamb, the incorrupt virgin Mother, beholding him who was born of her without pain, suspended upon the cross, cried out, lamenting maternally: Woe is me, O my child; for how can you suffer willingly, in your desire to deliver man from the dishonour of the passions?

*Ode 4*

*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.

You were truly like a lion, O blessed one, driving off the vexatious foxes and terrifying the thoughts of the impious with your kingly roaring.

Seeking the hidden truth, with the exposition of your dogmas you laid bare the traces of heresies abominable to God, O honourable servitor of the sacred mysteries.

Rising like dawn in the West, O thrice-blessed and divinely wise one, you emitted a scroll of pious dogmas of the Church, like rays illuminating and enlightening our souls.

*Theotokion* Mortify the uprisings of my passions, O good virgin Mother of God, and quell the tumult of my transgressions, destroying the tempest of sin by your serenity.

*Ode 5*

*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.

Preaching the twofold activity of Christ the Saviour, O divinely wise hierarch, you said that he operated in each of his natures, in a single unified participation. *twice*

You acknowledged that the Word is equal in might to him who begat him, O thrice-blessed one, and believed that he became incarnate; in excellent manner saying that the traits of his flesh operate both without confusion and immutably.

*Theotokion* The mystery known to God alone before time began, that the Master and Lord of all would become man and unite himself to the flesh without change, was made manifest through you, O Virgin, in whom it took place.

*Ode 6*

*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.

As the successor to the honourable Peter, enriched by his authority and having acquired his fervent zeal, you wrote a divinely inspired scroll, rejecting the vexatious heretical command, and uniting, without confusion, the union of Christ's natures.

O God-pleasing servant of the ineffable mysteries, in a manner past nature you preached Christ the Lord, the only Son, begotten of the Father before time, who for our sake was born of the Virgin and who revealed himself as consubstantial with us.

*Theotokion* We, the faithful, confessing you to be the bringer of our salvation, O most pure one, cry out: Rejoice, O pure one; rejoice, O Virgin Bride; rejoice, mountain of God, overshadowed: for you have poured everlasting joy upon the world.

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

Seated upon the episcopal throne, O glorious one, and having shut the mouths of the noetic lions, with the divinely inspired dogmas of the worshipful Trinity you shed upon your flock the light of the knowledge of God; and so you are glorified as a divine servitor of the mysteries of the grace of God.

*Ode 7*

*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.

You gave no sleep to your eyelids until you uprooted the falsehood of the mindless Evtyches, singing: Blessed are you for ever, O Lord God.

Having confessed Christ to be one person in two natures, with a twofold activity and will, you now sing: Blessed are you for ever, O Lord God.

*Theotokion* Entangled in the bonds of my transgressions, I have recourse to you, O Mother of God: in the loving kindness of your mercy, deliver me, who sings: Blessed is the fruit of your womb, O all-pure one.

*Ode 8*

*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.

Bright as the sun, O divinely eloquent one, you shone from the West the most glorious wonder, teaching all to worship the one Christ in two persons, indivisible, immutable, and unconfused; thereby causing the confusion and commingling of Eutyches to wither away, and cutting down the division of Nestorius.

Moved by God, you were like a second Moses to the people of God, and set forth the doctrines of piety as upon divinely inscribed tablets, crying out to the Council of the honoured teachers: Bless him, you children; you priests praise and you people exalt him above all for ever.

You acknowledged the only-begotten and equally unoriginate Word of the Father, who, incorporeal from before the beginning, became incarnate, though timeless entering time, and though the infinite creator, becoming finite by the flesh; and you taught, crying out: You priests praise and you people exalt him above all for ever.

*Theotokion* God, who illuminates the sky with the beauties of the stars, the sun and the moon, wrapped himself in the robe of the flesh he fashioned from you, O all-pure one, showing you to be another, animate, heaven. Bless him, you children; you priests praise and you people exalt him above all for ever.

*Ode 9*

*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 shine, adorned with a crown of majesty, O servant of the mysteries of Christ, and as a faithful hierarch you clad yourself in righteousness. As you sing in the sweetness of paradise, pray you earnestly to the Master for your flock.

**February 18**

As a true patriarch, shining with faith and grace, you made your abode where are found the chief seats and thrones and ranks of the patriarchs, O blessed father Leo. Therefore, we call you blessed for ever.

Having departed the storm of life, you passed on to Christ, O excellent Leo, finding rest in the place of verdure, with the torrent of sweetness, light never-waning, ineffable gladness and abiding joy.

*Theotokion* I reap life to the full, untainted by the tree of knowledge; for you, O immaculate one, revealing the paths of life, blossomed forth Christ, the tree of life. Therefore, we the faithful magnify you as Mother of God.

*Exapostilarion,  
to the Special Melody Adorning the heavens with stars...*

You appeared as the glory of hierarchs, defender of the faithful and pillar of the virtues, O divinely wise father: therefore be ever mindful of those who hymn you with love.

*Theotokion* All the sinful have you as intercessor, O most holy Virgin: by your maternal supplications render your Son readily reconciled with us.

## **February 19**

### **Apostle Archippus**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 8,  
to the Special Melody Your martyrs, O Lord...*

Archippus illumined the people and delivered them from the darkness of unbelief by the light of his discourse; and having suffered and trampled down the enemy, he hastened to the never-waning radiance and rejoices with the angels. Through his prayers, O Master, bestow great mercy upon us all.

Dragged along, pierced through, and inflicted by all manner of cruel tortures, O blessed one, you did not deny Christ, nor did you render worship to graven images. Therefore you received a crown, and pray that great mercy be granted to us all.

You sanctified the earth with the divine stream of your blood, O divinely wise martyr; you wounded a multitude of evil demons by your wounds; and, ever pouring forth healings, you heal bitter sufferings. In your supplications, O blessed one, ask that all receive great mercy.

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

*Theotokion*      Rescue me from the hands of the serpent who slays mankind, and who wishes to devour me utterly in his wickedness. Crush his jaws, I pray you, O Lady, and destroy his snares; that, delivered from his talons, I may magnify your aid.

*Theotokion of the Cross* I cannot bear to see you, my child who gives courage to all, asleep on the tree, that you might give divine and saving courage to those fallen into the sleep of sin by eating of the fruit of transgression long ago: thus said the Virgin, weeping, whom we magnify.

*Troparion, tone 3*

O holy Apostle Archippus,  
entreat the merciful God,  
that he grant our souls remission of transgressions.

## **Matins**

*Canon of the apostle, tone 4,  
composed by Joseph*

*upon the acrostic I hymn the wise and divinely eloquent Archippus*

### *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.

Shining with the radiance of grace, wise Paul emitted you like a beam of light, O blessed Archippus, dispelling the deepest darkness of polytheism by the Spirit.

Caught by the divine net of the words of the preacher Paul, you gloriously raised men from the abyss of the malice of the foe, and offered them at the banquet of God as noetic food.

Clothed with divine grace, O glorious Archippus, in the vesture of incorruption and the divine garment of salvation you clothed those stripped of the glory of God.

*Theotokion* The dread mystery of your divine birthgiving which passes understanding, O most pure one, the divinely eloquent ones, with the eyes of prophecy, described in various images.

### *Ode 3*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

Divine Paul described you as a faithful servant of Christ, a sacred preacher and his fellow warrior, O blessed Archippus.

Kindled noetically by the fire of the Advocate, you burned away the bitter tinder of the madness of idolatry, O praiseworthy Archippus.

You illumined your radiant life with lightning-flashes of the virtues, O Archippus, enlightening those who piously honour you.

*Theotokion* O most pure Lady, you were clearly shown to be a temple containing God, a pure habitation and a divine dwelling-place.

*Sessional Hymn, tone 1,  
to the Special Melody* The choir of angels...

As a disciple of Paul, you enlightened people, O God-bearer, teaching them to sing to the Trinity; you destroyed the pernicious temples by grace; and having suffered patiently, you received crowns, rejoicing: O blessed Archippus, pray for us.

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

*Theotokion* Pure unwedded Mother of God, the intercessor and protection of the faithful: deliver from tribulation, sorrow and evil circumstances those who place their trust in you; and save our souls by your divine prayers.

*Theotokion of the Cross* Seeing you stretched out, dead, upon the cross, O Christ, your immaculate Mother cried out: O my Son, who with the Father and the Spirit is equally unoriginate, what is this, your ineffable providence, whereby you save that which your most pure hands have made, O compassionate one?

*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.

Having proclaimed divine things and denounced the ungodly, O Archippus. the iniquitous tyrant subject you to scourgings, wounds and multifarious tortures.

Traversing life well, O blessed one, you were brought to a truly blessed end; for, having valiantly endured bodily pain, you were martyred for Christ.

You put an end to the gross rot of ungodliness by the sweet salt of your words, O fullness of the pious; and, rejoicing, you cried out: Glory to your power, O Lord.

*Theotokion* Habbakuk saw you of old, the immaculate Maiden, as the mountain overshadowed, bearing the Word who shields all from the flame of transgression and the burning heat of sin.

*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.

With the divine lightning-flashes of your wise preaching you enlightened those held fast by the night of unbelief, O divinely wise and blessed one.

## **February 19**

The divine river which proceeded from your heart has drowned the torrents of falsehood and given drink to the minds of the faithful, O blessed one.

Enlivened by goodly hope, you endured the ripping away of your limbs, sanctifying the earth by your blood, O martyr pleasing to God.

*Theotokion* The Lord chose you alone from all generations, O Mother of God, and became incarnate of you, deifying mankind.

### *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.

Mercilessly the false one lacerated you with wounds, O divinely wise one, yet you were not weakened by his deceptions, but looked to the glory which Christ would bestow..

With the wounds of your flesh you wounded legions of the invisible foe, O blessed Archippus; and denouncing the heart of the tyrant, you broke it with lacerations.

Those who worshipped stones with hardened heart stoned you, O blessed martyr, who confessed the rock of life which crushes the foundation of deception.

*Theotokion* Having put off mortality, Adam was clothed in life in paradise, O Virgin, having attained immortality through your life-bearing birthgiving, O most holy Bride of God.

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

The Church, possessing you  
as a great star, O Archippus,  
and illumined by the rays of your miracles,  
cries out to you:  
Save those who honour your memory with faith.

### *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.

Attested by your divinely wise words of God and your true understanding, O blessed one, with the grace of wisdom you drove the darkness of ignorance from the souls of those who submitted to your honoured discourse.

Evil people buried you in the deepest of pits and mercilessly slew you by stoning, O martyr, who cried: Blessed are you, O Lord, in the temple of your glory.

From the earth your buried body flows the water of healings upon the faithful, O martyr, and heaven enrolls your soul among those of the martyrs, O blessed Archippus.

*Theotokion* The Lord who clothed the earth with darkness and heaven with clouds, of his will was clothed in mortal flesh through your blood, O Maiden, clothing man in the vesture of immortal glory.

*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.

With sacred praises, O holy Archippus, Paul wrote of you as his fellow warrior, the doer of godly deeds, who ministered to him and sang with faith: Bless the Lord, all you works of the Lord.

With divine words, wondrous Apphia who loved you as a true son, was anointed for the contest, O all-wise; and with her you dwell in the kingdom on high, singing: Bless the Lord, all you works of the Lord.

Those of infantile mind mercilessly pierced you and gave you over to the mockery of children, O Archippus who suffered most patiently, singing: Bless the Lord, all you works of the Lord.

*Theotokion* Adam became mortal only through eating, death coming upon him through the tree of knowledge, O pure one; but given life through you, he has again found his food in paradise, singing: 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.

That you might inherit eternal glory, O martyr, you rejected earthly glory which endures not and is fleeting; and you cleaved to Christ, to be adorned with his glory.

**February 19**

Crowned with a wreath of victory and clothed in a robe of purple dyed in your blood, O divinely wise Archippus, rejoicing, you reign with Christ.

As the disciple of the wise and divinely eloquent Paul pre-eminent among the apostles, you rejoice with him and are heir to eternal delight, O blessed one, adornment of the Colossians.

On this splendid day of your commemoration, people gather to hymn the beneficent Saviour and the pangs which you valiantly endured in martyrdom, O Archippus, in casting down the nefarious one.

*Theotokion*    Bearing Christ in your arms, who holds all in his palm, O all-pure one, entreat him, as your Son, to deliver me from the hands of the enemy, and to embrace and save me in the abyss of his loving kindness.

## **February 20**

### **Our venerable Father Leo, bishop of Catania in Sicily**

#### **Vespers**

*At Lord, I call to you... 3 verses, tone 8,  
to the Special Melody Lord, even though at the tribunal...*

O Lord, \* you revealed the holy hierarch in the world \* as a successor to the apostles \* in words and in actions, \* and a preacher of correct doctrine; \* therefore you made him to be an instructor of hierarchs \* and a partaker \* of your incorrupt glory.

Possessing you as a living pillar, O Leo \* the Church of Christ \* ever remains unshaken, \* for you were a proclaimer of the correct teachings of the Word, \* beholding the truth thereof, \* and glorifying the Lord, \* the Master of all, \* who has glorified you.

O Lord the Word, \* you made the holy hierarch to be \* as a sharp sword \* against the impious, \* and for your orthodox faith; \* and cutting down false teachings therewith, \* you multiplied pious teaching in the world, \* O Master.

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

Behold the groanings \* of my contrite heart, \* O Bride of God, \* and accept, and reject not, \* the lifting up of my hands, \* O pure and immaculate Virgin Mary, \* as you are full of love; \* that I may hymn and magnify you who has exalted our race.

*Or this Theotokion of the Cross, in the same tone and melody*

When the lamb, the virgin Mother saw you, the lamb, led to the slaughter, she followed with tears, O Word, and cried out: To where are you hastening, O my child? I will go with you, O most sweet, for I cannot bear to lose you, my most merciful Jesus.

*Troparion, 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 Leo, pray to Christ our God for the salvation of our souls.

## **Matins**

*Canon of the venerable one, tone 8,  
composed by Joseph  
upon the acrostic I honour Leo, the fountain of miracles*

### *Ode 1*

*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.

With you as a divine beacon of the light of Christ, O wise Leo, the Church is richly illumined with the splendour of your virtue and miracles.

From childhood you offered yourself to the Master of all, and by mortifying the passions you were a living sacrifice, slain in an unbloody manner, O blessed one.

Your life shines, adorned with the virtues and ornamented with the splendour of miracles, O God-bearer, revealing you to all.

*Theotokion* O undefiled Maiden, you were a divine temple for him who made his abode in you in manner past understanding, and who has driven deception from the souls of men.

### *Ode 3*

*Irmos* Lord the fashioner of heaven's vault and founder of the Church, establish me upon your love, O summit of desire and confirmation of the faithful, who alone is the lover of mankind.

Keeping the saving and pious doctrines of Orthodoxy inviolate, O father, you pastured your flock on the life-bearing meadows and brought them to the fold of heaven.

Ascending to the height of the virtues, you received sacred anointing, O father, with exaltation praising the Most High, and serving him with grace, like an angel.

Through trials for the sake of Christ, O venerable one, you won a share of deification and immortality: pouring fragrant myrrh unceasingly, you sanctify those who have recourse to you with faith.

*Theotokion* As tongs of the divine and luminous ember, and bush unconsumed by the fire of the divinity, burn up my flammable passions, and rescue me from the eternal fire.

*to the Special Melody* Of the divine faith...

In the splendour of your virtues, you shone like a great sun upon the universe, enlightening the gatherings of the faithful with the brilliance of miracles, and dispelling the darkness of the passions. Venerable Leo, entreat Christ our God, that he grant us great mercy.

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

*Theotokion* Incarnate of you without separating himself from the divine essence, God became man yet remained God, the one Lord. He preserved you immaculate after giving birth as you were before, O virgin Mother. Earnestly entreat him to grant us great mercy.

*Theotokion of the Cross* The unblemished lamb and virgin Mother of the Word, beholding him who was born of her without pain suspended upon the cross, cried out, lamenting maternally: Woe is me, O my child; for how is it that you suffer willingly, desiring to deliver man from the dishonor of the passions?

*Ode 4*

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

Having cultivated the field of your mind, you reaped the grain of godly virtues and healings a hundredfold, O hierarch most rich.

Your holy shrine pours forth a holy oil continually, sanctifying the souls who have recourse to you with faith, O glorious one.

O holy hierarch, you were the washing away of illnesses, the expeller of evil demons, and the refuge of men of faith.

*Theotokion* He who is utterly infinite was contained within you, O most pure Lady, in his goodness saving me, enmeshed in my many sins.

*Ode 5*

*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.

Gazing with most pure mind upon the mind which is the cause of all, you received from him the radiance of gifts of healing, whereby you dispel the darkness of the passions, O divinely inspired one.

To a fiery judgment you justly committed him who with demonic deception deceives those who believe in Christ, O blessed one; and as a true and saving shepherd you delivered souls from his pernicious harm.

When the fire was kindled, you stood in it unharmed, O glorious one; for the divine dew of the Holy Spirit surrounded you as an servant of the sacred mysteries, a servant of the glory of God, a partaker in the splendour of the Most High.

*Theotokion* Perceiving of old the ineffable depth of the mystery of your birthgiving, O divinely joyous Lady, the honoured prophets proclaimed it beforehand, in various images they had received.

*Ode 6*

*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.

Through your supplication the blind recovered their sight, O divinely wise father; for, having Christ working with you, and the eyes of your soul directed toward him, you richly received that which you asked.

You amazed the emperor, O wondrous one, when entering his palace, you held burning embers in your robe; for God glorified you who glorified him by your life.

The shrine of your relics emits sweet fragrance and pours forth a divine oil, like a pure and fragrant fountain, O blessed one: thereby sickness is driven from the faithful and health given to those in need.

*Theotokion* Sanctify my soul, O Virgin who gave birth to the Word, our one God, who truly rests in the saints; and, as you are merciful, bestow upon me a shower of contrition.

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

The Church has you, O blessed one, as a great beacon shining more brightly than the sun:

by your supplications preserve it invincible,  
unshaken and unharmed by any heresy, O ever-memorable Leo.

*Ode 7*

*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.

Emulating in his body the ranks of the divine bodiless beings, O divinely wise one, you served God unceasingly, singing: Blessed are you for ever, O Lord God.

The ears of the deaf were opened by your divine supplications, O blessed one; and you enabled the lame to walk, singing: Blessed are you for ever, O Lord God.

At the Master's behest you remained unconsumed when you entered the fire; and at your prayer, Heliodorus, though not close to it, was burnt by righteous judgment.

*Theotokion* The fire of the divinity did not consume you, O virgin Mother, but was incarnate of you, bedewing the ends of the earth with divine splendour: therefore, we sing to you.

*Ode 8*

*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.

Grace flowed into you, O father Leo, servant of the divine mysteries, as God anointed you hierarch for the people who sang: Bless the Lord, all you works of the Lord.

You were pleasing to the eternal king, O blessed father Leo, and stood before the earthly king bearing burning embers, astonishing his mind with glorious miracles.

Planted like a fruitful olive-tree in the house of the Lord, O father, you brought forth as fruit, even after your demise, a divine oil from your godly body, driving illnesses from the faithful who have recourse to you with love.

*Theotokion* He who brings about all blessings by his will, O immaculate Lady, desiring to make his abode within you, appeared in the flesh and has deified me, formerly corrupt through the evil counsel of the serpent.

*Ode 9*

*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.

By your supplications save us from suffering, tribulation and evil circumstances, O wondrous hierarch and pastor, that we may, with godly voices, call you blessed who lived venerably, and ascended to heaven, rejoicing.

As a branch of the true vine, O father, you put forth the grapes of the virtues, which flow with the sweetness of miracles; drinking thereof with faith, those who praise you receive health and joy.

Your body was a temple of the holy and adorable Spirit, O father Leo, and now lies within the divine temple which you built to his glory and in honour of the martyr Lucia, pouring streams of miracles upon us who venerate you with faith.

Ever illumining the ends of the year with rays of the virtues, like a radiant sun, you have passed over to never-waning light. O Leo most rich, from cruel darkness deliver those who celebrate your splendid memory.

*Theotokion* I fear your second coming, O king, and, having sinned immeasurably before you, am afraid and tremble in mind; but as you are good, turn and save me, through the prayers of her who gave birth to you.

## **February 21**

### **Venerable father Timothy of Symbola and hierarch Evstathius of Antioch**

#### **Vespers**

*At Lord I call to you... 6 verses, beginning in tone 8,  
to the Special Melody O most glorious wonder...*

Divinely wise father Timothy, \* by great abstinence and frequent prayer \* you utterly put away \* the movements of the passions; \* receiving the grace of dispassion, \* you became a receptacle of the divine Spirit. \* As you live even after death, \* O divinely blessed one, \* you ever drive away evil spirits.

Divinely wise father Timothy, \* you were a true emulator of Abraham, \* everywhere healing those who came to you. \* In your pangs you acquired the strength of Job; \* possessing the meekness of David, \* on earth you lived a life equal to that of the angels, \* and received your ultimate desire, \* where you are praying for us all.

Divinely wise father Timothy, \* you were a model of chastity, an example of abstinence, \* an image of piety, \* and a fountain of contrition, \* an unshakable foundation of Orthodoxy, \* an ever-flowing stream of healings, \* a never-setting sun, and a child of divine grace, \* and the adornment of monastics, \* O most honoured father.

*And three verses for the holy hierarch, same tone,  
to the Special Melody What shall we call you...*

Possessed of a heavenly life, \* you were truly ordained by God to serve as a priest, \* and with a pure mind you offered the services to him. \* You endured misfortune and suffering, O blessed one, \* for the sake of the divine preaching \* and the steadfast truth \* which you confirmed by your words, \* mightily denouncing the mindless ones.

With the message of your sacred discourse \* you set afire the tinder of the blasphemy of impious Arius, \* who did not comprehend that the Father and the Son \* are called equal in honour by nature, \* O sacred father Evstathius: \* you enlighten the hearts of the faithful \* and protect with truth those who with faith \* celebrate your memory.

Wielding the staff of your words, \* O sacred shepherd, \* you preserved the rational flock of God unharmed \* from all manner of wolves. \* Therefore, the Good Shepherd \* has led you to the fold of heaven, \* where dwell the souls of the chosen and righteous fathers, \* O God-bearing and blessed Evstathius.

**February 21**

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

*Theotokion* To whom may you be compared, O my wretched soul, \* in no way rousing yourself to repentance, \* neither fearing the fire which awaits the wicked? \* Arise, and call upon her \* who alone is quick to help, and cry out: \* O Virgin Mother, \* entreat your Son and our God, \* that he deliver me from the snares of the deceiver.

*Theotokion of the Cross* The lamb, seeing her lamb \* of his own will upon the tree of the cross, \* cried out maternally, in pain with her weeping: \* O my Son, what is this strange sight? \* O longsuffering one, how is it that you are slain, \* who, as Lord, bestows life upon all, granting resurrection to mortals? \* I glorify your great condescension, O my God.

*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**

*Ode 1*

*Canon of the venerable one, tone 8*

*Irmos* All you people, let us sing to the Lord, who overwhelmed Pharaoh in the Red Sea, singing hymns of victory, for he has been glorified.

We ever praise you, O blessed father Timothy, noetic star shining in the heights of abstinence, illuminating the hearts of the faithful.

With the upright eye of your mind directed to God, O father, you shook off the sleep of despondency and were a temple of the divine Spirit and a place of sanctification.

Protected against the wiles of the wicked one by your humility, you ascended to God where you delight continually in his glory, O blessed Timothy.

*Theotokion* With hymns we honour the Mother of God, the maiden who, in a manner past recounting, without seed conceived and gave birth to God, the incarnate creator of all.

*Canon of the Holy Hierarch, tone 7*

*Irmos* Let us sing to God alone, who helped Moses lead Israel out of Egypt, for he has been glorified.

With hymns let us praise the great Evstathius, the summit of the fathers, who was invested with the grace of discourse.

Manifest as a zealot for the faith, O venerable one, you preserved the Church of Christ uncaptured through your struggle against heresy.

As the mouth of the Word, you poured forth an abyss of doctrine, O venerable one, wherein you drowned the impiety of Arius.

*Theotokion* As at the word of the archangel you gave birth in the flesh to the Word, the origin of life, beseech him unceasingly that our souls be saved.

*Ode 3*

*Canon of the Venerable One*

*Irmos* You are my confirmation, my refuge and power, O Saviour; establish my wavering heart in the fear of you, for none is holy as you, our God.

With compassion through almsgiving, you were another Abraham, receiving all who came to you from every place, O Timothy, thereby pleasing the God of all.

You mortified your body on earth, as the Apostle Paul instructs, O father; and were a partaker of the life of heaven: ever remember those who honour you.

The sun of the orient of your works was never-setting, O father, ever illumining the ends of the earth with the rays of your struggles, driving away the darkness of demons.

*Theotokion* O holy Virgin, Mother of the king of kings, by your prayers break the bonds of my transgressions and guide me to the path of repentance.

*Canon of the Holy Hierarch*

*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.

Drawing the sword of truth, you became the chief commander of piety, stabbing the opponents of the faith, O Evstathius.

Having cultivated the Church with pangs of love, O blessed one, with the scythe of your doctrine you cut down weeds at the root.

**February 21**

When you presided with glory at the Council as senior hierarch, O divinely blessed one, with the stones of your words you wound Arius, truly the origin of falsehood.

*Theotokion* Born in manner past recounting, and appearing as was pleasing to you, O our Saviour, you have renewed the world.

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

Having learned of the Word, who for us was born of the Virgin without corruption, you preached his divinity to the godless, and led many to God through faith by many sacred miracles. O God-bearer, celebrating your holy memory we illumine our souls with your grace and cry out to you: O God-bearing Timothy, entreat Christ our God to grant remission of the sins of those who honour your holy memory with love.

Glory be to the Father...

*Sessional Hymn of the holy hierarch, tone 3,  
to the Special Melody Awed by the beauty of your virginity...*

O father Evstathius, you proclaimed the Word,  
consubstantial with the Father and the Spirit,  
and soundly strangled with the cords of your teachings  
the mindless Arius, who blasphemed against sound doctrine.  
Rejoicing, you have joined the choirs of the fathers, the godly teachers:  
with them remember us.

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 the Venerable One*

*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.

Ever strengthened by your prayers, O glorious father Timothy, you counted the bows and arrows of the noetic foe to be as the darts of children.

Bowing with love before the image of Christ's dispensation toward us, divinely wise Timothy, you endured the trial of torture at the hands of those who rejected it.

You were an unshakable pillar, never resting in your ceaseless glorification of God; and you remained a partaker of the his beauties, O Timothy.

*Theotokion* You gave birth on earth to a new child, who was begotten incorruptibly of the Father before all ages, O pure Mother, the restoration of Christians.

*Canon of the Holy Hierarch*

*Irmos* Your virtue has covered the heavens, O Lord, and you have filled all things with your praise: glory to your power, O you lover of mankind.

Gathering together weapons of the victory of faith, O father, you felled the impious Arius with the darts of your words.

When the splendour of your words issued forth like lightning, O wise Evstathius, it utterly consumed the wicked belief of Arius.

With your words you set a fence about the Church as the vineyard of the Lord, O venerable one.

*Theotokion* O pure Virgin, you gave birth in the flesh to the unoriginate Word, who was before you and who, through you in manner past recounting, became incarnate.

*Ode 5*

*Canon of the Venerable One*

## **February 21**

*Irmos* O Christ our God the giver of light, who has dispelled the primal darkness of the abyss, disperse the gloom of my soul and give me the light of your commandments, that I may arise to glorify you, O Word.

Before the Trinity with a cleansed mind, O blessed father, and illumined with its splendid rays, enlighten us who languish in darkness through the passions of our souls.

Having adorned your flesh with abstinence and your soul with dispassion, O wise one, you became a favourite of the king of all, receiving gifts of miracles from him.

The barren woman who asked your aid, not with deceitful mind but with a pure heart, through your prayer became fertile, cured of her barrenness; and she hymns Christ our God.

*Theotokion* He who dwells in the highest, having made his abode in you, rendered you more spacious than the heavens, O Mary, Mother of God. In your goodness, cease not to entreat him for us all.

### *Canon of the Holy Hierarch*

*Irmos* My soul rises at dawn to you, O God, for you are the light whose precepts are healing for your servants, O lover of mankind.

You have dispelled the gloom of heresies and have shone upon the ends of the earth the rays of your teachings, O blessed Evstathius. *twice*

Hedged about by the swords of your teachings, we who stand for the divine faith vanquish heresies.

*Theotokion* Cease not to entreat God, who was born of you in the flesh, O Virgin, that your servants be delivered from evil circumstances.

### *Ode 6*

### *Canon of the Venerable One*

*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.

Preserving the dignity of your virginity through your life, you never looked upon the face of a woman, utterly repelling the harm that results therefrom.

You hastened to the noetic harbour without sinking beneath the waves of the pleasures, O blessed Timothy; for you sailed well driven by life-bearing winds.

In accordance with the psalm, you departed, living in the mountains and ever dwelling in the wilderness, O wise one, until you entered the heavenly city of God.

*Theotokion* He who sits upon the shoulders of the cherubim in his infinity, dwelt finitely within you in his flesh, and issued forth from you, saving me, O immaculate Lady.

*Canon of the Holy Hierarch*

*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.

With the wind of your divinely inspired words you calmed the tempest of the heretical, guiding the Church to the harbour of piety, O blessed one. *twice*

Blameless in virtue, O venerable one, you were glorious in word and life, O adornment of the Church of Christ.

*Theotokion* Cease not to entreat our God ineffably born of you, O Mother of God, that we who hymn you may be delivered from misfortunes.

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

Shining from the east like a most radiant star,  
you have shone the virtues of your wonders in the hearts of the faithful,  
O blessed wonderworker Timothy.

*Ode 7*

*Canon of the Venerable One*

*Irmos* By an angel you saved the youths from the fire and changed the raging furnace into dew: blessed are you the God of our fathers.

Having quenched the flame of the passions with the dew of your tears, you pour forth the grace of miracles, whereby you wash away the defilement of our passions, O Timothy.

Truly you received divine blessedness, and have inherited the land of the meek, O venerable one, delighting in the joy of the elect.

As you have acquired boldness, O blessed one, ask remission of sins for those who with love celebrate the memory of your repose.

*Theotokion* All we who have been delivered from the primal curse by your most holy birthgiving praise you, the undefiled Mother of God, who alone is blessed.

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*Canon of the Holy Hierarch*

*Irmos* Consigned to the Chaldean furnace, the children of Abraham rejoiced with the angles saying: Blessed are you, the God of our fathers.

Having won the battle against the heretical with the sword of the Spirit, crowned by Christ you received unfading honours.

Your mouth appears as a two-edged sword against the impious, wielded by the hand of the Word, O father, for it cut them down in battle.

With the winnowing fan of your teaching you hurled away the error of Arius like chaff, gathering the grain of faith into the animate granary, O father.

*Theotokion* We honour the Mother of God, for she gave birth to the Saviour, and we cry out with faith: Rejoice, handmaiden and Mother of Christ our God.

*Ode 8*

*Canon of the Venerable One*

*Irmos* You, the sustainer of all things, who covered your heights with the waters and set the sands as a boundary for the sea, are hymned by the sun and glorified by the moon; and all creation offers a hymn to you as to the creator of all, for ever.

You were a slayer of the passions through great abstinence and the tremendous pangs of standing at vigil, O venerable one, ever teaching the virtues to the hearts of men through your spiritual aspiration, mounting from glory to the glory of life unending and incorruption.

O venerable one, from the depths of your soul you offered your pure prayers to the most pure God as a sacrifice, and from him you received the divine gift of working miracles, expelling demons and healing men's infirmities.

You were a hater of evil; innocent, merciful and meek, adorned with righteousness, O father, venerable, blameless, refraining from every injustice, and a pillar for monastics: we, the faithful, ever honour you.

*Theotokion* The Word of the Father chose you alone, the excellency of Jacob, and made his abode in you as was his good pleasure; he who is more comely than all men passed through you, cleansing our benighted nature, O most pure one.

*Canon of the Holy Hierarch*

*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 above all for ever.

Having parted the divine depths of the Scriptures with the staff of your wisdom, O holy hierarch of Christ, you led the new Israel to the land of Orthodoxy; but the Arians you drowned like the Egyptians.

Coming from the vision of heaven to the Arian tower of Babel, you confused the tongues of the heretical, O wise Evstathius, ever preaching the unanimous faith.

With your confession of the truth you ended your life in the West, yet you shone upon your flock in the East, emitting the splendour of piety for ever, O wise one.

*Theotokion* He who created Adam in his image, who came from his nature and saved the race of man, sing to him you priests, and you people exalt him for ever.

*Ode 9*

*Canon of the Venerable One*

*Irmos* Blessed be the Lord God of Israel who has raised up a mighty salvation for us in the house of his servant David, for the dawn from on high has broken upon us, to guide our feet into the way of peace.

You were a temple of sanctity, fount of compunction, a stream of compassion, an unfathomable abyss of love, a true favourite of the Lord, a citizen of heaven, a kinsman of angels and a torrent of miracles, O wise one.

Knowing the judge to delight in mercy, O father, you did not spurn the stranger; but, good to all, you opened the purse of your alms, becoming a father to the orphaned, a defender of widows, the vesture of the naked and the food of the hungry.

You left earth, where you walked well in the flesh for heaven, where you gained your life, O venerable one, praying that we that faithfully honour your holy memory be granted cleansing of our offences.

Your precious shrine ever pours upon us a torrent of healings, O father, drying up the stream of the passions, and watering every soul, bringing them to fruitfulness.

*Theotokion* Following your words, all generations call you blessed, O blessed one; for you, the most holy and pure one, gave birth to him who is truly blessed, who truly creates all the blessed to serve him.

*Canon of the Holy Hierarch*

*Irmos* O faithful, let us magnify with hymns the Mother of God, a virgin by nature who became a mother in a manner transcending nature; for she alone is blessed among women.

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Squeezing the grapes of the Scriptures in the press of your teaching, you have given the faithful to drink of the wine of the truth of Christ, which makes our hearts glad, O father.

Wielding your tongue of theology as a two-edged sword, you felled the wicked rage of Arius, which sheds the blood of innocent souls, O blessed one.

Spiritually celebrating the appointed and holy day of your holy memory, we implore you: Earnestly pray, O holy hierarch, that we be saved.

*Theotokion* We magnify the true and most pure Mother of God, who conceived the uncircumscribable Word, and whom we see as the portal to divine life.

## **February 21**

### **Discovery of the relics of the martyrs at the Gate of Evgenius**

#### **Vespers**

*At Lord I call to you... 3 verses, beginning in tone 4,  
to the Special Melody Called from on high...*

Shedding the garments of mortality \* through various kinds of torture, \* O glorious martyrs, \* you clothed yourselves in the divine vesture of incorruption; \* and now you dwell in heaven, \* ever standing \* before the throne of the divinity, \* O divinely blessed and radiant ones. \* Therefore, we celebrate with faith \* your splendid memory \* and kiss the shrine of your relics with reverence.

Healing from illness \* is imparted by divine power \* to those who come to you. \* The meager dust of the bodies of the passion-bearers \* through grace pours forth a flow of miracles. \* Let us draw near, \* and obtain health of soul \* and health of body, \* uttering cries of thanksgiving, and saying: \* O Saviour of the world, \* long-suffering one for whose sake the honoured athletes suffered, \* by their prayers remove us from all harm.

O victorious martyrs, \* your relics for many years were hidden in the earth, \* you have now been revealed as a treasure of great value, \* enriching the imperial city above all other cities, \* borne in the hands of a wise hierarch, \* brought with honour into the church of God, \* given to those who ask \* for their health and benefit, \* for the enlightenment and help \* of those who accept you \* as faithful favourites of God.

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

*Theotokion* As you are an intercessor for our whole race, \* O immaculate Mother of God, \* from every assault of the enemy \* save those who piously \* bow down before your birthgiving; \* for we have all acquired you as our help, \* our refuge and confirmation, \* and advocate before Christ our Lord and Master. \* Entreat him, we pray you, \* that he grant peace to the world, \* and remission of sins \* to those who have recourse to your protection.

*Theotokion of the Cross* 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.

*Troparion, tone 4*

In their sufferings, 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.

## **Matins**

*Canon of the Martyrs, tone 8*

*Ode 1*

*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.

Adorned with the gifts of martyrdom, and standing with love before the great light, O martyrs, dispel the clouds which darken our souls and the winter of the passions, with the grace of our almighty God.

The company of martyrs, placed before God who sees all things, and with souls bound with his love, have loosed the bonds of evil, granting remission of sins to those who honour them with faith.

Aflame with divine fire, having enlivened men's souls with noetic power, the passion-bearing martyrs were like burning coals consuming the tinder of polytheism and enlightening the ends of the earth with the radiance of piety.

*Theotokion* Deliver me from visible and invisible foes, O virgin Mother who gave birth to God, the visible Word who is invisible; and with your serenity expel the storm of my passions.

*Ode 3*

*Irmos* Lord the fashioner of heaven's vault and founder of the Church, establish me upon your love, O summit of desire and confirmation of the faithful, who alone is the lover of mankind.

Enkindled by divine love, O martyrs who quenched the fire of ungodliness with the flow of your blood; you shine brilliantly as stars, making the whole world bright.

The luminous relics of the martyrs shine the light of healing on those who with faith come to them; for, emulating the Saviour's suffering, they gained grace therefrom.

The pillars of faith, the sacrifices for Christ which had long been covered in the waters, have now been revealed, as they are reverently borne in the hands of the hierarch.

*Theotokion* Rejoice, who alone gave birth to the Lord of all; rejoice, who is the mediator of joy for men; rejoice, mountain overshadowed and unquarried, confirmation of the faithful; rejoice, immaculate Lady.

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

Shining from the earth as beacons of righteousness,  
you have dispelled all the gloom of impiety;  
and you enlighten the faithful,  
O divine martyrs,  
emulators of the Trinity.

*Sessional Hymn, tone 1,  
to the Special Melody Your tomb, O Saviour...*

Having deposed the deception of the enemy, having been hidden for many years through the malice of the tyrants, now you have been revealed, O ever-memorable martyrs, healing the passions of our souls and curing the ailments of our bodies, to the glory of our God.

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

*Theotokion* Correct my accursed soul, O pure one, and take pity on it because of the multitude of my transgressions, for I have been dragged down into the abyss of destruction; and at the dread hour of my death, rescue me from the accusing demons and from all torment.

*Theotokion of the Cross* Seeing you stretched out dead upon the Cross, O Christ, your immaculate Mother cried out: O my Son, who with the Father and the Spirit is without beginning, what is this, your ineffable dispensation, through which you save the work of your pure hands, O compassionate one?

*Ode 4*

*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.

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The company of sufferers desired your sacrifice and voluntary death, O giver of life, and having endured all manner of pains, crossed over to the divine gladness which is without pain, singing in thanksgiving: Glory to your power, O lover of mankind.

Protected by the armour of the cross and strengthened by divine love, you brought down the weaponry of the foe and destroyed his ranks with faith, O godly martyrs, singing earnestly: Glory to your power, O lover of mankind.

Bright with the beauty of the virtues, O martyrs, you wove robes of purple for yourselves with your blood as dye; and bearing the trophy of the cross as a sceptre, you have been brought to reign with Christ, receiving the blessed things for which you hoped.

*Theotokion* Immaculate and blessed Mother of God, divine adornment of sufferers, who has made heavenly our nature, rejected because of the counsel of the serpent: save me from the pitfalls of life, and grant me salvation.

### *Ode 5*

*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 kept the bones of your saints hidden long enough, O Saviour, at your good pleasure you have now revealed them to your people, for their sanctification and salvation, and to shame the enemies that blaspheme you.

With the fervour of faith have you done away with the frigid cold of deception, O glorious ones, having passed through the subtle snares of torture; and, taking wing with love to the city above, you rest now, full of glory.

Deposing the arrogance of the enemy by endurance, O steadfast warriors, rent asunder, hung and burnt by fire, you have consumed the tinder of ungodliness by grace.

*Theotokion* More exalted than the hosts on high, O divinely joyous one, having conceived the Word who created all things by his word, you gave birth in purity to him who was begotten of the Father before the ages.

### *Ode 6*

*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.

Blossoming like lilies in noetic valleys, you fill all with divine fragrance, dispelling the stench of sin from men's souls, O wondrous passion-bearers.

Tortured and dismembered, your brave passion-bearers with the sword of patience cut down the enemy who knew you not, singing a hymn to you, the Word.

The wounds of the martyrs heal the wounds of our souls, having wounded the foe mightily through the divine Spirit; now giving healing to those who ask with fervour.

*Theotokion* Through you, the immaculate one, God who is rich, taking my lowness from you, has appeared incarnate to mortals, granting me access to immortality.

*Kontakion, tone 8,  
to the Special Melody* As first fruits....

O mighty pillars of the faith, truly victorious martyrs, having suffered various torments for Christ, you remained hidden for many years, and now you have been revealed like riches of great value, and are carried with honour into the Church of Christ in the hands of the hierarch of God; and you grant that which is profitable to those who ask: therefore pray for our souls.

*Ode 7*

*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.

Known to the creator, yet unknown and hidden of old because of persecution, O praiseworthy martyrs, you are now known to us who sing: Blessed are you, the God of our fathers.

O people, draw today the water of salvation from the flowing stream, from the immaterial torrent, for the sake of the relics of the martyrs; and sing to him who has glorified them: Blessed are you, the God of our fathers.

Hidden for many years in a dark place, yet manifest as abodes of light because of their many torments, your sufferers shine upon us as unwaning beacons, O Christ.

*Theotokion* The prophets proclaimed the depth of your mystery, O Virgin; for you confined God and gave birth to him in two natures through your pure blood, O Maiden, for our salvation and deliverance.

*Ode 8*

*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.

As branches of the immaterial vine, the martyrs have given us grapes of divine knowledge, pouring the wine of immortality, doing away with the harm of spiritual

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drunkenness, and singing: Bless him, you children; you priests praise and you people exalt him above all for ever.

With the flow of their blood the sufferers dried up the rivers of the madness of idolatry, and with the glory of Christ they consumed the conflagration of the godless command, and give drink abundantly to every heart which sings with faith: Bless him, you children; you priests praise and you people exalt him above all for ever.

Labouring in this sacred work, one foreordained from among the holy hierarchs accomplished your sacred translation, O blessed ones, and honours it yearly, singing with the priestly company: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* Sanctified by the Spirit, O immaculate Mother of God, you gave birth to the holy one who rests in the saints, who sanctifies those who with faith sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

### *Ode 9*

*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.

Impelling one another towards life, and commanding themselves to be of good cheer and to endure wounding, the athletes cried out: Now is the acceptable time; let us rise up and vanquish the foe, for Christ, the judge of the contest, who for our sake was pleased to suffer, offers crowns of victory.

You were raised upon the tree, O Word of God, drawing to yourself the flock of martyrs emulating your willing suffering and sacrifice, undertaken for us in your loving kindness; for which the valiant athletes, loving you, were slain like sheep.

The praised martyrs and athletes, accounted worthy ever to reign joyously with Christ in heaven, beg you that victory over every adversary and spiritual salvation be granted to the most sacred synod and to all who praise you today with faith.

*Theotokion* O cloud of the noetic sun, drive away the clouds of my soul: O Lady, portal of God, open to me the gates of righteousness, and lead me to the good entrance, delivering me from the various ways of the evil one.

## **February 23**

### **Hieromartyr Polycarp of Smyrna**

#### **Vespers**

*At Lord I call to you... 3 verses, beginning in tone I,  
to the Special Melody Joy of the ranks of Heaven...*

While living on earth you were joined to the bodiless ones, \* and with them you unceasingly minister to the Trinity, \* O divinely blessed father ever dwelling in the heights \* as a heavenly man, you initiate those who are on earth \* into the mysteries of God.

O divinely blessed one, you were a branch of the activity of Christ \* planted by God, putting forth grapes of the divine Word, \* from which we faithfully draw precious sweetness; \* and with our whole heart we offer your teaching to all the world.

Illumined with divine splendour, and your body consumed by material fire, \* you passed over to the immaterial radiance, O father. \* Grant us remission by your prayers, \* bringing light to the gloomy night of the passions of our souls.

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

*Theotokion* Tempest-tossed upon the deep of transgressions, and fleeing to the calm haven of your pure entreaty, I sing to you, O Mother of God: Stretch forth your mighty right hand to your servant, and save me.

*Theotokion of the Cross* When she saw the lamb lifted upon the tree, \* the immaculate Virgin cried out, weeping; \* O my sweet child, what is this new and strange sight? \* How can you, who holds all things in the palm of your hand, \* be nailed to the tree?

*Troparion, 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 Polycarp, entreat Christ our God that our souls be saved.

## **Matins**

*The canon to the holy hieromartyr, tone 2,  
composed by Theophanes  
upon the acrostic I praise the divine Polycarp in hymns*

### *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.

Radiant with the glory of Christ and filled with his enlightenment, O divinely wise father, illumine my darkened soul by your prayers.

The enlightenment of the preaching of salvation shone its rays upon all, illuminating your pure heart like a flawless mirror, O father.

You were an inscription of the new Law, O father, written not with ink, but by the Spirit of God, containing the divine Gospel of grace.

*Theotokion* Knowing God who was incarnate of you without carnal desire, and who existed from before creation and all the ages, we confess you to be the Mother of God.

### *Ode 3*

*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 were a fruitful olive tree, in the words of the Psalm, O divinely revealed Polycarp, bringing the gladness of teaching in the house of the Lord.

You diligently directed your mind according to the command of the Saviour, O divinely blessed one, and were an eminent pastor of his Church.

In torment you offered yourself wholly to Christ as a living sacrifice, having suffered before through the witness of your conscience and by fasting, O blessed one.

*Theotokion* You shook off the dust of our mortality, truly giving birth to immortality, and you have woven for us garments of incorruption by your birthgiving, O Virgin.

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

Having truly cultivated the vine of grace in your soul, O wise father, you poured forth the word of faith like wine, making glad the thoughts of the faithful; and you were

an impassible abyss of miracles. Revealed as the adornment of martyrs, O Polycarp, you ended your life by fire and were granted everlasting light. Entreat Christ our God, that he grant remission to those who celebrate your holy memory with love.

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

*Theotokion* Dragged down by evil thoughts, I have fallen into the deep of sin; and sighing I cry out to you with all my heart, O most pure one: Show me the wonder of your rich mercy and the unfathomable abyss of your loving kindness, and the incalculable wealth of your compassion; and grant me repentance and forgiveness of my transgressions, that I may cry out to you with love: Entreat Christ our God, that he grant me remission of transgression, for I, your servant, have you as my hope.

*Theotokion of the Cross* Seeing the lamb, shepherd and deliverer upon the cross, the lamb and Mother exclaimed, weeping, and bitterly lamenting: The world rejoices, receiving deliverance through you; but my womb is pained, beholding your crucifixion, which you endure in the loving kindness of your mercy. O long suffering Lord, abyss and inexhaustible fountain of mercy: take pity, and grant remission of offences to those who with faith 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.

O father Polycarp, you appear as a fertile and fruitful grove of the Master.

As a perfect whole-burnt offering and a pure sacrifice you offered yourself to the Saviour of all, O father Polycarp.

We hymn the mighty endurance of your soul and the valour of your struggles, O glorious one.

*Theotokion* Illumine with your light my gloom-enshrouded soul, O pure one who gave birth to the eternal light.

*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.

Your mind enlightened with spiritual radiance and mystically aflame with fire, O venerable one, you clearly learned by the fire of your end, O divinely wise one.

You received the stream of life as from a torrent of nourishment, O wise father, being taught by the beloved disciple who drew it forth from the depths of wisdom.

Christ, the true wisdom, has given you, O father, riches and radiant glory, length of days and life incorruptible, as one greatly beloved of him.

*Theotokion* The Ancient of Days descended upon your sanctified womb like rain upon a fleece, O all-pure one; the lover of mankind has appeared as a new Adam.

*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.

Having died to the world, O divinely eloquent one, and remaining alive to Christ alone, you passed on to him, receiving incorruption of life.

Walking nobly, O blessed one, and showing yourself to be a child of the light and of peace, you recognized Marcion as the first-born of the night and an adversary.

Taught by your words, O father, we conquer every vile heresy and the wicked gatherings of the impious that would introduce two principles.

*Theotokion* Having conceived the pure lamb who takes away the sin of the world, O immaculate Lady, implore him to grant remission of transgressions to your servants.

*Kontakion, tone 1,*  
*to the Special Melody* The choir of the angels...

Offering to the Lord in sacrifice the virtues as spiritual fruit, O wise Polycarp, you were therefore glorified by God as a worthy hierarch. And so, enlightened today by your words, we hymn your praiseworthy memory, glorifying the Lord.

*Ikos* Having drawn from the goodness of wisdom, O father, you filled your flock with its divine knowledge; and you shone forth the threefold sun of the supremely holy and ineffable divinity, teaching the one glory, the one divinity: the unbegottenness of the Father, the generation of the Son and the procession of the Spirit; and the godlessness of idolatry you cut down at the root. You brought the souls of the faithful as mature fruits to God in whose name we have been baptized and in whom we believe, glorifying the Lord.

*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.

Burning with steadfast mind, you surpassed the flames, O glorious one, as the three youths passed through the furnace bedewed by the immaterial fire; and you

remained unburnt, singing in the midst of the fire: Blessed are you, the God of our fathers.

Blessed are you, and how good it is for you who made your abode among the mansions of the righteous, where the armies of martyrs and the choirs of the wise apostles sing: Blessed are you, the God of our fathers.

Souls that before were barren, you have brought to Christ as fruitful, having laid them low with the cultivation of the Spirit and then sown comely seed, instructing them to sing with you: Blessed are you, the God of our fathers.

*Theotokion* Most pure virgin Mother, you alone are the unwedded Mother of God who has wrought all things in wisdom. Piously crying out to you, the immaculate one, we sing: Blessed are you, who gave birth to God incarnate.

#### *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.

Celebrating the mystical service of Christ, you offered yourself to God as a rational sheep, an acceptable, pleasing and rich sacrifice, O thrice-blessed Polycarp.

In old age you had youthful and profound courage, for by the power of the cross you raised yourself up to divine struggles, O venerable and divinely wise one, the glory of Christ's hieromartyrs.

Strengthened by the cross and robed in hierarchical beauty, O father, with your blood you entered the Church of God to appear before Christ, the chief shepherd.

Slain for Christ like a renowned ram, O sacred one, you were an emulator of his sufferings and have become a partaker of his glory and a co-heir to his kingdom.

*Theotokion* Immaculate Virgin, pure Mother of God, be for me, lost in the wilderness of life, a luminous pillar of fire and a cloud of light guiding me to the heavenly inheritance.

#### *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.

Your radiant memory shines, enlightens the souls of those who piously celebrate it, O wondrous father; and it makes them partakers of the radiance of God: with hymns, O divinely wise one, we fittingly honour it.

**February 23**

Standing before the throne of the Master with the choirs of the holy angels on high, entreat him, that we may attain his saving passion and resurrection, radiantly perfecting the virtues.

Knowing you, O father, to be a crown-bearer who has received the trophy of honour from the right hand of God, who has finished your course filled with light, we earnestly set you before Christ as an intercessor.

*Theotokion*    O Virgin, we the faithful magnify you with hymns with oneness of mind as the Mother of God, the Mother of the Word, for us the mediator of everlasting and divine life, for you shone upon us the Sun of Righteousness.

*Exapostilarion,  
to the Special Melody You have visited us...*

Being a disciple of the beloved disciple, O Polycarp, you brought to the Lord much fruit of the faithful. And you offered yourself as a sacrifice for of your flock: pray for us all.

*Theotokion*    O God, send your compassion upon your people and your flock, through the prayers of your pure Mother and of all your saints; and grant your great mercy to us all.

## **February 24**

### **The first and second findings of the head of the Forerunner**

#### **Vespers**

*If it is not Lent, we sing Blessed is the man... the first Antiphon,  
and at Lord I call to you... we sing 6 verses, repeating each.*

*During Lent, we read the usual Kathisma,  
and combine the service to the Forerunner with that of the Triodion.*

*At Lord I call to you... 3 verses, tone 5,  
to the Special Melody Rejoice...*

Rejoice, O sacred and light-bearing head, venerated by the angels, which of old was severed by a sword, having cut down the shame of impurity with sharp reproofs; fount of miracles which gives drink to the faithful, and which proclaimed the saving advent of the Saviour and of old perceived the coming of the Spirit which took up his abode in you who stood between the grace of the Old and New Covenants. Entreat Christ our God to grant our souls great mercy.

The head of the Forerunner, once concealed in an earthen vessel, has appeared, given up from the bosom of the earth and flowing with streams of healing; for in the waters he washed the head of him who even now covers the chambers of the firmament with water and rains divine remission upon us. Let us bless it as something truly most glorious, and in its discovery let us joyously celebrate, entreating Christ to grant our souls great mercy.

The head which proclaimed the Lamb of God who appeared in the flesh, which with divine commands declared to all the ways of saving repentance, which of old denounced the transgression of Herod and was therefore severed from its body and endured concealment for a while, has shone upon us like a radiant sun, crying out: Repent, and in contrition of soul now submit to Christ who grants the world great mercy.

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

The divinely preserved head, a treasury of divine gifts, O Forerunner, has shone from the bosom of the earth; and we, faithfully receiving and bowing down before it, are enriched by you with glorious miracles and the forgiveness of our offences, O Baptist of Christ.

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 of the day, readings:*

A reading from the Prophecy of Isaiah

Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the Lord's hand double for all her sins. A voice cries out: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. ... Get up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear; say to the cities of Judah, "Here is your God!" ... When the poor and needy seek water, and there is none, and their tongue is parched with thirst, I the Lord will answer them, I the God of Israel will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. ... Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may spring up, and let it cause righteousness to sprout up also; I the Lord have created it. ... Go out from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, "The Lord has redeemed his servant Jacob!" They did not thirst when he led them through the deserts; he made water flow for them from the rock; he split open the rock and the water gushed out. ...

Sing, O barren one who did not bear; burst into song and shout, you who have not been in labor! For the children of the desolate woman will be more than the children of her that is married, says the Lord.

A reading from the prophecy of Malachi

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight – indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. .. Then I will draw near to you for judgment; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those

who oppress the hired workers in their wages, the widow and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts. ... Ever since the days of your ancestors you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, "How shall we return?" ...

They shall be mine, says the Lord of hosts, my special possession on the day when I act, and I will spare them as parents spare their children who serve them. Then once more you shall see the difference between the righteous and the wicked, between one who serves God and one who does not serve him. ...

Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel. Lo, I will send you the prophet Elias before the great and terrible day of the Lord comes. He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.

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.

*Aposticha, tone 2,  
to the Special Melody When from the tree...*

Come, you faithful, let us honour today the precious head of the Baptist which was severed, greeting it with hymns on the day of its uncovering, honouring it with love, for it flows with the grace of healing upon us. Of old Herod the adulterer cut it off, and it was wreathed about by the savagery of Herodias.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

Like gold from the mine, so from the earth has the head of the Forerunner shone forth, which has appeared in an earthen vessel and plainly spoken with radiance to illumine our minds. Venerating it, O faithful, let us honour it today with hymns, for it entreats God for us.

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

**February 24**

The head of the forerunner, of old hidden in a vessel in the ground like a divine treasure, is today disclosed to the ends of the earth, pouring forth an abundance of streams of healing, curing sicknesses and enlightening souls. Receiving the grace of consolation, let us hymn it reverently with songs.

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

Like a precious shrine of divine thoughts your head, O all-praised John, has shone today from the secret places of the earth, as from your mother's womb, clearly foreseeing the mystery of the ineffable being; and it has rendered the earth fragrant, emitting the myrrh of sanctification, noetically preaching the way of repentance and entreating the Saviour of all for our souls.

Both now and for ever...

*Theotokion* Christ the Lord, my creator and deliverer, who came forth from you, O most pure one, and robed himself in me, has freed Adam from the curse. Like the angel we unceasingly cry out to you, truly the Mother of God and virgin: Rejoice, O Lady, the intercession, protection and salvation for our souls.

*Troparion, tone 4*

The head of the Forerunner has shone forth from the earth, shedding healing rays of incorruption upon the faithful. On high, it gathers a multitude of angels, and on earth it calls upon mankind with one voice to ascribe glory to our God.

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.

## **Matins**

*At God is the Lord... the troparion, twice;*

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

*the Theotokion* The mystery hidden from before the ages... *as above*

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

As a divine treasure hidden in the earth, Christ has disclosed your head to us, O prophet and Forerunner; and assembling on the feast of its discovery, with divinely eloquent songs we all hymn the Saviour who has saved our life through your intercession.

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

*Theotokion* We hymn you, the Bride of God, Mother of Christ our God, glorifying your unapproachable child, by whom we have been delivered from the deception of the devil and from misfortune; and we cry out: Have mercy on your flock, O exalted Lady.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody Having been lifted up...*

Freed from the impenetrable bosom of the earth like gold from a mine, your sacred head has gloriously enriched the minds of the faithful with knowledge divine, crying out as before to repent. Bowing down before it, O Forerunner, we faithfully glorify Christ with loud voices.

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

*Theotokion* We, your servants, can never cease to hymn your mercies with all our soul, O Lady, crying out: O most holy Virgin, go before us and deliver us from enemies, visible and invisible, and from all threats; for you are our help.

*After the Polyeleos [and Magnification], the Sessional Hymn, tone 8,  
to the Special Melody That which was mystically commanded...*

Like a pearl, the head of the Baptist was concealed in the damp earth, and, adorned like a divinely radiant lamp, it illuminates the whole world, working wonders. For like the dawn the Forerunner has put forth the sun most splendidly, preaching to us again with unwaning light and crying out: Behold, the Lamb of God.

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

*Theotokion* We ever give you thanks and magnify and bow down before you, O pure Mother of God, hymning your birthgiving and crying out unceasingly, O full of grace: Save us, merciful Virgin, in your goodness, and at the time of trial rescue us from the dread interrogation of the demons, that we, your servants, be not put to shame.

*Hymn of Degrees, the first Antiphon of tone 4.*

*Prokimenon, tone 4*

There will I make a horn to sprout for the family of David: I have prepared a lamp for my anointed.

*Verse* Lord, remember David and all his trouble

Let every breath... *and the rest, with the Gospel of Luke, number 31 [7:17-30]*

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

The precious head of the Baptist of Christ, which of old preached repentance to the faithful, denounced the impurity of the iniquitous Herod, and lay upon a platter, has appeared from the hidden places of the earth and lies before those who have recourse to it with faith, who touch it with fear and bow down before it with love. Granting remission of transgressions, it grants that which is needful, and great mercy.

*We sing the Canon to the Mother of God (the Paraklisis),  
and that to the Forerunner, tone 6*

*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.

Come, you faithful, and with spiritual songs let us glorify the Forerunner, the voice of the Word, weaving hymns with tongues of praise and almighty spirit, though our lips be impure.

With peaceful tranquility the Church of Christ is calmed, and with countless multitudes it is tended prosperously, uttering its yearly hymn to you, the Forerunner.

Gathering, O faithful, let us fittingly honour with hymns the God-bearing head of the Forerunner which has been given to us by God as an inviolable treasure.

*Theotokion* O pure one, who received the creator, as he himself desired, through you incarnate past understanding, you are truly the summit of creation.

*Katavasia* I shall open my mouth....

*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.

A barren womb put you forth as a divine shoot, a glorious attendant to the bride, the Church of the nations, betrothed to Christ, the true God and bridegroom.

O Forerunner John, the wretched adulteress could not stop your divinely eloquent voice with the sword, for from earth you have revealed your divine head to us.

Jerusalem, desiring you and celebrating you, radiantly rejoices, having found your head as a hidden treasure and an inexhaustible fount of healings, O Forerunner.

*Theotokion* The wonder of your birthgiving surpasses the order of nature; for in a manner transcending nature you conceived God and, having given birth, ever remain a virgin.

*Sessional Hymn, tone 8,  
to the Special Melody* That which was mystically commanded...

Like a treasure laid up in hiding, the head of the Forerunner was preserved, as the voice of the Word was hidden in a cistern; but like a grain of wheat planted in the depths of the earth it blossomed, yielding the fruit of divine life. We honour its discovery, glorifying Christ who has given it the grace to pour forth healings.

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

*Theotokion* Mindful of the mystic command, the bodiless one hastened to the house of Joseph and said to the unwedded one: He who bowed the heavens descends without change to take up his dwelling within you. I see him taking the form of a servant in your virginal womb, and marvelling I sing: Rejoice, O bride unwedded.

*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.

Clearly you were the seal of the Old Covenant and the prophets, and you proclaimed to the ends of the earth, revealed as the adorner of the bridal chamber of the New Covenant, O Forerunner.

O Forerunner, rejoicing, by habit you endured the covering of your precious and glorious head with coarse rags, as with a garment of royal purple.

By your divine instructions, O John, a poor man, fleeing and wandering about, showed your divine head to be an abundant treasure.

O Forerunner, pray that the city of Jerusalem which honours you be illumined with the radiance of the divine Spirit, as it rejoices with the bodiless in your memory.

*Theotokion* Eating has made me as a dead plant, O most pure Lady, but the Tree of Life who revealed himself through you, has raised me up, as an heir to the food of paradise.

*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.

## **February 24**

O Baptist, you were not a reed shaken by the winds of enmity, but were an unshakable pillar for God's people; for you had the power of Elias and the Spirit.

He who rejected the divinity and belittled the glory of Christ who was baptized of you, and concealed your divine grace, is rightly kept from the fold of God.

You opened the portal of a bountiful and divine spring flowing the waters of grace divine upon those who hymn you with love, O glorious Forerunner, gladdening all with streams of healing.

*Theotokion* Bearing the noetic beauty of your soul you became the Bride of God, sealed in your virginity, O pure one, and enlightening the world with the radiance of purity.

### *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.

Christ truly called you the most exalted of the prophets, the Baptist and Forerunner of him who is life; for you saw him whom the Law and the prophets foretold.

Your sacred head, the fountain of miracles and treasury of grace, O Baptist, Prophet and Forerunner, could not bear to be concealed, and, having revealed itself, it flowed with healing.

The Christ-loving and glorious city sets before itself your precious and divine head, O Forerunner, as its rich praise, radiant adornment and splendid shield.

*Theotokion* Moses, great among the prophets, prefigured you in the ark, the table, the candlestick and the jar, signifying the incarnation of the Most High through you, O virgin Mother.

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

O prophet of God and herald of grace, having obtained your head from the earth as a most sacred rose, we receive healing always; for still you preach repentance, as of old in the world.

*Ikos* You were more exalted than all men, O John, as the Lord himself testified. Hence, I fear to offer you hymns of praise; yet, impelled by love, I dare to begin a hymn. Deem me not to be an unworthy helper, that I may crown your holy head, O John of threefold riches; for still you preach repentance, as of old in the world.

### *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.

The child of the Virgin called you the greatest among those born of women, for you lived for him on earth like a bodiless one, an equal to the angels, singing: Blessed are you, the God of our fathers.

From the barren womb of your mother, you recognized him who had come to dwell in the Virgin's womb, O Forerunner; and, using the voice of your mother, leaping, you sang to him: Blessed are you, the God of our fathers.

From the wilderness you came like a radiant dawn, an angel of light, taught by the most holy Spirit, teaching us to sing: Blessed are you, the God of our fathers.

With you as a treasure, this city is now truly blessed among all cities, O Forerunner of Christ. In festival it sings: Blessed are you, the God of our fathers.

*Theotokion* Through you, O virgin Mother, a radiant light has shone upon the world, for you gave birth to God, the creator of all: entreat him, O all-pure one, that he impart great mercy upon us, the faithful.

*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.

The Forerunner was sent as the voice of the Son of God, crying to barren hearts, making firm the pious faith in him who is God, whom we exalt above all for ever.

Even now the Forerunner says: Prepare the way of the Lord. Come for our sanctification, he makes his abode in our hearts for ever with the Father and the Spirit.

When the voice of the Father was heard and the divine Spirit was seen by human eyes, John the Forerunner, laying his hand on you, O Christ, became a God-bearer in every way.

You were sanctified from the womb by the Spirit of God, and were a prophet while yet in the womb; and now, you are the delight of the city that sought you in the bosom of the earth, O prophet.

*Theotokion* The golden candlestick prefigured you who has received ineffably him who is the unapproachable light which illumines all with the knowledge of himself: him we exalt above all for ever.

*Ode 9*

## **February 24**

*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.

As a mighty keeper of the ten commandments, O Forerunner, you were rightly honoured by Christ with tenfold gifts: knowing you to be a friend of the Word, we bless you as an participant of the mysteries of the Spirit.

Prophet of Christ and apostle, you were an angel and forerunner, baptizer of the incarnate God, priest and faithful martyr, preacher to those in Hades, example for virgins and the offspring of the desert.

Unbelief of soul is reproved by the miracle of the withered hand of the priest, whose faith blossomed as your head appeared, O blessed one, and his outstretched hand was renewed.

The ranks of angels truly proclaimed your prophetic appearance to the beholder, emulating the divine announcement of Gabriel which sacred Zacharias received before your birth.

*Theotokion* Let us draw the healing of our passions we hasten to the glorious temple of the Forerunner; for choirs of angels, the souls of all the righteous, the Virgin and John the Baptist enter there, bestowing healings.

*Exapostilarion,  
o the Special Melody To the disciples...*

Your precious and luminous head has shone from the impenetrable bosom of the earth, O Forerunner John, beacon of immaterial light; and, lovingly celebrating its discovery, we entreat you to obtain the remission of our grievous deeds, that we may complete the period of abstinence well, through your prayers, O exalted Baptist of the Saviour.

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

*Theotokion* The divinely wise assembly of the faithful, which ministers and faithfully hymns you, truly the Mother of God, is comforted. Grant that by your prayers we may splendidly finish the course of the fast, and may bow down before the precious cross and the saving sufferings of your Son and God.

*At the Praises, 4 verses, tone 4,  
to the Special Melody You have given a sign...*

Your most precious head has opened the outer gates of abstinence, O most praised one, and has set before all the sweet substance of divine gifts; partaking thereof with faith,

we sweeten the bitterness of fasting and praise you with faith, and cry out to Christ our God: O Jesus Almighty, you are the Saviour of our souls. *twice*

The head of the Forerunner which puts forth an ever flowing stream of myrrh like water, set today upon a mystical and divine table, noetically perfumes and dispels the bitterness of sorrows, and fills with gladness those who cry out with love: O Jesus Almighty, you are the Saviour of our souls.

Your head, like a most sharp sword, has severed the heads of the iniquitous foe, and has poured healings and divine gifts upon those who reverence the Law. We faithfully praise you, the friend and Forerunner of the creator, O John, and earnestly cry out to him: O Jesus Almighty, you are the Saviour of our souls.

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

Faithfully receiving with a voice of praise the precious head of your Baptist, O Lord, which today was revealed from the earth, we, your sinful servants, led to prayer, pray that on the day of judgement we may, for his sake, obtain cleansing and great mercy from you.

Both now and for ever...

*Theotokion* Truly loving God and Saviour, from all evil circumstances save your servants, by the prayers of your Forerunner, and of all the saints, and through the entreaties of your Mother.

*Great Doxology and the rest.*

## **Liturgy**

*Beatitudes, 8 verses: 4 each from Odes 3 and 6 of the canon to the Forerunner.*

*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 Corinthians, number 176 [2 Cor 4: 6-15]*

*Alleluia, tone 4*

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

Truth springs up out of the earth, and righteousness looks down from Heaven.

*Gospel of Matthew, number 40 [Mat 11: 2-15]*

*Communion Verse*

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

## **February 25**

### **Hierarch Tarasius, Archbishop of Constantinople**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 5,  
to the Special Melody When from the tree...*

Come, those who love to honour the spiritual and the divine, and let us see today the banquet of the sweet fragrance of abstinence, which Tarasius, the divine host, has prepared in spirit for us by his immaterial virtues; and let us all cry out without hesitation: We entreat you, pray that we obtain forgiveness of our offences.

Truly revealing the faith to the world, O wise and eminent father, you engraved it, shaking off the defilement of heresy, and established the beauty of the Church, following the teachings of the apostles of Christ. With them we cry out to you: O truly praiseworthy father, pray that our souls be saved.

You received all from Christ, and the blessedness of almsgiving, which is love for the poor; for richly pouring alms upon them, you received the mercy of the promise; for mercy will cry out to be praised at the judgment. For this, you departed to him who is life. We entreat you, pray that we obtain forgiveness of our offences.

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

*Theotokion* Without confining him you carried the unconfinable God, incarnate in his goodness, O most holy Bride of God. I implore you: Free me of confining passions, that walking the straight and narrow path, I may reach that which leads to life.

*Theotokion of the Cross* 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 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 Tarasius, pray to Christ our God for the salvation of our souls.

## **Matins**

*Canon of the Holy Hierarch, tone 2*

### *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.

Deliver me from assault, captivity and bondage, and guide me to repentance, O compassionate Lord, leading me quickly to your love.

Possessing streams of life in your heart, O wise one, you were like a river of God filling the Church with your teachings and watering its furrows.

When your precious head was anointed with the oil of the divine Spirit, O Tarasius, it flowed richly down upon your beard, as upon the beard of Aaron, down to the hem of your garment, like the dew of Hermon.

*Theotokion* Isaiah cried, O pure Virgin: Behold, having conceived in your womb without seed the Angel of Great Counsel, you shall give birth to him, yet remain a virgin ever after giving birth.

### *Ode 3*

*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 were the strengthening of hearts through the bread of your words, O holy hierarch; and anointing our hearts as with oil, you make them glad as with wine.

With the fervour of understanding and zeal of faith you became eminent among the fathers, and you broke the opposition of the heretics like the gates of Hades.

Lifting up your venerable hands to God, you asked peace for your flock: having ascended to your inheritance on high, you have found rest.

*Theotokion* Strange the child, strange the generation which is accomplished anew in the Virgin, for he has raised from deception the nature formerly dragged down to corruption.

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

You shone with the works of divine knowledge, illuminating the Church with radiance; you slayed heresies with your words and, emulating the hospitality of Abraham, poured out love and care for the poor, O father Tarasius. Entreat Christ our God to grant us great mercy.

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

*Theotokion* You were the divine tabernacle of the Word, O Mother who alone are a virgin all-pure, who has surpassed the angels in purity. With your divine waters cleanse me who am defiled with carnal transgressions and am become more filthy than all others; and grant me great mercy, O pure one.

*Theotokion of the Cross* The unblemished lamb and virgin Mother of the Word, beholding him who was born of her without pain suspended upon the cross, cried out, lamenting maternally: Woe is me, O my child; for how is it that you suffer willingly, desiring to deliver man from the dishonor of the passions?

*Ode 4*

*Irmos* I hymn you, O Lord, for I have heard your report and was afraid. You came to me, seeking me who was lost. Therefore I glorify your great providence for me, O most merciful one.

With the sweat of piety you sowed the words of God in the Church and reaped the grain of Orthodoxy, O Tarasius. You dwelt in the land of the meek, and with them you now rejoice in gladness.

The fear of God of which Isaiah spoke, O venerable one, you received within you through the Spirit; and you gave birth to it for the Church. Thereby are the offspring of heresy dashed to pieces on the rock of faith.

With the shedding of tears you washed away defilement, O venerable one, and reached the fountain where the undiluted drink of everlasting sweetness gushes forth; and you attained to your ultimate desire.

*Theotokion* God the Word, conceived without seed within you, O immaculate Lady, issued forth unaltered in nature to the human race: ever entreat him for your servants, that our souls be saved from misfortune.

*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.

By the power of your words you denounced the disease of the impious, and with the bonds of divine love you bound your flock, keeping it unharmed through hope and faith.

Going without food through abstinence, you nourished your soul, possessing the bread of pure prayer, divine doctrine and exalted humility.

As a father you wove the robe of the Church, O wise one, in which Christ arrayed you with honour through your faith, splendidly shining in Orthodox teaching.

*Theotokion* O pure one, we all have you as an intercessor, a mighty foundation of hope, support, shelter and rampart, and a bridge leading to the kingdom of heaven.

*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.

As a sacrifice and victim you submitted yourself to God with faith, and you maintained the performance of his unbloody service.

Having now passed from earth to immaterial glory, O venerable one, by your earnest supplication heal my soul, defiled by material passions.

You cut away the thickness of the Scriptures with the profound paring-knife of your intellect, O Tarasius, and were the scribe's pen of the Church.

*Theotokion* Your maternity is perplexing, for in a strange manner you suckled him who nourishes all, and nurtured with milk the immaterial creator held in your arms.

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

Having illuminated the church with orthodox dogmas  
and taught all to honour and venerate  
the precious icon of Christ, O blessed one,  
you denounced the godless decree of the iconoclasts,  
and so we sing to you:  
Rejoice, O wise father Tarasius.

*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 were seen to be a cup of wisdom, full of the virtues; and having called the flock together by the preaching of your exalted life, you delighted them, O divinely wise father, and you sing with them: Blessed are you, the God of our fathers.

You have gone before us to the mansions of heaven and precious delight, and you rejoice with God and are glad. Honouring you, O blessed father, we sing with boldness: Blessed are you, the God of our fathers.

Arrayed in a life which leads to faith, your loins girded with the manliness of understanding, O Tarasius, you hastened to the banquet of the king, the Most High, singing: Blessed are you, the God of our fathers.

*Theotokion* He who was begotten without mother of the Father, comes from you without father; and, preserving your purity inviolate, he has caused your birthgiving to be pure and your virginity to be undefiled; for in you the law of birthgiving is made new.

### Ode 8

*Irmos* In the furnace you prefigured your Mother, O Lord, for the youths who entered it and were rescued unconsumed by the fire, were the image of her. We sing to her, revealed by you to the ends of the earth, and we exalt her above all for ever.

You are like a morning cloud which lets fall drops of rain and dew, O wise one; for, with a wealth of benefaction amassed on earth, you have anointed the hearts of the hungry and lighted a bright spiritual lamp.

Illumined with the light of your works and the vesture of your high priesthood, you were the key of chastity, the sustenance of abstinence, the teacher of true prayer, the way of repentance and the law of life.

O my soul, bring a time of repentance and the fruit of conversion, and fear the curse called down upon the barren fig tree and the threat of being hewn. Appease Christ with the fruitfulness of the virtues.

*Theotokion* Forget not the cries of your servants, O dread intercessor, but by your supplications rescue us from tribulations and every threat; for your maternal entreaty moves God to relent.

### 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.

With the fire of abstinence you put down the cunning and darts of the enemy, and you truly burned up the material wrath of the flesh with the burning coals of your purity, O Tarasius, having the radiance thereof.

Making your abode with the choirs of the patriarchs, with them you sing the angelic hymn: Holy, Holy, Holy is God the begetter, the begotten Son, and the Spirit who proceeds without becoming separate: glory to you, O holy Trinity.

**February 25**

We cry out to you as to one who with Paul has entered the heights of heaven: O blessed Tarasius, blessedness of God, confirmation of the Church, victory of the Orthodox, we pray you: Grant cleansing to us who honour you with love.

*Theotokion* The Son who before the ages was unoriginate with the Father, and who became ineffably incarnate of your pure blood, O unwedded Mother, has revealed himself to us as the sun, driving away the darkness and enlightening all things.

## **February 26**

### **Hierarch Porphyrius, Archbishop of Gaza**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 8,  
to the Special Melody O most glorious wonder...*

Venerable father Porphyrius, \* taking the Cross of Christ upon your shoulder \* you abandoned all things \* and took yourself to the desert, \* and battled with the ruler of this world, \* with the armaments of fasting and prayer. \* As a temple of the Spirit of God, \* you cast him down together with his carnal mindedness.

As of old God saved by his angel, \* the three youths from the fire, \* so now by you he has saved three youths \* that had been dragged down into a pit; \* for when they were borne as in a basket \* he overshadowed them with light of a cloud \* which formed three crosses on their bodies \* for the reproof of those who opposed you, O Porphyrius.

Who can worthily hymn \* your temptations and pangs, \* your misfortunes and tribulations, \* your struggles for the faith, O Porphyrius? \* For you showed the greatness of your boldness \* which you had before God. \* We entreat you, \* because of such boldness: \* Pray for us to the Lord, that we be saved.

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

*Theotokion*      The pre-eternal God, \* taking flesh of your blood, \* has made you, O pure Lady, \* an intercessor for mankind. \* Deliver your servants from all misfortune \* and every evil circumstance, \* and grant that all who glorify and bow down before you \* be given the splendour of the elect.

*Theotokion of the Cross* Seeing you nailed to the cross \* and voluntarily accepting suffering, O Jesus, \* your virgin Mother, \* cried out to you, O Master: Woe is me, my sweet child; \* for how do you endure wounds unjustly inflicted, \* O physician who heals human infirmities, \* who has delivered all from corruption \* in your loving kindness?

*Troparion, 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 Porphyrius pray to Christ our God for the salvation of our souls.

## **Matins**

*The canon to the holy hierarch, tone 4,  
composed by George*

### *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.

The Church, adorned today with your teachings as with royal purple, O Porphyrius, is made splendid by it, and hymns the Lord of all.

Having shone with divine discourses in your life, you are a beacon for all, ever illuminating them with your deeds and teachings and enlightening the ends of the earth.

Cleansed by the sprinkling of the Holy Spirit and arrayed in a garment of divine virtues, O Porphyrius, you entered impassable places in priestly ministry to him who anointed you.

*Theotokion* The Son of God, wishing to speak to those who are on earth of his ineffable love for mankind, which passes understanding, O Bride of God, was born of you, granting regeneration to the faithful.

### *Ode 3*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

You brought down beneath your feet the arrogance of the godless who spoke against the God of all.

With the fire of your words you wisely consumed the kindling of Manes, and to the faithful you extended the enlightenment of doctrine.

Setting the feet of the faithful firmly upon a steadfast rock, O Porphyrius, you shook the foundation of the godless from its very footing.

*Theotokion* All the earth is full of the true knowledge and ineffable glory of your Son and God, O pure one.

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

You shone in your deeds like the morning star  
and drove heresy from the Church, O holy hierarch Porphyrius;  
and you enlightened the hearts of the faithful,  
that they might hymn and glorify the Lord.  
Celebrating your memory today, we cry out to you:  
Entreat Christ our God, that our souls be saved.

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.

Having within your soul the Sun of righteousness and the radiant splendour of the faith, O Porphyrius, you illumined the fullness of the Church with your discourses.

Made firm in the love of God the Word, O Porphyrius, you rejected the allurement of visible things. We honour you as an equal to the angels and an honourable and holy hierarch.

As you partook of the ineffable mysteries, O Porphyrius, you preserved them by your deeds in a pure and ineffable manner, as a worthy servant of them.

*Theotokion* Gloriously the Church is adorned by your divine magnificence, O pure one; and, embellished thereby, it glorifies you with love, hymning your birthgiving.

**February 26**

*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.

With your words of truth you broke the chains of the philosophers, O Porphyrius, establishing the dominion of faith in every way.

Having drawn upon the Comforter on earth, O venerable one, you poured forth bountiful rivers of the teachings of piety.

Having dried up the torrents of godlessness with the fire of your words, O Porphyrius, you enlightened men with the proclamation of piety.

*Theotokion* Strengthened by you, O most pure Lady, with the power of the Spirit we vanquish the adverse foes of the truth of Christ.

*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.

O Porphyrius, we all truly have you as a spiritual and living image of the virtues, ever shining in divine deeds; therefore, we honour you.

Robed in the power of the Comforter as are those who behold the Word face to face, you have been invincible to the foe, driving away and cutting down their impiety.

Renewing men by the water of baptism and adoption, you brought them forth as children of the creator, and presented them pure and immaculate, O Porphyrius.

*Theotokion* Mindful of your divine mysteries and ineffable glory which transcend recounting, we who boast in you, unceasingly glorify you as the true Mother of God.

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

Adorned with your sacred ways,  
you were resplendent in the robe of priesthood,  
O blessed and divinely wise Porphyrius,  
who spread beauty by your healings and exhortations,  
praying unceasingly for us all.

*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.

The Church of Christ, assailed by contrary winds and assaults, you founded firmly O father; and it sings: Blessed are you, O Lord, in the temple of your glory.

With valour you triumphed over the hoards of heretics, O wise father, arrayed in the armour of the Word; and you sang to Christ in thanksgiving: Blessed are you, O Lord, in the temple of your glory.

You entered the paradise of the noetic virtues, where you picked beauteous flowers of truth which shed sweet fragrance through the world, O father Porphyrius.

*Theotokion* The mighty Word of God, born of you O Virgin, has given you as strength and dominion to the weak who sing: Blessed are you, O Lord, in the temple of your glory.

*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.

With your words you armed and established the Church of Christ, O wise one. and it ever triumphs over the invasion of heresies and sings victoriously to Christ: Bless the Lord, all you works of the Lord.

Having your mind continually on Heaven, O Porphyrius, you ineffably gained a divine release unattainable by the senses; and seeing the mysteries of Christ with faith, you sang to him: Bless the Lord, all you works of the Lord.

By your prayers, O Porphyrius, you stopped the mouths of the noetic lions that were wickedly giving vent to blasphemies; and with the mighty darts of your divine words you silenced them, earnestly singing to him who made you strong: Bless the Lord, all you works of the Lord.

*Theotokion* He who sits upon the throne of the Father's glory, his Son and Word, born of you in the flesh, O pure one, has made you a divine chariot and a glorious throne who alone is hymned by all mortals as their Queen.

*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.

**February 26**

As precious gifts you brought to the generous Master your God-pleasing virtues and those delivered from heresy by you, magnifying the creator of all, O venerable father.

With the shower of your tears you quenched the flame of the passions; you served the creator with dispassion, and were granted greater glories, O Porphyrius, ever hymning and magnifying him.

Joining with the angels, saints and the venerable on high, O father Porphyrius, entreat the Lord and benefactor for those who hymn and praise you with faith.

*Theotokion* The Master, who for our salvation became a man, has given you, O pure one, as a mediator, protection and healing to those who glorify you with faith and magnify him with love.

## **February 27**

### **Venerable father Procopius the Decapolite, the Confessor**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

With piety of mind, \* with purity and holiness of thought, \* by restraining the passions, \* and by observing the commandments of Christ and devotion, \* O blessed father \* you strove to preserve the dignity \* of the image which was, in the beginning, \* fashioned according to \* the image and likeness of God.

Having first undertaken ascetic endeavour, \* then following it with suffering \* in a divinely wise manner, \* you were in both pleasing to the creator, \* who alone requires of us \* purity and nobility of soul. \* And glorifying his advent in the flesh, \* you venerated the holy image \* of his divine manhood.

Denouncing those who wickedly rejected \* the incarnation of the Word, \* O venerable one \* you fulfilled what is true, \* upholding it by enduring wounds and various afflictions, \* by your fetters and imprisonment; \* through which, you became an heir to the kingdom of Christ, \* to ineffable joy \* and the eternal radiance.

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

*Theotokion* As your prayer to the Lord is untiring \* and your entreaty abiding, \* O all-pure one, \* quell the assaults \* and still the waves of my wretched soul; \* calm my suffering heart, \* I implore you, O Maiden, \* and impart grace to my mind, \* that I may worthily glorify you.

*Theotokion* As your prayer to the Lord is untiring \* and your entreaty abiding, \* O all-pure one, \* quell the assaults \* and still the waves of my wretched soul; \* calm my suffering heart, \* I implore you, O Maiden, \* and impart grace to my mind, \* that I may worthily glorify you.

*Theotokion of the Cross* When the mother, the lamb \* who gave birth to you \* saw you, the shepherd, as a lamb upon the tree, \* she lamented and cried out to you maternally: \* O my Son most desired, \* How is it that you are suspended upon the tree of the cross, O long-suffering one? \* How can your hands and feet be pierced with nails \* by the iniquitous, O Word; \* and how can you shed your blood thus, O Master?

*Troparion, 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.  
Procopius our father, entreat Christ our God that our souls be saved.

## **Matins**

*Canon, tone 6,  
composed by Theophanes  
upon the acrostic I rightly hymn your struggles, O blessed one*

*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.

Strengthened by love of piety, you withstood the stormwaves of the world by divine zeal, O venerable one, crying out to God a hymn of victory, for he is glorious.

Your radiant life and splendour of soul wrought within you an intense image of mingled piety and virtue, O venerable one.

Illumined by the supernatural and radiant teaching of Christ, by abstinence you caused the assaults of the passions to recede, singing a hymn of victory to the Lord.

*Theotokion* Having conceived in godly manner the incarnate Word who before was incorporeal, O pure Lady, in a manner transcending nature you gave birth to him for us, remaining a Virgin even after giving birth.

*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.

Your God-pleasing soul, aflame with zeal through your faith, O blessed God-bearer, mightily destroyed the bitter cruelty and rage of the iniquitous.

Bloodstained, you emulated the sufferings of the martyrs, O thrice blessed Procopius, as with brave soul you endured wounding at the hands of the impious.

You wisely undertook a twofold struggle, O venerable Procopius: denouncing heresies and enduring the assaults of the lions with divine wisdom.

*Theotokion* The Wisdom and Word of the Father, though existing from eternity, in latter times ineffably became incarnate of an unwed Mother, making her the Mother of God.

*Sessional Hymn, tone 4,  
to the Special Melody You have appeared...*

Adorned with the beauties of abstinence,  
you adorned your soul  
with the blood of martyrdom,  
and have shone more brightly than the sun,  
O wondrous and venerable Procopius.

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

*Theotokion*

O faithful, let us bless the Mother of God,  
the fervent aid of those in trouble,  
our helper and reconciliation with God,  
through whom we have been delivered  
from corruption.

*Theotokion of the Cross*

Beholding your Son lifted up upon the tree,  
O most pure Lady,  
you piteously cry out, inwardly wracked with pain:  
Woe is me;  
for how can you set, O my timeless light?

*Ode 4*

*Imos* 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.

Setting fire to your heart with torrents of tears, O blessed and venerable Procopius, you cultivated the seed of the virtues with pure mind.

You subjected earthly wisdom to the divine, O father, taking up a life of fasting and joining the choirs of the martyrs.

As a martyr divine and true in piety, you denounced the insanity of the heretics; for you bravely rejected the cruelty of the ungodly.

*Theotokion* Having conceived the creator outside the laws of nature, O immaculate Lady, you gave birth to him in purity, and surely became the true Mother of God.

*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.

We honour you, O father, who was sanctified by fasting and ended your life in blood; for the memory of the righteous is ever celebrated with hymns of praise.

The Lord, who wisely transforms and arranges all for the good, through your ascesis and glorious martyrdom transformed the foul murder committed by the impious.

Taking the full armour of the cross upon your shoulders, O father, you followed Christ, forgetting all that lay behind you, intent upon the race which lay ahead.

*Theotokion* We hymn the Lord who clothed himself in mortal flesh taken from you, O Lady, which was subject to the passions, and who has made it capable of becoming divine, through his unconfused union therewith.

*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.

Passing from the glory of fasting, O ever-memorable father, you truly hastened to the glory and honour of martyrdom, clad in the purple robe dyed in your own blood.

Overcoming the impermanence of transitory things by your divinely wise mind, O blessed one, your soul piously took wing to that which ever exists, is good and permanent.

Seeing you enriched with mighty abstinence and meekness, Christ regarded you in his love for man, and brought you to share in his glory, O athlete Procopius.

*Theotokion* Immaculate Lady, by your mystical efforts heal the bitter and cruel afflictions of my soul, applying the sufferings of your Son as true medicine.

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

The church possessing you as a morning star  
which dispels all the darkness of heresy,  
today gives honour to you,  
Procopius most glorious,  
the sharer of the heavenly mysteries.

*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 your life was radiant with fasting, O divinely wise one, so your suffering was steadfast; for you glorified Christ, singing: Blessed are you, the God of our fathers.

Girded with the purity of chastity, O wondrous father, by your courage under torture and by grace you received a splendid crown, singing: Blessed are you, the God of our fathers.

The iniquitous, who do not venerate your pure image, O Saviour, wounded your servant, cruelly lacerating him, as he sang to you: Blessed are you, the God of our fathers.

*Theotokion* We call you the blessed and immaculate Lady, gladdened by your birthgiving; for thereby delivered from the corruption of the flesh, we sing to him: 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.

Even before death you were free from corruption, O venerable one, who departed from here to life incorruptible, splendidly accepting death as a stairway to it.

You were full of the radiance of grace and departed to the unwaning light, laying aside every material desire: therefore, we honour you, O divinely wise Procopius.

Armed with the power of the divine Spirit, you vanquished hosts of the spirits of wickedness; and so the portals of heaven were opened to you, O blessed one, who sings to Christ for ever.

*Theotokion* O Lady, truly blessed by God, as you foretold, all generations bless you as the true and most pure Mother of God, whom we exalt 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.

Willing to suffer under the law, O martyr, by abstinence you mortified the assaults of the passions and the uprisings of the flesh, O favourite of Christ: with the incorporeal armies you have now found the immortal delight of dispassion.

You stand in splendour before the righteous judge as a victor, O Procopius, receiving an imperishable crown, and praying earnestly for those who celebrate your sacred memory and the divine feast of your repose.

Illumined by the threefold radiance which proceeds ineffably from the one divinity, you have been granted a rich inheritance and ultimate joy, rejoicing with the heavenly armies, O father Procopius.

*Theotokion* The incorrupt Word of God, assuming a corruptible form, has, by the good pleasure of the Father, clad men in incorruption, having made his abode within you, the joyous one; therefore, O most pure Lady, with the armies of heaven we magnify you.

## **February 28**

### **Venerable father Basil the Confessor, fellow-faster with Procopius**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 4,  
to the Special Melody You have given a sign...*

Desiring a blessedness past understanding, \* you considered abstinence to be food, \* poverty to be wealth, \* lack of acquisitiveness to be abundant possessions, \* and humility to be glory, O wondrous one. \* You also received your desire \* in accordance with your understanding, \* abiding in the tabernacles of the saints, O Basil.

You completed \* the immutable course of abstinence, \* and held to the faith. \* You were adorned with a crown of righteousness, O father, \* which Christ had prepared for you, \* rewarding you in accordance with your merits, \* and bestowing upon you honours and rewards for your pangs. \* Entreat him, O divinely inspired father, \* that he save our souls.

All love of pleasure which enslaved your body \* you cast off, O divinely wise father, \* harrowing your senses with the pangs of abstinence, \* with terrible living conditions, \* the endurance of temptations, \* and the withstanding of evil circumstances; \* and thereby you received never-ending delight, \* everlasting sweetness \* and ineffable joy.

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

*Theotokion* Have pity for me, O lady, \* who is brought low by the assaults of the demons, \* and cast into the pit of destruction: \* set me firmly upon the rock of the virtues, \* fending off the attacks of the enemy. \* May I obey the commandments \* of your Son and our God, \* that I may receive remission \* on the day of judgment.

*Theotokion of the Cross* The most pure Mother, \* seeing Christ, the lover of mankind, crucified, \* his side pierced by a spear, \* cried out, lamenting: \* What is this, O my Son? \* How can these thankless people reward you thus \* for the good things you have done for them? \* Why do you hasten to leave me childless, O most beloved? \* I marvel at your voluntary crucifixion, O compassionate one.

*Troparion, tone 1*

Dwelling in the desert as an angel incarnate,  
you proved to be a worker of miracles, O God-bearing father, Basil.

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.

*If this month has only 28 days, then the Canon of St John Cassian is sung at Compline.*

## **Matins**

*Canon, tone 4,*

*composed by Theophanes*

*upon the acrostic I know you to be a foundation of the faith, O father.*

### *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.

Grounding your resolve upon the rock of faith, O father, you did not fear the assaults of temptations; but as a champion of virtue, a namesake of the kingdom, you remained firm.

The grace of the most holy Spirit, strengthening you, made you firm to endure painful wounds, and made you victorious over the vain-minded tyrant.

By your virtues, O father, you received a wise fellow athlete and warrior who was ever victorious; and rejoicing with him, by torture you passed the contest of suffering.

*Theotokion* I offer you, the exalted Mother of God who gave birth to God the benefactor of all creation, as the intercessor for my life, the mediatrix of my salvation, and an insuperable wall of defence.

### *Ode 3*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

You zealously directed your heart toward God, O venerable father, and shone in the grace of fasting and confession.

Taking up military discipline and the armour of the cross, you vanquished the noetic serpent and the tangible lion, O father.

Having piously preserved that in your souls which was according to the image of God, O venerable fathers, you suffered for venerating the pure image of Christ.

*Theotokion* Through you the original curse was turned to blessing, O pure one, and our nature, grasped by corruption, has received incorruption.

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

Having put away corruptible wealth and fleeting glory,  
you received heavenly riches and eternal glory, O blessed father:  
we bless your holy repose,  
and celebrating it, we cry out to you:  
Remember us, O Basil,  
who has boldness before God.

Glory be to the Father... 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 Lady,  
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*

*Imos* Seeing you raised upon the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

Your endurance was beautiful, O blessed and venerable one, showing a youthful firmness in your old age; as you cried: Glory to your power, O Lord.

United by love to your Master, and clothed with his strength, you did not feel the pangs of the flesh, but, sang: Glory to your power, O Lord.

As namesake of the kingdom of heaven, you trod the path which leads thereto, finding in Procopius a companion who cried out: Glory to your power, O Lord.

*Theotokion* You gave birth without knowing wedlock, O Virgin, and were a virgin even after giving birth. With unwavering faith we unceasingly cry to you: 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.

You strived splendidly, O venerable Basil, taming the unrestrained ferocity of the lion and the character of the foolish.

You found Procopius to be of equal strength in struggles; and you finished the contest, crowned divinely with much success.

Now you noetically see Christ whom you desired, and whose manifestations you truly saw from afar, O blessed and sacred father.

*Theotokion* We present you as an invincible weapon against the enemy, O Bride of God, having acquired you as the confirmation 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.

Having received the kingdom on high through love, O God-bearer, you valiantly spurned the senseless character, orders and commands of the emperor. *twice*

Stripped of earthly things, you struggled wisely; and invested with divine power, you are now crowned, having prevailed over the animosity of the godless tyrants.

*Theotokion* The predictions of the prophets were fulfilled when you gave birth to him whom the prophets of old foretold and who fulfills prophecies by the grace of the Spirit.

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

Receiving divine revelation from on high,  
you withdrew from the midst of the tumult, O wise one;  
and having lived the monastic life venerably,

you received the power to work miracles and to heal diseases by grace,  
O blessed and sacred Basil.

*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.

Strengthened by divine power, O father, you denounced as mindless those who cast away the precious image of Christ; and you sang: Blessed are you, O Lord, in the temple of your glory. *twice*

Christ found you ploughed and rendered clean by abstinence and shining patiently with fasting, O father, who sang: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* We the faithful hymn you, the pure Mother of God and Queen of all creation; and we sing to you: Rejoice; 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.

As a sacrifice made perfect by the fire of witness and consumed by the flame of wounds, you offered your body and mind to Christ as a whole burnt offering, crying out: Bless the Lord, all you works of the Lord.

Pursuing your enemies even while tortured, you cast them down, O venerable father; and you trampled upon the foolishness of the arrogant one, looking upon those savages who tormented you, and crying: Bless the Lord, all you works of the Lord.

You seem to us an artist excellent in teaching, for you courageously turned abstinence, which you first endured, to sufferings, having Procopius as your fellow athlete, who cried out: Bless the Lord, all you works of the Lord.

*Theotokion* We have you as a radiant portal to heaven, through which God passed: he who before was incorporeal, consubstantial with the Father, who became incarnate. To him we cry out: 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.

Having transcended the senses, you passed on through love to the Master, rejoicing, O father, receiving the riches of your labour, angelic beauty and the eternal sweetness of paradise.

Having received the hope of blessed and eternal blessedness with your disciple and fellow athlete, O God-bearer, watch over those who celebrate your feast.

Having passed from the earth to the delight of heaven, where dwell the companies of saints and the divine armies of the angels, O crowned ones, by your supplications save the company of your disciples.

*Theotokion* Uproot the weeds of the transgressions of those who hymn you, O Mother of God; put down the assaults of temptations; quell the tumult of sin, and calm the tempest of tribulations.

## **February 29**

### **Venerable Father John Cassian the Roman, the Confessor**

*When February has 28 days, the service to Saint John Cassian is sung at Compline on the 28th;  
but if it be a leap-year we sing this service on the 29th.*

### **Vespers**

*At Lord, I call to you... 3 verses, tone 6  
to the Special Melody Having set all aside...*

You wisely discerned that which is deceiving and transitory,  
O glorious father,  
and even after your departure to the Lord  
you guard those caught up in the passing conditions  
of this fleeting and temporal life.  
As a wise steward, O John Cassian,  
you have passed over to a better life,  
having pleased Christ by your life and works.

Taking up your cross in childhood, O glorious father,  
with alacrity you trod the path which is hard and narrow,  
while with surpassing honour, you submitted  
to the command of him who called you.  
You gained as twofold recompense and fitting reward for your labours  
the heavenly kingdom of Christ and a place of singing in the light  
with all the saints, O John Cassian.  
With them may you unceasingly pray for our souls.

You considered every virtue to be a thing of wonder,  
O divinely wise and venerable father,  
among the first of which you observed on earth,  
was a vigilant silence;  
and when you spoke in words and actions,  
you were humble, meek and innocent,  
a prophetic and truly good herald.  
And now, having hastened to God,  
you amaze us all the more with the grace of healing.

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

*Theotokion*      Having stumbled because of my evil disposition,

enslaved to wicked deception,  
wretch that I am, I flee to you,  
and to your wondrous loving-kindness and fervent aid,  
O Bride of God and most holy Maiden.  
Deliver me from the bonds of temptation and grief,  
and save me from the assaults of the demons,  
that I may glorify you,  
hymn and bow down before you with love,  
and magnify you, O Lady ever-blessed.

*Theotokion of the Cross* As Simeon foretold, \* a sword pierced your heart, O most pure Lady, \* when you beheld him who shone forth from you, \* at the ineffable word of the archangel, \* lifted up upon the cross as one condemned \* by iniquitous men, \* given gall and vinegar to drink, \* his side pierced, \* his hands and feet pierced by nails; \* and, lamenting, you exclaimed maternally: \* What is this new mystery, \* O my child most sweet?

## **Matins**

*Canon, tone 2*

*Ode 1*

*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.

Having crowned your life with divine virtues, O venerable Cassian, you departed to God: implore him, we pray, that deliverance from transgressions be granted us who commemorate your holy repose with faith.

Wholly inclined toward the God of all, O glorious one, you turned away from passionate thoughts, and, deified by partaking of the immaterial, you became light, hymning the all-glorious Lord who glorified you.

In your divine teaching you were a physician for souls, O Cassian, and, correcting the thoughts of monastics by grace, you brought them to life everlasting. Therefore, we honour you with love.

*Theotokion* We know you, O pure one, as her who conceived and in a manner past understanding gave birth to God who clothed himself in mortal flesh, the all-glorious Lord who has illumined the company of the venerable: gloriously has he been glorified.

*Ode 3*

*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.

Christ has made you to be the enlightenment of those in darkness, a star shining in the heights of the Church, O praised and venerable adornment of fasters.

Emulating him who took upon himself the cross and enlightened the world, O Cassian, you crucified yourself to worldly pleasures, overcoming the wiles of the demons.

Your heart was full of wisdom, O wise father, and through the Holy Spirit you have poured forth an abyss of teaching, which gives drink to the flock of monks.

*Theotokion* Immaculate Lady, by your divine mediation heal my soul, afflicted by the passions and all manner of assaults by wicked demons.

*Sessional Hymn, tone 4,  
to the Special Melody Having been lifted up...*

As one venerable, you offered yourself to God;  
and, illumined by goodly visions, O Cassian,  
you shone like the sun in the splendour of your divine teachings,  
ever enlightening the hearts of those who honour you.  
Earnestly entreat Christ for those who praise you fervently with love.

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

*Theotokion*

Through I love sin, I implore you, the exalted Lady  
who gave birth to the sinless God who takes away the sin of the world,  
that you take pity on my sinful soul and wash away my many sins;  
for you are the cleansing of sinners,  
the salvation and defence of the faithful.

*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*

## **February 29**

*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.

With your ascetic struggles you made the uprisings of the flesh subject to your soul, O venerable father; and with your sacred teachings you laid bare every machination and pursuit of the deceiver.

Mortified of your own will toward worldly mortality, you received the inheritance of the life to come, O glorious Cassian; and you have written laws for the instruction and perfecting of monks.

The grace of the Spirit abode in your soul, O father most rich, and has shown you to be above all carnal mindedness and the snares of the deceiver.

*Theotokion* Immaculate Lady, you ineffably give birth to the timeless one, who entered time, has illumined the venerable who live by faith, and has brought low the serpent, the author of evil.

### *Ode 5*

*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.

By your virtues, O God-pleaser, you were caught up, borne aloft; and, rejoicing, you attained the mansions of heaven, receiving fitting honours for your labour.

Gazing upon the beauty of Christ with pure mind, you stood immovable day and night, O glorious father, receiving divine revelations thereby.

Watered with torrents of tears, O God-bearing father, like a tree with lofty branches you produced the fruits of ascesis which divinely gladden the minds of all.

*Theotokion* O Virgin who past understanding shone forth life: you have slain the enemy who brought death and have enlivened the world which hymns you without ceasing.

### *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.

You trod the narrow path, O father, and by your words have shown it to all: and those who walk it well are led into the spaciousness of paradise.

Your life was venerable and your end blessed and honourable, O Cassian our father, conversor with the holy angels.

You cast off slumber, and keeping vigil in visions and spiritual activities, you lived like an angel while on the earth, O blessed God-bearer.

*Theotokion* Loving you, the comely, beauteous and immaculate Lady, Jesus was born of you in the flesh and deifies me in his boundless loving kindness.

*[No Kontakion is provided]*

*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.

Ever deified by splendid visions, O divinely wise one, you an unfading beacon; for you shone with salvific discourse which illuminates the minds of all who praise you.

Your tongue, sharpened by the Spirit, inscribing the law of salvation, provides models whereby all are corrected, O blessed father, ever rejoicing the flock of monastics.

You flowed with salvific thoughts and words which dispel the ignorance of men's hearts, O venerable and God-bearing father: we honour you with faith, keeping your holy memory.

*Theotokion* You were a bridal-chamber of divine glory and a fiery throne, whereon the incarnate Word rested in his utter goodness: implore him, O pure one, to take pity and have mercy upon us.

*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.

Shining like a star in word and life, O Cassian, you illumine the ends of the earth, doing away with the darkness of ignorance and commanding all to sing: Bless the Lord, all you works of the Lord.

Dying, you set like the sun, O blessed one; but you left your ever-undimmed discourses, which illumine the souls of us who with faith keep your holy memory.

You ineffably delight in noetic beauty, having left your corruptible body, and you have been brought to see things upon which the armies of heaven gaze, O glorious one, singing: Bless the Lord, all you works of the Lord.

**February 29**

*Theotokion* You appear more spacious than the heavens, O Virgin, for they could not contain him, yet you ineffably held him and gave birth in manner past understanding to him who, as God, is twofold in nature but one in person.

*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.

Might and power were given to you by God to drive away the minions of the prince of this world: having contended mightily, O divinely wise father, you are numbered with the choirs of the venerable, rejoicing.

Like a rose of sweet fragrance the divinely inspired words of your godly tongue perfume us; for you were the goodly fragrance of him who emptied himself for our sake in his loving-kindness and clothed himself in our flesh, O honoured God-bearer.

Your memory, shining today in holiness, illumine the hearts of those who praise your angelic life, O Cassian: we entreat you to pray that forgiveness of offences be given to us.

*Theotokion* We offer you the voice of Gabriel, crying: Rejoice, O table bearing the divine bread; rejoice, impassable gate; rejoice, joy of the saved and boast of the venerable, O ever-virgin Mother of God.

## 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.

## **Resurrectional Theotokia**

*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 at the Verses

**Theotokia sung at the Verses<sup>2</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 word, 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.

### 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.

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<sup>2</sup> These being, with a few exceptions, the Theotokia provided in the Octoechos for the Aposticha of Vespers and Matins.

## **Theotokia at the Verses**

*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.

## **Theotokia at the Verses**

*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.

## **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.

## **Theotokia at the Verses**

*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 our 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>3</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.

*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.

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<sup>3</sup> Slavonic: *Save the city and people*

## **Theotokia at the Verses**

*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 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 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>4</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.

## Theotokia at Verses

*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 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.

## Theotokia at Verses

*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.

*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.

## Theotokia at Verses

*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.

*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

## Theotokia at Verses

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.

*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.

## Theotokia at Verses

*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.

*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.

## Theotokia at Verses

### 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.

*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.

*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

## Theotokia at Verses

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*

*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.

## Dismissal Theotokia

*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. | ~ 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,

## **Dismissal Theotokia**

our ancient 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?

## Dismissal Theotokia

*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: 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.

## **Dismissal Theotokia**

*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.

## Dismissal Theotokia

*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.

*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.

## Dismissal Theotokia

*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.

*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

## Dismissal Theotokia

*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.

*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

## Dismissal Theotokia

*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.

*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.

**Dismissal Theotokia**

*Saturday Lauds*

O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.