

THE MONTH OF MARCH
THE 17TH DAY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS
PATRICK, ENLIGHTENER OF THE IRISH LANDS

***Note:** In a church dedicated to Saint Patrick, or where his holy relics or a highly venerated icon of the saint are enshrined, if the Superior so desire a vigil may be served, as followeth:*

*If the feast falleth on **Monday**: On Sunday evening we chant Little Vespers, as set forth below. The vigil service beginneth with Great Vespers according to the usual order.*

*If the feast falleth on **Tuesday, Wednesday, Thursday, Friday or Saturday**: Little Vespers is **not** served. Great Vespers is served separately or together with the Liturgy of the Presanctified Gifts. The vigil service beginneth with Great Compline.*

AT LITTLE VESPERS

On "Lord, I have cried...", 4 stichera of the holy hierarch, in Tone V: Spec. Mel.: "Rejoice,..."—

Rejoice, clarion-voiced herald, fearless proclaimer of the Truth of Christ, who with purity of heart and godly humility didst transform a barbarian nation with the divine knowledge of salvation; fervent intercessor before the judgment-seat of God, wholly bedewed by the Spirit,, who dost beg great mercy for those who honor thee. *Twice*

Rejoice, O joy of the angelic hosts, bright beacon illumining the Irish people, instructor of monastics, godly hierarch of the Church of Christ, wonderworker of great renown, who bringest peace unto the troubled hearts of men, denouncer of the ungodly, strengthening of all in piety, who dost beg great mercy for those who honor thee.

Rejoice, O godly father Patrick, invincible champion of the Christian Faith, joy of all the saints, our intercessor in the heavens, heir of the kingdom on high, shelter for all who have recourse to thee, protector of the afflicted and oppressed, divinely wise guide of the faithful, who dost earnestly beg great mercy for those who honor thee with love.

Glory..., in Tone VIII—

Be glad now and join chorus, O Church of Ireland! For in Patrick ye have acquired a guardian angel who intercedeth before God, a grace-bearing teacher of the Holy Faith, a faithful follower of the precepts of the Savior, an instructor in the virtues, who was invested with wondrous power from on high, a mighty refuter of the madness of idolatry, a destroyer of the graven images of false deities, an expeller of evil spirits, a protector of the lowly, a consoler of those who mourn, and a comforter of the desperate. Unto him do we all cry out with love: Rejoice, O glorious Patrick, our father!

Theotokion, in the same tone—

Rejoice, thou boast of the world! Rejoice, temple of the Lord! Rejoice, mountain overshadowed! Rejoice, refuge of all! Rejoice, golden candlestick! Rejoice, honored glory of the Orthodox! Rejoice, Mary, Mother of Christ God! Rejoice, paradise! Rejoice, divine table! Rejoice, tabernacle! Rejoice, golden jar! Rejoice, thou hope of all!

Aposticha stichera from the Triodion: the idiomelon, twice, and the martyricon, once.

Glory...: Idiomelon of the holy hierarch, in Tone VI—

Like a good shepherd thou didst mightily wield the staff of the commandments of Christ, driving the noetic wolves from the Irish people, O all-blessed Patrick, and didst safely enclose them within the fold of Christ; and having driven far from them the ravening wolves of error thou didst pass over to Christ the Chief Shepherd. Him do thou entreat, O godly hierarch, that He deliver from corruption and misfortunes those who celebrate thy most honored memory with reverence.

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

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. Entreat Him with the holy apostles and all the saints, we pray thee, O Mistress, that our souls find mercy.

Troparion of the holy hierarch, in Tone III—

O holy hierarch Patrick, wonderworker and equal of the apostles, enlightener of the Irish land, entreat the merciful God, that He grant our souls remission of transgressions!

Glory... Now & ever...: Resurrectional theotokion, in the same tone—

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

AT GREAT VESPERS

The Introductory Psalm is read; however, if it is Sunday evening, the Introductory Psalm is chanted as usual for a vigil.

The usual kathisma from the Psalter is read; however, if it is Sunday evening, the first stasis of the First Kathisma ("Blessed is the man...") is chanted.

On "Lord, I have cried...", 10 stichera: 5 from the Triodion, for the day (the martyricon is omitted); and 5 of the holy hierarch. If the Liturgy of the Presanctified Gifts is not appointed (including Sunday evening), 8 stichera: 3 stichera prosomoia from the Triodion, and 5 of the holy hierarch.

Stichera idiomela of the holy hierarch, the composition of Valeria, in Tone I—

Rejoice, ye hills and groves of the Irish land! Leap up, ye lakes and rivers! For, lo! through the grace of God blessing and strengthening have come upon you from on high, for your enlightener and spiritual father cometh unto you: Patrick, glorious among hierarchs, zealot of the Orthodox Faith, chosen by God as His apostle. *Twice.*

To the newly-enlightened Christians the holy Patrick crieth out: "Attend, O my spiritual children: I have begotten you, as saith the Gospel; I have betrothed you as a bride to Christ God. Stand fast, therefore, in the Faith, and confess it fearlessly; be not afraid of the opposition of the pagans, that God may manifest Himself unto you as a great Helper and Protector!" *Twice.*

Great is thy faith, O holy hierarch Patrick; for, lo! having left thy homeland and lands enlightened by Christ, thou didst journey to a land languishing in heathen darkness, bearing the Gospel of Christ unto the lost; and thou didst not depart therefrom until thou hadst converted the whole land to the Orthodox Faith. Wherefore, we praise thee as is

meet.

Glory...: Idiomelon, the composition of Valeria, in Tone VIII—

Who can describe the pangs and struggles that thou didst endure, O Patrick, in preaching the Word of God unto those who sat in pagan darkness? Who can count the tears thou didst shed at night, praying in the solitude of the wilderness, fending off the fear of wild beasts and the assaults of the demons by the power of the Cross of Christ, which thou didst plant triumphantly over all the Irish land?

Now & ever...: Dogmatic theotokion, in the same tone—

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance. Two prokimena and readings from the Triodion, and three readings for the holy hierarch.

If it is Sunday evening, the Great Prokeimenon is chanted as appointed in the Triodion, and three readings for the holy hierarch.

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

READING FROM THE WISDOM OF SOLOMON

The mouth of the righteous droppeth wisdom, and the lips of wise men know grace. The mouths of the wise do meditate wisdom, and righteousness shall deliver them from death. At the death of a just man his hope perisheth not; for a righteous son is born for life, and in his good works he taketh hold of the fruit of righteousness. The righteous always have light, and from the Lord they acquire grace and glory. The tongue of the wise knoweth what is good, and wisdom resteth in their heart. The Lord loveth holy hearts, and all that are blameless in the way are acceptable to Him. The wisdom of the Lord enlighteneth the countenance of the understanding; for she overtaketh those who desire her, and is readily seen by those who desire her. Whoso seeketh her early shall

have no great travail; and whoso keepeth watch for her shall quickly be without care. For she goeth about seeking such as are worthy of her, she manifesteth herself favorably unto them in her ways. Vice shall never prevail against wisdom. For the sake thereof I became a lover of her beauty, and came to love her, and sought her out from my youth; I desired to make her my spouse, for the Master of all loved her. For she is privy to the mysteries of the knowledge of God and a seeker of His works. Her labors are virtues, she teacheth chastity and prudence, justice and fortitude, which are such things as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speeches and can expound dark sentences; she foreseeeth signs and wonders, and the events of seasons and times. Unto all she is a counselor of good things, for there is immortality in her, and glory in the communication of her words. Wherefore, I conversed with the Lord and prayed unto Him, and with my whole heart I said: O God of my fathers and Lord of mercy, Who hast made all things by Thy word and ordained man by Thy wisdom, that he should have dominion over the creatures which Thou hast made, and that he may order the world in holiness and righteousness: Give me wisdom which sitteth by Thy throne, and reject me not from among Thy children, for I am Thy servant and the son of Thy handmaid. Send her forth from heaven, from Thy holy habitation and the throne of Thy glory, that being present with me she may teach me what is well-pleasing in Thy sight. She shall guide me to understanding and preserve me in her glory. For the thoughts of mortal men are all miserable, and their devices are but uncertain.

READING FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us

examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

The Liturgy of the Presanctified Gifts continues according to the usual order.

However, if the Liturgy of the Presanctified Gifts is not appointed, "Vouchsafe, O Lord...", is immediately said, followed by the Litany "Let us complete our evening prayer..."

Aposticha stichera from the Triodion: the idiomelon, twice, and the martyricon, once.

Glory...: Idiomelon of the holy hierarch, in Tone VI—

Like a good shepherd thou didst mightily wield the staff of the commandments of Christ, driving the noetic wolves from the Irish people, O all-blessed Patrick, and didst safely enclose them within the fold of Christ; and having driven far from them the ravening wolves of error thou didst pass over to Christ the Chief Shepherd. Him do thou entreat, O godly hierarch, that He deliver from corruption and misfortunes those who celebrate thy most honored memory with reverence.

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

Christ the Lord, my creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam, from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who are truly the Mother of God and Virgin. Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

After "Now lettest Thou Thy servant depart...", the troparion of the saint, in Tone III—

O holy hierarch Patrick, wonderworker and equal of the apostles, enlightener of the Irish land, entreat the merciful God, that He grant our souls remission of transgressions!

Glory.... Now & ever...: Resurrectional theotokion, in the same tone—

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

Then the Litany "Have mercy on us, O God..." is said, followed immediately by the Prayer of St. Ephraim with three full prostrations. Then the prayer "All-holy Trinity, the consubstantial might..." is said, followed by "Blessed by the name of the Lord...", thrice; "Glory...Now & ever..."; Psalm 33; "It is truly meet..."; and the dismissal.

The vigil service begins with Great Compline, whereat the troparion of the saint is chanted after the first Trisagion, followed by "Glory...Now & ever...", and the resurrectional theotokion in the tone of the saint's troparion. The kontakion of the saint is chanted after the second Trisagion. After the Doxology, the Litia and the rest of the vigil, as indicated below, is performed as usual.

If it is Sunday evening, after the Old Testament readings the Litany "Let us all say..." is said, followed by "Vouchsafe, O Lord," and the Litany "Let us complete our evening prayer..." Then the Litia and the rest of the vigil, as indicated below, is performed as usual.

At Litia, the sticheron of the temple, and this sticheron of the holy hierarch: Idiomelon, in Tone III—

O venerable and God-bearing Patrick, of a truth thou wast shown to be another Moses, freeing the Irish people from error, guiding them away from the deception of the noetic Pharaoh, and leading them safely to the promised land of paradise, where now, in company with all the saints of Ireland, thou makest entreaty before the throne of the King of all, unceasingly praying to Him in our behalf, O our most blessed advocate.

Glory...: Idiomelon of the holy hierarch, in Tone IV—

Come, all ye assemblies of the pious, and, obedient to the Psalmist, let us clap our hands in gladness, praising our God-bearing father Patrick: the consolation of the grieving, the helper of the desperate, the boast of the Irish land, the adornment of the hierarchy of the Church of Christ, the unfailing torrent of mercy, the lover of the divine humility of Jesus our King, Who granteth the world great mercy.

Now & ever..., in the same tone—

No one who hath recourse to thee, O all-pure Virgin Theotokos, departeth from thee ashamed; for he asketh grace and receiveth a gift for his profitable petition.

Aposticha stichera of the holy hierarch, in Tone VI: Spec. Mel.: "On the third day..."—

Thou was made captive, O Patrick, and sold into bondage to the heathen in a far land; but having escaped their thralldom, thou didst return to them with love, that thou mightest free them from slavery to the enemy of mankind.

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

Toiling as a lowly slave, O holy one, thou didst tend a flock of irrational sheep; but when thou didst return to Ireland, thou didst shepherd men with thine archpastoral staff, tending them on meadows of piety.

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

Fearlessly didst thou go to Tara, O saint, to preach the Word unto the high king; and in Leitrim thou didst wield thine archpastoral staff to smite the idol of Crom Cruach, reducing it to dust that was scattered by the wind.

Glory...: Idiomelon of the holy hierarch, the composition of Valeria, in Tone II—

Loving the heavenly homeland and desiring to attain unto it, thou didst forsake thy native land on earth, and in a foreign land didst beget new people in the Spirit, showing thyself to be a true father to them, and crying aloud unto the Lord: "Here am I, and the children Thou hast given me!"

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

O new wonder greater than all the wonders of the past! For who hath ever known a mother to give birth without having known a man, and to bear on her arm Him Who sustaineth all creation? Yet it was the will of God to be born. O all-pure one, who bore Him in thine arms as an infant and hast maternal boldness before Him: Cease not to pray in behalf of those who honor thee, that He have compassion and save our souls.

After "Now lettest Thou Thy servant depart...", the troparion of the saint, in Tone III—

O holy hierarch Patrick, wonderworker equal to the apostles, enlightener of the Irish land, entreat the merciful God, that He grant our souls remission of transgressions! *Glory..., Now & ever...: Theotokion—*

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

AT MATINS

At "God is the Lord...", the troparion of the saint, twice; Glory..., Now & ever...: Resurrectional theotokion, in the tone of the saint's troparion.

After the first & second chantings of the Psalter, the sessional hymns from the Triodion, after which no little litanies are intoned.

After the third chanting of the Psalter, the little litany is intoned, whereupon the sessional hymns of the holy hierarch are chanted: in Tone IV: Spec. Mel.: "Go thou quickly before..."—

O Patrick, thou wast right acceptable in the sight of the Lord, as a true shepherd of the sheep of His fold. For, undaunted by the ravening druidical wolves, thou didst not flee like a hireling, but didst valiantly defend the flock entrusted to thee, wielding thy staff with wisdom and spiritual might.

Glory...: Another sessional hymn,, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

As an excellent helmsman of the ship of the Church, thou didst unerringly pilot thy vessel to the safe haven of salvation, O Patrick, safely delivering the souls of the Irish as they were precious goods, to Christ God, the Lord and Master of all.

Now & ever...: Theotokion—

To the path of repentance guide us who are ever gone astray in the trackless wastes of evils and have angered the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling-place of God.

But if it be any Saturday other than that of the first week of the Fast, after the first chanting of the Psalter, we chant the Sessional hymn: "O Patrick...", twice; Glory...Now & ever...: Theotokion—

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

And after the second chanting of the Psalter, the Sessional hymn: "As an excellent helmsman...", (see above) twice; Glory...Now & ever...: its theotokion: "To the path of repentance guide us... (see above).

Polyeleos, and this magnification—

We magnify thee, O holy hierarch Patrick, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses—

A Hear this, all ye nations; give ear, all ye that inhabit the world. [Ps. 48: 2]

B My mouth shall speak wisdom, and the meditation of my heart shall be of understanding. [Ps. 48: 4]

A Come, ye children, hearken unto me; I will teach you the fear of the Lord.[Ps. 33: 12]

- B I have proclaimed the good tidings of Thy righteousness in the great congregation. [Ps. 39: 10]
A Thy truth and Thy salvation have I declared. [Ps. 39: 11]
B I will declare Thy name unto my brethren, in the midst of the church will I hymn Thee. [Ps. 21: 23]
A That I may hear the voice of Thy praise, and tell of all Thy wondrous works. [Ps. 25: 7]
B O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth. [Ps. 25: 8]
A I have hated the congregation of evil-doers, and with the ungodly will I not sit. [Ps. 25: 5]
B For I have kept the ways of the Lord, and I have not acted impiously toward my God. [Ps. 17: 22]
A The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment. [Ps. 36: 30]
B His righteousness abideth unto ages of ages. [Ps. 110: 3]
A Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice. [Ps. 131: 9]
B Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee [Ps. 83: 5]

Glory..., Now & ever...Alleluia... *Thrice.*

After the Polyeleos, this sessional hymn, in Tone III: Spec. Mel.: "Awed by the beauty of thy virginity..."—

Before the dawning of Pascha, the feast of feasts, thou didst kindle fire upon the hilltops of Ireland, O saint, betokening the light of Christ which shone forth from His tomb, dispelling the darkness of pagan ignorance, and bearing witness that the Master is truly risen from the dead, Whom do thou ever entreat that our souls be saved. *Twice*
Glory..., Now & ever...: Theotokion—

The dread mystery of God which was wrought through thee, O divinely favored Mistress, is inconceivable and incomprehensible, for, having conceived, thou gavest birth unto the Incomprehensible One Who was wrapped in the flesh through thy pure blood. Him do thou ever entreat, as thy Son, O pure one, that our souls be saved.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV—

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

Stichos: The mouth of the righteous is exercised in wisdom, and his tongue shall speak of judgment.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35, FROM THE MIDPOINT

The Lord said to the Jews who came to Him: "Verily, verily, I say unto you: He who entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he who entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they

not follow, but will flee from him: for they know not the voice of strangers.” This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again: “Verily, verily, I say unto you, I am the door of the sheep. All who ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

After Psalm 50, this sticheron, in Tone VI—

All Erin hath been hallowed, for Patrick pruned it like a wild vine, by his husbandry making of it the vineyard of the Lord, which brought forth a harvest of many saints, like the goodly wine of piety, which maketh glad the hearts of all the faithful. Wherefore, with joyful voices let us sing his praises, for his beautiful feet have trod out for us a truly matchless vintage of grace.

Canon of the holy hierarch, with 6 troparia, the irmos being chanted twice, the acrostic whereof is: "The seal of thine apostolate is the Irish people," the composition of Valeria, in Tone IV.

Note: *In odes wherein canons from the Triodion are appointed: canon of the holy hierarch with 4 troparia (irmos, twice), and the two three-ode canons from the Triodion with 8 troparia.*

Ode I

Irmos: I shall sing to Thee, O Lord my God; for Thou didst lead Thy people forth from the bondage of Egypt, and didst overwhelm the chariots of Pharaoh and his might.

O preacher equal to the apostles, with divinely inspired discourse and a life which confirmed thy words, thou didst lead the people of Ireland out of pagan darkness into the light of the Christian Faith, as Moses led the children of Israel out of Egypt.

Manfully opposing the heresy of Pelagius, thou didst show forth the power of the grace of Christ to the people, enlightening kings and princes, and men of every age and station, leading them into the fold of the Church.

What, therefore, shall we who commemorate the holy Patrick say? Shall we praise his apostolic zeal? Shall we marvel at the tribulations and perils he endured? Shall we hymn his labors and struggles and the depths of his humility? Let us then glorify God Who gave His power to His chosen one to accomplish all these things.

Theotokion: The rod of Aaron, which put forth leaves, and the unburnt bush, prefigured thee, O unwedded Bride, Virgin Theotokos, who didst serve for the incarnation of the preëternal Word.

Katavasia: "I will open my mouth...". *except when other irmoi are prescribed by the Typicon.*

Ode III

Irmos: O Christ God, confirmation of those who hope on thee, make us steadfast in Thine Orthodox Faith, in that Thou lovest mankind.

With much patience thou didst acquire the virtues, confirming the word of thy preaching by thy deeds, unto the glory of God.

Enduring bodily affliction, all manner of temptations and abasement, O Patrick, thou didst unceasingly labor in the field of Christ, neither departing nor becoming troubled, but made steadfast in the Faith and trusting in the aid of God.

Thou gavest neither slumber to thine eye-lids nor rest to thy body, O holy hierarch, tirelessly traversing the mountains and vales of the Irish land, planting the true

Faith and instructing the newly-converted people

Theotokion: O Mistress, thou art the joy and consolation of the struggling and the ever-sounding voice of the apostles. Grant that we, who are poor and wretched, may instead of gifts worthy of thee offer thee heartfelt hymnody.

Sessional hymn, in Tone VII—

O lover of the sacred Scriptures, eagerly didst thou learn the Word of God, giving drink unto thy soul from that divine wellspring, and nurturing thine understanding with heavenly wisdom. Wherefore, thou didst hand on to thy followers the divinely-revealed Truth, which thou didst seal with thy writings. *Twice*

Glory..., Now & ever...: Theotokion—

O Mother of God and Mother of Christians, take pity on thy children; for even though we sin, in repentance do we cry out: Leave us not orphans, but stretch forth thy hands to us, guiding us to the path of salvation.

Ode IV

Irmos: Proclaiming the coming of Thine appearance on earth, O Christ God, the prophet cried out with gladness: Glory to Thy power, O Lord!

Like a hart upon the mountains of spices, thou didst go round the mountains and hills, erecting churches and instructing Christians in the Orthodox Faith; and retiring to desolate places thou didst make unceasing supplications, that thy new flock be saved.

Having forsaken the sin-loving world from thy youth and been nurtured in the monasteries of the glorious Germanus and his disciples, and tarried many years in study, thou didst humbly accept the pastoral staff, exclaiming: Glory to Thy power, O Lord!

Thou didst summon the sheep of thy pasture with the voice of the Gospel, and didst lead them to the courts of the Church, showing thyself to be a true shepherd who layeth down his life for his sheep.

Theotokion: O blessed Theotokos, we offer thee the angel's salutation: Rejoice, O thou that art full of grace, the Lord is with thee!

Ode V

Irmos: Glory to Thee! Glory to Thee, O Jesus, Son of God, Who hast shone forth the light, hast illumined the morning, and made manifest the day!

With the light of the teaching of Christ didst thou illumine the Irish land, O Patrick, rejoicing in thy newly chosen flock and rendering glory unto God.

Thou didst open the noetic eyes of those who before were blinded with unbelief and languished in the darkness of ignorance; and thou didst move them to glorify Christ the Savior with all the faithful.

Insatiably didst thou preach the Orthodox Faith, standing and teaching in season and out of season, weeping copiously and crying out to Christ God Who rendered thee aid: Glory to Thy power, O Son of God!

Theotokion: O Mary Theotokos, who shone forth the Sun of righteousness upon the world and dispelled the darkness: Drive away the night of wicked belief from the world!

Ode VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

When offended, thou didst not protest; and when abased, thou didst humble thyself, showing thyself to be a model for thy disciples. Wherefore, the Lord hath exalted

thee, O Patrick.

Battling against the deceptive wiles of the devil, thou didst not fear the threats of the ungodly druids, fearlessly preaching and crying aloud: Deliver me from their snares, O Jesus, King of the hosts of heaven!

Enduring sorrow, imprisonment and bitter captivity, thou wast enslaved in thy youth, O Patrick, but thou didst receive freedom when the Lord spake unto thee, and didst cry aloud: Glory to Thee, O Jesus, King of the hosts of heaven!

Theotokion: Thou art the helper of the oppressed; thou art the liberation of captives, O Ever-virgin Mistress; for thy Son and our God doth ever accept thine entreaties.

Kontakion, in Tone IV—

Thou wast shown to be a true fisher of men, for, spreading out the nets of the glad tidings of the Gospel, thou didst draw the heathen into the kingdom of Christ, enlightening with baptism those who languished in the darkness of idolatry, and making them children of the living God. Wherefore, we beseech thee, O holy hierarch Patrick our father: intercede in behalf of us who honor thy holy memory.

Ikos: With thy preaching, as with bright flashes of lightning, thou didst illumine the people of the Irish lands, who languished in the darkness of ignorance and the shadow of perdition, O glorious hierarch Patrick; and, having instilled in them the Faith of Christ, thou didst show them to be children of the Most High. Wherefore, as thou hast attained unto glory in His heavenly kingdom, in that thou wast an eloquent disciple of His Truth, intercede in behalf of us who honor thy holy memory.

Ode VII

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

O holy hierarch Patrick, beholder of divinely revealed visions, thou didst follow the voice of God which summoned thee and sent thee to convert a new people to the true Faith.

Receiving the angelic habit in thy youth, thou wast zealous in planting the monastic life in the newly-enlightened land, founding many monasteries, in every place, and chanting unto the Lord: O God of our fathers, blessed art Thou!

In thee doth the Irish land boast, O Patrick, and it honoreth thy memory; and we also, who are from the East, do earnestly call upon thee in our prayers, thanking the Lord for thee and crying aloud: Blessed art Thou, O God!

Theotokion: Accept now the entreaties of thy servants, O all-immaculate one, as of old thou didst hearken unto the supplications of those who had recourse unto thee; for yesterday, today and in the age to come, thou art shown to be our only merciful helper.

Ode VIII

Irmos: Christ the King did the captive children confess, proclaiming with a loud voice in the furnace: All ye works of the Lord, hymn and exalt Him supremely for all ages!

Thou wast shown to be a good sower, cultivating a fallow field for Christ, O holy hierarch Patrick, teaching the newly-illumined people of Ireland to cry out: Hymn the Lord, all ye works!

Having laid the firm foundation of the Faith of Christ, thou didst raise up churches and monastic habitations without number, and didst exhort those who struggled

therein to cry: Hymn the Lord, all ye works!

Thou didst ordain priests of God and send them forth over all the land, to exercise their ministry, that they might confirm in the Faith which thou didst preach the newly-enlightened people, who cried out in thanksgiving: Hymn the Lord, all ye works!

Theotokion: Set at nought the errors of alien faiths and the arrogance of heresy, and establish the faithful in the Truth, O Mistress, mystically teaching them to hymn God in Orthodox manner.

Ode IX

Irmos: Thee who, though born of mortal parents, gavest birth to the Creator, O pure Theotokos our boast, do we magnify thee as the one who hath dominion over creation.

Celebrating thine annual commemoration, and praising thine apostolic labors, gathering together from the East and from the West we magnify thee with one soul.

Thou didst offer Christ thy youth as a sacrifice, and didst serve Him until thou hadst grown old, O holy hierarch, imitating the apostles and emulating the venerable. Wherefore, we magnify thee aloud.

Thou didst hallow the groves and hills of the Irish land with thy prayer, and didst bedew the newly-planted meadow of Christ with copious tears, that it might grow and bring forth fruit a hundredfold. Wherefore, after God, we magnify thy labors and zeal.

Theotokion: Withdraw not thy care from Ireland or any Christian land, O Theotokos, entreating thy divine Son, with the holy Patrick, that He have mercy and save those who unceasingly magnify thee.

Exapostilarion, the composition of Valeria—

Having illumined the heathen night with the light of Christ, O Patrick, thou now abidest in never-waning light, gazing upon the Sun of righteousness, and praying unceasingly, that the noetic light of Orthodoxy shine forth in all the world. *Twice*

Theotokion—

O all-immaculate Theotokos, thou ray of the Sun of righteousness that everlastingly dost cast the Light of the threefold Sun into the darkness: illumine thou our souls!

On the Praises, 4 stichera, in Tone II: Spec. Mal.: "O house of Ephratha..."—

Britain boasteth in glory, for within its spacious bosom was the holy Patrick born and reared in the Holy Faith, wherewith he converted the heathen to Christ.

The Island of Lerins was sanctified, for there did the holy Patrick dwell, perfecting himself in knowledge divine, and was then taught piety by the holy Germanus.

In jubilation doth Ulster exult, for thither did the holy Patrick sail to take up his great apostolic task, toiling without ceasing, to teach men to worship the Trinity.

All Erin rejoiceth, for north, south, east and west, the wondrous Patrick braved great perils to bring all the kingdoms of Ireland under the dominion of the King of kings.

Glory...: Idiomelon, in Tone VI—

Armagh shineth with ineffable light, for within it a precious treasure is hid, buried in the earth like unto a priceless pearl: the grace-filled relics of the godly Patrick, who, like a fruitful tree, hath enriched all the Irish land with the wholesome seeds of the Christian Faith, wherewith the souls of its people find goodly nourishment unto life everlasting.

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

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. Entreat Him with the holy apostles and all the saints, we pray thee, O Mistress, that our souls find mercy.

The [Lesser] Doxology is read. Then the litany, "Let us complete our morning prayer..." is intoned.

Aposticha stichera from the Triodion: the idiomelon, twice, and the martyricon, once.

Glory...: Idiomelon of the holy hierarch, in Tone VIII—

Leap up, ye rivers and streams of Ireland! Exult ye, O mountains and hills of that land! Clap your waves, like hands, O Irish Sea! For ye have borne the impress of the holy Patrick's apostolic feet and have been hallowed by his passage. Wherefore, rejoice ye greatly and be glad, for through his preaching hath the light of grace dawned upon you with the divine splendor which is infinitely brighter than the sun!

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

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

Then, "It is good to give praise unto the Lord..." Trisagion through Our Father, troparion. and resurrectional theotokion in the same tone; litany, and three full prostrations. First Hour with its kathisma; troparion and kontakion of the holy hierarch.

At the Prayer of St. Ephraim, three full prostrations. Dismissal.

The Third, Sixth and Ninth Hours, with their kathismata, at the proper time, following the pattern of the First Hour; and the Beatitudes quickly, and the rest. At each Hour, three full prostrations. At the Sixth Hour, the Prophecy is read as set forth in the Triodion.

At Presanctified Liturgy

On the same day, at Vespers, after the usual kathisma, on "Lord, I have cried...", 10 stichera: 6 from the Triodion, and 4 of the holy hierarch, in Tone I: Spec, Mel.: "Joy of the ranks of heaven..."—

Joy of the Irish land, and mighty intercession for all Christians, O most blessed Patrick, by thy mighty intercession save us who have recourse to thee in prayer, that we may ever worship the Trinity.

With apostolic tread, Patrick hallowed the lands of the West—Britain, the land of his birth; Gaul, where he was nurtured in the Faith and where he was made a hierarch of God; and Ireland, the field of his great labors.

Like Moses and Elijah, the holy Patrick ascended a high mountain; and fasting like his Master forty days and nights, he beheld a mystic vision: the multitude of Irish souls who, then and in times to come, would find salvation.

Hallowed was Saul on Strangford Lough, for there did Patrick, the faithful servant of Christ, surrender his pure soul into the hands of the Lord, Who bore it up to the mansions on high, where it dwelleth in glory eternally.

Glory...: Idiomelon of the holy hierarch, in Tone II—

Come, O ye faithful, and from the depths of our hearts let us give utterance to hymns and spiritual songs, praising the most honored memory of the great Patrick, the equal of the apostles, who, undaunted, preached the glad tidings to the heathen, cast down the idols of their false deities, and illumined their souls with the light of Christ, imparting to them new birth in the laver of salvation.

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

All of my hope do I set on thee, O Mother of God; keep me under thy protection. Or if it be the eve of Wednesday or Friday, this stavrotheotokion: *Spec. Mel.: "When from the Tree..."*—

The all-pure one, beholding the Creator of all Who endured much vexation and was lifted up upon the Cross, groaned, saying: "O all-hymned Lord, my Son and God, how is it that Thou endurest dishonor in the flesh, desiring to honor Thy creation? Glory to Thy great lovingkindness and condescension, O Thou Who lovest mankind!"

After the Entrance [with the Gospel], Prokimena and readings as set forth in the Triodion, and "Let my prayer be set forth..."

Prokimenon, in Tone I—

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

Stichos: The mouth of the righteous is exercised in wisdom, and his tongue shall speak of judgment.

EPISTLE TO THE HEBREWS, §318

Brethren: Such a High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests who have infirmity; but the word of the oath, which was since the law, maketh the Son, Who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II—

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

Stichos: The law of his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO JOHN, § 36

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

And the rest of the Divine Liturgy of the Presanctified Gifts.

Communion Verse—

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

If the commemoration of the holy hierarch faeth on Saturday of the Second, Third or

Fourth Weeks of the Great Fast.

On Friday, Great Vespers (with the Liturgy of the Presanctified Gifts)—

At Lord, I have cried..., 10 stichera are chanted: the idiomelon from the Triodion, twice, and 8 of the holy hierarch. On Glory..., the doxasticon of the holy hierarch. On Now & ever..., the dogmatic theotokion in the tone of the week.

Friday evening, at Great Compline—

After the first Trisagion: troparion of the holy hierarch; Glory...Now & ever..., the resurrectional theotokion of the resurrection, in the tone of the week.

After the second Trisagion: kontakion of the holy hierarch.

After the doxology, Lita is performed, and the rest of the vigil according to the usual order.

On Saturday, at Matins—

At God is the Lord...: Troparion of the holy hierarch, twice; Glory...Now & ever..., Resurrectional theotokion in the tone of the week.

After the first reading from the Psalter: sessional hymn of the holy hierarch, O Patrick..., twice; Glory...Now & ever..., theotokion, O most immaculate Virgin...

After the second reading from the Psalter: sessional hymn of the holy hierarch, As an excellent helmsman..., twice; Glory...Now & ever..., theotokion, To the path of repentance guide us...

In a temple of Christ or the Theotokos: the canon of the temple (irmos twice) with four troparia, and the canon of the hierarch with eight troparia.

In a temple of a saint: the canon of the Theotokos in the Octoechos from Matins of the preceding Sunday (irmos twice) with four troparia, and the canon of the holy hierarch with eight troparia.

Katavasiae: I shall open my mouth...

The four-ode canons from the Triodion are not read, but are transferred to Great Compline during the preceding week.

The Great Doxology is sung.

After the Doxology: troparion of the holy hierarch; *Glory...Now & ever...*, resurrectional theotokion, in the tone of the week.

Then the usual litanies are said, the dismissal is given and the First Hour is read.

At Saturday Liturgy—

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

After the Entrance: troparion of the temple (in a temple of Christ or the Theotokos); troparion of the holy hierarch; *Glory...*, kontakion of the hierarch; *Now & ever...*, kontakion of the temple (in a temple of Christ or the Theotokos) or *Unashamed intercessor of Christians...* (in a temple of a saint).

Prokimenon, Epistle, Alleluia, Gospel & Communion Verse of the holy hierarch only.
The daily Epistle & Gospel readings are transferred to the preceding Saturday.