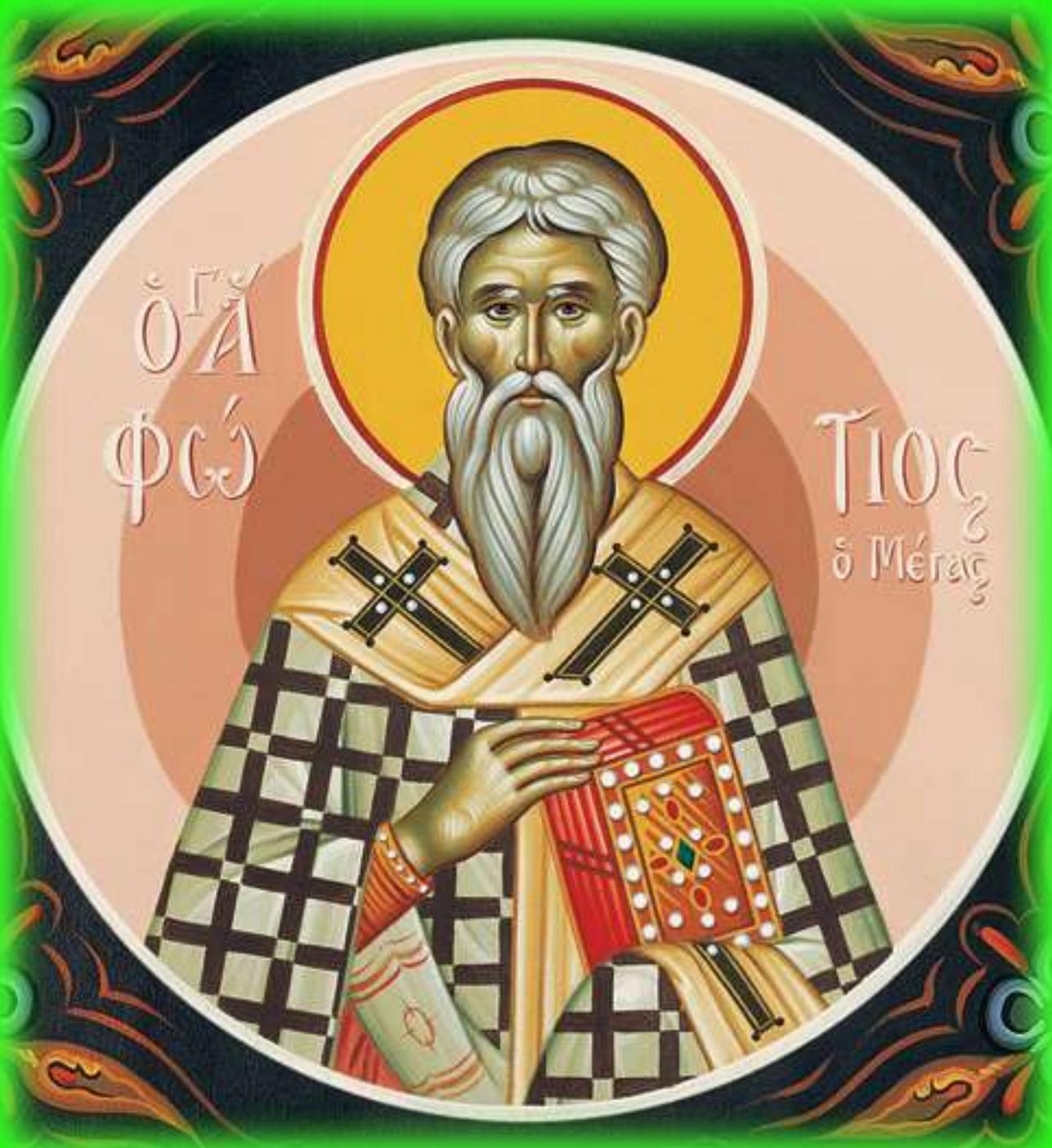


**06 FEBRUARIE
ISAAC LAMBERTSEN**

**SLUJBA
SF. IERARH-
MĂRTURISITOR
FOTIE
CEL MARE,
PATRIARHUL
CONSTANTINOPOLULUI**



MINEIUL PE FEBRUARIE-EG



THE 6TH DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS,
PHOTIUS, PATRIARCH OF CONSTANTINOPLE, CONFESSOR,
AND PEER OF THE APOSTLES
AFTERFEAST OF THE MEETING OF OUR LORD

AT LITTLE VESPERS

At "Lord, I have cried...", four stichera, in Tone I, Spec. Mel: "Joy of the ranks of heaven..."—

We praise thee, the holy hierarch of the Lord, the glory of patriarchs, the great and splendid leader of the Church of Christ, O most sacred Photius. Wherefore, by thy supplications, O father, protect us who honor thy memory.

Abiding in gladness in the mansions of heaven, O father, and standing boldly before the throne of the Lord with the angels, pray thou that remission of transgressions and passions be granted unto them that on earth keep thy memory.

When thy pure heart was richly illumined by the enlightening rays of the divine Spirit, O thrice-blessed one of godly eloquence, thou truly becamest radiant of visage, and didst disperse the wicked darkness of heresy with grace divine.

Thou hast now been numbered with the angels of heaven, O thrice-blessed one; and, standing before the Holy Trinity, thou dost entreat Him in behalf of us who with faith venerate thy most precious memory and ask deliverance from evil.

Glory..., in Tone VIII—

Come, all ye faithful, let us piously praise the most wondrous Photius, the holy hierarch and friend of the Lord; for, full of the teaching of the apostles and having been manifest as a dwelling place of the Holy Spirit by his virtuous life, with dogma he drove the wolves away from the universal Church, and, splendidly expounding the Orthodox Faith, was shown to be a pillar and champion of piety. Wherefore, standing yet closer to Christ after his death, he prayeth unceasingly in behalf of our souls.

Now and ever..., of the feast, in Tone IV—

Today the holy Mother, who is more exalted than any temple, cometh into the temple, revealing to the world the Maker of the world and Giver of the Law; and the elder Simeon, taking Him in his arms, exclaimeth, rejoicing: Now lettest Thou Thy servant depart, for I have seen Thee, the Savior of our souls!

At the Aposticha, these stichera, in Tone II, Spec. Mel: "O house of Ephrata..."—

Come now,* O divine assembly of the faithful,* let us earnestly praise Photius,* the great primate of the Church.

Stichos: My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. [Ps. 48:3]

From thy mother's swaddling clothes* wast thou shown forth* as a sanctified vessel* and a habitation of the most Holy Spirit,* O our God-bearing father.

Stichos: The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgement. [Ps. 36:31]

Thy monastery of the New Zion* proclaimeth hymns to thee,* O divinely wise one;* which do thou ever preserve* by thy supplications to the Lord.

Glory..., in the same tone, Idiomelon—

O ever-memorable father Photius, thou divine adornment of holy hierarchs: as is thy name, so was thy life. Thy life is glorious and thy repose is with the saints; wherefore, pray thou in behalf of our souls.

Now and ever, of the feast, in the same tone, Spec. Mel: "O house of Ephrata..."—

The most pure one cried out:* O Simeon, take thou in thine arms* the Lord of glory,* the salvation of the world,* as a Babe!

COPYRIGHT NOTICE: The liturgical materials here presented in temporary form are service #189 of a complete Menasion in progress. © 1983 & 1988 by Isaac E. Lambertsen. Unauthorized reproduction is sinful (and illegal). You may obtain legitimate copies of this service, with a clear conscience, from The St. John of Kronstadt Press, Rt. 1 Box 205, Liberty, TN 37095; 615/536-5239. The laborers are worthy of their hire!

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

Troparion, in Tone IV—

As one like unto the apostles in thy life and a teacher of the whole world, O Photius, entreat the Master of all, that He grant peace to the whole world and great mercy to our souls.

Or this Troparion, in Tone V—

As a radiant beacon hidden in God and a defender of Orthodoxy revealed from on high, O great Photius, blessed adornment of patriarchs, thou didst refute the innovations of prideful heresy. O light of the holy Churches, luminary of the Orient on high, do thou preserve them from all error.

Glory..., Now and ever..., Troparion of the feast, in Tone I—

Rejoice, O Virgin Theotokos full of grace; for from thee hath shone forth the Sun of righteousness, Christ our God, enlightening them that are in darkness. Be thou glad also, O righteous elder, for thou hast received in thine arms the Redeemer of our souls, Who granteth us resurrection.

AT GREAT VESPERS

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

At "Lord, I have cried...", eight stichera: four for the feast, in Tone I, Spec. Mel: "Joy of the hosts of heaven..."

Our Deliverer, the Maker of all things,* is brought to the temple by the Virgin Mother;* wherefore, the elder, receiving Him,* cried out with joy:* Now lettest Thou Thy servant depart in peace, O Good One,* as Thou hast willed!

Receiving in his arms from the Virgin* the Savior Who was begotten before all ages,* Simeon cried aloud:* I have seen the enlightenment of Thy glory upon the ends of the earth!* Now lettest Thou Thy servant depart in peace, O Good One,* for this day have I beheld Thee!

Bearing in his arms the Savior* Who was born in the fullness of time for the salvation of men,* rejoicing, Simeon cried out:* I have seen the Light of the Gentiles and the Glory of Israel!* Now lettest Thou me depart* from among them that are here, by Thy command,* as Thou didst say, in that Thou art God!

O Christ, Who of old set down the Law on Mount Sinai,* fulfilling now the ordinances of

the Law in the city of Zion,* it hath been Thy pleasure to be borne into the temple as a Babe in the flesh* by the hands of the Theotokos,* together with doves as wholeburnt offerings,* and in the arms of Simeon.

And four for the saint, in Tone IV, Spec. Mel: "As one valiant among the martyrs..."

With hymnody let us praise* the most holy Photius in godly manner:* the instrument of grace,* the harp of the Spirit,* the immovable pillar of the divine Faith,* the champion of Orthodoxy,* great teacher, glorious and holy hierarch,* confirmation of the Church,* the most splendid contender for the Lord. *Twice*

With one voice,* all ye Orthodox,* let us praise Photius with sacred hymnody:* first enthroned among the patriarchs,* orator of fiery spirit,* teacher of the whole world,* godly primate of Constantinople,* magnificent hierarch,* most excellent pastor of the Church of Christ.

By an iniquitous command* wast thou driven from thy flock,* and didst share in sorrows and tribulations for the Faith, O glorious one,* Photius most steadfast,* thou illustrious hierarch,* confirmation of the Church, immovable pillar;* wherefore, we all earnestly honor thee* as a teacher of Orthodoxy* and an expounder of the Mysteries, O ever-memorable one.

Glory..., in Tone VI—

O most holy father, thrice-blessed and venerable, disciple of Christ the Chief Shepherd, good shepherd who laid down thy life for thy sheep: Do thou now, O all-praised and most holy Photius, by thy prayers ask Him to grant us great mercy.

Now and ever..., of the feast, in Tone V—

Search ye the Scriptures, as Christ our God hath said in the Gospels. For in them we find Him born as a child and wrapped in swaddling clothes, laid in a manger and fed upon milk, receiving circumcision and borne by Simeon: not in shadow or fancy, but in very truth appearing unto the world. To Him let us cry aloud: O pre-eternal God, glory to Thee!

Entrance, O joyous Light..., Prokimenon of the Day, and three Lessons:

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

READING FROM THE PROVERBS
(A CONCATENATION OF VERSES).

The memory of the righteous man calleth forth praises, and the blessing of the Lord is upon his head. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent things; and happy is the man that will keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore, I entreat you and put forth my voice before the sons of men, for I with wisdom set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me, and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed—direct your hearts unto it. Hearken unto me again, for I will speak of honorable things, and the opening of my mouth shall be right things, for my mouth shall speak truth and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be filled with the Spirit.

READING FROM THE WISDOM OF SOLOMON
(A CONCATENATION OF VERSES).

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.

READING FROM THE WISDOM OF SOLOMON.
The mouth of the righteous droppeth wisdom, and the lips of wise men know grace. The

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

mouths of the wise do meditate wisdom, but 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 the blameless are acceptable to Him in the way. The wisdom of the Lord enlighteneth the countenance of the understanding; for she overtaketh them that desire her, and is readily seen by them that desire her. Whoso seeketh her early shall have no great travail; and whoso watcheth 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 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 subtilties of speeches and can expound dark sentences; she foreseeeth signs and wonders, and the events of seasons and times. Unto all she is a counsellor of good things, for there is immortality in her, and glory in the communication of her words. Wherefore, I conversed with the Lord and besought 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 out of Thy 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 pre-

serve me in her glory. For the thoughts of mortal men are all miserable, and their devices are but uncertain.

At the Litia, these stichera—

In Tone I: Be glad in the Lord, O city of Constantine, and every city, island and land, in the honored memory of the thrice-blessed Photius, our common chief shepherd, the beacon and teacher of the universal Church; for while yet alive, he struggled exceedingly for the Faith of the Gospel, and now he receiveth gifts of honor in the heavens for his labors, praying unceasingly to Christ God in behalf of our souls.

In Tone II: Praising thee with love, we entreat thee, the great hierarch and pastor, guileless and venerable, preacher of piety, fire-breathing mouth of the Spirit: With thy supplications, O father, redeem thou our souls.

In Tone VI: O man of God and faithful servant, minister of the Lord, man of divine desires, chosen vessel, pillar and ground of the Church, heir to the kingdom: Cease thou never to cry unto the Lord for us.

Glory..., in the same tone—

O good and faithful servant, good laborer in the vineyard of Christ, thou didst bear the burden of the day and didst increase the talent given thee; and thou didst not envy them that came after thee. Wherefore, the portals of heaven have been opened unto thee: Enter thou into the joy of thy Lord, and pray for us, O most holy father.

Now and ever..., of the feast, in Tone II, the composition of Andrew Pyrrhus—

Him Whom the Ministers at the Liturgy on high entreat with trembling, Simeon hath now received here below in his earthly arms, and he proclaimeth the union of the Godhead with mankind; and, seeing the heavenly God as mortal man, he maketh ready to withdraw from earthly things, crying out in joy: O Lord, Who hast revealed to them that are in darkness the Light that knoweth no evening, glory to Thee!

At the Aposticha, these stichera, in Tone V, Spec. Mel: "Rejoice, boast of fasters..."—

Rejoice, O hierarch of Christ! Rejoice, radiant boast of the fathers, who wast splendidly

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

adorned by action and vision, O repository of divine virtue, abode of meekness, habitation of unceasing prayer, treasury of peace, home of twofold love: for God and thy neighbor! Entreat Christ, that He grant to the world great mercy!

Stichos: My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. [Ps. 48:3]

Rejoice, rule of hierarchs and glorious leader of teachers, mouth of the theologians of the Church of Christ, splendid in word and dogma, right wondrous pastor, like unto the apostles in thy life, eloquent tongue cutting off every heresy like a most sharp two-edged sword, sweet-sounding instrument, heavenly mind, pillar of the Church, confirmation of the faithful! Entreat Christ, that He send down great mercy upon our souls.

Stichos: The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgement. [Ps. 36:31]

Rejoice, beauty of patriarchs! Rejoice, boast of all priests, divine wellspring of dogma, firm pillar and steadfast foundation of the Church, most renowned example, most wise recorder of the Mysteries, father Photius, thou confirmation of the truth, most splendid and Orthodox champion, heavenly man and earthly angel, thou glory of the Orthodox! Cease thou never to entreat Christ in behalf of all that praise thee!

Glory..., in Tone IV—

It hath behooved the imperial city to boast in the hierarch Photius, as in a royal appointment and a brilliant sounding clarion, which instructeth all the ends of the earth with the dogmas of salvation, assembling all to unite in godly hymnody. To him, then, let us cry out: O thou who art splendid of speech and named after Light, beseech Christ God that He save our souls!

Now and ever..., of the feast, in Tone V—

The Ancient of Days, having become a Babe in the flesh, was borne into the temple by His Mother the Virgin, fulfilling the ordinance of His own Law; and, receiving Him, Simeon said: Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!

Troparion, in Tone IV—

As one like unto the apostles in thy life and a teacher of the whole world, O Photius, entreat the Master of all, that He grant peace to the whole world and great mercy to our souls.

Or this Troparion; in Tone V—

As a radiant beacon hidden in God and a defender of Orthodoxy revealed from on high, O great Photius, blessed adornment of patriarchs, thou didst refute the innovations of prideful heresy. O light of the holy Churches, luminary of the Orient on high, do thou preserve them from all error.

Glory..., Now and ever..., Troparion of the feast, in Tone I—

Rejoice, O Virgin Theotokos full of grace; for from thee hath shone forth the Sun of righteousness, Christ our God, enlightening them that are in darkness. Be thou glad also, O righteous elder, for thou hast received in thine arms the Redeemer of our souls, Who granteth us resurrection.

AT MATINS

Troparion of the feast, twice; Glory..., that of the holy hierarch; Now and ever..., that of the feast.

After the first chanting of the Psalter, this sedalen, in Tone I, Spec. Mel: "Thy tomb, O Savior..."—

Lo, the spring of my soul hath burst forth; for, behold! today the radiant memory of the wise and most blessed hierarch Photius hath been revealed. Wherefore, let us all praise him as one who hath confirmed the Faith of the Orthodox by the power of the Spirit.

Glory..., Now and ever..., sedalen of the feast, in Tone I, Spec. Mel: "When the stone had been sealed..."—

Having become a Babe for my sake, O Life of all, Thou wast borne in the flesh into the temple; and having of old inscribed the tablets of the Law on Mount Sinai, Thou didst submit to the Law, that Thou mightest free all from the ancient slavery to the Law. Glory to Thy lovingkindness, O Savior! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

After the second chanting of the Psalter, this sedalen, in Tone III, Spec. Mel: "Of the divine Faith..."—

Receiving divine illumination, having been instructed in life divine, thou didst shine forth in the priesthood as befitteth thy name; for, explaining the dogmas of the Faith in manner surpassing nature, thou didst make the Church steadfast in Orthodoxy, O venerable father. Entreat Christ God, that He grant us great mercy.

Glory..., Now and ever..., sedalen of the feast, in Tone V, Spec. Mel: "The Word co-unoriginate..."—

Fulfilling the ordinance of the Law, Thou wast brought into the temple, O Savior, Thou Maker, Master and Giver of the Law; and in Thy good pleasure Thou didst desire to be carried, incarnate, in the aged arms of Simeon and to reveal Thy light to all, O Thou Who alone art compassionate.

At the Polyeleos, this Magnification—

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

Selected Psalm—

A O hear this, all ye people; ponder it with your ears, all ye that dwell in the world.

[Ps. 48:1]

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

[Ps. 48:3]

A Come, ye children, and hearken unto me; I will teach you the fear of the Lord.

[Ps. 33:11]

B I have declared thy righteousness in the great congregation.

[Ps. 39:11a]

A My talk hath been of thy truth, and of thy salvation.

[Ps. 39:12b]

B I will declare thy Name unto my brethren; in the midst of the congregation will I praise thee.

[Ps. 21:22]

A That I may show the voice of thanksgiving, and tell of all thy wondrous works.

[Ps. 25:7]

B Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.

[Ps. 25:8]

A I have hated the congregation of the wicked,

and will not sit among the ungodly.

[Ps. 25:5]

B Because I have kept the ways of the Lord, and have not forsaken my God, as the wicked doth.

[Ps. 17:21]

A The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgement.

[Ps. 36:31]

B His righteousness endureth for ever.

[Ps. 110:3b]

A Let thy priests be clothed with righteousness, and let thy saints sing with joyfulness.

[Ps. 131:9]

B Blessed are they that dwell in thy house; they will be always praising thee.

[Ps. 83:4]

Glory...,

Now and ever...,

Alleluia, Alleluia, Alleluia, Glory to Thee, O God. *Thrice*

After the Polyeleos, this sedalen, in Tone IV, Spec. Mel: "Having been lifted up..."—

O chief hierarch, honored and divinely eloquent preacher, splendid instructor of the Church: with grace thou waterest the thoughts of the faithful and burnest up the thoughts of the heretics; and pouring forth the grace of miracles, thou dost truly wash away the impurity of all the passions, O venerable and most glorious father Photios.

Glory..., Now and ever..., sedalen of the feast, in Tone IV, Spec. Mel: "Joseph marvelled..."—

The Ancient of Days becometh a Babe for my sake; and God most pure receiveth purification, that He might confirm the reality of the human flesh he took from the Virgin. And Simeon, initiated into this mystery, acknowledged Him as God made manifest in the flesh; he greeted Him as Life and, rejoicing, cried out in his old age: Let me depart, for I have seen Thee, the Life of all!

The Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV—

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

[Ps. 48:3]

Stichos: O hear this, all ye people; ponder it with your ears, all ye that dwell in the world.

[Ps. 48:1]

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

"Let every breath praise the Lord!"

READING FROM THE GOSPEL

ACCORDING TO ST. JOHN (10:1-9).

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture.

After Psalm 50, this sticheron, in Tone VI—

Grace flowed from thy lips, O venerable father; and thou wast the shepherd of the Church of Christ, teaching the rational sheep to believe in the consubstantial Trinity, the one Godhead.

Canon of the Feast, with six troparia; and that of the Holy Hierarchy, with eight troparia.

ODE I

Canon of the Feast, the acrostic whereof is: "Joyously the elder embraceth Christ," the composition of Cosmas, in Tone III—

Irmos: The sun once shone with 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, chanting this song in manner pleasing to God: Let us sing unto the Lord, for He hath triumphed gloriously!

Let the clouds drop down rain, for Christ the Sun, riding upon a swift cloud, is borne by pure hands as a Babe into the temple. Wherefore, let us cry aloud, O ye faithful: Let us sing unto the Lord, for He hath triumphed gloriously!

Be strong, O ye hands of Simeon, made feeble by age, and ye weak legs of the elder, make haste straightway to meet Christ. And, forming a choir with the bodiless powers, let us sing unto the Lord, for He hath triumphed gloriously!

Sing, O heavens made by His excellent wisdom; and be joyful, O earth; for Christ the Craftsman, Who came forth from the bosom of the Godhead and who was before all things, is offered as a newborn Babe to God His Father in the temple by His Mother the Virgin: for He hath triumphed gloriously!

Canon of the Holy Hierarchy, in Tone IV—

Irmos: I shall open my mouth and with the Spirit will it filled; and I shall utter the words of my speech unto the Queen and Mother. I shall be seen radiantly keeping festival; and, rejoicing, I shall sing of her wonders.

O most divinely radiant beacon, O holy one who art the namesake of light: thou hast dispelled the darkness of my mind, illumining me with rays of divine light, that I may praise thy corrections.

We have known thee, O Photius, to be the confirmation of the Faith, a teacher of the Church and immovable pillar of confession, a lamp of grace most bright and a mouth of divine inspiration.

As a faithful and holy hierarch, thou didst lawfully struggle, braving battle for the divine teaching, O wondrous one; and with the cords of thy dogmas thou didst strangle the vain-minded Nicholas as though he were a wild beast.

Theotokion: Come ye all, and let us hymn the most pure Mary, who alone hath adorned mankind, having given birth unto God incarnate, and yet remained a pure Virgin.

Katavasia: The irmosi of the feast.

ODE III

Canon of the Feast

Irmos: O Lord, Thou firm foundation of them that put their trust in Thee, do Thou confirm the Church, which Thou hast purchased with Thy precious blood.

He Who is the firstborn of the Father before all ages hath appeared as the firstborn child of the undefiled Virgin, extending His outstretched hand to Adam.

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

God the Word hath appeared as a Child, that He might restore the first-formed man who, through deception, had become childish in his mind.

The Creator, having without change become a young Child, hath reshaped according to the form of His divinity our nature, which shall return unto the ground out of which it was taken.

Canon of the Holy Hierarchy

Irmos: O Theotokos, thou living and plentiful fountain, give strength unto them that, united in spiritual fellowship, sing hymns of praise unto thee; and vouchsafe unto them crowns of glory.

The vile serpent of the West which uttered blasphemy against heaven was silenced by thy words, O most divinely luminous beacon; wherefore, we, the Orthodox, fittingly do honor thee.

The serpent of heresy is slain by thy most wise words, O father, its head crushed as though struck by a stone. Wherefore, the Church doth fittingly honor thee.

By learned exegesis of the Scriptures, thou didst prove the energies of the grace of the Spirit, O wise one, and that the Spirit proceedeth from the Father hypostatically.

Theotokion: The Word of the unoriginate Father, Who surpasseth every principality, receiveth now an incarnate beginning, O pure one; and He Who transcendeth all seasons placeth Himself under time.

Kontakion of the feast, in Tone I, the composition of Romanus the Melodist—

Thou art come, O Christ our God, Who by Thy nativity didst sanctify the Virgin's womb and fittingly bless the hands of Simeon; and, knowing our need, Thou hast saved us. Give peace to Thy commonwealth in time of battle and strengthen our Orthodox hierarchs whom Thou hast loved against heresy and schism, O Thou Who alone lovest mankind.

Ikos: Let us run to the Theotokos, desiring to see her Son brought to Simeon; for the bodiless powers, beholding Him from heaven, were amazed, saying, Now we see things wondrous and most marvellous, incomprehensible and past telling! He Who created Adam is carried as a Babe. He Who cannot be com-

passed is embraced in the arms of an elderly man. He Who rests uncircumscribed in the bosom of the Father, is of His own will circumscribed in the flesh, yet not in His divinity; He Who alone loveth mankind!

Sedalen of the hierarchy, in Tone VIII, Spec. Mel: "Of the Wisdom..."—

Emulating Elijah the Prophet, as well as John the Baptist, thou didst manfully denounce the iniquitous emperors. Thou didst adorn in godly manner the throne of the chief hierarchy, and hast enriched the world with a multitude of teachings. Wherefore, by thy divine writings thou didst confirm the faithful in Orthodoxy and didst convert unbelievers, O wondrous hierarchy. Entreat Christ God, that He grant remission of sins unto them that celebrate thy holy memory with love.

Glory..., Now and ever..., Sedalen of the feast, in Tone IV, Spec. Mel: "Joseph marvelled..."—

Moses in days of old saw on Mount Sinai the back parts of God and was counted worthy to hear the still small voice of God in the midst of the darkness and the whirlwind. But now Simeon hath taken in his arms God Who without change hath taken flesh for our sake; and joyfully hath he made haste to depart from hence to life everlasting. Wherefore, he cried out: Lord, now lettest Thou Thy servant depart in peace.

ODE IV

Canon of the Feast

Irmos: Thy virtue, O Christ, hath covered the heavens; for, coming forth from the Ark of Thy holiness, from Thine incorrupt Mother, Thou hast appeared in the temple of Thy glory as a Babe in arms, and the whole world hath been filled with Thy praise.

The Theotokos cried: Rejoice, O Simeon, initiate of ineffable mysteries, and take thou in thine arms Christ the Word become a Babe, of Whom thou wast told of old by the Holy Spirit; and cry unto Him: The whole world hath been filled with Thy praise!

O Simeon, receive with joy the infant Christ, the Consolation of God's Israel, upon which thou hast set thy hope, the Maker and Master of the Law Who fulfilleth the ritual of the Law; and cry unto Him: The whole world hath been filled with Thy praise!

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPE

Beholding the Word that is without beginning, the Cause of all being, carried as a Babe in the flesh by the Virgin as on the throne of the cherubim, Simeon marvelled and cried out to Him: The whole world hath been filled with Thy praise!

Canon of the Holy Hierarch

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a swift cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

In thy youth thou didst show forth chastity; in old age, understanding; and throughout thy whole life steadfastness and longsuffering, and love for all that cry out: Glory to Thy power, O Christ!

By every godly virtue was thy most illustrious life shown to be a most renowned model, in prayer, fasting, vigil and supplication unto God Who lovest mankind.

O God-bearing father, thou didst not give slumber to thine eyelids nor sleep to thine eyes until thou hadst made of thyself a most comely habitation for the all-seeing Master, to Whom thou didst cry out: Glory to Thy power, O Christ!

Theotokion: Thou didst give life to mortal man, O most holy one, and didst raise up them that had fallen into corruption, having given birth unto the Giver of life, Who delivereth them that cry: Glory to Thy power, O Christ!

ODE V

Canon of the Feast

Irmos: When, in a figure, Isaiah saw God sitting upon a throne, high and lifted up and borne in triumph by angels of glory, he cried out: "Woe is me! for I have seen beforehand God made flesh, the Light that knoweth no evening and the King of peace."

The godly elder, seeing before him the Word held in His Mother's arms, understood that this was the Glory made manifest of old to the prophet, and cried out: "Rejoice, O holy Lady, for as a throne dost thou bear God, the Light that knoweth no evening and the King of peace."

Bowing down and reverently touching the feet of the Mother of God who kneweth not wedlock, the elder said: "O pure Lady, thou

dost bear Fire. I am afraid to embrace the infant God, the Light that knoweth no evening and the King of peace."

"Isaiah was purged, receiving the live coal from one of the seraphim," cried the elder to the Mother of God; "And thou dost enlighten me, as thou dost entrust to me, with thy hands as with tongs, Him whom thou bearest, the Light that knoweth no evening and the King of peace."

Canon of the Holy Hierarch

Irmos: All things are filled with fear at the majesty of thy divine glory; for thou, O Virgin, who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth unto the eternal Son, granting peace unto all that praise thee.

Having received the grace of the all-holy Spirit, thou wast shown to be a divine dwelling place, reverently teaching the light of divine knowledge, O wise and wondrous Photius, most holy father, thou confirmation of the Church.

Thy tongue becometh the pen of the Comforter, Who quickly giveth deliverance unto them that acknowledge His dominion and breatheth into their souls heavenly wisdom, O most sacred Photius.

Christ hath shown thee to be one who art resplendent with the grace of speech and teaching, who repelleth the assaults of the heretical and enlighteneth the souls of all the faithful, who all hymn thee as a preacher of the Faith.

Theotokion: The Virgin gaveth birth to the pre-eternal Son, Who clothed Himself in human nature and hath saved our nature from corruption by the suffering of His body, as the holy hierarch hath taught.

ODE VI

Canon of the Feast

Irmos: The elder, having seen with his eyes the salvation which was come to all people, cried aloud unto Thee: "O Christ that comest from God, Thou art my God!"

Thou hast been set up in Zion to be a stumbling stone and a rock of offense for the disobedient, but unto the faithful salvation which cannot be broken.

Bearing faithfully the likeness of Him Who begat Thee before the ages, Thou hast now for pity's sake put on the weakness of mortal man.

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

Now lettest Thou depart in peace him that doth worship Thee as Son of the Most High and Son of the Virgin: God become a Babe.

Canon of the Holy Hierarch

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

Let us hymn the great Photius, the clarion which proclaimed the procession of the divine Spirit from the Father, as the son of thunder theologized.

By thy speech was all the arrogance of the heretics rent asunder, O most sacred Photius. Wherefore, the assembly of the faithful doth radiantly honor thy memory, O holy one.

The whole assembly of Orthodox believers doth make merry and is gladdened, O most honorable Photius, seeing thee as a truly worthy successor to Gregory and Chrysostom.

Theotokion: I hymn thy conceiving, O Maiden; I hymn thine ineffable birthgiving; I hymn thy protection, whereby thou deliverest from all harm them that earnestly have recourse to thy serenity.

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

Now let the most brilliant luminary of the Church be crowned with flowers of hymnody; the most godly instructor of the Orthodox, the divinely inspired harp of the Spirit, the most mighty opponent of heresy; and let us cry out to him: Rejoice, O most honored Photius!

Ikos: An angel among men wast thou shown to be, O father, who from earth attained unto things of heaven. Wherefore, beholding thee made equal to the bodiless choirs, I am stricken with awe and with love to reverently cry out to thee such things as these:

Rejoice, thou by whom the Trinity is worshipped;

Rejoice, thou by whom God is praised!

Rejoice, most correct standard of the Orthodox;

Rejoice, thou that most firmly dost denounce the wicked!

Rejoice, height of humility unattainable by many;

Rejoice, depth of discretion difficult for mortals to fathom!

Rejoice, for thou wast a divine priest of God; Rejoice, for thou ledest the saved unto God!

Rejoice, thou that makest thy dwelling with the martyrs of God;

Rejoice, thou that dost converse with the honorable saints!

Rejoice, thou by whom the impious are destroyed;

Rejoice, thou through whom the faithful are given confidence!

Rejoice, O most honored Photius!

Synaxarion: On the 6th Day of this month, the commemoration of our father among the saints, Photius the Confessor, Patriarch of Constantinople.

Verses—

Dying, Photius saith: "I am not distressed; For this end have I been prepared."

Other Verses—

In his discourses the great Photius flasheth forth

Light upon the pious, and fire, scorching the ungodly.

Unto the sixth sphere of the heavens hath Photius ascended.

This thrice-blessed hierarch whose radiant life reflected his name, the great and luminous father and teacher of the Church, Photius most wise and sacred, confessor of the Faith and peer of the apostles, lived during the reigns of the autocrats Michael, son of Theophilus, Basil the Macedonian, and Leo, his son. His homeland on earth was Constantinople the illustrious, queen of cities; his heavenly homeland was the Jerusalem on high, mighty and imperishable. His parents were glorious in nobility, no less in the Orthodox Faith than by blood. and for their faith they were adorned with the crown of martyrdom, having suffered with mind directed toward the heavens and with steadfast soul, for the honor and worship of the holy icons, so it would seem. And Photius, being first considered worthy of the highest imperial dignities, and having always led a virtuous and God-fearing life, later took hold of the rudder of the Church as its archpastor, having been elevated to the apostolic, ecumenical and patriar-

6 FEBRUARY: ST. PHOTIUS, PATRIARCH OF CONSTANTINOPLE

chal throne of Constantinople. For Ignatius, who is among the saints, was driven from that see by the might of the emperor, and thereafter the Church was widowed. Yet as she could not remain without a bishop, Photius, our father among the saints, submitting both to the necessity of the situation and to the force of the emperor, canonically succeeded the sacred Ignatius, being first tonsured into monasticism; and passed through the rest of the grades of sacred orders one by one. And what manner of struggles did the thrice-blessed one undertake for the Orthodox Faith: against the Manichaeans, the iconoclasts, and other heretics, and foremost against the papal heresy which then first manifested itself, whose leader, the wicked Nicholas, Pope of Rome, father of the Latin schism, he denounced, employing proofs from the writings of the Fathers; and having justly cast him down, he drove him from the Catholic Church synodically, giving him over to anathema. What persecutions and tribulations, what treachery and slander, what misery and inhumane torment the courageous preacher of God, the steadfast and firm hierarch endured in Christ-like manner at the hands of Latin schismatics and the followers of the papal heresy—men of lies and evil deeds, iniquitous men, impious, vile murderers—an extensive history of the saint alone can recount. One need only say here that, having ministered the Gospel like another Paul, and having initiated the whole valorous Bulgarian people with their king into the Mysteries of the immaculate Faith of Christ, the blessed one gave them new birth in the laver of divine baptism. And many adherents of divers heresies—Armenians, iconoclasts, and others—he brought back to the Orthodox Church of Christ, having expounded words full of grace, wisdom and truth, whereby he struck down the arrogance of them that were of wrong faith as with thunder. Thus, with firmness and steadfastness of mind having astonished Basil, that thankless autocrat and regicide, and with his fervent zeal of understanding having uprooted the tares of every false teaching, he was shown to be full of the teaching of the apostles as was not one of his contemporaries. Thus, therefore, did he shepherd the Church of Christ in a venerable manner, in accordance with the Gospel; twice

he ascended the cathedra, and twice was he driven therefrom by the force of the tyrant. Many and divers writings did he bequeath to the Church and to the people of God, all of them remarkable and most wise, and such that every age shall rightly be amazed thereby; for, having passed every degree of learning, he acquired the mastery of them all. And having labored much for truth and righteousness, the much suffering one departed to the Lord, imprisoned in the province of Armenia, as the divine Chrysostom had been in Comana. His sacred and most precious body was interred in a monastery called Eremia, and of old his most holy synaxis was celebrated in the church of the honored Forerunner and Baptist John, which was in the Monastery of Eremia; and now it is celebrated in the sacred and patriarchal Monastery of the Holy Trinity, on the island of Halki, where, even today, the theological school of the Great Church is located.

On the same day, the commemoration of our venerable father Bucolus, Bishop of Smyrna. The shephêrd of Smyrna, Bucolus the priest, Was a valiant guardian of the flock who died. Bucolus hath departed for the brilliant light of the Sun on the sixth day.

On the same day, the commemoration of the holy martyr Julian of Emessa. Christ was pierced with nails in His hands and feet. Julian addeth the head as well.

On the same day, the commemoration of the holy martyr Fausta, and Evilasius and Maximus with her, at Cyzicus. Three martyrs endure a fish's suffering, Receiving the common apparatus of the griddle.

On the same day, the commemoration of our venerable father Barsanuphius. From earth was the body of Barsanuphius formed; And into the earth did he put his mother.

On the same day, the commemoration of our venerable father John, surnamed the prophet, the disciple of the holy Barsanuphius. O John, meet it is to place thee here With thy beloved teacher.

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

On the same day, the commemoration of the venerable John of Lycos, who reposed in peace. Where better to place John of Lycos Than here with John.

By their holy prayers, O Christ God, have mercy upon us and save us. Amen.

ODE VII

Canon of the Feast

Irmos: O Word of God, Who in the midst of the fire bedewed the children as they discoursed on things divine, and hast made Thy dwelling within the pure Virgin: Thee do we praise, chanting piously: O God of our fathers, blessed art Thou!

Simeon cried: "I depart to declare the glad tidings to Adam and Eve abiding in hell;" and with the prophets he sang, rejoicing: O God of our fathers, blessed art Thou!

"To deliver our race, formed of the dust of the ground, God will go down even unto hell; and He will redeem all the captives, and give sight to the blind; and the dumb shall cry aloud: O God of our fathers, blessed art Thou!"

"Yea, a sword shall pierce through thy heart, O all-pure Virgin," Simeon prophesied to the Theotokos, "When thou shalt see Thy Son upon the Cross, to Whom we cry aloud: O God of our fathers, blessed art Thou!"

Canon of the Holy Hierarch

Irmos: The wise children preferred not to worship created things rather than the Creator; and, bravely trampling the threatening fire underfoot, they rejoiced, chanting: Blessed art Thou, and praised above all, O Lord God of our fathers!

Thou didst pass on to the mansions of heaven, and having drawn nigh unto God, thou wast made divine and deified by communion with Him, O venerable and divinely wise father, chanting: Blessed art Thou, and praised above all, O Lord God of our fathers!

We are instructed by thy words of admonition, O most praised father, to honor the Godhead, indivisible and inseparable, as three Suns; and to Him do we chant: Blessed art Thou, and praised above all, O Lord God of our fathers!

How acceptable unto God and most sacred is thy confession, O thrice-blessed father; for

having tried thyself like gold in the fire, thou didst please God, O venerable one, rejoicing in the emulation of the Savior's Passion.

Theotokion: Thou hast been revealed to all men as the cause of divine deliverance, O all-immaculate one, who gavest birth unto the Deliverer of all, to Whom we all chant: Blessed art Thou, and praised above all, O Lord God of our fathers!

ODE VIII

Canon of the Feast

Irmos: Standing together in the unbearable fire, yet unharmed by the flame, the Children, champions of piety, chanted a divine hymn: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

O ye children of Israel, beholding your glory, Emmanuel, the Child of the Virgin, offered before the Ark of God, dance now and sing together: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

Simeon said, Behold, this Child, Who is both God and man, is set for a sign which shall be spoken against. In faith let us sing unto Him: O all ye works of the Lord, bless ye the Lord, and exalt Him above all forever.

He that is Life, God the Word, hath here become a little Child; and He is set for the fall of the disobedient and the rising again of all them that sing with faith: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

Canon of the Holy Hierarch

Irmos: The Offspring of the Theotokos saved the pious youths in the furnace; then in figure, but now in deed; and He moveth all creation to chant: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

The fountains of thy dogma flow forth to water the holy Church throughout all the world, O most wondrous father Photius; wherefore, we praise thee as the confirmation and boast of the Orthodox, and unceasingly we bless the Lord, and exalt Him above all for ever.

Thou didst arrive at the calm haven, having braved the storms of life; for, O Photius most wise, during all thy journey thou didst have as Helmsman to guide thee the Lord Who created all things by a mere gesture. Him do we exalt above all for ever.

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

The thrice-radiant light of the all-divine Trinity made its abode within thee, and showed thee to be a secondary luminary, enlightening the assembly of the Orthodox and blunting the enemy's assault, crying: O all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

Theotokion: O Lady, Bride of God, the Bridegroom from on high madeth His abode within thee, finding thee to be a rose among thorns, a fragrant lily of the valley, a most pure flower; and He hath perfumed the whole world, exalting thee above all for ever.

ODE IX

Canon of the Feast

Irmos: In the shadow and the letter of the Law, let us, the faithful, discern the prototype: Every male that openeth the womb shall be called holy to the Lord. Wherefore, we magnify the firstborn Word and Son of the unoriginate Father, Who became the firstborn Child of the Mother who kneweth not man.

Of old the people offered a pair of turtle-doves, or two young pigeons, for an atonement; but in their stead the godly elder and Anna, the chaste prophetess, ministered and gave glory to the only-begotten Son of the Father, the Child of the Virgin, as He was brought into the temple.

"Thou hast vouchsafed unto me the exceeding joy of Thy salvation, O Christ," cried Simeon. "Take Thy servant, who is weary of the shadow of the Law, and make him a sacred herald of the new mystery of grace, as he doth magnify Thee in praise!"

The holy Anna, sober in spirit and of a great age, reverently confessed the Master openly in the temple; and proclaiming the Theotokos, she magnified her before all who were present.

Canon of the Holy Hierarchy

Irmos: Let every earthborn man leap for joy, enlightened by the Spirit; and let the order of the angelic powers celebrate and honor the holy feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure ever-Virgin!

My whole self do I commit to thy divine protection; for, as a holy hierarchy, having received authority from Christ to loose transgression, thou hast broken asunder the chains of my

sin. Save me by thy supplications, and illumine me with thy divine light.

Thou wast taken up to the never-waning Light, O glorious father, and wast delivered from things earthly; and thou standest with the ranks on high before the Almighty, the Light of the threefold Sun, and dost delight in the radiance which doth emanate therefrom and dost illumine us that praise thee.

As a struggler thou wast shown to be a denouncer of the delusion of heresy and a divine defender of Orthodoxy, O Photius, together with Ignatius whose successor thou wast, both as to his throne and his way of life. Pray thou with him to the Lord.

Theotokion: Desiring to deify me wholly, God united Himself fully with thee, and a new mystery inaccessible to all is begun: thou, the incorrupt Virgin, giveth birth, and God is seen in the flesh, Whom praising, we now call thee blessed, O Mary, as thou thyself didst foretell.

Exapostilarion of the Hierarchy, Spec. Mel: "Hearken, ye women..."—

The Church hath thee as a most fervent intercessor and brilliant teacher, O father. Wherefore, she doth radiantly celebrate thy memory, crying out: Do thou ever protect thy flock and preserve it unscathed by heresy and harm, O chief hierarchy of the Lord!

Glory..., Now and ever..., that of the feast, Automelon—

The elder, brought to the temple by the Spirit, took the Master of the Law in his arms, crying: Do Thou now loose me from the bond of the flesh according to Thy word: for mine eyes have seen the revelation of the Gentiles, and the salvation of Israel!

At the Praises, six stichera; three for the feast, in Tone II, Spec. Mel: O house of Ephrata..."—

Today the Savior* is brought as a Babe* into the temple of the Lord,* and the elder Simeon receiveth Him* in his aged arms.

The Ancient of Days,* seen as a Babe* in the flesh,* is most gloriously* brought into the temple* on this day.

O Simeon, receive* in thine embrace,* as a Babe,* the Lord of glory, the salvation of the world.

6 FEBRUARY: ST. PHOTIOS, PATRIARCH OF CONSTANTINOPLE

And three for the hierarch, in Tone I, Spec. Mel: "Joy of the ranks of heaven..."—

Let us praise the truly godly chief hierarch of the Church, the great teacher and preacher of the Word, Photius, wondrous peer of the apostles; for his most glorious commemoration hath dawned, bringing gladness to all the faithful.

With the apostles wast thou united as their peer; for, having shown thyself to be an apostolic preacher to Bulgaria and all the Slavic race, thou didst lead them to Christ, giving them new life through holy baptism. Do thou preserve them in Orthodoxy.

Like the Archangel Michael, O glorious one, thou didst vie with an earthly Lucifer who, grievously puffed up with pride, set his throne higher than the stars, and thou didst say: Let us stand aright! Let us all stand in the precious traditions of the Fathers!

Glory..., in Tone V—

Wherever thy name is invoked, O thou who art the namesake of light, the power of the devil is dispelled; for the fallen Lucifer is unable to endure the brilliance of thy light. Wherefore, we entreat thee: Quench thou the fiery darts which he doth hurl against us, and deliver us from his temptation by thine intercession, O right laudable hierarch Photius.

Now and ever..., of the feast, in Tone II, Spec. Mel: "O house of Ephrata..."—

A great, awesome and strange mystery* is the dispensation of God,* Who, embracing all things* and making infants,* is borne as a Babe in arms.

Great Doxology; troparion and dismissal.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode VII of the canon of the feast, and four from Ode VI of the canon of the holy hierarch.

Prokimenon, in Tone I—

My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. [Ps. 48:3]

Stichos: O hear this, all ye people; ponder it with your ears, all ye that dwell in the world. [Ps. 48:1]

READING FROM THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS (7:26-8:2).

For 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: for this he did once, when he offered up himself. For the law maketh men high priests which 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 is exercised in wisdom, and his tongue will be talking of judgement. [Ps. 36:31]

Stichos: The law of his God is in his heart, and his goings shall not slide. [Ps. 36:32]

READING FROM THE GOSPEL ACCORDING TO ST. JOHN (10:9-16).

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

Communion Verse—

The righteous shall be had in everlasting remembrance; he will not be afraid of any evil tidings. [Ps. 111:6]