

Month of November

THE 23RD DAY

AFTERFEAST OF THE ENTRY OF THE ALL-HOLY THEOTOKOS INTO THE TEMPLE

Commemoration of Our Venerable Father Columban, Founder of the Monasteries of Luxeuil & Bobbio

At Vespers

On “Lord, I have cried...”, 6 stichera: 3 of the feast, in Tone I: Spec. Mel.: “Joy of the ranks of heaven...”—

Having received from the Lord the fruit of the promise, the Mother of God, the right-acceptable sacrifice, Joachim and Anna lead her into the temple today; and Zachariah, the great high priest, receiveth her with his blessing.

The holy of holies is fittingly brought to dwell in the sanctuary as a sacrifice pleasing to God; and virgins, well adorned with the virtues, bearing candles before her, escort her to the Lord, as a most hallowed vessel.

Let the portal of the God-receiving temple be opened! For today the temple and throne of the King of all is received therein with glory! Joachim bringeth her forth, dedicating to the Lord her who was chosen by Him to be His Mother.

And 3 of the venerable one, in Tone V: Spec. Mel.: “Rejoice, O life-bearing Cross...”—

Rejoice, O venerable Columban, mighty pillar of Orthodoxy, bright luminary of the Church of Christ, great boast of monastics, excellent teacher of godly works, abode of divine wisdom and understanding, melodious harp of the Spirit, delighting the souls of the pious, faithful servant of the Lord, who guidest all in the ways of Christ! Entreat the Savior most earnestly, that He grant to those who honor thee peace and great mercy.

Rejoice, O father Columban, wise initiate of the ineffable mysteries of God, vessel of the Spirit, radiant lamp of the never-waning Light, effulgence of divine radiance, dwelling-place of godly love, who wast truly meek, simple and guileless, abyss of piety, sea of the knowledge of God, unfathomable abyss of the teaching of the Word of God! Entreat Christ, most earnestly that He grant to those who honor thee peace and great mercy.

Rejoice, O holy Columban, firm standard of the Orthodox Faith, vast ocean of godliness, glory of the Irish Church, boast of the French and Italian lands, equal of the desert fathers of old and reckoned among their number, bright beacon of the universal Church, height of humility, precious treasure of holy poverty, faithful advocate and intercessor for our souls, who entrest God most earnestly, that He grant to those who honor thee peace and great mercy

Glory...: Idiomelon, in Tone IV—

With signs and marvelous wonders thou didst amaze all the ends of the world, O venerable father Columban, and even the angelic hosts were astonished by thy great ascetic feats: for by fasting, vigils and constant prayer thou didst subdue every uprising of the flesh, didst repel the assaults of the demons, and didst set at nought all the passions, living on earth like an angel in the flesh. Wherefore, O all-wondrous saint, entreat Christ God, that our souls be saved.

Now & ever...:Idiomelon of the feast, in the same tone—

Come, all ye faithful, let us praise her who alone is immaculate, who was proclaimed by the prophets and led into the temple, who was designated as a Mother

before time began and hath been shown to be the Theotokos in latter times. Through her supplications, O Lord, grant us Thy peace and great mercy.

Aposticha stichera of the feast, in Tone I: Spec. Mel.: "Joy of the ranks of heaven..."—

Let the virgins be brought to the King in the temple of the Lord, following thee, O Virgin, joining chorus with radiant lamps, preceding thee into the holy place, O pure one, as thou wast the holy ark of God, saith David, the ancestor of God.

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

Let the gates of the temple of the Lord be made ready, and let the house of glory be opened wide, and, rejoicing, let them receive her who alone is far greater than the heavens and surpasseth understanding, and let them hymn Christ the Savior.

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King.

Let the portals of the most divine temple be opened, let them receive the gate of heaven within themselves; let human nature keep festival, and let the angels leap up, all of them celebrating with us the entry of the Mother of God.

Glory...: Idiomelon of the venerable one, in Tone V—

Adorned with wisdom and all the virtues, O most wise Columban, thou didst gladden the people with the precepts of the Gospel of the Lord, teaching them to worship the Holy Trinity, One in essence and indivisible, and trampling the heresy of Arius beneath thine apostolic feet. Wherefore, having acquired boldness before the awesome throne of the Word, ask that peace and great mercy be granted to our souls.

Now & ever...: Idiomelon of the feast, in the same tone—

The day of joy and the most honored feast hath shone forth! For today she who remained Virgin after giving birth, as she was before birthgiving, is led into the temple of the Lord, and the elder Zachariah, the father of the forerunner, rejoiceth and crieth out in gladness: "The intercessor for the sorrowful draweth nigh unto the holy temple, in that she is holy, to be hallowed in the habitation of the King of all! Let Joachim, her forebear, be glad, and let Anna rejoice! For they have offered unto God the unblemished Mistress like a heifer three years of age. Rejoice, ye mothers! Leap up, O virgins! Ye barren women, join chorus! For the Queen of all, who hath been foretold, hath opened unto us the kingdom of heaven! Rejoice, ye people, and be glad!"

Troparion of the saint, in Tone V—

In thee doth Ireland boast, O venerable Columban, for having given thee birth and nurtured thee to manhood, it witnessed thy first ascetic struggles. And the French lands rejoice exceedingly in thee, for thou didst adorn it with monastic houses, as with a diadem of precious gems. And with them the Italian lands join chorus, celebrating thine honored memory as is meet, for from its midst thou didst pass over to the heavenly homeland.

Glory..., Now & ever...: Troparion of the feast, in Tone IV—

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

At Matins

At "God is the Lord...", the troparion of the feast, twice; Glory..., that of the saint; Now

& ever..., that of the feast, once.

After the first chanting of the Psalter, the sessional hymn of the feast, in Tone I: Spec.

Mel.: "When the stone had been sealed..."—

Being thyself the Holy of Holies, O Theotokos, thou wast brought to live in the Holy of Holies, as is meet, as an animate ark of the Lord and a truly divine habitation of the Holy Spirit, O Virgin Mary. Wherefore, thy Son, Who is the only-begotten of the Father, and is consubstantial with the Holy Spirit, made His abode within thee without the aid of man, deifying all mankind.

Glory..., Now & ever...: The foregoing is repeated.

After the second chanting of the Psalter, the sessional hymn of the feast, in Tone IV:

Spec. Mel.: "Thou hast appeared..."—

The whole world is filled with gladness today on the right notable feast of the Theotokos, crying aloud: She is the tabernacle of heaven!

Glory..., Now & ever...: The foregoing is repeated.

Canon of the feast, with 8 troparia, including the irmos (which see in the Menaion); and that of the venerable one, with 4 troparia, the acrostic whereof is "All Europe is in great debt to Columban", in Tone IV—

Ode I

Irmos: The people of Israel, having fled across the watery deep of the Red Sea with dryshod feet, beholding the mounted captains of the enemy drowned therein, sang with gladness: Let us chant unto our God, for He hath been glorified!

A choir let us now form, to hymn the wondrous Columban, who braved the perils of the watery deep to bring the Faith of Christ unto benighted souls, that they might cry aloud: Let us chant unto our God, for He hath been glorified!

Leaving behind all worldly distractions, Columban assailed the passions of the flesh as they were the mounted captains of the army of our ancient foe; and, victorious, he cried: Let us chant unto our God, for He hath been glorified!

Let us now praise the venerable Columban as a model for monastics and a new apostle; for in the sweat of his toils he drowned the demons who assailed him, singing with joy: Let us chant unto our God, for He hath been glorified!

Theotokion: Enemies, visible and invisible, assail us on every side, O Theotokos, but we flee beneath the shelter of thy most mighty intercession, seeking protection from their malice, singing: Let us chant unto our God, for He hath been glorified!

Ode III

Irmos: The people of Israel drank from the hard and rough-hewn stone, which poured forth water at Thy command; and Thou, O Christ, art the Rock and Life whereon the Church is established, which crieth: Hosanna! Blessed art Thou Who art come!

Unto Christ, the Rock of life, did Columban lead the heathen, and in the waters of grace which flowed therefrom he renewed them, giving them to drink thereof, that, united to His Church, they might cry aloud: Hosanna! Blessed art Thou Who art come!

Rejecting the temptations of the flesh in his youth, the venerable Columban withdrew from the world and found safety for his soul in the monastic havens, where, established firmly in Christ, he cried: Hosanna! Blessed art Thou Who art come!

Over all the passions didst thou gain mastery, O saint, and, doing the will of thy Master, thou didst follow after Him, and with twelve companions didst betake thyself to Europe, to labor in His vineyard, crying: Hosanna! Blessed art Thou Who art come!

Theotokion: Pour forth torrents of mercy upon us who call thee blessed, O most holy Virgin Mother, for with heartfelt praise we hymn thee who gavest birth to Christ the Rock whereon we are established, crying: Hosanna! Blessed art Thou Who art come!

Kontakion of the venerable one, in Tone III: Spec. Mel.: "Today the Virgin..."—

On this day did Columban rest from his labors and enter into the joy of the transcendent Lord. With the angels and all the saints he now standeth, uplifting his voice in praise, giving glory unto Him Who was born of the Virgin, the preëternal God.

Ikos: The bodiless hosts above join chorus now with us below, rejoicing to find the venerable Columban in their midst; and the great choir of monastic saints with him singeth the thrice-holy hymn, giving utterance to fitting praises, bowing down in worship before the dread throne of the consubstantial Trinity—the unoriginate Father, the Spirit Who is equally enthroned and proceedeth from Him, and His only-begotten Son and Word, Who for our sake was born of the Virgin—the preëternal God.

Sessional hymn of the venerable one, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

O ye faithful, having celebrated the entry of the all-immaculate one into the temple of the Lord, let us entreat Columban, His favored one, that with the all-pure Lady Theotokos, he pray earnestly in our behalf, that we may obtain remission of all our transgressions.

Glory..., Now & ever...: Sessional hymn of the feast, in Tone IV: Spec. Mel.: "Go thou quickly before..."—

O David, go thou before us into the Temple of God, and, rejoicing, receive thou our Queen, and cry out unto her: Enter thou, O Lady! Enter thou into the Temple of the King! Her glory is understood allegorically, for from her doth Christ the Light desire to pour Himself forth upon all!

Ode IV

Irmos: I have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mightest save from deception those who cry: Glory to Thy power, O Lord!

Ever let us praise the glorious dispensation of Christ, for it was His will that the holy Columban cross the sea, to save from deception all who cried: Glory to Thy power, O Lord!

In Burgundy, the king gave Columban land thereon to establish monasteries, wherein those who labored might be saved from deception, crying: Glory to Thy power, O Lord!

Standing amid the Vosges, the three monasteries that Columban founded in the Frankish lands became lamps, guiding from deception those who would cry: Glory to Thy power, O Lord!

Theotokion: In the great counsel of the Trinity, O holy Lady, was the dispensation wrought whereby the Word was born of thee to save those who cry: Glory to Thy power, O Lord!

Ode V

Irmos: Shine forth upon me the light of Thy precepts, O Lord, for my spirit riseth early unto Thee and hymneth Thee: for Thou art our God, and I flee to Thee, O King of peace.

Neither sleep to his eyes nor slumber to his eyelids did Columban give, ever rising early with his monks to chant: Thou art our God, and we flee to Thee, O King of

peace!

Green Ireland gave thee birth, O saint of God, and fair France witnessed thine apostolic labors; but Italy boasteth more than both, for therein thou didst rest in the Lord.

Rivaling the desert ascetics, the monks of Columban's fold were taught by him to fast and pray, ever chanting: Thou art our God, and we flee to Thee, O King of peace!

Theotokion: Early do we rise to sing thy praises, O all-pure Mistress, for through thee doth the radiant light of thy Son, the King of peace, ever shine, delivering us from our sins.

Ode VI

Irmos: At evening, in the morning, and at noon do we praise Thee, O Lord our God. Hearken unto our cry!

Annegray, Luxeuil and Fontes, in France, praised the Lord their God; and He hearkened to their cries.

Taught by the venerable Columban, all lifted their voices to Christ, singing: O Lord, hearken to our cries!

Driven away by false brethren, Columban meekly gave way to their wrath, crying: O Lord, hearken to my cry!

Theotokion: Evening, morning and at noonday do our praises rise to thee, O Mary, for thou dost hearken to our cries.

Kontakion of the feast, in Tone IV: Spec. Mel.: "Having been lifted up..."—

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Ikos: Beholding the grace of the ineffable and divine mysteries of God made plainly manifest in and filling the Virgin, I rejoice; yet I know not how to understand this strange and ineffable image. How hath the pure one alone been shown to be above all creation, visible and noetic? Wherefore, wishing to praise her, I am greatly in awe in mind and word; yet, making bold, I proclaim and magnify her, saying: She is the heavenly tabernacle!

Ode VII

Irmos: Let us praise Him Who preserved the children unharmed in the furnace, and Who quenched the fire, saying: Blessed art Thou, O God of our fathers!

Bobbio in Lombardy became the final refuge of the venerable one, where he abode in peace and chanted to the end: Blessed art Thou, O God of our fathers!

The Orthodox Faith being assailed, Columban boldly denounced the errors of accursed Arius, and cried: Blessed art Thou, O Christ, God of our fathers!

The Vosges, the Alps and the Appenines rejoice together, for on their mighty slopes did the holy Columban cry: Blessed art Thou, O God of our fathers!

Theotokion: Out of the fire kindled by our sins and transgressions, O Maiden, dost thou rescue us, who sing to thee: Blessed art thou, O Mother of our God!

Ode VIII

Irmos Christ God, Who appeared in the form of an angel in the fiery furnace of the chanting youths, do ye hymn, O children, and bless, O priests! Ye people, exalt Him supremely for all ages!

Christ God, Who was ineffably incarnate, did Columban preach unto all,

glorifying Him and crying aloud: Hymn, O ye children! Bless, ye priests! Ye people, exalt Him supremely for all ages!

Over the passions of flesh and mind did the great Columban gain mastery; and, untroubled thereby, he cried: Hymn, O ye children! Bless, ye priests! Ye people, exalt Him supremely for all ages!

Loving the Holy Trinity above all else, and his neighbor as himself, the great ascetic piously cried: Hymn, O ye children! Bless, ye priests! Ye people, exalt Him supremely for all ages!

Theotokion: Unto Christ, the Angel of Great Counsel, Who past understanding was born of thee, O Lady, we sing with joy: Hymn, O ye children! Bless, ye priests! Ye people, exalt Him supremely for all ages!

Ode IX

Irmos: With hymns do we magnify thee, the Theotokos who knewest not wedlock, the heavenly bridal-chamber, who gavest birth to the Author of our salvation.

Magnify with hymns the venerable Columban, who shareth now in the rich banquet of the saints in the heavenly bridal-chamber of the King of kings.

Bring ye praises like garlands and wreaths, a therewith let us adorn Columban, our mighty champion, who intercedeth for us before the judgment-seat of God.

All Christians praise the mighty feats of Columban, the athlete of piety, who, having finished his race, hath received a crown from Christ, the Judge of the contest.

Theotokion: Now lift up your voices, O Orthodox believers, and magnify with hymns the most blessed Theotokos, who gave birth to Jesus, our Savior and Redeemer.

Exapostilarion of the venerable one: Spec. Mel.: "As the disciples watched..."—

Having ascended from glory to glory through ascetic toil and unceasing prayer, thou didst attain unto the never-waning light, and standest with the Queen of heaven and the angels in glory never-waning; wherefore, delivered from condemnation by thy mediation, O most wise Columban, we hymn thee with love, celebrating thine all-honored memory.

Glory..., Now & ever...: Exapostilarion of the feast: Spec. Mel.: "Hearken, ye women..."—

With faith let us praise Mary, the divine Maiden, whom the company of the prophets proclaimed of old as the jar and the staff, the tablets and the unquarried mountain; for she is led today into the Holy of holies, to be raised for the Lord.

Aposticha stichera of the feast, in Tone II: Spec. Mel.: "O house of Ephratha..."—

The middle wall of partition is truly taken away by the divine entry of the Theotokos, and those below have now been united with those on high.

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

The choirs of virgins chanted a divine hymn as, bearing torches, they escorted the only most immaculate one into the house of God.

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King.

Into the Holy of holies, within the sanctuary, receive thou, O Zachariah, the Theotokos, who is the Holy of holies.

Glory...: Idiomelon of the venerable one, in Tone VI—

Like the Apostle to the nations, O Columban, thou didst cross many lands,

proclaiming the glad tidings of Christ, building churches and monasteries wherein to worship God, and defending the Orthodox Faith against the heresy of Arius; wherefore, we praise thee as is meet, O most wise and venerable saint.

Now & ever...: Idiomelon of the feast, in the same tone—

Assembling today, ye councils of the faithful, let us keep spiritual festival, and let us piously praise the divine Maiden, the Virgin Theotokos, who is led into the temple of the Lord, who was chosen before out of all generations to be the habitation of Christ God, the King of all. Bearing candles, O virgins, go ye on before, doing homage to the honored entry of the Ever-virgin! Ye mothers, setting aside all grief, follow joyously her who is to become the Mother of God, the mediatrix of joy for the world! And with the angel let us all joyfully cry out to the joyous one “Rejoice!”, for she ever prayeth for our souls.

At Liturgy

On the Beatitudes, 6 troparia, from Odes IV & V of the canon of the Entry.

Prokimenon of the feast; and that of the venerable one, in Tone VII—

Precious in the sight of the Lord is the death of His saints.

EPISTLE TO THE GALATIANS, § 213

Brethren, the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia of the feast; and of the venerable one, in Tone VI--

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

GOSPEL ACCORDING TO LUKE, § 24

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: “Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.”

Communion Verse of the feast, and that of the venerable one--

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