

THE 12th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS SAVVA FIRST
ARCHBISHOP & TEACHER OF THE SERBIAN PEOPLES
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera of the holy hierarch, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

O Savva, thou wast a God-pleasing hierarch, * a true pastor, an unshakable pillar, * an immovable foundation of the Faith, * a firm grounding in piety, * an indestructible bulwark of the Church, * the adornment of hierarchs * and a well-spring of miracles; * wherefore, we piously bless thee with hymns ** and celebrate thy most sacred memory. (Twice)

More radiant than the sun, * thy luminous memorial * hath shone forth upon thy faithful people, resplendent with divine effulgence, * O most valiant and sacred father Savva, * dispelling the darkness of the demons. * Wherefore, we bless thee * and with supplication hymn thee * as a loving father and intercessor, ** an advocate for our souls.

The shrine of thy holy body emitteth sweet fragrance, * O divinely inspired and holy hierarch, * for Thou wast the indwelling and sweet savor of Christ, * and casting down fetid heresies by thy divinely inspired words, * thou hast perfumed thy people. * And now we entreat thee: * Be thou mindful of all who commemorate thee with faith, * in that thou hast acquired boldness before the Lord, ** O God-bearer.

Glory ..., in Tone VIII:

Having tilled the hard ground of the hearts of thy people with thy words, therein thou didst produce for God the ever-flowering fruits of piety. With the purity of thy life thou didst adorn their minds, moving them to zeal for the angelic life of monastics, and urging them to prevail over transitory things, O divine harp, vigilant eye, pastor of pastors, O blessed and sacred father Savva. Accept us who praise thee, entreating Christ God on behalf of our souls.

Both now ..., Theotokion, in Tone VIII:

Thy shelter, O Virgin Theotokos, * is spiritual healing; * for, having recourse unto it, ** we are delivered from spiritual infirmities.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Having set thy mind * as master over the passions * and labored not in love of the flesh, * thou didst live angelically, ** in purity, O Savva.

Verse: Precious in the sight of the Lord * is the death of His saints.

As master of thy countrymen, * to thy people * thou wast given by Christ * as an apostle and first hierarch, ** O father.

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

By thy supplications unto Christ, * O father Savva, * do thou preserve * thy reason-endowed flock ** from being dispersed by the adversary.

Glory ..., in Tone IV:

From earliest childhood thou didst love the people who love thee, and didst labor for them until thy death; and even after death thou hast not forsaken those who have received thee whole and fragrant from thy strange journey, and who are gladdened, having thee as a royal ornament. For thou didst adorn them with the cathedra of thy primacy, and, having adorned them also with thy royalty, thou didst repose and make them steadfast by the Faith of the Trinity. And now they honor thy memory with the chanting of divine hymns, praying: O God-bearing and most sacred father Savva, entreat Christ God, that our souls be saved.

Both now ..., Theotokion, in Tone IV:

Deliver us from our needs, O Mother of Christ God, who hast given birth unto the Creator of all, that we all may cry out to thee: Rejoice, O thou who alone art a fervent intercessor for our souls!

Troparion of the holy hierarch, in Tone III:

Thou wast a guide on the path which leadeth to Life, * a primate and teacher; * for, having arrived in thy native land, O holy hierarch Savva, * thou didst enlighten and regenerate it by the Holy Spirit, * like an olive-tree in a noetic garden * thou didst plant thy most sacred children. * Wherefore, honoring thee as one co-enthroned with the apostles and hierarchs, we beseech thee: ** Entreat Christ God, that He grant us great mercy.

Glory ..., Both now ..., of the feast in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

Litany and dismissal.

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera of the holy hierarch: 4 in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Having loved the Father Who is in heaven, * and left thine earthly father, * thou didst depart unto the wilderness, O father; * and having thence received the effulgence of the Holy Spirit * through ascetic endeavor and prayer, * arriving like the sun * thou didst shine light upon thy people amid the darkness of ignorance, * preaching Christ in two essences, ** Who for our sake shone forth from the Virgin. (Twice)

O divinely wise father Savva, * we praise thee as is meet: * the preacher equal to the apostles, * equal in wisdom to the holy hierarchs, * the fellow-struggler with the ascetics, * the chosen pastor * and compassionate bestower of mercy, * the divinely flowing river of doctrines ** which hath drowned iniquitous heresies.

The Church of Serbia hath been adorned * by the teaching of thy words, * and, rejoicing now in Orthodoxy, * with thy godly children * it honoreth thy sacred memory with splendor, * O sacred father Savva, * equal in honor to the holy hierarchs, * who standest forth with the angels, ** an advocate for our souls.

And 4 Stichera, in Tone VI:

Spec. Mel.: “Having set aside all ...”:

Thou wast shown to be a God-bearer * wholly sanctified, * anointed by the Holy Spirit * with holy and divine oil, * and ever joining chorus, O venerable one, * entering into the Holy of holies; * and as an initiate of the sacred mysteries thou didst teach thy people * the mysteries of salvation, * as a truly chosen hierarch, * O God-bearing father Savva, * praying with boldness ** on behalf of our souls. (Twice)

From youth thy life shone * with the radiance of the virtues, * O all-blessed and holy hierarch, * and thou didst illumine thy people, * truly dispelling the gloom of delusion. * And now thou hast made thine abode * where the light is never-waning, * where are the choirs of the angels. * Standing with them, O venerable father Savva, * remember us who celebrate thy memory, * praying with boldness ** on behalf of our souls.

By faith and divine activity * was thy mind adorned * and clad with splendor, * O most glorious and divinely wise one, * having learned incorruption * in a mortal and corruptible body; * and having transcended the passions, * thou didst gain the splendor of the incorporeal ones, * O God-pleasing and holy hierarch Savva, * thou radiant beacon of thy native land * and bold intercessor ** on behalf of our souls.

Glory ..., in Tone II:

Seeking glory from Christ the King of all, and forsaking thy ruler and father, thou didst flee to Mount Athos, where, exchanging the height of nobility for the lowliness of a servant, thou didst lay waste to thy body with much labor, enlightening thy soul by prayer, and, remaining well in monasticism, thou didst live angelically in the wilderness. Thou didst preach in the world like the apostles, and by the pangs of asceticism and the travels of a wanderer, underwent the struggles of the martyrs. Who can describe the virtues whereby thou didst gain heaven on earth, O blessed father Savva, pastor and teacher? Yet as thou now standest before Christ God, pray that our souls be saved.

Both now ..., in Tone V:

Beholding Thee, the Creator, naked in the waters, asking for baptism, all human nature was moved to fear and stricken with awe; and the forerunner was seized with trembling, not daring to approach Thee. The sea fled and the streams of the Jordan turned back; the mountains, looking on, leapt up, and the angelic hosts marveled, saying: "O the wonder! The Savior hath stripped Himself naked, desiring to clothe men in salvation and restoration!"

Entrance. Prokeimenon of the day. Three Lessons:

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. Harken 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. Harken 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.

THE WISDOM OF SOLOMON (4, 7. 16. 17. 19-20; 5, 1-7).

The righteous man if he happen to die early shall be at rest, and the dying righteous man shall bring judgment unto the wicked living, for they will see the end

of the righteous one and will not understand what is destined for him. And the Lord will hurl the wicked down voiceless and will remove them from their foundations, and they shall pass away unto the last in sorrow and their memory shall vanish, for they shall come in dread unto the realization of their sins, and their transgressions shall convict them to their faces. Then the righteous man will stand up in great boldness before those who offended him and despised his works. At the sight of him they will be agitated with great fear and will feel astonished at his glorious salvation; for, repenting and sighing from the oppression of the spirit, they shall speak within themselves, saying: this is he whom we laughed at and held in scorn; we were so foolish as to account his life as madness and his end dishonorable; how, then, is he now numbered unto the sons of God and his lot is cast among the holy? We have therefore wandered away from the right path, and the light of truth hath not illumined us, and the sun hath not shone unto us; we were full of the wicked ways and perdition, and walked in the unpassable paths, but did not comprehend God's ways.

A READING FROM THE WISDOM OF SOLOMON

The mouth of the righteous droppeth wisdom; but the tongue of the unjust shall perish. The lips of just men drop grace; but the mouth of the ungodly is perverse. False balances are an abomination before the Lord; but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace; but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret; but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths; but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them; but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish; but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens; but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens; but a sensible man is quiet.

At Litiya, the Sticheron of the temple, and these Stichera:

In Tone II: O blessed Savva, thou didst acquire a venerable mind ever attentive unto God, free and motivated by thy will, unenslaved by the passions, a Soul cleansed by asceticism, a heart merciful and serving God; and by humility thou didst adorn thy wise discourse, having cleaved wholly unto Christ in prudence from thy Youth, O father. And thou wast given to thy people as their first hierarch, an apostle, as is meet, and thou didst beget them through the Gospel, enriching them with Orthodoxy. And

now, standing before Christ God, pray that He deliver them from all misfortunes and save our souls.

In Tone IV: With thy discourses, as with evangelical well-springs, thou didst water the hearts of thy people, O holy hierarch, and by thy supplications thou didst cause the seed of piety to grow therein, and didst bring them to Christ as excellent fruit. And now, standing before Him with the choirs of the apostles and holy hierarchs, in thy prayers to Him remember us, that He preserve from all oppression us who celebrate thy memory in peace.

The great Church of Serbia, with the priests and princes of the people, and all the faithful, celebrating the goodly memory of the pastor and teacher in gladness, crieth out: The souls of the righteous are in the hands of God, and He hath given us their holy relics! Come, ye faithful, let us rejoice in spirit, honoring both of the feasts of the saint - his repose and the translation of his holy relics - and let us crown ourselves with the praises thereof, as with flowers, saying: Rejoice, O bestower of mercy, blessed Symeon, thou heavenly man! Rejoice, abode of purity, sacred Savva, thou earthly angel! Rejoice, O holy twain, who like apostles taught your people and went before them on the path of life! And as ye stand with the angels before the Trinity, ask peace for our land and great mercy for our souls.

Glory ..., in Tone V:

Having from thy youth escaped carnal love through desire for a purity akin to that of the apostles, and restrained thine untamed body with the reins of abstinence, thou didst bring it into goodly submission to thy soul, subjecting that which is worse to that which is better by the power of thy mind; and having been deemed worthy to become a vessel of the divine Spirit, thou wast the first to adorn the cathedra of Serbia, teaching thy flock with godly wisdom. And standing now with boldness before Christ, O blessed Savva, thou divinely wise and holy hierarch, entreat Him earnestly, that He save the souls of those who hymn thy holy memory.

Both now ..., Theotokion, in the same tone:

Rejoice, O portal of God! Rejoice, O pure Virgin, thou garden of paradise! Rejoice, O rampart and protection! Rejoice, O most pure one! Rejoice, insuperable bulwark of the faithful! Rejoice, calm haven of those who have recourse unto thee, O pure one!

On the Aposticha, these Stichera of the holy hierarch, in Tone II:

With what crowns of praise shall we adorn the all-blessed Savva, the rational sun who shone forth from Christ, the noetic East, and hath illumined his people in the West, teaching them with divine understanding, and as a faithful servant caused them to grow in piety for his Master? Wherefore, Christ alone, Who is the Lover of mankind and possesseth great mercy, hath adorned him fittingly with the ornaments of undying glory.

Verse: Precious in the sight of the Lord * is the death of His saints.

With what spiritual hymns shall we praise the sacred Savva? By him have we come to understand the tablets of the Gospel, the new covenant of God; by him have we truly come to know the Orthodox Faith, to worship the one God in Trinity, and, though far away from, and alien to, the mysteries of God, we have become close to them and true performers thereof. By law and custom we have become Christian people: we crown kings and consecrate bishops; and, adorned with all the ways of goodness, we glorify Christ, Who hath great mercy.

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

With what beauties of hymnody shall we bless thee, O right wondrous father Savva, who leadest all to an understanding of God by the splendor of thy life? Who hast astonished us by thy wondrous miracles; for, as Elijah called down fire of old, by thy supplication thou didst cause hail to fall from the heavens, didst restore thy brother to life, didst raise up one paralyzed, didst cause the sea to give forth fish as a gift to thee, didst straighten the spine of a hunchback, and didst perform many other wondrous things in God. Wherefore, we celebrate thy memory with love, magnifying Christ Who hath great mercy.

Glory ..., in Tone IV:

In gladness let us who have been assembled by the grace of the divine Spirit bless Symeon, the scion of piety, from whom the most sacred Savva, the grapes of purity, hath sprung forth; and with hymns let us praise the mystic luminaries of the Church, the champions of the Trinity who have cast down heresies, the adornment of priests, the cause of assembly for monks and of consolation for the poor, who were rich in every virtue; let us cry out in supplication to them as they stand now before Christ, adorned with crowns of apostleship as well as asceticism: Ask peace for the world and great mercy for our souls.

Both now ..., in Tone VI:

O ye faithful, let us hymn the magnitude of God's beneficence toward us; for, having become a man because of our transgressions, He Who alone is pure and incorrupt is washed in the Jordan with our purification, sanctifying me and the waters, and crushing the heads of the serpents in the water. Wherefore, with gladness let us draw forth water, O brethren; for the grace of the Spirit is invisibly given by Christ God, the Savior of our souls, unto those who draw forth with faith.

At the Blessing of the Loaves, the Troparion of the holy hierarch, in Tone III:

Thou wast a guide on the path which leadeth to Life, * a primate and teacher; * for, having arrived in thy native land, O holy hierarch Savva, * thou didst enlighten and regenerate it by the Holy Spirit, * like an olive-tree in a noetic garden * thou didst plant thy most sacred children. * Wherefore, honoring thee as one co-enthroned with the apostles and hierarchs, we beseech thee: ** Entreat Christ God, that He grant us great mercy. (Twice)

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee! **(Once)**

AT MATINS

On “God is the Lord ...,” the Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

The Troparion of the holy hierarch, in Tone VIII:

Instructor in Orthodoxy, teacher of piety and purity, * beacon for the whole world, divinely inspired adornment of hierarchs: * O most wise Savva, by thy doctrines thou hast illumined all. ** O harp of the Spirit, entreat Christ God, that our souls be saved.

Glory ..., another Troparion of the hierarch, in Tone III:

Thou wast a guide on the path which leadeth to Life, * a primate and teacher; * for, having arrived in thy native land, O holy hierarch Savva, * thou didst enlighten and regenerate it by the Holy Spirit, * like an olive-tree in a noetic garden * thou didst plant thy most sacred children. * Wherefore, honoring thee as one co-enthroned with the apostles and hierarchs, we beseech thee: ** Entreat Christ God, that He grant us great mercy.

Both now ..., of the feast (Once).

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Despising the delusion of the world, riches and splendor, all the baseness of visible beauty, and the great love of thy father, in poverty thou didst follow after Christ the Master, Who taught thee humility; and through ascetic endeavor and prayer thou didst inherit from Him true riches and splendor, an unshakable kingdom, and a goodly life forever. O father Savva, entreat Him now, that He grant forgiveness of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Both now ..., in Tone IV:

Wherefore didst thou marvel, O River Jordan, seeing the Invisible One naked? “I beheld and trembled,” it said, “for how could I have desired not to be filled with awe of Him and withdraw?” The angels were filled with fear, beholding Him; heaven was affrighted, and the earth quaked; the sea, and all things visible and invisible, were troubled. Christ appeared in the Jordan, to sanctify the waters.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone III:

Spec. Mel.: “Of the divine Faith ...”:

In the doing of virtuous deeds and the splendor of thy discourses, thou didst shine forth as a great sun of the Church, illumining the assemblies of thy faithful people, and destroying the darkness of the passions. O holy hierarch Savva, entreat Christ God, that He grant us great mercy.

Glory ..., another Sessional Hymn, in Tone III:
Spec. Mel.: “Awed by the beauty of thy virginity ...”:

As a pillar and ground of the Church of Christ, O most wise father, thou didst preserve it unshaken by the temptations of the evil one; for thou didst destroy all the malevolence of heresy, and didst teach thy people to worship the consubstantial Trinity in one Godhead. Wherefore, having assembled, we honor thee, O divinely wise Savva.

Both now ..., in Tone VIII:

Christ is baptized, enlightening the world, and from on high the Father beareth witness, saying: “This is My Son, in Whom I am well pleased. Heed ye Him! This is He Who illumineth the universe with His loving-kindness, Who is baptized and saveth the human race, in that He is God!”

Polyeleos, and this magnification: We magnify thee, O holy hierarch father Savva, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

Selected Psalm verse:

A: O God be gracious unto us and bless us, shine Thy countenance upon us, and have mercy on us.

Glory ..., Both now ..., Alleluia..., Glory to Thee, O God! (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Having adorned thy life with abstinence and confirmed thy discourse of wisdom by thy life, by learning thou wast shown to be excellent in the virtues. And apostolically teaching thy people of Christ Jesus through the law and the prophets, thou didst beget them through the Gospel, and didst cause them to grow through the Orthodox Faith. Wherefore, after thy repose thou hast received never-ending grace, and, lying in the grave, thou remainest intact. O father Savva, divinely blessed and holy hierarch, entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory. **(Twice)**

Glory ..., Both now ..., Theotokion, in Tone VIII:

As the all-immaculate Bride of the Creator, * Mother of the Redeemer, who knewest not a man, * and as the receptacle of the Comforter O all-hymned one, * hasten thou to deliver me, * the vile abode of iniquity and noetic plaything of the demons, * from their evil machinations; * and make me the bright dwelling-place of the virtues, * O thou incorrupt light-bearing one. * Drive away the clouds of the passions and grant that, * by thy supplications, * I may receive a portion on high ** and share in the never-waning light.

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

Verse: There will I make to spring forth a horn for David, I have prepared a lamp for My Christ.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. MATTHEW §11 (5:14-19)

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

After Psalm 50, this Sticheron, in Tone VI:

The grace of the Holy Spirit was poured forth through thy mouth, O father, and thou didst become a pastor of the Church of Christ, teaching thy people, the reason-endowed sheep, to believe in the Trinity, in the one Godhead.

Canon of the feast, with 6 Troparia, including the Irmos; and two canons of the saint, with a total of 8 Troparia.

ODE I

Canon of the feast, in Tone II:

Irmos: The Lord mighty in battle * uncovered the foundation of the deep * and led His servants on dry ground; * but He covered their adversaries with the waters, * for He hath been glorified.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of all mankind, cleanseth Himself for them in the Jordan, desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon I of the holy hierarch, the acrostic whereof is: "Grant me the understanding to praise Savva, O my God"

Canon I of the holy hierarch, in Tone II:

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

O Christ God, Thou Light from Light, Who wast begotten of the Father before time began and hast existed from the beginning with the Father and the Spirit: driving away the gloom of my soul, illumine my mind, I pray, that I may be able to hymn the sacred Savva, Thy favored one.

Even though thou art a man by nature, O father, yet didst thou live on earth like an angel, taking the path on the right from thy youth; and as a lover of chastity, O most sacred Savva, thou wast shown to be the honored habitation of the Holy Spirit.

Having loved the fear of God, the beginning of wisdom, and ever studied His commandments, thou wast a tree planted by springs of the water of the Spirit, O father Savva, and, watered thereby, thou didst bring forth fruit for Christ.

Theotokion: O pure one, Eve, our first mother, heard: "In pain shalt thou give birth to children." But thou, O Virgin, didst hear: "Rejoice, the Lord is with thee!" And with a joyful voice thou didst destroy the grief of our first mother, O Bride of God.

Canon II of the holy hierarch, which describeth his miracles, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Having acquired boldness before Christ, O father, grant, I pray thee, a drop of understanding from the rich treasures of the Spirit, unto me who praise thy life, that I may fittingly praise thee who art worthy of praise.

Irrigated with the waters of the knowledge of God, thou didst spring forth as a branch from a goodly root, and in thy life didst produce a sweet-smelling fruit from thy youth, O God-bearer, gladdening the hearts and souls of those who hymn thee.

O thy most wise knowledge of God, whereby thou didst ensnare thy father for Christ, like a deer in a trap, O father! And, having made thine own soul like a deer, O God-bearer, burning with love of Him, thou didst hasten to Him, the Well-spring of immortality.

Moved by love of the beauties of heaven which pass understanding, and having fled the scant glory of earthly things, thou didst seek Christ with the speed of a deer, and from Him thou didst not fail to obtain that which thou didst desire, O father Savva.

Held fast by love of purity, thou didst not enslave the nobility of thy soul by carnal love; wherefore, accepting now crowns of purity, thou dwellest with the angels in the presence of Christ. Pray thou to Him, O father Savva, on our behalf.

Theotokion: **T**hou wast revealed to Jacob as a ladder stretching from earth to the heavens, whereby God deigned to become a man, O blessed and most pure one. O ineffable wonder, O incomprehensible vision, save those who have recourse unto thee!

Katavasia Tone II: **The Lord mighty in battle * uncovered the foundation of the deep * and led His servants on dry ground; * but He covered their adversaries with the waters, * for He hath been glorified.**

ODE III

Canon of the feast

Irmos: **The Lord who granteth strength unto our kings, * and exalteth the horn of His anointed, * is born of a Virgin and cometh unto baptism. * Therefore let us, the faithful, cry aloud: * None is as holy as our God.**

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: None is as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: “Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: None is as holy as our God!”

Canon I of the holy hierarch

Irmos: **O**n the rock of faith hast Thou established me, * and Thou hast emboldened my mouth against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

Having disdained things below as worthy to be trampled underfoot, and spurned the love of thy parents, thou didst seek Christ with love in the desert; and, loving Him and seeking His infinite beauty, thou didst wound thy soul with the sword of His love.

Displeased with all things on earth, and having asked thy parents for permission to hunt wild beasts, thou didst reach the wilderness, O father, where with great ascetic endeavor and ready vigilance in prayer and supplication, thou didst slay the soul-destroying beasts of the passions.

Having loved the humility of Christ, Who of His own will humbled Himself for our sake even assuming the guise of a servant, and having been exalted by Him, thou didst humble the prideful one, O sacred Savva, and through great asceticism wast deemed worthy to become in the flesh a right spacious house of the Trinity.

Theotokion: Among other women no virgin was known to be a mother, nor was any mother vouchsafed to remain a virgin after giving birth. Yet both things found their fulfillment in thee, O Virgin Mother of God. Wherefore, with gladness of spirit I chant: There is none more immaculate than thee, O Sovereign Lady!

Canon II of the holy hierarch

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Ascending the mountain of the understanding of the virtues, thou didst bring thyself to the tangible Mount Athos like another Isaac, where thou didst noetically sacrifice thy heart as it were a lamb, a whole burnt offering.

Adorning thy soul with tears as it were a lamp, and rising early unto Christ, by the stretching forth of thine arms in prayer thou didst slay thy body as it were Amalek, and didst ascend the mountain of dispassion.

Pierced by the love of dispassion, thou didst dry up the uprisings of the flesh; and having illumined thy soul with divine effulgence, O father Savva, pray that we also be given the noetic Light.

Having caused the flower of thy youth to wither away through hunger and having mortified thy bodily members by asceticism, thou didst reject the body through fasting, assisted by vigils and supplications, O Savva, and by love of the Lord thou didst reach the summit of the virtues.

Exalted in nobility, excellent in goodness of soul, thou wast marvelous in the wisdom of thine understanding, resplendent in purity like an all-comely flower, O father Savva, and thou wast adorned with radiant humility.

Theotokion: O most pure Mother of God, blessed and all-immaculate Lady, heal thou the wounds of my soul and drive away the passions of the flesh; free my mind from all harm and rescue me from all the peril of the enemy.

Katavasia: The Lord who granteth strength unto our kings, * and exalteth the horn of His anointed, * is born of a Virgin and cometh unto baptism. * Therefore let us, the faithful, cry aloud: * None is as holy as our God.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Sessional Hymn, in Tone VIII: Spec. Mel.: “Of the Wisdom ...”:

God Who causeth all things to grow and increase and Who accepted the planting of Paul and the watering of Apollos, accepted also the planting of your faith and the watering of your teaching; and He hath multiplied the piety of your people through faith, causing it to grow by your supplications. And as faithful servants and reason-endowed husbandmen, ye have fittingly received from Him the reward for your labors. O venerable Symeon and sacred Savva, ye divinely wise fathers, pastors and teachers, entreat Christ, the Chief Pastor and Teacher, that He preserve your flock in peace and save our souls.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone IV:

Christ our God, Who clotheth Himself in light as with a garment, is clad in the streams of the Jordan, while the Father beareth witness from on high that He is co-enthroned with Him, and the Spirit of glory cometh down. He it is Who enlighteneth and sanctifieth us.

ODE IV

Canon of the feast

Irmos: I heard, O Lord, Thy voice, * which Thou didst call the voice of one crying in the wilderness, * for Thou didst thunder over the multitude of waters, * bearing witness to Thy Son. * And, wholly filled with the Spirit which had descended, * He cried aloud: * Thou art Christ, the Wisdom and Power of God!

“Who hath ever seen the sun cleansed, which is most bright by nature?” the herald crieth out. “Am I then to wash with water Thee, the Effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!”

“When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!”

“Wisely doing what is spiritual, and being honored with speech, yet I am in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers. For Thou art Christ, the Wisdom and Power of God!”

Canon I of the holy hierarch

Irmos: I hymn Thee, O Lord, for I have heard report of Thee, * and I was afraid; * for Thou comest to me, seeking me who am lost. * Wherefore, I glorify Thy great condescension towards me, * O greatly Merciful One.

Emulating the life of the angels, and having left behind thy sovereign father, thou didst reach Mount Athos, from whence thou didst hasten to Christ, the noetic East, through ascetic endeavor and supplication, and from Him didst shine forth like the sun upon the lands of the West.

Having plumbed the sea of life with love of knowledge, and come to know the depths of vanity, thou didst cast away riches as though they were filth; and having chosen the words of Christ, thou didst hide them in the vessel of thy heart, and didst desire to treasure them there as precious things.

Going unshod about the mountains to visit those who lived a self-temperate life, and fed by them as with warm loaves of bread, in their teachings thou didst receive the fervent supplications of all of them to Christ, and didst appoint ascents in thy heart.

In the Spirit thou didst beget him who begat thee in the flesh, urging him to forsake his dominion, consort and children; and as Abraham left his native country for a foreign land, O father, so did he come to thee and become a dweller in the wilderness and a fellow ascetic.

Theotokion: **T**he tabernacle truly bore witness concerning thee in diverse images, for thou didst manifestly show forth the One of the Trinity Who became incarnate of thee immutably and hath restored the world, O most pure Mother of God and Sovereign Lady.

Canon II of the holy hierarch

Irmos: **T**hou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

Having distributed many pieces of gold together, and having both exchanged corruptible things for incorruptible, like wise stewards ye now rejoice having received them. By your supplications to Christ save those who hymn you.

Thou didst call thy father as a man, but didst send him forth unto Christ as an angel; and his holy body, which had withered away through fasting, thou didst cause to pour forth a stream of myrrh, unto the uttermost assurance of the petition of thy heart.

The vain-minded Goth, despising thy fraternal life, fear of God and monastic vows, tried to oppress thy homeland; and, unable to dissuade him from such an intent, thou didst commit him to the judgment of God.

The blasphemous one who thought only of himself, and who, like that mindless one, refused to accept thy wise counsel, brought down upon himself the retribution of God; for the sword which he had sharpened to use against thy flock, O father, was thrust eternally into his own heart by an angel.

Illumined by the grace of Thy Cross, O Master, Thy holy father and son, the divinely wise Symeon and Savva, led the land of their own-people to Thee by faith. By their supplications do Thou save from the assault of the heathen those who chant: Glory to Thy power, O Thou Who art full of loving-kindness!

Theotokion: **H**aving appeared like a new Moses, like him thou didst erect a tabernacle in the wilderness, an enclosed garden on the Holy Mountain, which thou didst cause to flourish through the sweat of thy labors, and didst dedicate it to the Mother of God. With her do thou preserve it by thy supplications to the Lord.

Katavasia: **I** heard, O Lord, Thy voice, * which Thou didst call the voice of one crying in the wilderness, * for Thou didst thunder over the multitude of waters, * bearing witness to Thy Son. * And, wholly filled with the Spirit which had descended, * He cried aloud: * Thou art Christ, the Wisdom and Power of God!

ODE V

Canon of the feast

Irmos: **J**esus, the Prince of Life, * hath come to set loose from condemnation * Adam the first-formed man; * and though as God He needeth no cleansing, * yet for the sake of fallen man He is cleansed in the Jordan. * In its streams He slew the enmity * and bestoweth the peace that passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: “Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace.”

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon I of the holy hierarch

Irmos: **O** Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

He Who knoweth all things beforehand, seeing the zeal of thine understanding, made thee the first pastor for His people in the West, to whom thou didst preach Christ the incarnate Word, the noetic East, Who is equal to the Father and co-enthroned with the Holy Spirit.

Truly emulating the ways of Job of Uz, O father, thou didst keep thy house open and, disclosing the door of thy tongue as salvation sweeter than honey for the starving, thou didst fill their souls with the angelic food of thy words.

Following the divine laws, thou wast shown to be giver of laws, a right acceptable hierarch, a most excellent rule, a guide for the lost, and a most radiant beacon illumining thy homeland, O divinely wise Savva.

Theotokion: Guide aright my mind, which is foundering in the deep of tribulations and sinking under the assault of corrupting passions, O Sovereign Lady; and save me who flee to thee, O pure Theotokos, for I know none other help than thee.

Canon II of the holy hierarch

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why has the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Emulating the compassion of thy Master, O father, as a disciple of the Lord thou didst bring the paralytic into the church; and having applied healing to him through supplication of Christ and tears, thou didst raise him up, whole, from the ground.

During his lifetime thou wast obedient to thine elderly father, and when he reposed, in the grave he hearkened unto thee alone; for his myrrh, requested by many but not received, O father, did he pour forth in abundance upon his people when thy letter arrived.

Thou wast shown to be another Elijah, for thou didst bring down hail from the sky by thy prayer, as he did fire; and therewith thou didst astonish the king with amazement, O father, working this wonder for the glory of God and against the adversaries, Christ our God helping thee in all things.

The king of Hungary, the adversary of thy homeland, moved against it, but his savagery was turned to meekness by thy words: he marveled at thy holiness and returned to his own country pacified. And saluting the stones of his city, he said: Wondrous is God in His saints!

Ye were shown to be the invincible foundation of the Church, corner-stones, having as confirmation in your hearts Christ Who hath cast down the might of deception. By your prayers preserve it unconquered, O sacred Savva and God-bearing Symeon.

Theotokion: Desiring entry unto Christ God, and seeking out thee who goest on before us, in that thou art the heavenly temple of God, O Mother of God, thy favored ones erected in their land a temple to thine entry, wherein do thou never cease to grant aid to those who glorify thee.

Katavasia: Jesus, the Prince of Life, * hath come to set loose from condemnation * Adam the first-formed man; * and though as God He needeth no cleansing, * yet for the sake of fallen man He is cleansed in the Jordan. * In its streams He slew the enmity * and bestoweth the peace that passeth all understanding.

ODE VI

Canon of the feast

Irmos: **The Voice of the Word, the Candlestick of the Light, * the Morning Star and Forerunner of the Sun, * cried in the wilderness to all the peoples: * 'Repent and be cleansed beforehand. * For lo, Christ is at hand, * Who delivereth the world from corruption.**

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon I of the holy hierarch

Irmos: **Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.**

The land of thy people, once covered with the gloom of heresy, now shineth with the light of Orthodoxy, having cast off its old deception, becoming the New Israel, the people of God, guided by thee to the true law, O God-bearer.

An apostle sent by Christ, teaching the words of the Gospel, thou hast enlightened those in the night of ignorance; and working healings and great wonders, and astonishing all therewith, thou didst draw the fullness of thy people to Him through faith.

Seeking that which is greater, desiring that which is higher, thou didst journey to Jerusalem, Egypt and Sinai; and, going about the deserts in those places, and giving generously to the ascetics thou didst meet, and enriching thy homeland with their prayers, O Savva.

Theotokion: **H**aving given birth to the Creator, the hypostatic Word, O most pure Virgin Mother and Lady, thou didst restore those who before had become subject to aging through the grievous tasting of the tree and had fallen headlong.

Canon II of the holy hierarch

Irmos: **I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O my God.**

Thou didst first make of thy heart an altar for the supremely radiant Trinity, and didst raise up in thy homeland a temple to God the Savior, O father, wherein thou wast deemed worthy by Christ to become a primate equal to the apostles, pouring forth upon thy people the word of life.

Hearing that thy brother had died, by thy boldness before Christ thou didst command an angel to restore to him his soul, and, arriving, thou didst find him alive again. O the faith! O the boldness! Thou who art earthly didst command one who is heavenly! O the truly awesome miracle!

Having stilled the noetic sea of the passions by ascetic endeavor, calling forth an abyss of mercy, thou didst likewise still the savagely raging material sea at thy word, and didst save the ship from foundering, leading those therein to the Faith.

Having acquired Jesus Christ as Creator and Lord of all, Whom all things fear and before Whom they tremble, and bearing Christ in thy heart, having Christ speaking within thee, by His power thou didst rebuke the sea and winds, O father; and all things submitted to thee as to His excellent disciple.

Triadicon: O beginningless Essence, Unity in three Hypostases, Father, Son and most holy Spirit, Light and divinely originating Life: accept Thy favored ones as advocates for us, save Thy Churches which believe on Thee, and vouchsafe that we may glorify Thy dominion in peace.

Theotokion: Desiring to behold thy Son and God, the glory of the heavenly kingdom, O Theotokos, the venerable Savva and Symeon, having forsaken the glory of an earthly kingdom and taken His Cross upon their shoulders, followed in His life-bearing and divine steps.

Katavasia: The Voice of the Word, the Candlestick of the Light, * the Morning Star and Forerunner of the Sun, * cried in the wilderness to all the peoples: * 'Repent and be cleansed beforehand. * For lo, Christ is at hand, * Who delivereth the world from corruption.

Kontakion of the holy hierarch, in Tone VIII:

Spec. Mel.: "To thee, the champion leader ...":

The Church of thy people doth glorify thee as a great primate * and companion of the apostles, O venerable one. * As thou hast boldness before Christ God, by thy supplications save us from all misfortunes, ** that we may cry to thee: Rejoice, O divinely wise father Savva!

Ikos: By thy life thou wast shown to be an angel on the earth, O father; for, though a man by nature, thou didst emulate the purity of the incorporeal ones. Wherefore, thou fillest us with awe, that we cry out to thee such praises as these: Rejoice, O offspring of a pious father and child of a devout mother; Rejoice, O God-given one, who in thy prayers didst from childhood follow Him Who gave thee! Rejoice, O radiant scion of fasting, right fragrant in purity; rejoice, O pillar of chastity beneath which every passion is crushed! Rejoice, thou who, exalted in humility, didst cast down the pride of the demons; Rejoice, beacon of great radiance, who led thy people to Christ! Rejoice, exaltation of churches and consecration of hierarchs; Rejoice, feeder of orphans and compassionate giver to the poor! Rejoice, thou who wast

co-enthroned with the apostles through thy teaching of the Gospel; Rejoice, fellow athlete with the martyrs in the rigors of thy journeys! Rejoice, performer of marvelous miracles and awesome wonders in God; Rejoice, boast of thy homeland! Save those who chant to thee: Rejoice, O divinely wise father Savva!

ODE VII

Canon of the feast

Irmos: **The breath of the wind heavy with dew * and the descent of the angel of God * preserved the Holy Children from all harm, * as they walked in the fiery furnace. * Refreshed with dew in the flames, * they sang in thanksgiving: * ‘Blessed and supremely praised art Thou, * O Lord God of our fathers.’**

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God’s condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as a man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry aloud: Blessed art Thou, O Lord God, throughout the ages!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, throughout the ages!

Canon I of the holy hierarch

Irmos: **The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.**

Beholding the God-pleasing correction of thy life, He Who as God of all knoweth all things before they happen, chose thee, joining thee to the apostolic choir of holy hierarchs, O God-bearer, illumining thy heart with grace; and thou didst enlighten thy people to cry unto Him: Blessed and exceedingly glorious is God!

Having noetically illumined thy people with the rays of the words of the Gospel, thou didst lead them from that which is unworthy to that which is worthy, and their hearts, which had grown dry through wrong belief thou didst cultivate and make fruitful through faith in God, O father Savva.

Thou wast merciful and meek, holy and guileless, calm and persuasive, like Paul who, praising Christ, said: Such a high priest hath befitted us. Him do thou entreat, O hierarch Savva, that He preserve thy flock in peace.

Theotokion: **The laws of nature are restored in thee; for in a manner transcending nature, O pure Virgin, thou didst most gloriously give birth to Emmanuel, the unapproachable God, for the regeneration of us the faithful.**

Canon II of the holy hierarch

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Overcome by love of Christ Who for our sake willingly walked the earth in the flesh, O father, and voluntarily forsaking the heights of an earthly throne, like the sun thou didst travel about the earth, to the East and the West and over the depths of the sea.

Going about foreign lands as a disciple of Christ and a leader appointed by Him, and being accepted and loved by them, O father, thou didst cause them to marvel and didst bring them gifts, O father; for, within, thou wast all love, meekness and guilelessness.

He Who created the deeps by His command, acknowledging thee to be His disciple, and acknowledging thee as His disciple, O father, ministered unto thee in thy pain, taking up a great fish on a wave, as with His hands, while thou didst lie in the ship He placed it in thy hands.

They who sailed the deep with thee in a ship, beholding the sea submitting to thee and rendering up its gifts, were seized with awe, O father; and, taught the knowledge of God by that which is inanimate, in compunction they paid homage to thy holiness.

Fulfilling the desire of thy heart, for the sake of which thou didst journey upon the earth, God received thy spirit in a foreign city; and thou didst amaze them with the miracles thou didst perform during thy life, and after death with the dust of thy coffin and thy sepulcher.

Theotokion: The council of the venerable, following the steps of Him Who ineffably shone forth from thy womb, O Virgin Mother, hath been united to the choirs of heaven by thine ineffable Offspring. With them we pray: Ask thou forgiveness of sins for us who honor thee.

Katavasia: The breath of the wind heavy with dew * and the descent of the angel of God * preserved the Holy Children from all harm, * as they walked in the fiery furnace. * Refreshed with dew in the flames, * they sang in thanksgiving: * 'Blessed and supremely praised art Thou, * O Lord God of our fathers.'

ODE VIII

Canon of the feast

Irmos: The Babylonian furnace, as it poured forth dew, * foreshadowed a marvelous mystery: * how the Jordan should receive in its streams the immaterial fire, * and should encompass the Creator, * when He was baptized in the flesh. * Him do ye peoples bless and supremely exalt throughout all ages.

“Put aside all fear,” the Redeemer said to the forerunner; “Obey Me, in that I am good, and touch Me, for, for this reason I have assumed this nature. Submit to My commands and baptize Me Who am come down.” Him do the people bless and supremely exalt throughout all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: “Sanctify me, for Thou art my God, Whom the people bless and supremely exalt throughout all ages!”

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: “This One Who is baptized is my beloved Son!” And the Spirit came upon Him Who was like unto Him, Whom the people bless and supremely exalt throughout all ages.

Canon I of the holy hierarch

Irmos: The venerable children, resplendent in soul * and shining more brightly than snow, * were not consumed in the midst of the flame, * for, summoning all creation together, * to render divine hymnody, * with joy they chanted: * Hymn the Lord, O ye works of the Lord!

By the grace of the Holy Spirit, Who resteth in the saints, O holy hierarch Savva, to thy people thou didst proclaim the Son Who is co-beginningless and co-enthroned with the Father, Who became a man, and wrought salvation for those who chant: O all ye works, hymn the Lord and supremely exalt Him throughout all ages!

Having finished the race well, thou didst pass over to thy desired end, rejoicing; wherefore, thy Church, celebrating thy luminous memory, O father, summoneth the venerable pastors and teachers who, illumined, chant: O all ye works, hymn the Lord and supremely exalt Him throughout all ages!

When the Ishmaelites, the infidel children of Hagar, assail thy flock, O holy hierarch, rout them by thy supplications, in that thou hast acquired great boldness before Christ, that, celebrating thy sacred memory in peace, we may chant with joy: O all ye works, hymn the Lord and supremely exalt Him throughout all ages!

Canon II of the holy hierarch

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.

From its bosom the earth surrendered thee sanctified, whole and intact, astonishing the inhabitants of the city with sweet fragrance and miracles, and with the dust of thy tomb; and they cry out with the prophet: The righteous live for evermore!

The dust which surrounded thy suffering body hath been shown to be more costly than sapphires, O father; for it is curative and wonder-working, and is fittingly held to be more precious than gold by the faithful who chant: Precious in the sight of the Lord is the death of His saints!

In a dream thou didst urge the pious kings, who held thy holy and precious body as a sacred thing and a blessing, to permit thy children, the hierarchs and priests, to bear it away as a most rich spiritual treasure.

Vladislav, the Christ-loving sovereign, going before thy holy body as David of old did before the ark, rejoiced, chanting: “My soul doth magnify the Lord, for He hath given me a father and teacher!”; and, rejoicing, he enshrined it in his own church.

As ye stand now before the throne of your Master, illumined with beams of light therefrom, O God-bearing Symeon and divinely wise Savva, by your supplications deliver us from sinful passions, from the incursion of the heathen, and from divers evil circumstances, O saints.

Theotokion: **T**he Master, Who is borne up on the shoulders of the dread cherubim as upon a throne of fire, made His abode within thy womb, O pure one, and hath deified human nature by assuming the flesh. By thy supplications to Him save those who hymn thee as His Mother.

Katavasia: **T**he Babylonian furnace, as it poured forth dew, * foreshadowed a marvelous mystery: * how the Jordan should receive in its streams the immaterial fire, * and should encompass the Creator, * when He was baptized in the flesh. * Him do ye peoples bless and supremely exalt throughout all ages.

ODE IX

Canon of the feast

Irmos: **E**very tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

O David, come thou in spirit to the enlightened and chant, saying: “Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one.”

Isaiah saith: “Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageeth not.”

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smear'd lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon I of the holy hierarch

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

Thou wast truly shown to be adorned with virtuous works, O father, and thy luminous memorial hath been adorned, enlightening us with rays of grace. By thy prayers to Christ may we be delivered from misfortunes and perils, we pray thee.

Thy native land, which raised thee for Christ, rejoiceth, and the Church of God the Savior is made radiant, having thee whole and sweetly fragrant within it; and it joyfully celebrateth thy memory today. Bestowing a reward upon it, O holy hierarch, deliver it from all oppression.

Hearken to the cry of entreaty and the hymns of thy people, O hierarch of Christ, and attend to their faith and love; and as a lover of thy homeland, O father, oppose those who fight against us with wrath, and grant thy protection from on high to those who praise thee.

Theotokion: O all-immaculate one, thou hast healed the broken state and ancient suffering of mortals, having given birth to Christ the King Who bore our infirmities in the flesh. Wherefore, all of us, the generations of mankind, magnify thee, blessing thee as the Virgin Sovereign Lady and Bride of God.

Canon II of the holy hierarch

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

In life and even after death thou wast shown to be great in patience and returning good amid evil, O father; for the hunchback who, limping, fell flat upon thy tomb, thou didst cure instead of seeking retribution upon him; and, walking aright within the church, he magnified the Lord.

Your most excellent love for Christ hath now been revealed through the grace given you, O Symeon and Savva: your relics are fragrant and pour forth myrrh, and your memory is glorious and honored in holiness; and persuaded thereby, we say: The memory of the righteous is celebrated with hymns of praise!

Now let us speak of those visible ones who love God, who desire to enter in where the angels are, and the things fittingly prepared for them, which eye hath not seen, nor ear heard, as Paul declareth. And who is able to describe them?

Beholding the divine effulgence of the angels and the choirs of all the saints, O sacred Savva and God-bearing Symeon, with them entreat ye Him Who is the Lover of mankind, that He grant correction of life and forgiveness of sins to those who praise your memory with faith.

Let us offer words of praise in common unto both; for both were of one soul in this life, both were fellow ascetics in the wilderness, both received good things which pass understanding, and both now stand before the Trinity. Receiving them, O father, by your supplications save those who hymn you.

Theotokion: O Sovereign Lady who above all hast boldness, entreat thy Son on behalf of the whole world. Be not mindful of our countless stumblings, but protect the people who cry out to thee with a voice of compunction: O pure Theotokos, save those who magnify thee as is meet!

Katavasia: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Exapostilarion of the holy hierarch:

O holy hierarch, we know thee to be a beacon of great radiance, a child of prayer, an offspring of the wilderness, a dwelling-place of purity, the fellow ascetic of monks, the feeder of the poor, the splendor of hierarchs. Wherefore, O father, we, the faithful, hymn thee.

Glory ..., Another Exapostilarion, to both saints:

O Savva and Symeon, ye luminous rays who shone forth from Christ the noetic Sun of the East and who with the splendor of your words and the manifestation of your virtues have illumined the darkened land of your own people in the West: cease not now in your supplications to the Lord, that He preserve in peace those who honor your memory.

Both now ..., of the feast: Spec. Mel.: “Thou hast visited us ...”:

The Savior, grace and truth have appeared, in the streams of the Jordan, and illumining those sleeping in the darkness and shadow of death, for He, the immutable Light, hath come and appeared.

On the Praises, 4 Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O sacred father Savva, * who wast reared well in abstinence, * thou didst grow to the most glorious stature of the virtues, * gazing forth upon the mystic beauties of Christ. * And having illumined thy mind with His splendors, * thou didst enlighten thy people, * and drive heresies from the Church of Christ. * Wherefore, having acquired thee as a luminary, ** we praise thy most radiant memory, sacredly blessing thee. (Twice)

Having increased the talant entrusted to thee, * thou wast deemed worthy of the joy of thy Lord. * And standing now with the choirs of holy hierarchs and fasters, * adorned with hierarchal vesture and the crown of asceticism, O most blessed one, * thou dost shine in spirit with the grace of divine effulgence * and noetic radiance. * Wherefore, by thy supplications * illumine those who celebrate thy radiant and holy memory, ** O sacred father Savva.

Having received thy precious relics, O blessed Savva, * we honor thee with faith and love; * for thou wast revealed to be an instrument of the Holy Spirit, * proclaiming aloud the ineffable mystery of salvation * by thy divine teachings, * and announcing to us the incarnation of the Word * Whom we have come to know in greater purity through thee, O father. * Before Him do we now set thee forth as an intercessor, ** that we may be preserved in thy traditions.

Glory ..., in Tone VI:

Like the sun hath the memorial of the holy hierarch of Christ shone forth, noetically illumining the hearts of the faithful; and, celebrating it today with splendor, we cry out to him in supplication: Rejoice, O might of chastity, who preserved the state of thy soul in freedom and armed thyself with the shield of abstinence! Rejoice, O primate and teacher of thy Christian people! Rejoice, adornment of the Church, ornament of hierarchs and boast of monks! O most sacred Savva, blessed father, unceasingly entreat Christ God, that He send peace upon the whole world, that our souls may be saved.

Both now ..., Theotokion:

O the dispensation of God which passeth understanding! How doth the Creator stand before His creature and bow His head before him? For by His example He setteth a model of humility before us who have been illumined by Him. To Him do we chant: Blessed art Thou! O our God Who hast appeared, glory be to Thee.

Great Doxology. Trisagion, Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of Canon I of the holy hierarch, and 4 from ODE VI of Canon II.

Having disdained things below as worthy to be trampled underfoot, and spurned the love of thy parents, thou didst seek Christ with love in the desert; and, loving Him and seeking His infinite beauty, thou didst wound thy soul with the sword of His love. (Twice)

Displeased with all things on earth, and having asked thy parents for permission to hunt wild beasts, thou didst reach the wilderness, O father, where with great ascetic endeavor and ready vigilance in prayer and supplication, thou didst slay the soul-destroying beasts of the passions.

Having loved the humility of Christ, Who of His own will humbled Himself for our sake even assuming the guise of a servant, and having been exalted by Him, thou didst humble the prideful one, O sacred Savva, and through great asceticism wast deemed worthy to become in the flesh a right spacious house of the Trinity.

Thou didst first make of thy heart an altar for the supremely radiant Trinity, and didst raise up in thy homeland a temple to God the Savior, O father, wherein thou wast deemed worthy by Christ to become a primate equal to the apostles, pouring forth upon thy people the word of life.

Hearing that thy brother had died, by thy boldness before Christ thou didst command an angel to restore to him his soul, and, arriving, thou didst find him alive again. O the faith! O the boldness! Thou who art earthly didst command one who is heavenly! O the truly awesome miracle!

Glory ..., **O** beginningless Essence, Unity in three Hypostases, Father, Son and most holy Spirit, Light and divinely originating Life: accept Thy favored ones as advocates for us, save Thy Churches which believe on Thee, and vouchsafe that we may glorify Thy dominion in peace.

Both now ..., **D**esiring to behold thy Son and God, the glory of the heavenly kingdom, O Theotokos, the venerable Savva and Symeon, having forsaken the glory of an earthly kingdom and taken His Cross upon their shoulders, followed in His life-bearing and divine steps.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

Troparion of the holy hierarch, in Tone III:

Thou wast a guide on the path which leadeth to Life, * a primate and teacher; * for, having arrived in thy native land, O holy hierarch Savva, * thou didst enlighten and regenerate it by the Holy Spirit, * like an olive-tree in a noetic garden * thou didst plant thy most sacred children. * Wherefore, honoring thee as one co-enthroned with the apostles and hierarchs, we beseech thee: ** Entreat Christ God, that He grant us great mercy.

Glory ..., Kontakion of the holy hierarch, in Tone VIII:

The Church of thy people doth glorify thee as a great primate * and companion of the apostles, O venerable one. * As thou hast boldness before Christ God, by thy supplications save us from all misfortunes, ** that we may cry to thee: Rejoice, O divinely wise father Savva!

Both now ..., Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Prokeimenon, in Tone IV: Blessed is he that cometh in the name of the Lord. * God is the Lord and hath appeared unto us.

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE TO THE HEBREWS §318 (7:26-8:2).

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: 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 IV: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

THE GOSPEL ACCORDING TO ST. JOHN §36 (10:9-16)

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 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.

Instead of “It is truly meet ...,” we chant the Refrain and Irmos of ODE IX:

Refrain: Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies on high.

Irmos: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Communion Verse: The grace of God that bringeth all men to salvation hath appeared.

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