

THE 30th DAY OF THE MONTH OF JANUARY

COMMEMORATION OF OUR HOLY FATHERS, THE GREAT HIERARCHS BASIL
THE GREAT, GREGORY THE THEOLOGIAN & JOHN CHRYSOSTOM

COMMEMORATION OF THE HOLY HIEROMARTYR HIPPOLYTUS, POPE OF ROME
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera, in Tone IV:

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

Having ascended to the summit * of the love of Christ, O Basil, * thou didst behold * His ineffable and divine mysteries, * which, disclosing, thou didst explain to the people, * as a wise preacher of piety. * Wherefore, pray thou, that those who faithfully follow thy teachings * be delivered from corruption and misfortunes, ** O venerable one.

Thou didst loose the bonds of heresies, O venerable one, * with the wisdom of thy discourses and doctrines, * bringing together * in the unity of mind of the Orthodox Faith * those who praise Christ with goodly understanding, O Gregory. * Him do thou entreat, * that those who accept with faith * thy divinely proclaimed teachings ** be delivered from corruption and misfortunes.

Christ established thee * as an indestructible foundation * for His Church, O venerable father, * who, preserving it unshaken and unvanquished * by the assaults of the enemy, * O divinely eloquent Chrysostom, * dost pray that those who thirst * for thy words and the depths of thine understandings ** be delivered from soul-corrupting passions.

Let us praise the great John, * with the godly theologian Gregory * and the lofty-minded Basil: * the chosen ones of the Trinity, * the flowers of the meadow of incorruption * which are fragrant with myrrh and exceedingly beautiful, * the beams of the noetic Sun, * who illumine the earth ** with their divine effulgence.

Glory ..., in Tone VI:

O men of God, faithful servants and ministers of the Lord, men of divine desires, chosen vessels, pillars and foundations of the Church, heirs of the kingdom: Fall not silent in beseeching the Lord on our behalf.

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

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “On the third day ...”:

Grace hath prevailed, faith hath been strengthened, * and all have been filled with the understanding of God, * and we have been enriched with salvation * because of the apostles and teachers.

Verse: The saints shall boast in glory, * and they shall rejoice upon their beds.

O Lord, Thou hast made wondrous with heavenly mysteries and the teaching of mankind, Thy three saints, the confluence of most divers graces, who together, with corrections, vanquish every heresy.

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

Let Basil, the divine intelligence, Gregory, the divine voice, and John, the most beautiful lamp, the three highest favorites and ministers of the Trinity, be glorified!

Glory ..., in Tone VI:

O good, blessed and faithful servants, ye goodly husbandmen of the vineyard of Christ, who bore the burden of the day and increased the talant given you: ye did not envy those who came after you. Wherefore, the gates of heaven have been opened unto you. Entering, therefore, into the joy of Christ your Master, pray for us, O holy teachers.

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

No one that fleeth unto thee, O most pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

Troparion, in Tone IV:

In that ye share in the ways of the apostles, * O teachers of the whole world, * entreat the Master of all, * that He grant peace to the world ** and great mercy to our souls.

Glory ..., Both now ..., Theotokion:

AT GREAT VESPERS

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

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

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

As is meet, let us glorify * John and Basil, with Gregory: * the three heralds of the great Trinity, * the instruments of grace, * the harps of the Spirit, * the right famous trumpets of proclamation, * awesome and clear of resonance, * who thunder forth from the heights ** and declare to the ends of the earth the glory of God.

Let the three champions * be honored as is meet: * the bulwarks of piety, * the three apostles added to the twelve, * the rivers pouring forth living water from Eden, * flooding the face of the earth * with life-bearing and divine streams, * they who have formed the Faith ** as the elements form creation.

There is no speech * nor spoken words, * which are not heard in their voices, saith he; * for the proclamation of the divine and wise teachers * hath passed over all the lands * and the seas of creation. * Hence, most excellent things * are brought together and assembled through their divine laws ** into one Orthodoxy, for the ends of the earth.

With voices of hymnody * let us who follow their dogmas * praise the instruments of the Holy Spirit, * the trumpets of the truth, * the words of orators, * entreating them, as ones who have boldness before the Lord, * that He ever grant * mighty peace to the whole world, ** and forgiveness to us all.

And 4 Stichera, in Tone II: Spec. Mel.: “With what crowns of praise ...”:

With what wreaths of praise shall we crown the teachers, who though in separate bodies were united in spirit, the God-bearing intercessors equal in number with the Trinity, the ministers and luminaries who enlighten the universe, the pillars of the Church, whom Christ our God, Who hath great mercy, doth crown with wreaths of glory, in that they are victorious?

With what beauties of hymnody shall we crown the God-bearing and heavenly initiates and preachers of the mysteries, the exceedingly excellent theologians of Orthodoxy, the great Basil manifest in sanctity, the godly and divinely eloquent Gregory, and John the exceedingly golden-tongued, whom the Trinity, the Lord, hath glorified as is meet, in that He hath great mercy?

With what words of praise shall we laud the holy hierarchs, the peers of the apostles in grace, and equal in the honor of spiritual gifts, the destroyers of impiety, the saviors and guides in word and deed, the shepherds Christ-like in faith, the earthly angels and heavenly men, whom Christ, the Lord of glory, hath honored, in that He hath great mercy?

With what wreaths of praise shall we crown Chrysostom, together with Basil and Gregory, the precious receptacles of the Spirit, the champions of the unadulterated Faith, the pillars of the Church, the confirmation of the faithful, the consolation of all sinners, the wellsprings which pour forth water, drinking from which we find delight for our souls, asking forgiveness of transgressions and great mercy?

Glory ..., in Tone VI:

Let us praise today the God-bearing fathers, the mystical trumpets of the Spirit, who in the midst of the Church have chanted the melodious hymns of theology to the one Trinity immutable in essence and Godhead, the destroyers of Arians and champions of the Orthodox, who ever entreat the Lord, that our souls find mercy.

Both now ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM DEUTERONOMY

In those days, Moses said to the children of Israel: “Behold, God hath delivered the land before you; go in and inherit the land, which I promised to your fathers, Abraham, and Isaac and Jacob, to give it to them and to their seed after them. And I spoke to you at that time, saying: I shall not be able by myself to bear you. The Lord your God hath multiplied you, and, behold, ye are today as the stars of heaven for a multitude. The Lord God of your fathers increase you a thousand-fold more than you are, and bless you as He hath spoken to you. So I took of you wise and understanding and prudent men for your tribes, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and scribes to be your judges. And I charged your judges at that time, saying: Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger that is with him. Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God’s.

A READING FROM DEUTERONOMY

In those days, Moses said to the children of Israel: “Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are therein. Only the Lord chose your fathers to love them, and He chose out their seed after them, even you, beyond all nations, as at this day. Therefore, ye shall circumcise

the hardness of your heart, and ye shall not harden your neck. For the Lord your God, He is God of gods and Lord of lords, the great and strong and terrible God, Who doth not admire a face, nor will He by any means accept a bribe: executing judgment for the stranger and orphan and widow; and He loveth the stranger to give him food and raiment. And ye too shall love the stranger, for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, and serve Him, and shalt cleave unto Him, and shalt swear by His name. He is thy boast, and He is thy God, Who hath wrought in the midst of thee these great and glorious things, which thine eyes have seen.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

At Litiya, the Sticheron of the temple, and these Stichera, the composition of Nilus Xanthopoulos:

In Tone II: Come, ye servants of the heavenly Trinity, let us praise the earthly trinity of the holy hierarchs - Basil, the namesake of kingship, Gregory called the Theologian, and John who was truly named for grace - who plumbed the depths of the wisdom of the Spirit: the currents of the ocean, the ever-flowing well-springs pouring forth living water, the lustrous pearls, the lamps unto the earth, the guides of the Church, the trees bearing radiant fruit, the grace-filled builders, the mouth of my Christ and champions of the Trinity, who are illumined directly thereby and pray unceasingly on behalf of our souls.

Enlightened by the embers which burn with unbearable Fire, let us praise them with faith; for, set afire through union with Him, they became beacons for the world, showing themselves to be a living power for the poor; manifestly and piously preaching the Father, the Son and the Holy Spirit. And unto them let us say: Rejoice, O divinely wise trinity of the Trinity!

In Tone VI: O holy and adored Trinity, glory to Thy wise providence! For Thou hast given unto mankind the three great luminaries taken from among men, who illumine with the light of Thy knowledge and the radiance of Thy saving and honorable desires! For thereby the whole world, enriched with the light of understanding, hath been rendered effulgent by Thy glory, and hasteneth to Thy blessed kingdom, exhorting us to hearken to their divine teachings, O Holy Trinity, do Thou Thyself hearken to their supplications on our behalf, and, in that Thou art God most compassionate, save Thou our souls, O Lover of mankind.

Glory ..., in Tone VI:

Assembling together, O ye who love the feasts of the Church, with songs of praise let us hymn the holy hierarchs of Christ, the glory of the fathers, the pillars of the Faith, the teachers and preservers of the faithful, and let us say: Rejoice, O most wise Basil, beacon and indestructible tower of the Church! Rejoice, O Gregory the Theologian, celestial mind and greatest among hierarchs! Rejoice, O most golden John of golden eloquence, preacher of repentance! O fathers who art thrice rich, cease ye never in your supplications to Christ on behalf of those who with faith and love celebrate your most sacred and divine festival.

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

O ye who love the feasts of the Church, having assembled, let us hymn with songs of praise the only Theotokos, the beauty of virginity, the noetic gladness, the firm rampart of the faithful, and let us say: Rejoice, O pure Virgin Mother, radiant lamp and portal of heaven! Rejoice, O all-pure one, thou sacred tabernacle which contained God in thy womb! Rejoice, thou who beyond dispute dost surpass all the ranks of heaven! Wherefore, O Mother without husband, O Sovereign Lady, cease thou never to preserve thy servants, who ever hymn thee with faith and love, and worship thy seedless birth giving.

On the Aposticha, these Stichera, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

As is meet, today let us praise together * the spiritual initiates of the mysteries, * the noetic trumpets of God, * the divine reflections: * Basil the great, * the divine Gregory of fiery inspiration, * and John, truly golden-mouthed, ** who poureth forth upon us golden streams of doctrines.

Verse: The saints shall boast in glory, * and they shall rejoice upon their beds.

As is meet, let us praise with hymns * the foundations of the Faith, * the godly and vigilant minds, * the most radiant rivers of golden streams and the honored luminaries, * the champions of the Trinity, * the receptacles of the grace of the Spirit, * the unshakeable pillars, ** the confirmation of the Church.

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

O thrice-blessed Basil, * divinely wise Gregory * and most golden and honored John, * ye instruments of the Spirit, * trumpets of the divine thunder, * lightning-flashes of preaching, most radiant beacons, * rendered golden and luminous by God: ** entreat Christ, that He save those who honor you.

Glory ..., in Tone II:

Today are the souls of mortals borne up on high from earthly things; today do they become heavenly on the day of the saints' commemoration; for the gates of heaven are opened, and the words of the Master are spoken unto us. Words proclaim the Word, and tongues hymn His wonders. And we cry out to the Savior: Glory to Thee, O Christ God, for through them hath peace been given to the faithful!

Both now ..., of the coming feast in Tone II:

Today Christ is carried into the sanctuary as a babe; today doth He Who gave the law to Moses become subject to the law! The armies of the angels marveled, beholding Him Who holdeth all things borne in the arms of an elderly man. And, full of reverence, Symeon crieth aloud, rejoicing: "Now let me depart from this fleeting life to a rest which waxeth not old, O Savior; for I have seen Thee and am gladdened!"

At the blessing of the loaves, the Troparion, in Tone IV:

In that ye share in the ways of the apostles, * O teachers of the whole world, * entreat the Master of all, * that He grant peace to the world ** and great mercy to our souls. (Twice)

And "Virgin Theotokos, rejoice! ...," (Once).

AT COMPLINE

We chant the service of the holy hieromartyr Hippolytus, Pope of Rome.
Canon of the hieromartyr, the composition of John the monk, in Tone IV:

ODE I

Irmos: **The chariots of pharaoh and his power * were cast into the sea by Him Who is mighty in battles: * Let us chant a new hymn, * for He hath been glorified!**

Come, and with martyric hymns let us praise the hieromartyr, beholding him shining forth brightly with divinely radiant grace; and let us ever glorify Christ.

Emulating Christ, O father, amid tribulation thou didst lay down thy life for the reason-endowed flock entrusted to thee by Him, and hast been adorned with a twofold crown.

Having been anointed with the sacred oil of gladness at the behest of God, O Hippolytus, thou wast anointed with the blood of martyrdom.

Theotokion: **O**n Mount Sinai Moses beheld thee, O Virgin, as the bush which remained unconsumed, prefiguring thee who wast not consumed by the radiance of the divine Fire; for thou hast given birth unto God.

ODE III

Irmos: **The bow of the mighty hath been rendered impotent * and the infirm are now girded with strength; * wherefore my heart is established in the Lord.**

Thou didst shepherd the reason-endowed sheep and wast slaughtered beforehand as a lamb among sheep, emulating the Chief Shepherd of all and Lamb of God.

With divine inspiration thou hast given noetic milk to drink unto those whom thou didst shepherd; and, rejoicing, thou didst drain the cup of Christ's witness.

Lending assemblies of athletes, thou didst accept martyrdom for the sake of piety, glorifying the one God: the Father, with the Son and the divine Spirit.

Theotokion: **R**ejoice, O Mother who knewest not wedlock, who contained the Word of God within thy womb, and hast given birth to Him Who is both God and man, incarnate.

ODE IV

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

Thy virtues were like a divine sheaf of grain; for thou wast honored by God as a shepherd and martyr, O Hippolytus, exceedingly rejoicing in Him.

Thou didst surpass the offering of Abel; for thou didst bring reason-endowed sheep unto God, and, rejoicing, didst present the Master with thine own blood.

Vanquishing with the Spirit the rambling evil devisings of the heretics, O blessed one, through love thou didst become an excellent hieromartyr of the Master.

Theotokion: When the angels beheld the Son of God issuing forth from thy womb, O pure Virgin, they exclaimed with gladness: Glory to thy birthgiving, O Sovereign Lady!

ODE V

Irmos: Thou hast come, O my Lord, * as a light into the world, * a holy light turning from the gloom of ignorance * those who hymn Thee with faith.

Thou wast a true martyr among priests and a holy hierarch among martyrs, O Hippolytus, and thou art resplendent with twofold gifts.

As a rock with golden luster and magnificence, O Hippolytus, thy suffering was adorned with the splendor of thy hierarchy.

With piety thou didst refute the myths of the Greeks and with grace thou didst set at naught the most iniquitous delusion of the Jews, O thou who art excellent among the martyrs.

Theotokion: We present thee as an invincible weapon against the enemy, O Bride of God, having acquired thee as our trust and hope of salvation.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Thou didst offer unto the Savior a sacrifice of praise in the Church of the saints, as a mediator between God and men; and through thy blood didst ardently bring thy soul to Him.

Through the Spirit thou didst receive a multitude of gifts from God, O hieromartyr, at the opening of thy divine mouth; and in thanksgiving thou didst lead to Him those who slew thee.

In that the assembly of Thine athletes is divine, O Christ, relying on hope, they are nurtured in the present, considering death sweeter than life.

Theotokion: O wonder of all wonders! The Virgin, having conceived Him Who sustaineth all things in her womb without knowing a man, did not confine Him.

Sessional Hymn, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Thou hast been shown to be an ever-shining light for the world, enlightening the thoughts of the faithful with the lightning-flashes of thy divine words, O holy hierarch Hippolytus. Wherefore, we all joyously celebrate thy sacred and divine memorial today, honoring thee with faith.

ODE VII

Irmos: **Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O God of our fathers, * supremely praised above all, and blessed art Thou O Lord.**

O manifestly sacred martyr, with the radiant splendors of both martyrdom and the priesthood thou dost enlighten those who cry aloud to Christ at thy memorial: O all-hymned Lord God of our fathers, blessed art Thou!

Beholding the most sacred suffering of martyrdom of him who foreknew it from afar and stood before thee, O father, rejoicing thou didst cry out: O all-hymned Lord God of our fathers, blessed art Thou!

Enduring the wounds of martyrdom afire with love, Hippolytus cried out with patience and boldness: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: **Without seed thou didst supernaturally receive in thy womb the immutable God Who hath come unto men in His tender compassion. O all-hymned Lord God of our fathers, blessed art Thou!**

ODE VIII

Irmos: **Christ God, Who appeared in the form of an Angel * in the fiery furnace * to those who sang therein, * ye children, hymn; ye people, bless * and supremely exalt Him throughout all ages!**

As a good shepherd thou didst offer thyself to Christ as a tender and fatted sacrifice, crying: Ye priests, bless; ye people, supremely exalt Him throughout all ages!

Resplendent in the crown of martyrdom, O Christ, the hierarch hath shone forth upon Thy Church, crying out, rejoicing: Ye children, hymn; ye people, supremely exalt Him throughout all ages!

After the threatened sentence of death, Hippolytus, the athlete of Christ, cried out, rejoicing: Ye children, bless Christ; ye people, supremely exalt Him throughout all ages!

Theotokion: **Her** who ineffably conceived without seed and gave birth to Christ God, the Joy of all the world, do ye hymn, O ye children; ye priests, bless and supremely exalt her throughout all ages!

ODE IX

Irmos: **Thy birthgiving was revealed to be incorrupt, * God came forth from thy womb, * and He appeared upon earth in mortal flesh * and dwelt among mankind; * Wherefore we all magnify thee, O Theotokos.**

As a all-glorious hieromartyr thou hast illumined the Church of Christ with twofold radiance, and dost gladden the hearts of those who hymn thee. Wherefore, we all bless thee as is meet.

Pouring forth a well-spring of doctrines upon the Church of Christ, O all-blessed one, like a river thou hast borne unto God torrents of thy martyr's blood; wherefore, we all call thee blessed, O Hippolytus.

O divinely eloquent one, thou hast taught all to worship the one God in Trinity, the Creator of all things, visible and invisible, and hast been adorned with the crown of martyrdom.

Theotokion: **T**he radiant angel stood before thee and greatly illumined by the rays of thy virginity, he forgot himself and his characteristic glory, and cried aloud to thee with fear: Rejoice!

Stichera of the hieromartyr, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Receiving the grace of the priesthood, * thou didst illumine all with divine teachings, * O divinely wise father Hippolytus, * and in sacred writings thou didst interpret * the divine words of the prophets, ** thereby explaining to us things which are to come.

Adorned with a divine crown of confession, * with the drops of thy blood * thou didst adorn thy priestly vesture; * and, radiant and comely, * thou dost now stand before the King, Master and Creator, ** O all-blessed Hippolytus.

Having now acquired boldness * before Christ the Savior, O all-blessed one, * save all who honor thee with faith * from misfortunes and perils, from evil circumstances and sufferings, * and from falls and want, ** by thy right acceptable supplications.

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

With the staff of thine aid, O pure Theotokos, * drive away bestial passions from my wretched soul, * and guide me * peacefully unto life, * and number me among the holy flock ** of thy chosen sheep.

AT MATINS

On “God is the Lord ...,” the Troparion of the saints, in Tone IV:

In that ye share in the ways of the apostles, * O teachers of the whole world, * entreat the Master of all, * that He grant peace to the world ** and great mercy to our souls. (Twice)

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

Spec. Mel.: “The co-beginningless Word ...”:

Let us all praise Basil as the royal adornment of the Church, the inexhaustible treasury of dogmas; for he hath instructed us to worship the Holy Trinity Which is united in essence but separate in hypostasis.

Glory ..., Another Sessional Hymn, in Tone IV:

Spec. Mel.: “Go Thou quickly before ...”:

O divinely wise fathers, most radiant luminaries of the Church of Christ, ye have enlightened the world with your teachings, withering the errors of all the heretics, and quenching the flaming tumults of the blasphemous. Wherefore, as holy hierarchs of Christ, pray ye, that we be saved.

Both now ..., Theotokion in Tone IV:

O all-hymned Virgin, Mother of Christ God, Mary, Bride of God who knewest not wedlock, intercession for the faithful, O Sovereign Lady Theotokos: from every misfortune and all want deliver those who with faith and love flee unto thy protection, O thou who alone art the Bride of God.

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

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

Thou wast a pillar of the Church, and wast shown to be a wealth of piety which cannot be stolen away, O Gregory the Theologian. Thou didst illumine thy life with dispassion, and didst make plain the dogmas of the Trinity. O venerable father, entreat Christ God for the salvation of our souls.

Glory ..., Another Sessional Hymn, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Hovering like wise bees over the meadow of the Scriptures, ye embraced well the most excellent pollen of their flowers, and together ye have produced for all the faithful the honey of your teachings unto their utter delight. Wherefore, each of us, delighting therein, crieth out with gladness: even after death be ye advocates for us who praise you, O blessed ones.

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

Tempest-tossed by the threefold-waves of the passions, I who lack a conscience fervently call upon thee, O most pure one: Disdain me not, lest I perish, wretch that I am, O thou who hast given birth to the Abyss of mercy; for I have no other hope than thee. Let me not become a joy unto mine enemies, nor a byword, for I trust in thee. For whatsoever thou desirest thou canst do, in that thou art the Mother of the God of all.

Polyeleos, and this magnification: We magnify you, O holy hierarchs of Christ-Basil the Great, Gregory the Theologian and John Chrysostom, and we honor your holy memory; for ye entreat Christ God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the World

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

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

Spec. Mel.: "Thou hast appeared ...":

Let the most wise teachers of the whole world, who glorified God on earth with their deeds and words, be magnified today as mediators of salvation for us.

Glory ..., Another Sessional Hymn, in the same melody:

The Church doth celebrate today the honored solemnity of the three teachers; for they have made the Church steadfast by their divine dogmas.

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

O invincible intercessor for those afflicted, fervent help of those who trust in thee, deliver me from misfortunes, for thou art the helper of all.

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

Let every breath praise the Lord.

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.

After Psalm 50, this Sticheron, in Tone VI:

Grace was poured forth in your mouths, O venerable fathers, and ye became pastors of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in a single Godhead.

Canon of the Theotokos, with 6 Troparia, including the Irmos; and two canons of the holy hierarchs, with 8 Troparia.

ODE I

Canon of the Theotokos, the composition of John Mauropus, Metropolitan of Eucharta, 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 most pure one, from cruel misfortunes, from infirmities and transgressions, save me who, with body and soul, piously confess thee to be the pure Theotokos in truth.

We have come to know the whole abyss of spiritual gifts which lieth within thee, O Theotokos; wherefore, ardently fleeing to thy divine protection, we are saved.

Entreat Him Who became incarnate of thy most pure and precious blood, O most pure one, on behalf of us who hymn thee, that we may be delivered from transgressions and bitter pain.

Canon I of the holy hierarchs, the acrostic whereof is: “I proclaim the three suns of the light of the threefold Sun”, the composition of the same John, 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.

What manner of thanksgiving, what suitable description should we offer to our benefactors, by whom we have been instructed in a proper life of goodness, O ye people?

Let the tongues of the orators, their skill and craft, and all the power of their words, now move toward a single goal; and, honoring the three, let us venerate them all together.

The heavenly minded ones could not bear earthly things, such things being foreign to them; yet they were revealed to be preservers of society and intercessors. Let them therefore be rendered communal praises.

Theotokion: O all-immaculate one, as with a single mouth, and in singular concord, we all glorify thee, our common distinction of honor.

Canon II of the holy hierarchs, the composition of the same John, 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.

This undertaking is not one that is begun with human zeal; but one aided by wisdom: seated on Thy throne, O Lover of mankind, grant me the grace of discourse, that I may be enabled to glorify those whom wisdom itself hath beforehand glorified.

Like a cup filled to overflowing, O Master, Thy grace and the great riches of Thy love for mankind have been poured forth revealing those set forth for praise, to be like angels in the flesh.

It is fitting that there be praises from heaven and angelic hymnody fit for the godly; for they have become gods through communion, having Him, Who by nature is the one true God, living and speaking within them.

Theotokion: The memorial of the righteous doth perfect the divinely wise company with praises; and therewith the Mother of God, as their head, is magnificently glorified, holding the last, the first and the middle rank, and partaking of goodly praise.

Katavasia: The Irmoi of the canon of the feast of the Meeting.

ODE III

Canon of the Theotokos

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

By thy supplications, O pure one, render God, to Whom thou hast given birth, reconciled with thy servants, who flee to thy protection and with faith worship thy birthgiving.

Direct my whole life, O Virgin, my hope and intercessor, delivering me from temptations and evil circumstances, O Ever-virgin.

In that thou didst bear in thine arms the hypostatic Wisdom of God, O Theotokos, pray thou that those who hymn thee be delivered from ignorance and error.

Canon I of the hierarchs

Irmos: **T**hou hast established me on the rock of faith, * and my mouth hath been emboldened 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.

The great trumpet of the Church, the beacon illumining the whole world, the preacher embracing all the ends of the earth with his proclamations, Basil of great renown doth inspire this present assembly.

Radiant beacon of life and actions, radiant beacon of discourse and teachings, shining more brightly than all, like another sun outshining the stars, the much hymned Theologian is blessed.

Lo! the light of the world doth shine upon the world! Behold, the salt of the earth doth sweeten the earth! Lo! the tree of life doth bring forth the fruits of immortality, the holy Chrysostom. All ye who desire to escape death, come ye and take delight!

Theotokion: **H**e Who brought all things into being from non-being and granted being to each creature, knoweth how to order the given natures as He so desireth. Hence, who will not marvel on hearing that the Virgin gave birth?

Canon II of the hierarchs

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.

The correctors of morals, the edifiers of souls, the common saviors of all, who have shown us images of godly deeds and discourses, may the radiant instructors of life be praised with splendor

The Spirit of God filled Basil with skill; Gregory alone possessed fiery tongues breathing forth with the flames of lofty discourse; and the mouth of Christ spoke in John.

The foolishness of preaching manifestly rendered the wisdom of this age moot, making it submissive and slave-like; for grace hath presented the wise preachers as orators.

Theotokion: **H**e Who made His abode within the womb of the pure Virgin hath rendered the souls of the God-bearing saints His dwelling-place, and through their lips He hath expounded the mystery of His Mother.

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

Together let us praise the great and luminous beacons, the unbreakable pillars of the Church, delighting in the goodly discourses and the grace of the most wise

Chrysostom, the great Basil and Gregory, the radiant Theologian. And to them let us cry aloud, giving voice from the depths of our hearts: O thrice-great holy hierarchs, entreat Christ God, that He grant forgiveness of sins unto those who celebrate your holy memory with love.

Glory ..., Another Sessional Hymn, in Tone VIII:

Receiving wisdom from God, like an additional three apostles of Christ, ye set forth with rational discourse, dogmas, which beforehand the fishermen through the power of the Spirit set forth in simple words; for it was fitting that the initial exposition of our Faith be simple. Wherefore, we all cry out to you: Entreat Christ God, that He grant remission of sins unto those who celebrate your holy memory with love.

Both now ..., Theotokion in Tone VIII:

O Theotokos, by the mercy of thy supplications go thou before my humble soul, engulfed by the waves and storm of life's temptations, and burdened with the heavy weight of sins, having become rudderless and nigh to sinking into the depths of Hades, and grant it peace, rescuing it from misfortunes, for thou art a calm haven, ever praying to thy Son and God, that He grant me forgiveness of sins; for thee do I, thine unworthy servant, have as my hope.

ODE IV

Canon of the Theotokos

Irmos: I have heard report of Thy dispensation, O Lord, * and have glorified Thee * Who alone lovest mankind.

O Sovereign Lady, who hast given birth to God, grant me release from the wounds of my soul and the infirmities of my flesh.

By thy supplications, O only all-hymned Mother of God, deliver me from evil circumstances, from tempest and misfortunes.

Rescue me, who am tempest-tossed by the waves of life, O Virgin, guiding me to thy haven.

Canon I of the hierarchs

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Having acquired rational thinking through secular wisdom, O most glorious ones, ye acquired helmsman-ship through divine wisdom; all-wisely rendering secular wisdom, like a handmaiden, subject to you.

O lovers of wisdom, in so far as ye love that which is wise, ye become wise, teaching all with words; wherefore marveling at your discourses, all have thereby been instructed in the disciplines of noetic activity and mystic vision.

Theotokion: Like a late morning rain, the Fashioner of the waters and the ages, O all-immaculate one, descended into thy womb in these later days, gently cooling those who were fainting.

Canon II of the hierarchs

Irmos: Thou, 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!'

A pillar of fire going before the faithful people, consumed the enemies of the Faith and saved the tribes who followed it, thus also was the great Basil revealed to be, such that the Church of Christ might be bold and prevail, enriched by such a champion.

O Gregory, thy discourse was sweetness to the tongue, the delight of every ear, the manna of life, a dew of delight, honey from a rock, the heavenly bread of the angels, moving those who partake thereof to enjoy fully, filling them with sweetness.

A river of spiritual gifts full to overflowing, flooding the goodly face of the earth like a torrent of sweetness, floweth forth from the golden mouth, delighting and watering every Christian city with the streams of divine waters.

Theotokion: O Sovereign Lady, the three God-bearing teachers confessed that in thy Son the divine nature is simple, and revealed to be uncommingled with the human nature; wherefore they proclaimed, that in Him exist two wills and two activities.

ODE V

Canon of the Theotokos

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Having thee as an invincible weapon against the divers temptations of the enemy, we who acknowledge thee to be the pure Theotokos are ever delivered from the oppressiveness of the foe.

O thou who art higher than the cherubim, who hast given birth to the Fullness of the law, the only-begotten Son Who became incarnate of thee. Him do thou beseech on behalf of thy servants.

Having borne the Creator of all things in thine arms, by thy supplications reconcile Him with us who now have recourse to thee with all our heart.

Canon I of the hierarchs

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.

Thou didst permit the saints to drink deeply of the well-spring of Thy gifts, which in nowise is diminished in flow, but watereth the whole of creation with the divine torrents flowing from its source, O Lover of mankind.

What is gold to me? What are riches and glory and power to me? They are but Smoke dispersed upon the winds! Let them all vanish; let the wind bear them away! Mine only cherished riches are the trinity of eloquent teachers.

The river of immortality poureth forth incorruptible sustenance and divine drink: providing sustenance for those who hunger, and the beverage of incorruptibility for those who thirst. Its water is eternally living and sustaineth the life of those who drink of it. Partake ye all of its ever-flowing life!

Theotokion: Evil doth not utterly have power over us, for it hath grown weak since the Virgin gave birth to Him Who is mighty in power, taking upon Himself the weakness of the flesh and slaying him who is mighty in malice.

Canon II of the hierarchs

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.

With thankful voices let us praise the wise sages of things human and divine, who in their love of the Truth revealed unto us the nature of things, describing their Creator unto all, as is meet.

With their wise doctrinal discourses and skills the godly healers of men's souls sweetened that which is bitter and provided an astringent cure for salvation. O all ye pious, thus adorned, find ye delight and be saved!

All discourse falleth silent when the divine preachers utter divine things. The New Testament hath prevailed over the Old, having set forth the precious tablets of the new laws therein, by which the congregation of the faithful are established.

Theotokion: The immortal Being passed over mortality to holiness, and the Virgin Maiden hath surpassed the incorporeal angels, for she gave birth to God, the King of the angels, upon Whom they are unable to gaze.

ODE VI

Canon of the Theotokos

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

Knowing thee to be a haven of salvation, sailing the deep of this grief-laden life, I call upon thee, O Lady: Be thou the pilot of my soul!

Wretch that I am, I have fallen away from a pure life; yet lead me up, O blessed and all-pure one, uniting me to thy Son's precepts.

Grant unto me thy mercy, O Theotokos who hast given birth to the supremely merciful Word Who by His own blood hath delivered mankind from corruption.

Canon I of the hierarchs

Irmos: The deep abyss of offenses hath surrounded me, O Lord, * but do Thou lead up my life from corruption, * as Thou didst the Prophet Jonah, O Lord.

Together, O ye three, bless the properties of God: the unbegottenness of the Father, the begottenness of the Word and the procession of the Spirit Himself.

Today hath salvation radiantly come unto this house; for Christ, honoring His own name, is present in the midst of two or three who are gathered together.

Immeasurably distant from the heights of heaven is the abyss of the earth; yet divine desire hath borne the saints from the earth higher than the heavens.

Theotokion: The three divine preachers, having thee as a new well-spring and source of mysteries, O Virgin, adopted a novel mode of speech replete with new sources.

Canon II of the hierarchs

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

We have learned to theologize concerning the only Trinity, and have agreed to hymn the threefold Unity: having been taught by the fathers to worship the single Essence in three Hypostases.

The co-beginningless Word and the Spirit of God existed in the beginning with the Father: the beginningless God is a simple, consubstantial, co-essential Divinity, as the divine preachers say.

I shall unite and separate those things that are separated through a unity; I think of the One as indivisible, and consider It Three; and I accept the three God-bearing teachers who have admonished me to believe thus.

Theotokion: The Son and the Father, Who was without mother before assuming flesh and was without father after His incarnation, these sayings surpass all understanding, for such most glorious wonders befit God.

Kontakion of the hierarchs, in Tone II:

Spec. Mel.: "The steadfast ...":

The sacred heralds of divine proclamation, * the foremost among the teachers, hast Thou received, O Lord, * into the enjoyment of Thy good things and into rest; * for Thou hast accepted their labors and death as surpassing any wholeburnt offering, ** O Thou Who alone dost glorify Thy saints.

Ikos: Who can open his lips and move his tongue to breathe forth fire by the power of the Word and the Spirit? Say but the word, and I will boldly speak; for these three have transcended human nature in their many and great gifts, their activity and vision, surpassing both in splendor. Wherefore, having vouchsafed such great gifts, in so far as they are Thy faithful servants, Thou alone hast glorified these Thy saints.

ODE VII

Canon of the Theotokos

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

He Who was incarnate of thee and was nailed to the Cross, O Birthgiver of God, hath rent asunder Adam's record. Him do thou now beseech, O all-immaculate one, that they be delivered from all misfortunes who cry aloud: O God of our fathers, Blessed art Thou!

O Sovereign Lady, thou art the good hope and helper of the faithful; and now we entreat thee to grant an abyss of sympathy to all who trust in thee and cry to thy Son: O God of our fathers, Blessed art Thou!

Though arrayed at baptism in the beauteous raiment of the commandments of the Savior, I have defiled it through slothfulness, wretch that I am; and now I flee to thee, O Virgin, begging that through thee I be clothed again in the robe of gladness.

Canon I of the hierarchs

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.

The former inconstant audacity of heresies is vanquished and doth retreat, O blessed one, and every debased teaching is shown to be like wax melting in the presence of fire, struck down by your fiery proclamations.

They turned away from the false myths of the Greeks and chose persuasion alone to establish their authority among mankind; and these three, having established the truth therewith, triumphed over the whole assembly of the faithful with their discourses, and exhortations.

Theotokion: In thee hath every prophecy come to rest and reached its end, amazing those who say: From thee, O pure one, do the wonders of prophecies pour forth most radiantly, showing those who utter them to be wise.

Canon II of the hierarchs

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!

The divinely eloquent ones were pillars of virtue and wisdom, whether they kept silent or spake, whether they watched or listened, commanding us by their words and deeds to cry: Blessed is the God of our fathers!

Receiving your divine voices which thunder forth upon us most wondrously from on high, and your exhortations which are like flashes of lightning, O divinely wise ones; we chant with you: Blessed is the God of our fathers!

Stones shall be launched from the stone-bows of their tongues, crushing those corrupted by false doctrines, if any among the blasphemers dare refuse to exclaim: Blessed is the God of our fathers!

Theotokion: He Who buildeth with the elements, and transformeth nature as He so desireth, made His abode within thee and left thee a virgin even after thou hast given birth, O Mary, Birthgiver of God. To Him do we now cry out with thee, O all-immaculate one: Blessed is the God of our fathers!

ODE VIII

Canon of the Theotokos

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

Having through faith acquired thee as a steadfast pillar and foundation of strength, as a protector and intercessor, O most pure one, we are now saved; and we hymn and supremely exalt thine Offspring throughout all ages.

O Theotokos, we know thee to be a clear well-spring of immortality, for thou hast given birth to the Word of the immortal Father, Who delivereth from death all who supremely exalt Him throughout all ages.

Thou dost ever pour forth a stream of healings upon us, the faithful; and receiving now its abundant grace, we hymn thine Offspring, O most pure one, and supremely exalt Him throughout all ages.

Canon I of the hierarchs

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

We reverently contemplate and glorify with equal honor the one Essence, the immeasurably powerful Unity and Trinity, Who ordereth all these things in wisdom; for thus have the three God-bearers taught us to worship, and with them we bow down before the Trinity unto the ages.

The three divine preachers have united themselves, joining together to form a trinity, and preserving themselves inseparable by their sacred nature; have thus received a single, indivisible glory, which doth summon all those who supremely exalt the Trinity throughout the ages, to a common praise.

Theotokion: **O** Virgin, the Benefactor, accepting what is ours, and giving us what is His own, did not suffer, but merely created; for though He is the Creator, He doth not ordain corruption; and though He suffered of His own will, through His suffering He setteth men loose from the passions, as the three fathers mystically teach us.

Canon II of the hierarchs

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’.**

Lest he who rendereth praise favors one above the other, God hath united the three in a unity of equal honor, esteeming them equal in their gifts, that He might grant them to chant equal hymns, singing: Ye children, bless; ye priests, hymn; ye people, supremely exalt Him throughout all ages!

The mighty and invincible champions of the Godhead, the true allies of the Truth, having tested well the depths of the Spirit, setting forth their divine contemplations concerning God, and teaching us to chant: Ye people, supremely exalt Christ throughout all ages!

From heaven two magnificent luminaries have enlightened the earth, one after the other according to their preeminence; but the three all-great luminaries illumine the whole world more brightly, chanting together: Ye people, supremely exalt Christ throughout all ages!

Theotokion: **F**or our sake God deigned to become incarnate and undergo His honored sufferings, for our sake He dwelt among mankind; and though He had not tasted of death and was free from passions, through a union with mortal flesh He partook of suffering and death. Wherefore with His Mother, let us supremely exalt Christ throughout all ages!

ODE IX

We do not sing the Magnificat, but chant instead the refrain:

Refrain: **Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies of heaven!**

And thereafter we chant the Irmos. And we chant this same refrain before each of the Troparia of the canon of the Theotokos.

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.**

Refrain: Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies of heaven!

O divinely blessed Maiden, I earnestly place all my hope on thee. Save me, O Mother of the true Life, and pray that I, who magnify thee faithfully and lovingly with hymns, may enjoy everlasting delight, O pure one.

Refrain: Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies of heaven!

O Virgin who hast been shown to be the portal of divine Light, with the immaterial radiance of thy light illumine the darkness of my soul; and pray thou, O pure one, that I who magnify thee faithfully and lovingly with hymns may be delivered from eternal fire.

Refrain: Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies of heaven!

The Son, Who was begotten from within the Father before time began, made His abode within thy womb; He became perfect man, O Mother of God, and hath shown thee to be a well-spring of gifts for us who faithfully do homage to thine ineffable birthgiving.

Canon I of the hierarchs

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.

Each Troparion of the canons of the hierarchs is preceded by its own refrain:

Refrain: Magnify, O my soul, the three great luminaries among the hierarchs!

Lo! your crop, the flock for which ye endured the greatest of pangs, having assembled and received you three together, hath your most sweet union as their common boast.

Refrain: Magnify, O my soul, the three luminaries of the Church of Christ!

Grace wielded not a two-edged sword, but one with three edges against the foe, a single blade forged in heaven and sharpened with threefold might, which ever fighteth for the one thrice-radiant Godhead.

Refrain: Magnify, O my soul, those who illumine the Church of Christ!

Your residence was in the heavens, O most glorious ones, with those bearing flesh eternally undefiled; and dwelling most perfectly now among them, entreat those who are most high, that they take thought and pray for us who abide yet on earth.

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

Theotokion: The expanse of thy mighty deeds doth confine me, O Sovereign Lady, giving me discourse, and most glorious one I am at a loss because of thy magnificence. Wherefore, we glorify Him Who hath thus magnified thee.

Canon II of the hierarchs

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.

Refrain: Magnify, O my soul, the three pastors of the most holy Trinity!

A threefold virtue hath been exalted and filled all things with glory, shining forth upon us another thrice-radiant ray as its own effulgence: the initiates of the mysteries of heaven, by whom we are guided in piety to divine vision.

Refrain: Magnify, O my soul, the three great luminaries of the triple Sun!

There is no repetition in these three, for each of them beareth the seniority: none is first, but there is a surpassing equality of honor; and they all-joyously credit the victory to each other, for the audacity of jealousy, which corrupteth oneness of mind, hath no place in them.

Refrain: Magnify, O my soul, the might of the indivisible Godhead in three Hypostases!

The piety of the fathers, having shown forth its own firstborn sons, through them hath begotten faithful and blameless children of the light, who made perfect by the Spirit, Who spake through them; asketh them to preserve, inviolate to the end, the peace which they inherited from them.

Refrain: Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies of heaven!

Through the revelation of the Father, the foremost of wise hierarchs proclaimed thy Son to be the Son of the living God, O Mother of God, receiving knowledge of the mystery not from flesh and blood; wherefore, glorifying thee, the Virgin, he magnified thee as Mother and Theotokos.

Exapostilarion in Tone III: Spec. Mel.: “O Light immutable ...”:

Let us praise the God-bearing fathers, the three radiant lamps shining more brightly than the rays of the sun with the light of the Trinity, the Author of light, the three-Sunned Unity which is supra-naturally united.

Glory ..., In Tone III; another Exapostilarion:

Spec. Mel.: “The heaven with stars ...”:

Now let us all praise the receptacles of light, the lightning-flashes of beams of light: Basil the Great, Gregory the Theologian and John Chrysostom.

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

O sole Godhead - Father, Son and Spirit, - through the entreaties of Basil, Gregory and John, and of the most pure Theotokos, may I not be cut off from Thy glory!

On the Praises, 4 Stichera, the composition of Nilus Xanthopoulos, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O trinity of hierarchs, * great bulwark of the Church, * pillars of piety, confirmation of the faithful, * downfall of heretics, * ye who shepherded the people of Christ with divine teachings * and nurtured them with divers virtues, * O manifest preachers of grace, * who set forth laws for the fullness of Christ's Church! * O ye guides to the highest, * ye gates of paradise, ** entreat Christ, that He send down great mercy upon our souls! **(Twice)**

Rejoice, O trinity of hierarchs, * earthly angels whose path is in the heavens, * salvation of the world, joy of mankind, * teachers of the world, champions of the Word, * most wise healers of infirmities of soul and body, * ever-flowing spiritual rivers watering the whole face of the earth * with your teachings, * stairways of theology! * O ye godly ones of golden discourse, ** entreat Christ, that He send down great mercy upon our souls!

Rejoice, O trinity of hierarchs, * ye earthly firmaments of the Sun, * rays and beacons of the effulgence of the threefold Sun, * enlightenment of the darkened, * fragrant and most beautiful flowers of paradise, * O Theologian, wise Basil and Chrysostom, * ye tablets of the Spirit inscribed by the finger of God, * ye breasts exuding the milk of salvation! * O ye adornment of wisdom, ** entreat Christ, that He grant unto our souls great mercy!

Glory ..., in Tone V:

Let us sound the trumpet of hymns, that we may dance to festal music and leap up for joy, rejoicing in the all-honorable festival of our teachers! Let kings and princes come together, and let hierarchs clap their hands in hymns for the three all-great rivers have poured forth doctrines, the rushing torrents of the ever-living Spirit, the pastors and teachers, the three initiates of the sacred mysteries of the all-adored Trinity! And, assembling, let us praise them: Let the philosophers praise them, because they are wise; the priests, because they are pastors; the sinners, because they are their intercessors; the poor, because they enrich them; those in sorrow, because they comfort them; those who travel, because they journey with them; those at sea, because they are their helmsmen. And let all of us everywhere, fervently praising the godly hierarchs, say thus: O most holy teachers, make haste to rescue the faithful from the temptations of life, and deliver them from everlasting torments by your supplications!

Both now ..., Theotokion, the composition of Germanus, in Tone V:

Let us sound the trumpet of hymns, for the Virgin Mother, the Queen of all, bowing down from on high, with blessings crowneth those who hymn her. Let kings and princes come together, and let them clap their hands in hymns for the Queen who gave birth to the King Whose good pleasure it was, in His love for mankind, to loose those held by death from of old. Ye pastors and teachers, assembling, let us praise the most pure Mother of the good Shepherd, the lampstand of golden luster, the light-bearing cloud, her who is more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which held the Manna, the gate of the Word which was closed, the refuge of all Christians; and, praising her with divinely eloquent hymns, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly; for nothing is impossible to thy mediation!

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the first canon of the saints, and 4 from ODE VI of the second canon of the saints.

The great trumpet of the Church, the beacon illumining the whole world, the preacher embracing all the ends of the earth with his proclamations, Basil of great renown doth inspire this present assembly. (Twice)

Radiant beacon of life and actions, radiant beacon of discourse and teachings, shining more brightly than all, like another sun outshining the stars, the much hymned Theologian is blessed.

Lo! the light of the world doth shine upon the world! Behold, the salt of the earth doth sweeten the earth! Lo! the tree of life doth bring forth the fruits of immortality, the holy Chrysostom. All ye who desire to escape death, come ye and take delight!

We have learned to theologize concerning the only Trinity, and have agreed to hymn the threefold Unity: having been taught by the fathers to worship the single Essence in three Hypostases.

The co-beginningless Word and the Spirit of God existed in the beginning with the Father: the beginningless God is a simple, consubstantial, co-essential Divinity, as the divine preachers say.

I shall unite and separate those things that are separated through a unity; I think of the One as indivisible, and consider It Three; and I accept the three God-bearing teachers who have admonished me to believe thus.

Theotokion: The Son and the Father, Who was without mother before assuming flesh and was without father after His incarnation, these sayings surpass all understanding, for such most glorious wonders befit God.

Troparion of the holy hierarchs, in Tone IV:

In that ye share in the ways of the apostles, * O teachers of the whole world, * entreat the Master of all, * that He grant peace to the world ** and great mercy to our souls.

Kontakion of the holy hierarchs, in Tone II:

The sacred heralds of divine proclamation, * the foremost among the teachers, hast Thou received, O Lord, * into the enjoyment of Thy good things and into rest; * for Thou hast accepted their labors and death as surpassing any wholeburnt offering, ** O Thou Who alone dost glorify Thy saints.

Prokeimenon, in Tone VIII: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE EPISTLE TO THE HEBREWS §334 (13:7-16)

Brethren: Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Alleluia, in Tone IV: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Verse: God Who is glorified in the council of the saints.

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.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.