

THE 1ST DAY OF THE MONTH OF FEBRUARY
FOREFEAST OF THE MEETING OF OUR LORD, GOD & SAVIOR JESUS CHRIST
COMMEMORATION OF THE HOLY MARTYR TRYPHON
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 for the forefeast, in Tone IV:

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

The honored temple prepareth * to receive within itself * the Lord Who cometh as a Babe, * noetically illumining with grace * His most faithful assembly beloved of God; * wherefore it crieth out: * “Thou art the glory, the boast * and the adornment of my fullness, ** O Word Who hath become a Babe in the flesh for my sake!”

The most radiant bridal-chamber, * the most precious tabernacle, * the holy and spacious temple, * bearing the Lord into the chambers of the temple, * and having betrothed herself to His honored Church, * doth ever pray, * that those who unceasingly glorify her * as the true Theotokos ** be delivered from corruption and misfortunes.

Let us now offer unto Christ * the praise of the forefeast, * glorifying His condescension; * for, carried in the arms of the Virgin * as an infant, * He approacheth to be taken up in the arms of Symeon, * crying out to all mankind, * and deifying their nature, ** as Benefactor and Lord.

And 3 Stichera of the martyr, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

O all-praised Tryphon, * thou hast most radiantly partaken * of incorruptible sweetness in the heavens, * having contended, O glorious one, * in courageous struggles. * And having been a witness to the truth, * do thou entreat Christ, that He grant unto our souls ** peace and great mercy.

O most glorious Tryphon, * thou wast wholly illumined * by rays of everlasting light, * casting down all the gloom of delusion * and by divine grace bringing low the prince of darkness. * Wherefore, pray thou, * that peace and great mercy ** be granted unto our souls.

O all-blessed Tryphon, * thou wast deemed worthy * of angelic joy and gladness, * having spurned the beautiful things of life; * and, considering them all as naught, * with strength of soul * thou didst complete thy martyrdom most steadfastly, ** and dost pray on behalf of our souls.

Glory ..., the composition of Cyprian, in Tone II:

Thou didst disdain that which is on the earth, O all-blessed and honored martyr Tryphon, and manfully hastened to the tribunal; and, having cast down the prideful one with skill and the blood of thy contest, thou hast received a crown of victory. Cease thou never to entreat Christ our God, O spiritual athlete, that our souls be saved.

Both now ..., the composition of Germanus, in the same tone:

Today Symeon taketh up in his arms the Lord of glory Whom Moses beheld dimly when he was given the tablets of the law on Mount Sinai. Him Who is the Creator of the law, and Who speaketh through the prophets. Him Whom David proclaimed, and of Whom all are in awe, Who hath great and rich mercy.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Receive, O Symeon, * the Lord of glory * as thou wast told * by the Holy Spirit. ** For, lo! He approacheth!

Verse: Now lettest Thou Thy servant depart in peace, * O Master, according to Thy word.

Bearing the Creator and Master * as a Babe * in her arms, * the pure and most pure Virgin ** entereth the temple.

Verse: A Light of revelation to the gentiles, * and the glory of Thy people Israel.

Great and awesome and strange * is the mystery of God's dispensation: * He Who embraceth all things * and createth infants ** is borne in arms as a Babe.

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

The sacred Virgin brought the Sacred One to the high priest in the temple, and Symeon, stretching forth his hands, received Him, rejoicing, and cried aloud: "Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word!"

Troparion, in Tone IV:

In his sufferings, Thy martyr Tryphon O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Glory ..., Both now ..., Troparion of the forefeast, in Tone I:

Spec. Mel.: "The choir of angels ...":

The heavenly choir of the angels of heaven, * having come upon the earth, * behold the Firstborn of all creation * Who hath come, borne into the temple as a Babe * in the arms of a Mother who knew not a man. ** Wherefore, with us they chant hymns of the forefeast, rejoicing.

AT MATINS

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

Spec. Mel.: “The choir of angels ...”:

The heavenly choir of the angels of heaven, * having come upon the earth, * behold the Firstborn of all creation * Who hath come, borne into the temple as a Babe * in the arms of a Mother who knew not a man. ** Wherefore, with us they chant hymns of the forefeast, rejoicing. (Twice)

Glory ..., that of the martyr, in Tone IV:

In his sufferings, Thy martyr Tryphon O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Both now ..., that of the forefeast.

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

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

Rejoicing, the sacred Symeon embraced Thee, Who wast incarnate of the Virgin, O Christ; and he cried aloud: “Now lettest Thou Thy servant depart, O Master!” And Anna, the blameless and glorious prophetess, now offereth thee confession and hymnody. And we cry aloud to Thee, O Bestower of life: Glory to Thee Who hast thus been well pleased!

Glory ..., Both now ..., the foregoing is repeated.

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

Spec. Mel.: “Of the shepherds’ pipes ...”:

Thou wast born on earth, O Thou Who art co-beginningless with the Father, and wast carried into the temple, O Unapproachable One. And, rejoicing, the elder took Thee in his arms, crying aloud: “Now lettest Thou Thy servant depart, whom Thou hast visited in accordance with Thy word, O Thou Whose good pleasure it was, as God, to save the human race!”

Glory ..., Both now ..., the foregoing is repeated.

Canon of the forefeast, with 8 Troparia, including its Irmos; and that of the martyr, with 4 Troparia:

ODE I

Canon of the Forefeast, in Tone IV:

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Having prepared our hearts as though arms, let us all in purity receive Christ Who cometh today, and let us spiritually delight in His divine gifts.

Opening its gates beforehand today, the temple of the law doth grant radiant entry to the Giver and Creator of the law preparing divine praise for Him as precious offerings.

I hymn Thee, O Lord my God Who hath become a babe in the flesh, and having submitted to the law, Thou hast saved mankind, for whose sake Thou didst become a man.

Theotokion: **O** most pure Sovereign Lady, the old temple, understanding thee to be the pure dwelling-place of the Master and God of all, calleth forth a choir, magnifying thy glory.

Canon of the martyr, the acrostic whereof is: “O Tryphon, grant that I may partake of sweetness”, in Tone VIII:

Irmos: **H**aving passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * **U**nto our **G**od and **R**edeemer let us sing.

Truly delighting in the divine sweetness of the heavens, as an invincible athlete deliver my soul from the vexation of the passions by thy supplications.

Having taught with divine words, O most glorious one, thou didst perfect them with action, loving holiness and embracing chastity.

Thou wast truly a shepherd, wisely tending the thoughts of thy soul, and returning lost souls to God and leading them to Him, O glorious one.

Theotokion: **W**ith noetic radiance thou dost illumine me, O all-immaculate one who hath given birth to the Effulgence of the Father’s glory, dispel thou the darkness of sin.

If it be Sunday, the Katavasia are the Irmoi of the feast of the Meeting.

ODE III

Canon of the forefeast

Irmos: **T**hy Church, O Christ, rejoiceth in Thee crying aloud: * **T**hou, O Lord, art my strength, * my refuge and foundation.

Those who dwelt in the house of God have leapt up noetically to receive Christ the King Who cometh in the flesh.

Preparing precious gifts acceptable to Christ beforehand, O ye faithful, let us greet Him with joy today.

The tabernacle hath now passed on, and the grace of truth hath arrived! Take Christ up now, O Symeon.

Theotokion: **P**roclamations made in shadows and descriptive images have now ceased; for Truth, O pure one, hath been revealed through thee unto the ends of the earth.

Canon of the martyr

Irmos: **O** Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Invested with power from on high, O glorious martyr of Christ, thou didst blunt the power of the prideful one.

Clad in flesh, thou didst burn up the insolence of the incorporeal foe preaching God, the incarnate Word.

By thine arrival alone evil spirits are driven out, and put to flight by the grace of the Holy Spirit.

Theotokion: **H**aving thee as my help, I cannot put to shame, O most pure Mother of God; and having thee as the intercessor for my life, I am saved.

Kontakion of the martyr, in Tone VIII:

Spec. Mel.: “As first-fruits ...”:

With the steadfastness of the Trinity thou didst uproot polytheism from the ends of the earth, O all-glorious one; * and, honoring Christ, thou didst vanquish the tyrants through Christ the Savior * and thereby receive a crown for thy martyrdom, ** and the gift of divine healings, in that thou art invincible.

Sessional Hymn of the martyr, in Tone IV:

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

Delighting in the sufferings of thy flesh, O blessed one, thou didst receive divine and painless sustenance as is meet, invested by God with a crown of immortality. Wherefore, thou dost pour forth rivers of healings upon those who lovingly have recourse to thy protection, O martyr.

Glory ..., Both now ..., Sessional Hymn of the forefeast, in Tone I:

Spec. Mel.: “When the stone had been sealed by the Jews ...”:

O eternal Treasure of the life of all, Who of old inscribed the law on the tablets on Mount Sinai, and Who for my sake didst become a babe, that Thou mayest release all from bondage to the ancient law: Glory to Thy compassion, O Savior! Glory to Thy condescension! Glory to Thy dispensation, O Thou only Lover of mankind!

ODE IV

Canon of the forefeast

Irmos: **B**eholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

He Who is borne up on a radiant cloud, in the flesh as the Sun of righteousness, sendeth forth His divine rays today illumining His temple beforehand.

Today the Church doth beforehand offer the praise of the forefeast to Christ the Master, radiantly preparing to receive Him as its Bridegroom, and rejoicing with Symeon.

The ranks of angels are stricken with awe, upon beholding in the elder's arms Him Who with the Father and the Spirit is praised as the Son of our God.

Theotokion: **O** most glorious Theotokos, the tabernacle of the law, desiring to receive thee bearing the Lord of the law in thine arms, is rendered radiant by thy grace.

Canon of the martyr

Irmos: **O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.**

To the astonishment of those who beheld the steadfastness of thine endurance, O blessed one; thou didst endure torments, suffering as though in the body of another, O wise Tryphon.

Afflicted with stripes, thou didst partake of pain, O blessed one, and now enjoying pure delight, thou dost partake of everlasting glory.

By divine grace the strength of thy soul was fortified, O wondrous one, when thy body was lacerated with sharp implements of iron.

Theotokion: **I**n thee do I place all my hope, O Mother of God. Preserve my soul, O thou who hast given birth to God my Savior!

ODE V

Canon of the forefeast

Irmos: **Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.**

The Church, desiring to receive Thee in the flesh, O Lord, hath gloriously been enlightened by the divine and ineffable radiance of Thy divinity.

O Lord, grant that those who praise Thy dispensation may receive Thee with spiritual hands; and accept us who hymn Thee with faith, in that Thou lovest mankind.

O Lord, grant that we who receive with joyous soul, Thee Whose desire it was to come in the flesh for our sake, may give thanks to Thee with Symeon.

Theotokion: **D**elivered for thy sake from the worship of the temple, O pure one, we glorify thee with true understanding and steadfast faith, as is meet.

Canon of the martyr

Irmos: **Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.**

Thou didst smash the idols of delusion, O athlete; desiring to bow down before the image of Christ alone.

Comprehending the supremely radiant grace of our God, O glorious athlete, thou didst endure suffering for it.

Illumined by divine grace, O athlete, thou didst suffer zealously for the sake of Christ.

Theotokion: Ineffable was thy conception and indescribable was thy birthgiving; for thou didst remain Ever-virgin, O pure one.

ODE VI

Canon of the forefeast

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.**

Weaving hymns like flowers today, let us with faith prepare a divine wreath of thanksgiving for the Master Who shall come noetically.

Let us prepare the arms of our soul for God, like Symeon the elder, and with gladness let us receive Him Who cometh to the temple of His divine glory.

Receiving the Creator of the ages as a babe, the elder understood Him to be the pre-eternal God, the Light of the nations, the Christ, the glory of Israel.

Theotokion: The prophets, writing of thee in godly manner with the pen of the Spirit, O Virgin, described thee as a temple, the tabernacle, the divine home of the Master of all; and in thee were they adorned.

Canon of the martyr

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.**

Causing the abominable sacrifices, vile offerings and idolatrous savagery to dry up by thy blood, O glorious Tryphon, thou dost water all the noble plants of the Church.

The sores of the martyrs are as fragrant as perfume, the blood of those who suffer pour forth healings, and the remains of their bodies sanctify the souls of those who approach them with faith.

Theotokion: As an animate ark thou didst receive the beginningless Word; as a holy sanctuary thou didst contain the Creator; as a fiery throne thou didst bear the Master of all creation, O Mother of God.

Kontakion of the forefeast, in Tone VI:

The Word Who is invisibly seated with the Father * is now beheld in the flesh, * ineffably born of the Virgin; * and given to the high priest * He resteth on the arm of the elder. ** Let us worship Him as our true God!

Ikos: A sacred banquet hath been set forth! Today the assembly of those who love the feasts of the Church, bearing tokens of the forefeast, sing to our true God the praises of the forefeast, hymning the awesome nativity from the Virgin of the forty-day old Lord, the embrace of the honorable elder, and the memory of the honored martyr.

ODE VII

Canon of the forefeast

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

The Church, adorned with noetic radiance and the love of the Master and Fashioner of all, prepareth to receive Him, weaving for Him joyous ascents.

In obedience to the law, the Mother beareth in her arms her only-begotten Son in the flesh, the Word Who abideth in the Father's bosom, carrying Him as a babe.

God Who made His abode in the womb of the Virgin doth today sit in the arms of Symeon as upon a throne of fire.

Theotokion: All the nations have beheld thy glory, O only pure one; wherefore, they piously bless thee as the Queen of all creation and unceasingly glorify thee as the Mother of God in a manner transcending nature.

Canon of the martyr

Irmos: The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

Rejoicing the crowned martyr joineth the choir of martyrs; for having vanquished delusion by the word of truth, he chanteth in gladness: O God of our fathers, blessed art Thou!

With His own sufferings the Master of all hath crowned the martyr granting him to dwell in the mansions of heaven, crying out and saying: O God of our fathers, blessed art Thou!

Theotokion: O all-immaculate one, who hast borne the little Babe, God before the beginning of time, and took flesh from thee; unceasingly entreat Him, that thou mayest save those who chant: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the forefeast

Irmos: Having spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Stretching forth his hands, and cleansing his soul with divine activity, Symeon received the Lord Who in His goodness became an infant; and he cried out to Him with gladness: Bless the Lord, all ye works of the Lord!

The light of the grace of Christ hath shone upon us, desiring to be brought into His temple; and as the Restorer He transformeth shadowy images for those who cry out in truth: Bless the Lord, all ye works of the Lord!

O all ye works of the Lord, bless ye the Lord, the pre-eternal God Whose good pleasure it was to become a babe for our sake, and to be received in the arms of the elder Symeon!

Theotokion: **C**hrist, Who is most pure and supremely immaculate, and Who in His surpassing goodness became a man through thee, O most pure one, for our sake hath offered to the Father today an acceptable purification, preserving thee, the most pure one, alone as most holy.

Canon of the martyr

Irmos: **I**n 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'.

Unto beheading and immolation, and the shedding of thy blood, thou didst suffer even unto death, opposing sin, O martyr of Christ; and now, receiving the life hidden in Christ, thou dost cry aloud: Ye priests, bless; ye people supremely exalt God throughout all ages!

Thou didst struggle upon the earth, doing battle with the ungodly, against deceitful and God-opposing delusion, against bitter oppressors; and thou delightest in the heavens, O Tryphon, wearing thy crown, and joinest chorus with the angels, chanting: Ye children, bless; ye priests, hymn; ye people supremely exalt God throughout all ages!

Thou didst denounce the ungodliness of the tyrants, O all-wise one, and with the streams of thy blood didst extinguish the demons' opposition to God; and meekly, and in purity proclaiming the one God in Trinity, thou didst cry out: Ye children, bless; ye priests, hymn; ye people supremely exalt God throughout all ages!

Theotokion: **F**ollowing thy words, O most pure one, we bless thee, the blessed one who hath truly given birth in the flesh to the Blessed One, the living and never-waning Light, the Master, the Luminary and Bestower of light, Whom the children bless, and the priests hymn and supremely exalt throughout all ages.

ODE IX

Canon of the forefeast

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

O Benefactor, grant that, like Symeon of old, I may receive Thee in the hands of my soul and delight in Thy grace; for Thou alone art the desire and sweetness I most yearn.

Having noetically lit all the lamps of the virtues, with love let us lamp-bearers go forth with Symeon and Anna to meet Christ Who will come to sanctify those who hymn Him.

In the temple the elder Symeon received Christ our God in his arms and cried aloud, saying: “Now lettest Thou Thy servant depart, O Master”

Theotokion: **T**he Word of the Most High, Who transcendeth all that existeth, received flesh of thee; and in that He is pure He hath offered purification to the beginningless Father cleansing those who with love magnify thee, the Mother of God.

Canon of the martyr

Irmos: **W**ith never ceasing praises we magnify thee, * the Mother of God Most High, * who art higher than the all-pure hosts, * and who beyond comprehension knew not wedlock, * yet hath truly given birth to God.

The expectation of the martyrs is beyond things visible and is full of the enjoyment of immortality; their hope is seen to be full of sweet fragrance, joy and ineffable radiance. Wherefore, they are called blessed, as it meet.

Having drawn nigh to the primal Light, O wise Tryphon, thou didst become a secondary luminary, illumined and transformed by His effulgence, and shining with the splendors He imparteth. Wherefore, we all call thee blessed.

Thou wast shown to be undaunted in thy struggles, O spiritual athlete, and truly revealed as the namesake of divine and holy sustenance; and receiving it now and delighting therein, entreat salvation on behalf of us who honor thee.

Theotokion: **O** Birthgiver of God, mortify my carnal-mindedness and revive the mortality of my soul by the activity of the true Life Who was incarnate of thee, in His ineffable compassion, for the salvation of those who hymn thee.

Exapostilarion:

Spec. Mel.: “By the Spirit in the sanctuary ...”:

Delighting in the most glorious and divine sustenance, O blessed one, thou hast made thine abode with the angels. Though herding geese in the meadows, O great-martyr Tryphon, thou didst receive from God the grace to heal the weakness and infirmities of mortals.

Glory ..., Both now ..., Exapostilarion of the forefeast:

When the all-immaculate Maiden carried her Babe into the sanctuary to fulfill the law, the righteous Symeon received Him in his arms and said to the Virgin: “This Child is set for the fall and rising again of many, and for a sign in the world!”

On the Aposticha, the Stichera of the forefeast, in Tone II:

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

Christ, the Son Who was begotten * of the Father incorruptibly * before the morning-star, * is without defilement born from the Virgin, ** delivering Adam.

Verse: **N**ow lettest Thou Thy servant depart in peace, * **O** Master, according to Thy word.

Open wide, ye gates of heaven, * for, in the temple, * Christ is offered as a babe * to God the Father ** by the Virgin Mother.

Verse: **A** Light to enlighten the gentiles, * and the glory of Thy people Israel.

O Symeon, receive thee * the Lord of glory, * as thou wast told * by the Holy spirit; ** for, behold, He is come!

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

The Creator of heaven and earth hath been borne in the holy arms of Symeon today. For by the Holy Spirit he said: Now have I been released, for I have seen my Savior!

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the canon of the forefeast, and 4 from ODE VI of the canon of the martyr.

Those who dwelt in the house of God have leapt up noetically to receive Christ the King Who cometh in the flesh. (Twice)

Preparing precious gifts acceptable to Christ beforehand, O ye faithful, let us greet Him with joy today.

The tabernacle hath now passed on, and the grace of truth hath arrived! Take Christ up now, O Symeon.

Causing the abominable sacrifices, vile offerings and idolatrous savagery to dry up by thy blood, O glorious Tryphon, thou dost water all the noble plants of the Church. (Twice)

The sores of the martyrs are as fragrant as perfume, the blood of those who suffer pour forth healings, and the remains of their bodies sanctify the souls of those who approach them with faith.

Theotokion: As an animate ark thou didst receive the beginningless Word; as a holy sanctuary thou didst contain the Creator; as a fiery throne thou didst bear the Master of all creation, O Mother of God.

Troparion of the forefeast, in Tone I:

The heavenly choir of the angels of heaven, * having come upon the earth, * behold the Firstborn of all creation * Who hath come, borne into the temple as a Babe * in the arms of a Mother who knew not a man. ** Wherefore, with us they chant hymns of the forefeast, rejoicing.

Troparion of the martyr, in Tone IV:

In his sufferings, Thy martyr Tryphon O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Kontakion of the martyr, in Tone VIII:

With the steadfastness of the Trinity thou didst uproot polytheism from the ends of the earth, O all-glorious one; * and, honoring Christ, thou didst vanquish the tyrants through Christ the Savior * and thereby receive a crown for thy martyrdom, ** and the gift of divine healings, in that thou art invincible.

Kontakion of the forefeast, in Tone VI:

The Word Who is invisibly seated with the Father * is now beheld in the flesh, * ineffably born of the Virgin; * and given to the high priest * He resteth on the arm of the elder. ** Let us worship Him as our true God!

Prokeimenon, in Tone VII: The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: Harken, O God, unto my prayer, when I make supplications unto Thee.

EPISTLE TO THE ROMANS, §99 (8: 28-39)

Brethren: We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO LUKE, §51 (10: 19-21)

The Lord said to His disciples: Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight.

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