

THE 7th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, PARTHENIUS,
BISHOP OF LAMPSACUS.

COMMEMORATION OF OUR VENERABLE FATHER LUKE OF HELLAS

If this day fall outside the Great Fast, the service for the Afterfeast of the Meeting and of the saints. But if this day fall within the Great Fast, then only those of the saints.

AT VESPERS

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

Spec. Mel.: “Joy of the ranks of heaven ...”:

The namesake of virginity, * the beacon of Lampsacus, * the radiant morning-star of miracles, the great Parthenius * calleth us all together by his memorial, * that we who hymn Christ the Savior ** may keep spiritual festival.

Bearing God within thyself from childhood, * with the fire of thy prayers, O most blessed and wise one, * thou didst burn up legions of the demons, * guiding the flock of Lampsacus; * for, casting down the temples of the idols, ** thou didst renew thyself for God.

The fish which was cast forth, as a breathless thing * to which ye imparted life, proclaimed thy wonder, * as did the fruit of the barren field and vineyard * and the generous rain promised to those who wept. * Wondrous are thy works, O performer of sacred rites! ** Wherefore, pray thou that we be saved.

And 3 Stichera of the venerable one, in Tone VI:

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

Following the Lord wholly from thy youth, * thou didst forsake thy parents, * passionate attachments and worldly love, O glorious one, * and didst live in the wilderness, * leading the life of fasters in humility; * which thou didst perfect, * lamenting in spirit, O venerable one, * making thyself a good merchant, * distributing thy possessions to the poor * and buying Christ, the precious Pearl; * and when thou didst obtain Him, thy desire, ** thou didst rest, O right glorious one.

Beaten, reviled and afflicted * by thy parents, O father, * for the sake of Christ * Whom thou didst desire, O glorious one, * wounded with desire for Him * thou didst count as naught the beauties of this world * and didst love the separation from thy mother and thy wandering; * having been invested with the monastic habit, O most sacred one. * Yet, at thy mother’s entreaties, O venerable Luke, * God revealed thee, who didst not wish to be revealed, * for, as He is the Lover of mankind, ** He showed pity.

Ending thy sacred life, O most sacred one, * thou didst perform excellent * and most glorious miracles, O sacred one, * when God gave thee beforehand a divine token * of the reward of Thy godly labors; * and He shall give thee a never-fading wreath * and crowning glory * when He shall come as Judge. * Wherefore, entreat Him, * that He deliver from all affliction * those who ever hymn thee, ** O most wondrous Luke.

Glory ..., Both now ..., the composition of Germanus, in Tone VI:

O Christ our God, Whose good pleasure it was to sit today in the arms of the elder, as in the chariot of the cherubim: in that Thou lovest mankind, deliver and save us who hymn Thee, calling us forth from the tyranny of the passions.

But if this day fall within the Great Fast:

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

From the sea-monster's belly of wicked sin * do thou lead me up, O Sovereign Lady, * who contained the Infinite One in thy womb. * Deliver me * from the cruel waves of temptations, * and rescue me from the tempest of falls, * O Maiden, * drying up the abyss of mine iniquities, * and repelling the present hordes of the demons * by thy divine assistance, O pure one, * that I may unceasingly glorify thee, ** the ever-blessed one.

Or this Stavrotheotokion: A sword pierced thy heart, * O most pure Sovereign Lady, * as Symeon said, * when thou didst behold Him Who shone forth from thee ineffably, * condemned by the iniquitous * and lifted up upon the Cross, * tasting vinegar and gall, * His side pierced, * His hands and feet run through with nails; * and, lamenting, thou didst exclaim, crying out maternally: * “What is this new mystery, ** O my Child most sweet?”

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “On the third day ...”:

Receive in thine arms, O Symeon, the Creator of all things! O elder, take up Christ, to Whom the Virgin Maiden hath given birth seedlessly, unto the joy of our race.

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

Assembling, O ye people, let us hymn God, the Creator of the law, before Whom the multitudes of angels tremble, the only Benefactor and Bestower of the law, for the salvation of our souls.

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

Now lettest Thou Thy servant depart in peace, O Master, as Thou didst say; for I have beheld Thee, the pre-eternal Light of revelation for the nations and Israel, O Christ, and of my bodily union.

Glory ..., Both now ..., the composition of John the Monk, in Tone VI:

Let the portal of heaven be opened today, for the beginningless Word of the Father, receiving a beginning in time without being separated from His divinity, of His own will is borne as a forty-day old babe into the temple of the law by the Virgin; and the elder receiveth Him in his arms, crying: “Let Thy servant depart, O Master; for mine eyes have seen Thy salvation! O Lord Who hast come into the world to save the race of mankind, glory be to Thee!”

Troparion of the saints, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

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

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

AT MATINS

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

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection. (Twice)

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

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Both now ..., that of the feast, again.

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

Spec. Mel.: “Joseph marveled ...”:

Thou didst become a babe for my sake, O Ancient of days, and didst partake of purification, O most pure God, that I might be assured, it was flesh Thou didst assume from the Virgin. And Symeon, taught thereby, recognized Thee as God appearing in the flesh, and having kissed Thee, our Life, rejoicing he cried aloud: “Release me, for I have seen Thee, the Life of all!”

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

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

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

He Who is with the Father seated upon the holy throne, hath come to earth born of the Virgin; He Who is unbounded by time, hath become a babe; and Symeon, receiving Him in his arms rejoicing, saith: “Now lettest Thou Thy servant depart, O Compassionate One, having gladdened me!”

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

Canon of the feast, with 6 Troparia, including the Irmos; and two canons for the saints, with 8 Troparia.

ODE I

Canon of the feast

Irmos: **T**he Sun once passed over dry land * in the midst of the deep. * For the water on both sides became firm as a wall * while the people traversed the sea on foot, * chanting in a manner pleasing to God: * Let us sing unto the Lord; * for gloriously hath he been glorified.

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe in the arms of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, hasten straightway to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Fashioner, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother as a babe to God the Father, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the holy hierarch, in Tone IV:

Irmos: **Through 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.**

The radiant effulgence of miracles, emitting splendors, illumine us all with the grace of the virtues on the radiant festival of the wise hierarch.

Thou didst lift up thy mind to the mountain of dispassion, O venerable Parthenius, and, entering the divine darkness of the Scriptures, thou wast shown to be full of uncreated light, O venerable and glorious one.

Truly drawing the word of God as a sword, O holy hierarch Parthenius, thou didst wound the might of the enemy; wherefore, thou hast been granted trophies of victory over the demons.

Theotokion: **I**n paradise, O Virgin, envy begat the death of mankind; but the Son of God the Father, to Whom thou hast given birth, hath mightily destroyed it, granting immortality to our race.

Canon of the venerable one, in Tone VI:

Irmos: **When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.**

Standing before the throne of thy Master, O Luke, beholder of God, grant me the words to hymn thy radiant and splendid life, lifting the darkness from my mind.

The sacred one, loving Thee with all his might, steadfastly applied himself to asceticism, enduring tribulations, labors and suffering, whereby he hath found never-ceasing sweetness.

Making thy body steadfast through abstinence, O wise father Luke, by frequent vigils and all manner of afflictions thou didst stem the assaults of grievous passions.

Theotokion: **O** Virgin who hast given birth to the Lord, and who bore in the flesh God Who is inseparable from the Father, yet became incarnate in His compassion for mortals: show me to be above the malice of the passions.

ODE III

Canon of the feast

Irmos: **O Lord, the firm foundation of those who put their trust in Thee, * do Thou establish the Church, * which Thou hast purchased * with thy precious blood.**

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-formed man, who through deception had become childish of mind.

Without undergoing change, the Creator became a Babe, rendering divine our nature, the product of earth to which it returneth again.

Canon of the holy hierarch

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

Fourishing like a palm-tree on earth in the virtues, O venerable one, thou didst store up the fruits of immortality in the heavens.

The grace dwelling within thee, O venerable one, revealed thee to be a temple of the God of all; wherefore, thou hast been glorified, O Parthenius.

Invested by God with the most precious vesture of the hierarchy, O glorious one, thou wast shown to be a performer of sacred acts, worthy of His goodness.

Theotokion: **I**n a manner past understanding, O pure Lady, the middle-wall of our condemnation hath been destroyed by thy birthgiving, and we have been united with the divine Essence.

Canon of the venerable one

Irmos: **There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.**

Furnishing thyself with wings by fervent love of the Savior, thou didst disdain the love of thy parents; wherefore, O blessed Luke, thou wast a stranger to all the sweet things of this world.

Desiring to make thyself a temple for the Lord, thou didst make thine abode in the wilderness like Elijah of old, contending against the demons. Wherefore, thou didst obtain a blessed end.

Thou didst show thyself to be a goodly servant, obedient to every commandment of God, observing them well and humbling thyself. Wherefore, thou hast won the heights of heaven.

Theotokion: **O** Virgin Mother of God, earnestly entreat the Word, Who in a manner past all telling revealed Himself, to deliver me from all irrationality.

Kontakion of the holy hierarch, in Tone III:

Spec. Mel.: “Today the Virgin ...”:

Thou didst receive the divine grace of miracles, * O sacred Parthenius of godly wisdom, God-bearing wonderworker, * cleansing the faithful of all passions and dispelling spirits of wickedness, O father. ** Wherefore, we hymn thee as a great initiate of the mysteries of the grace of God.

Sessional Hymn of the holy hierarch, in Tone III:

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

Filled with the divine Spirit, thou didst shine forth in works of piety, O sacred wonderworker Parthenius, turning men away from falsehood, and healing the sufferings of the sick. O venerable father, entreat Christ God, that our souls be saved.

Glory ..., Sessional Hymn of the venerable one, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Loving virtue from childhood, thou didst avoid all pleasures, O wise one, fervent in both fasting and abstinence; and considering thy mother’s desire to be as naught, thou didst secretly commit thyself to a life of a wanderer. But God revealed thee again to thy mother, who justly lamented being deprived of thee, O most excellent one. Dwelling now with her, entreat Christ God, that He grant forgiveness of sins to those who with love celebrate thy holy memory.

Both now ..., Sessional Hymn of the feast, in the same tone:

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

Thou wast born on earth, O Thou Who art co-beginningless with the Father, and wast borne into the temple, O Unapproachable One. And, rejoicing, the elder received Thee in his arms, crying aloud: “Now lettest Thou depart him Whom Thou didst visit, according to Thy word, O Thou Whose good pleasure it is, as God, to save the human race.”

But if this day fall within the Great Fast:

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

The Master and Creator of all, * having received flesh from thy most pure womb, * hath shown thee to be an intercessor on behalf of mankind, * O all-immaculate one; * wherefore, we all flee to thee, * asking to be cleansed of our transgressions, O Sovereign Lady, * and to be delivered from everlasting torments * and all the oppression of the evil prince of this world. * Wherefore we cry unto thee: * Entreat thy Son and God, * that He grant remission of sins * unto those who with faith worship ** thy most holy birthgiving.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Canon of the feast

Irmos: Thy virtue, hath covered the heavens, O Christ, * for having come forth from the Ark of Thy sanctification, * from Thine undefiled Mother, * Thou hast appeared in the temple of Thy glory * as an infant borne in arms, * filling all with Thy praise.

Rejoicing, the Theotokos cried aloud: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word Who hath become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfilleth the tenets of the law; and cry aloud to Him: All things are filled with Thy praise!

Beholding the beginningless Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried aloud to Him: All things are filled with Thy praise!

Canon of the holy hierarch

Irmos: Beholding 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.

Delighting in the unspeakable mysteries of God, O thrice-blessed one, in a godly manner thou didst learn His secret things. Wherefore, thou hast poured forth rivers of understanding, O Parthenius.

Wholly caught up in mind to heaven in a divine manner, O God-bearer, thou didst noetically behold ineffable Glory; wherefore, on earth thou wast shown to be an equal with the angels, O Parthenius.

All creation rejoiceth with the angels, beholding the signs wrought by thee beyond understanding, O father; wherefore, it hymneth the Cause of them as the almighty God.

Theotokion: In that the mysteries of thy new birthgiving are most glorious and ineffable, awesome and fearful, O pure Theotokos, mind and thought are vanquished therein, O most pure one.

Canon of the venerable one

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Thou wast shown to be innocent, venerable, righteous, meek and chaste, O venerable father Luke; wherefore, thou hast been called blessed by the Creator and Master of all, O all-blessed one.

Seeing thee passing through this life in a goodly manner, he who hateth thee was inflamed and raised up a multitude of temptations against thee; yet he was denounced by thy words as an empty wolf, gaping vainly.

With uprightness of mind thou didst guide thy life toward that which is higher, O all-blessed father, desiring to behold the summit of all desires, which thou hast received as is meet.

Theotokion: The Pure One found thee to be beautiful in comeliness beyond all others, O pure Virgin, and He made His abode within thy womb, and hath delivered me from the disfigurement of the passions and from darkness.

ODE V

Canon of the feast

Irmos: In a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: 'Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.'

The divine elder, comprehending the glory that was revealed of old to the prophet, and beholding the Word held in His Mother's arms, cried aloud: Rejoice, O pure one, for like a throne, God the unwaning Light. Who reigneth with peace, is held by thee!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the unwaning Light, Who reigneth with peace!

Isaiah, purified by the burning ember brought by the seraphim, and the elder illumined by the O Mother of God, cried to her: thou hast given me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Canon of the holy hierarch

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.

O Parthenius, thou wast truly anointed with the oil of the Spirit to serve, as is meet, the Lord Who adorned thee with glory.

Plumbing the depths of the Scriptures, O most glorious one, and choosing Christ, the Pearl of great price, thou didst give Him to thy flock.

As thou dost possess inexhaustible grace from God, O wise one, thou pourest forth most glorious miracles upon all, O wonderworker Parthenius.

Theotokion: **L**et heaven sprinkle gladness and grace upon the earth; for now God hath given it gladness in the highest, the only Theotokos.

Canon of the venerable one

Irmos: **I**lluminate with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Receiving the reward of thy labors from Him Who giveth riches, O venerable father, thou wast revealed to all to be an abyss of miracles, dispelling the infirmities of those who make recourse to thee.

Thou wast not shaken by the manifold assaults of the enemy, O father, nor wast thou frightened by his attacks, but thou didst stand unshaken, like a firm pillar, clad in the breast-plate of humility.

Having completed well thy sacred life, O all-blessed one, and received the grace of healings from Almighty God, thou didst enlighten the blind and make whole the lame and paralyzed.

Theotokion: **O** ye people, hymn her who hath ineffably given birth to the Word of God yet remained an incorrupt Virgin, even after giving birth, for she is the intercession of all and our salvation.

ODE VI

Canon of the feast

Irmos: **T**he Elder, having seen with his eyes the salvation * that was to come unto the peoples from God, * cried aloud unto Thee: * ‘O Christ, Thou art my God.’

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Clearly bearing the lineaments of Him Who begot Thee before the ages, in Thy tender compassion Thou hast now been clothed in the weakness of the earth-born.

Now lettest him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child, depart in peace.

Canon of the holy hierarch

Irmos: **T**he 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.

With the sound of the Spirit, O most glorious one, thy God-bearing life trumpets forth to all the world thy gifts of wondrous miracles.

Thou didst sprinkle the water of adoption upon thy flock, washing away with thy teachings the stain of impiety and illumining them with the light of grace, O Parthenius.

Theotokion: **O** Birthgiver of God, thou didst bring forth into the world the Fruit of the incorrupt Mind, Him Who hath been revealed to be the ever-living Mediator of incorruption for those who honor thee with faith and love.

Canon of the venerable one

Irmos: **Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.**

Thine ancient power over us hath been destroyed, O false-minded one, and thy many wiles have disappeared, O wicked one; for, lo! a simple and innocent youth hath cast thee down.

Thou gavest no slumber to thine eyes, nor rest to thine eye-lids, O venerable one, until thou didst cast down all the wiles of the deceiver who all day long raised up divers temptations against thee.

Thou didst reach the end of thy chaste life, ever offering hospitality to strangers and giving alms richly and abundantly; wherefore, thou hast received incorruptible glory and delight.

Theotokion: **T**hou hast given birth in the flesh to One of the Trinity, O most pure Birthgiver of God, in a manner beyond understanding and all telling; wherefore, I cry aloud: by thy supplications show me to be a dwelling-place of the divine Trinity.

Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth * and didst bless the hands of Symeon as was meet, * by anticipation Thou hast now saved even us, O Christ God. * But in the midst of battle grant peace to Thy community, * and strengthen the hierarchs whom Thou hast loved, ** O Thou Who alone lovest mankind.

Ikos: **L**et us make haste to the Theotokos, desiring to behold her Son borne unto Symeon. Looking upon Him from heaven, the bodiless hosts in amazement proclaim: "We behold things wondrous, most glorious, unapproachable and ineffable: for He Who created Adam is borne as an infant; He Whom naught can contain is held in the elder's arms; He Who is in the infinite bosom of His Father is willingly constrained in the flesh, but not in His divinity, He Who alone is the Lover of mankind."

ODE VII

Canon of the feast

Irmos: **O** Thou who in the midst of the fire * bedewed the children as they discoursed on things divine, * and Who didst take up Thy dwelling in the pure Virgin: * O Word of God Thee do we reverently praise chanting: * O God of our fathers, Blessed art Thou.

I go to announce glad tidings unto Adam and Eve who dwell in Hades, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God, the Redeemer of the race of mortals shall go even unto Hades; He shall grant forgiveness to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Canon of the holy hierarch

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 divine grace of the Spirit which dwelt within thee, O wise Parthenius, truly made thee a temple and church of glory, wherein the Father, the Son and the Comforter Himself abode.

With divine grace thou didst burn up all the thorny delusion of ungodliness on earth, O venerable one, and didst sow divine teachings amongst thy flock producing the fruits of eternal life.

Of old, with the lure of thy tongue, O Parthenius, thou didst draw thy flock out of the abyss of error and into life; and now, by thy supplications, O father, thou dost catch all manner of fish by grace.

Theotokion: O Birthgiver of God, the angels beheld the corrupted nature of a race of dust strangely turned again to life and heavenly glory by thy birthgiving.

Canon of the venerable one

Irmos: In Babylon the Children feared not the fiery furnace; * but cast into the midst of the flames * they were bedewed and sang: * ‘O God of our fathers, Blessed art Thou.’

The shrine of thy relics hath been revealed to be a well-spring of healings, O Luke, wherein everyone who hath recourse thereto is delivered from all manner of passions, blessing thee, O venerable one, and hymning thy Master.

With most wondrous signs, O father, thou wast glorified by the Lord, Whom thou didst glorify first with the pangs of abstinence; for thou didst cry aloud: O God of our fathers, Blessed art Thou!

O venerable one, thou wast shown to be radiant in thy life, resplendent in miracles and steadfast in all good works; wherefore, thou hast received the reward of thy labors, the kingdom of God.

Theotokion: Save thy people and city, O all-immaculate Birthgiver of God, thou intercession for us who cry out to thee with unwavering faith: Blessed is the fruit of thy womb, O all-pure one!

ODE VIII

Canon of the feast

Irmos: **U**nited together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * **O** all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, join ye now in chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry aloud: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of those who chant with faith: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Canon of the holy hierarch

Irmos: **H**aving 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: * **B**less ye the Lord, all ye works of the Lord.

With the staff of faith thou didst demolish the temples of the pagans, O wise and venerable one, raising up temples to God our Savior, wherein thou didst offer up pure sacrifices, chanting to Him: Bless the Lord, all ye works of the Lord!

Thou didst offer thyself as a sacrifice of sweet savor, O wise Parthenius, and by the fire of abstinence didst send up a pure fragrance to the divine and unapproachable altar of God, chanting: Bless the Lord, all ye works of the Lord!

Possessing divine grace from God, O venerable father Parthenius, thou dost pour forth healings upon those who have recourse to thee, cleansing their infirmities and mightily driving off hordes of the demons, teaching them to ceaselessly hymn their Creator as God.

Theotokion: **T**he Son and Word of God, Who is utterly unapproachable in His essence, made His abode within thee, O most pure one, and having clothed Himself in our image, in that He is compassionate, He showed Himself to be incarnate and dwelt amongst us. Wherefore, with great love we honor, hymn and praise thee.

Canon of the venerable one

Irmos: **S**uffering affliction for the sake of the laws of their fathers, * the blessed Children in Babylon * scorned the foolish decree of the King. * Standing together in the midst of the flames, they remained unharmed, * and sang a song fitting for almighty God: * **O** ye works of the Lord, praise ye the Lord * and supremely exalt Him throughout all ages.'

Thou didst drive away all the harm of the passions, O blessed father Luke, cleansing lepers, strengthening the infirm, straightening bent limbs, healing the halt and the blind, and crying out: Hymn the Lord, and supremely exalt Him throughout all ages!

Taking upon thyself many pangs and struggles, vigils and the exhaustion of the flesh, fasting, affliction and prostrations, and every other vexation of the flesh for the love of thy Creator, O venerable one, thou didst find the glory which is without pain, and, living with Him now, thou dost rejoice. Him do thou therefore entreat, that all of us who magnify thee with faith and love may be saved.

Because of thy divers pangs and virtues, O venerable one, thou didst enter the kingdom of heaven, where thou dost now rejoice eternally, delighting ever in the beauty of thy Master; and with the angels thou dost chant the thrice-holy hymn: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Theotokion: **W**ithout knowing a man, O pure one, thou hast given birth to Him Who was not separated from the bosom of the Father, yet ineffably became a man. Him do thou entreat, that He give me the strength utterly to cast down every attack of evil thoughts, and ever to do His divine will, that I may magnify thee.

ODE IX

Canon of the feast

Irmos: **I**n the shadow and the letter of the Law, * let us, the faithful, discern a figure: * every male child that openeth the womb * shall be sanctified to God. * Therefore we magnify the firstborn Word * and Son of the beginningless Father, * the firstborn Child of a Mother who hath not known a man.

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the holy hierarch

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.

Having truly been cleansed of the mire of the passions of the flesh, O thrice-blessed one, thou hast wholly immersed thyself in the divine life, and immaterial delight, where, dancing, thou dost oversee us.

Reaping the delight and beauty of miracles like noetic flowers during thy holy commemoration, O incorrupt God-bearer, we wear thy deeds like an ornately woven wreath.

Thou didst transcend all things in this world, O God-bearing father Parthenius, and having joined chorus with the incorporeal choirs of heaven. Pray thou for us who with faith keep thy memory.

Theotokion: I hymn thy grace, O Virgin, and magnify thy glory; for thou art truly the enlightenment and consolation of my soul, my ready help, salvation and aid.

Canon of the venerable one

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Who among mortals is able to recount thy pangs and struggles, O father, for which thou hast received a meet reward from God? For thou, O venerable one, wast revealed to be a divine receptacle of the Spirit, venerable, upright, true, righteous and guileless.

Dwelling now in the desired mansions, thou dost enjoy divine beauty, delighting in the flowers of God's paradise, O all-blessed one, rejoicing, remember us before God.

Triadicon: O only Tri-hypostatic Essence, thrice-radiant Being, indivisible Power, Father, Son and Holy Spirit, one Godhead: save those who magnify Thee as God in three Hypostases.

Theotokion: O all-hymned Virgin Theotokos, the mind of mortals is unable to fathom thy mystery; for without knowing a man before giving birth thou didst conceive, yet remained Virgin even after giving birth, and bore the Word Who is equally eternal with the Father.

Exapostilation of the feast:

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

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

On the Aposticha, these Stichera, in Tone II:

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

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

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

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

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

O good God, * mine eyes have now beheld * Thy promise! * O Lover of mankind, ** make speed to release me, Thy servant!

Glory ..., Both now ..., Theotokion, in the same melody:

Rejoice, O thou who received * the Joy of the world, * Christ the Bestower of life, * causing the grief of our first mother ** to cease, O Virgin.

AT LITURGY

Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

Troparion of the saints, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Kontakion of the holy hierarch, in Tone III:

Thou didst receive the divine grace of miracles, * O sacred Parthenius of godly wisdom, God-bearing wonderworker, * cleansing the faithful of all passions and dispelling spirits of wickedness, O father. ** Wherefore, we hymn thee as a great initiate of the mysteries of the grace of God.

Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth * and didst bless the hands of Symeon as was meet, * by anticipation Thou hast now saved even us, O Christ God. * But in the midst of battle grant peace to Thy community, * and strengthen the hierarchs whom Thou hast loved, ** O Thou Who alone lovest mankind.