

THE 2nd DAY OF THE MONTH OF APRIL
COMMEMORATION OF OUR VENERABLE FATHER TITUS THE WONDERWORKER
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the venerable one, in Tone VIII:

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

O Titus, our divinely wise father, * bearing thy cross * thou didst follow after Christ * and make all the passions subject to thy soul; * wherefore, thou hast received grace from on high * to heal the sufferings and subdue the afflictions * of those who have recourse unto thee, * and to cast out evil spirits. ** Wherefore, we celebrate and bless thy memory.

O Titus, our all-blessed father, * having learned sacred things by ascetic living, * and having illumined thy mind by divine communion, * at the command of the divine Spirit * thou didst truly receive * the all-holy anointing of the priesthood, * and, like an angel, * thou didst serve God thy Master well ** upon the earth.

O venerable and divinely inspired Titus, * illumining thy soul * with the light of Orthodoxy, * thou didst diminish the gloomy darkness of heresy; * and, shining like a most splendid star, * thou dost ever enlighten the ends of the world * with thy luminous miracles. * Wherefore, holding festival, ** we celebrate thy memory.

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

My thoughts are impure, * and my lips are false, * all my works are defiled. * What, then, shall I do? * How shall I meet the Judge? * O Virgin Lady, * entreat the Lord, thy Son and Creator, * that He accept my soul in repentance, ** in that He alone is compassionate.

Stavrotheotokion: **T**he unblemished heifer, * beholding her Bullock * willingly nailed to the Tree, * cried out aloud, lamenting piteously: * “Woe is me, O my most beloved Child! * How hath the ungrateful assembly of the Jews rewarded Thee, * desiring to leave me childless * and bereft of Thee, ** my most beloved Child?”

AT MATINS

Canon of the venerable one, the acrostic whereof is: “Let Titus, the pillar of monastics, be hymned”, in Tone VIII:

ODE I

Irmos: **H**aving passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

As thou art a treasury of dispassion, O Titus, by thy supplications save me who am grievously stuck fast in carnal passions and have been corrupted by pleasures.

From infancy thou wast offered to God as the godly chosen one of the Spirit, and thou wast a servant and initiate of the mysteries of the Theotokos who knew not a man.

Sucking forth the sweetness of abstinence, thou didst spew forth the bitterness of the passions; wherefore, thou dost delight our souls more than honey and the honeycomb, O father.

We praise thee, O Titus, as a new disciple of Paul; for thou didst show thyself to be an emulator of his struggles and with him hast received a crown, O blessed of God.

Theotokion: **T**he Word Who was begotten of the Father without mother didst thou in these latter times give birth to, as God and man, O only Mother of God, who surpasses all creation.

ODE III

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.

Thou didst mingle the myrrh of sanctification with the perfumes of asceticism, O venerable one, producing a fragrance of sweet savor for God.

Ever armed with the sword of abstinence and the shield of prayer, O venerable one, denouncing the prince of darkness, thou didst put him to shame.

Immersing thyself in the laws of asceticism, with the torrent of thy tears thou didst drown the passions as though they were other pharaohs.

Theotokion: **O** Sovereign Lady, do thou ever pray to Him Who was born of thee, that He be merciful to me on the day of judgment.

Sessional Hymn, in Tone I:

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

Having fasted on earth like one of the bodiless ones, O Titus, thou didst slay the enemy, and with thine Orthodox doctrines, cast down the assembly of heresies altogether. Wherefore, celebrating today thy most holy memory, we hymn with joy, He Who hath magnified thee.

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

O most holy Virgin, hope of Christians, with the hosts on high do thou unceasingly beseech God to Whom, in a manner surpassing understanding and all telling, thou hast given birth, that He grant forgiveness of all our sins and correction of life unto those who with faith and love ever glorify thee.

Stavrotheotokion: Upon seeing the Lamb and Shepherd hanging dead upon the Tree, * the unblemished ewe-lamb, cried aloud, weeping * and exclaiming maternally: * “How is it that Thou dost willingly endure abasement and sufferings * which surpass all telling, ** O my Son, and supremely good God?”

ODE IV

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

All the vileness of sin didst thou revile, O blessed one, and with the arrows of abstinence thou didst wound hordes of the demons.

Wounding thy soul with desire for purity, thou didst ardently follow Christ and didst enter into the bridal-chamber of glory, O all-blessed one.

Through abstinence thou didst flourish like a most fragrant meadow and an animate garden of the virtues. Thereby thou dost nurture all who honor thee.

O father, having truly acquired thee, like Moses and David, as a giver of the laws of abstinence and a true model of meekness, we call thee blessed.

Theotokion: We hymn thee, O all-immaculate one, as more exalted than the cherubim and the seraphim; for thou didst bear in thine arms the Master in the flesh, before whom all things tremble.

ODE V

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath 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.

Quenching all the passions with the dew of thy struggles, O blessed Titus, and richly lighting the lamp of abstinence with the fire of love and faith, thou didst become a light of dispassion and a child of the day.

Having produced the grapes of faith by divine cultivation, O father, thou didst place them in the wine-press and press them with the pangs of abstinence, filling the spiritual cup of asceticism, gladdening the hearts of thy flock.

Having valiantly endured assault and wounding by invisible foes, thou wast revealed to be a pillar of patience, making thy flock steadfast with thy divine staff in the pastures of abstinence, and nourishing them by the waters, O blessed one.

Theotokion: Having thee as a haven, rampart and confirmation, our intercessor, and sure entry into the kingdom, O all-immaculate one, we all pray: By thy maternal entreaties let not our hope fail.

ODE VI

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.

Having destroyed the gloom and deep darkness of the passions, thou didst shine forth like the day and light of the east in thy paths, O venerable one, through thy many struggles and with faith endured tribulations.

With the desire of abstinence thou didst remove thyself wholly from the world and the prince of the world, and cleaving unto God, O God-pleaser, thou dost now possess the delights of the heavenly kingdom.

In thy soul thou didst amass the divine riches of the Spirit: immaculate prayer, pure chastity, prolonged vigilance, painful ascetic endeavor, for which thou didst become known as the house of God.

Thou didst pass beyond the baseness of matter here below, O wise one, furnishing thy mind with wings through immaterial prayer, and hast been revealed to be an heir of delight on high through perfection of life.

Theotokion: Thou didst truly conceive the divine Word in thy womb, O all-immaculate one, and didst give birth to Him supra-naturally. By thy supplications render Him merciful, that He deliver all thy servants from tribulations.

Kontakion of the venerable one, in Tone IV:

Thou didst forsake the tumult of life, * and having lived thy life in tranquility, O wise one, * hast passed over unto God, * O venerable wonderworker Titus, ** our father.

ODE VII

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.’

Unsullied by sins, O father, thou hast been revealed to us as a river of abstinence, inundating the passions and washing away the defilement of those who cry out with faith: O God of our fathers, blessed art Thou!

O divinely blessed one, who dost now converse with the immaterial choirs unceasingly delighting in the splendor of the banquet on high, take pity on those who chant: O God of our fathers, blessed art Thou!

Thou didst remain steadfast in thy confession of the Faith, O father; for, emulating Christ in the flesh, thou didst worship Him through painted icons, and didst cry aloud: O God of our fathers, blessed art Thou!

Bearing the wounds of Jesus the Master on thy body, O father, heal me, who have been wounded by the darts of Belial and cry aloud: O God of our fathers, blessed art Thou!

Theotokion: In a manner transcending nature and all telling thou didst bear the Master of all in thy womb, and with thy breasts didst nourish Him Who prepareth a timely banquet for all. Him do thou entreat, O pure one, on our behalf.

ODE VIII

Irmos: **The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.**

Having truly acquired thee as an animate tower and image of abstinence, O father, we all honor thy memory as is meet.

The choir of monastics rejoiceth and the assembly of the venerable and the righteous join chorus; for with them thou hast received a crown, as is meet.

Adorned with the virtues, thou hast gone up into the chamber of ineffable glory, chanting hymnody unto Christ throughout all ages.

Arrayed in priestly vesture and celebrating the un-bloody sacrifice, thou dost offer sacrifice unto God throughout all ages.

Theotokion: **H**aving conceived in thy womb Him Who existed before thee, O pure Virgin Mother of God, thou hast ineffably given birth to God the King.

ODE IX

Irmos: **O ye people, with glory let us honor the pure Theotokos, * who received the fire of the Divinity in her womb * yet remained unconsumed, * let us magnify her with hymns.**

Thou wast shown by God to be a physician of those afflicted by the passions and a destroyer and expeller of evil spirits, O blessed one; wherefore, we call thee blessed.

Thou didst abandon the earth as a habitation of corruption, O father, and hast made thine abode in the land of the meek, with whom thou dost rejoice, delighting in divine sweetness.

Having thy struggles as a blameless rule of faith and an image of abstinence, we unceasingly magnify the Creator in hymns.

On this festive day Titus calleth the flock of monastics to a spiritual banquet and convocation, and to a feast of life incorruptible.

Theotokion: **O** all-immaculate one, He Who made His abode in thee hath been born, casting down the slayer of men who of old in his wickedness caused our first parents to stumble; and He hath saved us all.