

THE 2nd DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, ATHANASIUS THE
GREAT, PATRIARCH OF ALEXANDRIA
AT VESPERS

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

Spec. Mel.: “Called from on high ...”:

O thou who wast deemed worthy of life immortal * when thou didst preach Christ * the Life-giver, the Son and Word * Who is consubstantial and equally everlasting * with the beginningless Father Who begat Him, * then didst thou burn up the tinder of heresies * with thy fiery tongue, O glorious one, * expelling Arius from the Church of Christ; * and with thy divine discourses * enlightening the hearts of the pious, O wise one, ** that they might worship the Trinity in one essence.

Thou, O all-wondrous one, * wast revealed to be * like a divine river * brimming with the waters of the Spirit * overflowing with divine doctrines, * setting all the fullness of the Church afire, * and in the depths of thy divine words * and the abyss of thine understandings, O father * overwhelming the assembly of the heretics. * For thou, O most wise one, * didst preach Christ the Master * Who is consubstantial with the Father Who begat Him ** O divine and most noetically rich Athanasius.

As one who conveys the mysteries of God * and a divine hierarch, * thou didst patiently endure * tribulations and persecutions, * attacks and lengthy exiles, O blessed one, * for the sake of the faith of Christ, * clearly proclaiming Christ * to be consubstantial, equally everlasting, * equal in His activity and equally everlasting * with the primal and co-beginningless Father. * Wherefore, He Himself hath manifestly adorned thee * with most radiant teachings ** and revealed thee to the whole world as most radiant.

And 3 Stichera, in Tone V:

Spec. Mel.: “O venerable father ...”:

O venerable father, divinely revealed Athanasius, thou wast known from thine infancy to be a beacon for the Church, shining with most radiant visions and enriched by all manner of virtues, burning up heresies with the spiritual fire of thy discourses and guiding all the faithful with the most divine effulgence of the Trinity, Who is understood in a singular Godhead, sharing equally everlasting glory. Entreat and ever entreat the Trinity, that oneness of mind, peace and great mercy be given to all the world.

O venerable father, divinely eloquent Athanasius, having magnificently been called the namesake of immortality, thou didst tread the path which leadeth thereto, manifestly enriched by the splendor of its life, O divinely wise one, and having

acquired a pure mind, thou wast found to be a champion of the Word, receiving thy breath through the most holy Spirit. Illumined by Him, thou didst vanquish thine enemies; protected by Him, thou wast revealed to be implacable; and, deified by Him, thou didst commune with Him, O holy one. Entreat Him, that He grant unto all oneness of mind, peace and great mercy.

O venerable father Athanasius, preacher of God, having endured tribulations and frequent perils, thou hast now been deemed worthy of the food of paradise. Residing now within the divine mansions, thou hast drawn nigh, as a victor, to the tree of incorruptible life, adorned with the crown of righteousness and invested with the diadem of the kingdom of the Most High, O blessed one; and, resplendent with noetic beauty, pray to Christ, O divinely wise one, and ask thou of Christ, that He grant to the Church oneness of mind, peace and great mercy.

Glory ..., in Tone VI:

Let us all hymn Athanasius, the holy hierarch of Christ; for, having set at naught all the teachings of Arius, he hath manifestly proclaimed throughout all the world the might of the Holy Trinity, the one indivisible God in three Hypostases, Whom he doth entreat on behalf of us who celebrate his memory with faith.

Both now ..., Doxasticon from the Pentecostarion.

On the Aposticha, the Stichera from the Pentecostarion; and

Glory ..., the composition of Germanus, in Tone III:

Again the Nile flowing with gold, hath brought unto us the annual commemoration of the namesake of immortality, who doth pour forth golden torrents of immortality in goodly floods, bringing forth the food of immortality; and with exalted divine sounds teaching all to worship the indivisible might of the Trinity, pouring forth divine doctrines, giving drink to the thoughts of the faithful, and ever praying on behalf of our souls.

Both now ..., Doxasticon from the Pentecostarion.

Troparion of the holy hierarch, in Tone III:

A pillar of Orthodoxy wast thou O sacred hierarch Athanasius, * strengthening the Church with divine dogmas, * for preaching the Son as consubstantial with the Father, * thou didst put Arius to shame. ** O venerable father, entreat Christ God, that He grant us great mercy.

AT MATINS

On “God is the Lord ...,” the Troparion from the Pentecostarion, (Twice);
Glory ..., that of the holy hierarch, in Tone III:

A pillar of Orthodoxy wast thou O sacred hierarch Athanasius, * strengthening the Church with divine dogmas, * for preaching the Son as consubstantial with the Father, * thou didst put Arius to shame. ** O venerable father, entreat Christ God, that He grant us great mercy.

Both now ..., that from the Pentecostarion.

Canon from the Pentecostarion, with 6 Troparia, including the Irmos; and that of the holy hierarch, with 6 Troparia, the acrostic whereof is: “Athanasius was the boast of the Orthodox”, the composition of Theophanes, in Tone VIII:

ODE I

Irmos: **T**he 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.

To Athanasius do I offer praise, lauding him as a practitioner of virtue; and I offer yet loftier praises unto God, by Whom men have been granted the right-praiseworthy gift of virtue, of which he became the animate image and seal.

Thou wast full of divine wisdom, O blessed one, and shining in thine angelic life more than the sun, thou hast surpassed the laws of our praise; yet accept praise from us, O venerable father, even though it is not worthy of thee.

We fittingly weave a hymn on the glorious day of thy commemoration, O Athanasius; yet, lacking greater hymns fit for thee, we ask that thou forgive us, and that the abundant grace of the Spirit be given us through thee.

Thou didst deaden the passions of thy youth O blessed Athanasius, and in thy youth show forth the wisdom of many years by directing all thy desire toward divine wisdom.

Theotokion: **T**hou hast given birth to the divine Word of the Father, Him Who before was incorporeal yet became incarnate for our sake, O all-immaculate one, thou boast of virgins, vessel of purity and temple of purity, O Sovereign Lady of the world, Bride of God.

ODE III

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.

Having purified thy soul and body of all defilement, O Athanasius, thou wast revealed to be worthy of God; wherefore, the fullness of the Trinity rested within thee, O most noetically rich initiate of the sacred mysteries of God.

As thou didst desire, the grace of the Comforter, finding thy soul cleansed of the passions, manifestly showed forth its actions therein, O father, and set thee before the world as a most radiant lamp.

To hierarchs hast thou shown thyself to be a rule of hierarchy and a pattern of the active life; and thy lucid discourse was shown to be a model of vision, and thy teachings reached unto the limits of theology, O most wise one.

Theotokion: **T**hou wast revealed to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone hast received the infinite God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Kontakion & Ikos from the Pentecostarion.

Sessional Hymn of the holy hierarch, in Tone VIII:

Spec. Mel.: “Of the wisdom ...”:

Having learned the wisdom of the Word and having cast down the deception of Arius, thou didst preach the Orthodox Faith to the world; explaining that Christ the Word, our life, is truly consubstantial with the Father. Wherefore, with oneness of mind the Church doth glorify the consubstantial Trinity in one Godhead, O God-bearing Athanasius. Entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory. **(Twice)**

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.

ODE IV

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!’**

From on high the Spirit of Christ breathed the life-bearing breath upon thee, which of old divinely entered the upper chamber and filled the disciples; and it showed thee, O father, to be a thirteenth apostle proclaiming the Orthodox Faith.

Burning greatly with divine zeal, thou didst aid the council in Nicaea; and even before thou wast made a hierarch thou didst preach that Christ the Word is consubstantial with the Father. Wherefore, Christ made thee a chief shepherd and disciple.

Entrusted by divine providence with the task of nurturing the Church, O Athanasius, like a scythe thou didst cut down all the spiritually harmful blasphemies of the heretics, severing them at the root; and, watering the seed of the Word, thou didst cultivate it, O wise one.

The severing of Father from Son by Arius, and the commingling between Them of Sabellius, which proceeded from immeasurable evil unto the dishonor of God, Who is co-equally worshipped, were utterly consumed by thy fiery tongue, O Athanasius, and with them, all the heretical blasphemies.

Theotokion: After the first Adam, Thou didst become the new Adam; coming after our first mother, Thou art the Redeemer and Savior of all; and after death, Thou art the true Life immortal. Wherefore as is meet, we acknowledge her who gave birth to thee to be the Theotokos, and we call her the pure, and most blessed one.

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.

Having Christ speaking within the melodious instrument of thy tongue, O father, by thy writings thou didst put to shame the heresy of idols, guiding the lost and turning them to the true God, O Athanasius.

All pernicious heresies didst thou denounce with thy discourses and writings, O blessed father, dispelling from the whole world all manner of falsehood with thy wise demonstrations, and indisputably making clear the Orthodox Faith.

The Church of Christ doth truly call thee a great teacher of wise teachers, O father Athanasius, and hath numbered thee with the apostles, as one who hast expounded the unsullied word of the Faith.

Theotokion: Having acquired maternal boldness before thy Son, O all-pure one, disdain not to take thought for us as thy kin, we pray; for thee alone do we Christians set before the Master as a means to obtain His merciful cleansing.

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.

Appolinarius, showing himself to be the sower of alien seed, preaching that the incarnation of Christ was that of an earthly Word and mind, was strongly denounced by thee as mindless and perverted, O most blessed one.

The power of Thy divinely inspired words hath, like the voice of thunder, manifestly smote the ears of the heretics and darkened their faces, O thou who art pleasing to God.

As is meet, everyone doth marvel at thy wise writings, which make astute references to offshoots of future heresies, which, by foresight, thou dost prophetically refute.

Theotokion: The only-begotten Son, the God of my salvation, Who before time began was invisible, in latter times hath become the Firstborn of the day, becoming visible in the flesh through thee, O Mother of God.

Kontakion of the holy hierarch, in Tone II:

Spec. Mel.: “Of thy blood ...”:

Planting Orthodox doctrines, * thou didst cut down the thorns of heresy, * increasing the seed of the Faith with the rain of the Spirit, * O venerable father Athanasius, ** wherefore, we hymn thee.

Ikos: **P**ouring forth upon the world the torrents of divine teaching through thy discourses, thou gavest drink to the souls of the faithful, O Athanasius, and drowning the proponents of heresy like the Egyptians of old, thou hast given us the divinely inscribed law of Orthodoxy, that we may worship the Trinity in one Godhead. Thereby preserving and delivering us from the invisible foe; wherefore, we hymn thee, O Athanasius.

ODE VII

Irmos: **O**nce 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!

Having preached in Orthodox manner that the Word, the only-begotten Son, is equally worshiped and co-enthroned with the Father, O father, namesake of immortality, thou didst likewise teach that He is co-enthroned and consubstantial with the Spirit.

The father of ungodliness, seeing thee to be a sacred teacher and preacher of the three-Sunned Light, who proclaimed the Orthodox Faith even unto the ends of the earth, raised up persecutions against thee.

The countless tribulations thou didst endure when contending for piety, O blessed one, were like radiant crowns; for thou wast adamantine to those who beat thee, and like a magnet didst draw all to thee.

Strange and alien dogmas didst thou drive far from the Church of Christ, theologizing concerning the hypostases of the Trinity and the unity of the Godhead, whom thou didst hymn, chanting: Blessed is the God of our fathers!

Theotokion: **A**s thou alone art the one who, without knowing wedlock, hast given birth in time to the Timeless One, the Word Who before was incorporeal, O Virgin, we chant to Him with one voice, crying: Blessed is the God of our fathers!

ODE VIII

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’.

O Athanasius, right glorious adornment of hierarchs, pillar of light, foundation of the Church, champion of the Trinity, golden trumpet of theology, famed recorder of the laws of the monastic life, thou dost celebrate with us, bringing priests to perfection and leading the faithful to Christ throughout all ages.

Thou wast truly the namesake of immortality, for in thy discourses thou didst transcend animate things, and by the fame of thy life overcome tangible things, and in both thou didst surpass all bounds. Wherefore, shining forth with unshakable virtue, thy memory hath been rendered immortal throughout all ages.

O God-pleasing initiate of the mysteries of heaven, thou didst show forth a most splendid episcopacy in thy valiant sufferings, dispelling falsehood by thy frequent banishment for the Trinity, Whom preaching thou dost cry: Worship the Father, bless the Son, and hymn the Spirit throughout all ages!

Theotokion: **T**hou wast a vessel of the never-waning Light, O most pure one, for He hath been a light to those in darkness and shadow, illumining all things with the grace of divine knowledge. Him do we unceasingly hymn, O ye faithful, throughout all ages.

ODE IX

Irmos: **H**eaven 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.

Thou didst shine forth like lightning, O father, and thy sound poured forth like thunder upon all whom the sun doth look down upon; for thou didst truly receive inspiration from the heavens above. Wherefore, let not the grave cause thy memory to be extinguished, O Athanasius.

Illumined now most brightly with the thrice radiant light of the threefold Sun, like a mirror thou dost reveal effulgence to those who hymn thee, shining from on high like the sun. O blessed one, do that which we worthily beseech of thee, both the great and the insignificant.

Chanting, we entreat thee earnestly: pray thou for the Church, that through the Cross victories may be granted to Orthodox Christians, strength given to the Orthodox Faith against the heresies of the enemy, salvation to us, and peace to the world on the day of thy commemoration, O Athanasius.

Theotokion: **O** intercessor for all Christians, most immaculate Virgin Mother of God, in that thou art a merciful deliverer from tribulations and perils, deliver thine oppressed servants who have suffered the wounds of cruel scourgings, and heal thou those upon whom painful stripes have been inflicted.

Exapostilarion: Spec. Mel.: “O Light immutable ...”:

Thou wast revealed to be a golden flowing river, giving drink to all by the waters of thy teachings, O servant of the Trinity, adornment of hierarchs; for by thy doctrines, O Athanasius, thou didst utterly destroy the teaching of Arius.

Glory ..., another Exapostilarion: Spec. Mel.: “The heaven with stars ...”:

In praises let us hymn the great Athanasius, the glory of hierarchs, offspring of Egypt and adornment of immortality, as one who hath cast down Arius and helpeth the faithful.

Both now ..., Exapostilarion from the Pentecostarion.

On the Praises, 4 Stichera of the holy hierarch, in Tone IV:

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

By thy fiery teachings * hath all the tinder of heresy * been utterly consumed, O most glorious one; * and by the abyss of thine understandings * hath the wicked army of the unruly been drowned, * O venerable Athanasius. * Wherefore the Church of the faithful * is adorned every day by thy doctrines, O blessed one, ** and doth honor thee, crying aloud. (Twice)

With the staff of thy teachings * thou didst drive the spiritual wolves * from the Church of Christ, O most wise one, * and defending it round about * with the confirmations of thy words, * thou hast presented it to Christ unshaken and immutable. * Pray thou to Him, * that those who celebrate thy most honored memory with faith ** may be delivered from corruption and misfortunes.

With the splendors of thy divine discourses, O venerable one, * hath the whole Church been adorned: * piously arrayed * with comely beauties * it doth honor, as is meet, * thy most festive memory, O Athanasius, * thou glory of priests, * radiant and great preacher of piety, ** and champion of the Trinity.

Glory ..., the composition of Patriarch Germanus, in the same tone:

The great and true trumpet of the Church, the much-suffering Athanasius, hath today splendidly summoned the whole world to goodly praise. O all ye faithful, let us go forth to greet the festival of the good shepherd, honoring his sacred labors with hymns, that, through his supplications, we may receive from Christ God great mercy.

Both now ..., Doxasticon from the Pentecostarion.

On the Aposticha, Stichera from the Pentecostarion; and Glory ..., in Tone III:

Let us sacredly praise Athanasius, the great adornment of hierarchs, the invincible intercessor; for, having slain the hordes of heresies by the power of the most holy Spirit, he raised up trophies to Orthodoxy throughout all the world, piously bringing together the mystery of the Trinity through the character of Its Hypostases, and uniting them into One, without commingling, through Their identical essence. And, theologizing like one of the cherubim, he ever prayeth on behalf of our souls.

Both now ..., Doxasticon from the Pentecostarion.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the appointed ODE of the canon from the Pentecostarion, and 4 from ODE III of the canon of the holy hierarch.

Having purified thy soul and body of all defilement, O Athanasius, thou wast revealed to be worthy of God; wherefore, the fullness of the Trinity rested within thee, O most noetically rich initiate of the sacred mysteries of God.

As thou didst desire, the grace of the Comforter, finding thy soul cleansed of the passions, manifestly showed forth its actions therein, O father, and set thee before the world as a most radiant lamp.

To hierarchs hast thou shown thyself to be a rule of hierarchy and a pattern of the active life; and thy lucid discourse was shown to be a model of vision, and thy teachings reached unto the limits of theology, O most wise one.

Theotokion: **T**hou wast revealed to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone hast received the infinite God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Troparion of the holy hierarch, in Tone III:

A pillar of Orthodoxy wast thou O sacred hierarch Athanasius, * strengthening the Church with divine dogmas, * for preaching the Son as consubstantial with the Father, * thou didst put Arius to shame. ** O venerable father, entreat Christ God, that He grant us great mercy.

Kontakion of the holy hierarch, in Tone II:

Planting Orthodox doctrines, * thou didst cut down the thorns of heresy, * increasing the seed of the Faith with the rain of the Spirit, * O venerable father Athanasius, ** wherefore, we hymn thee.

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

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

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

Brethren: Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the

sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

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

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

GOSPEL ACCORDING TO 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: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.