

THE 8th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF OUR VENERABLE FATHER PATAPIUS OF THEBES
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera, in Tone I:

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

O father Patapius, * having quenched the burning * of the assaults of the flesh by abstinence, * like Elijah of old thou didst make thine abode in the desert, * purifying thy mind with unceasing prayers unto God. * And pray thou now, * that He grant our souls ** peace and great mercy.

O father Patapius, * thou didst enroll thyself in the choirs of fasters, * adorning thyself with dispassion; * and making thine abode in the mansions of the venerable, * where the light is unwaning * and the Tree of Life doth stand. * And pray thou now that peace and great mercy ** be granted our souls.

O father Patapius, * thou didst shine forth as a beacon from Egypt, * enlightening the world * with the splendors of thy miracles, * and dispelling the gloom of soul-destroying infirmities, * driving off the darkness of the demons. * And pray thou now, ** that peace and great mercy be granted our souls.

But if Alleluia be chanted at Matins instead of “God is the Lord ...,” we chant the following Stichera of the Theotokos before the foregoing, in the same melody:

Incorruptibly didst thou give birth unto God * Who hath destroyed corruption and poured forth incorruption, * O incorrupt and undefiled one. * Wherefore, I beseech thee: * By thy prayers, O pure one, * renew me who have become corrupt through wicked deeds, * that with love I may glorify and magnify thee ** who hast exalted our race.

O all-hymned Lady, * thou hope and confirmation, * refuge and help of the faithful, * thee do we entreat: * From all misfortune preserve thy servants * who worship thy birthgiving with faith, * and pray thou unto Christ, ** that He grant our souls peace and great mercy.

Alas! What shall become of me * who by transgressing have defiled mind, soul and body? * What shall I do? * How will I be able to avoid the unquenchable flame * and the everlasting and unbreakable bonds? * But before the end * entreat thy Son, O all-immaculate one, ** to grant me forgiveness.

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

In thy womb * thou didst bear Christ, * the Fire of the divinity, * O all-pure one. * Him do thou now beseech, * that He quench the easily kindled matter of my passions, * deliver me from everlasting fire, * and grant me the splendor of the righteous ** when He cometh to judge all things.

Stavrotheotokion: The Sovereign Lady, the unblemished ewe-lamb, * beholding her Lamb upon the Cross, * bereft of form and comeliness, * lamenting, said: “Woe is me! * Whither hath Thy comeliness gone, O most Sweet One? * Where is Thy splendor? Where is the brilliant grace * of Thine image, ** O my Son most beloved?”

Troparion of the venerable one, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Patapius.

Glory ..., Both now ..., Theotokion, or Stavrotheotokion.

AT MATINS

Both canons from the Oktoechos, and this canon of the venerable one, with 4 Troparia, in Tone II:

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

I pray thee, O venerable Patapius: Beseech the Lord Who driveth away the clouds of ignorance, that He grant a ray of grace from heaven unto me who desires to praise the splendid achievements of thy radiant life.

He Who of old covered the Egyptians with the deep by divine command, having drawn thee forth as from the abyss of the world's turmoil, illumined thee with divine splendors and showed thee forth as a most radiant star, O venerable father.

Burning with the fervor of the Spirit like a noetic ember, O venerable one, thou didst drive away the gloom of the demons and quenched the fiery darts of sin; and being most pure thou wast led to the summit of dispassion.

Theotokion: Granting the world deliverance from the ancient curse, the Redeemer was born from thee, O Virgin, He Who hath shown the venerable Patapius to be a wellspring of healing for all who have recourse to him in faith.

ODE III

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established.

Having thoroughly watered the field of thy soul with streams of tears, thou didst bring forth the divine grain of good works which is stored in the granaries on high.

Armed with love as with a sword, and protected thereby as with a shield, O venerable one, thou didst destroy legions of demons by thy divine humility.

Like a lily thou didst sprout the blossom of abstinence, O venerable one, perfuming the hearts of those who hymn thee and celebrate thy memory with love.

Theotokion: Borne upon the arms of her who gave birth to Thee, O Lord, by Thy might Thou didst destroy the idols of Egypt, from whence a multitude of the venerable sprang forth.

Sessional Hymn of the venerable one, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

The flame of the passions didst thou quench with streams of fasting and abstinence, pouring forth an abyss of wonders upon all, and like another Moses, thou didst thereby subdue the deceitful assaults of legions of demons. Wherefore, assembling, we honor thy most worthy and prayerful commemoration, O venerable and God-bearing Patapius. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

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

As thou hast given birth unto the merciful and loving Word, O Lady of all, have mercy upon all who have recourse to thee and free us from temptations and illness, from all afflictions and from the everlasting flame, that in thanksgiving we may glorify the wealth of thy many compassions and thine infinite mercy, and that we may ever cry out to thee: Entreat Christ God, that He grant remission of sins unto those who worship thy birthgiving with faith.

Stavrotheotokion: **T**he Virgin and Mother of the Redeemer, standing before the Cross and lamenting with tears of anguish, cried out maternally: What strange and most glorious thing is this that I behold, O my Son? Thou Who pourest forth dispassion upon all mankind art crucified upon a Cross between two condemned malefactors, Thy side pierced, and given gall to drink by hands which Thou Thyself hast made; but arise and grant remission of sins unto those who hymn Thy divine Passion with faith.

ODE IV

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

The sea of thy fervent fears drowned the armies of the demons and the uprisings of sin; and thou didst show thyself to be a sea of miracles unto those who are in the midst of the seas of the passions.

Having acquired humility, vigilance and intense prayer, unfeigned love, faith and hope, O venerable father, thou didst become a converser with the angels of heaven.

With divine ascents and unceasing purification thou didst lay to rest the tumult of divers passions. Wherefore, after thy repose thou didst depart unto the unwaning light.

Theotokion: **L**ike the sun through a cloud didst Thou shine forth from the Virgin, O Compassionate One, showing Thy venerable ones to shine like stars, having crucified themselves to the world and the passions.

ODE V

Irmos: **O** Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

O Enlightenment of those who lie in darkness, shine Thy radiance upon me through the divine prayers of Thy venerable one, drive away the clouds of despair which hang over my soul, and rain down upon me the dew of forgiveness, for I know none other God than Thee.

Having purged thy noetic eye of the defilement of the passions by abstinence, O God-bearing father, thou didst open the eyes of the blind with divine prayer and dispelled the gloom of evil with the effulgence of healing.

Come ye, let us all draw forth health of body and soul, and abundant grace from the divine shrine of the wise Patapius, as from a wellspring, for it poureth forth miracles like water upon those who have recourse to it with pure faith.

Theotokion: **I**n thine ineffable birth giving, O Maiden, thou didst give birth to the Giver of life Who created all things, to Him Who is glorious in the saints and resteth in the venerable. Him do thou entreat, O Bride of God!

ODE VI

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

Illumining thy mind with most radiant ascents, O father, thou didst live in the flesh as one of the bodiless ones, unsullied by sins.

Emulating Elijah the Tishbite and following John the Forerunner, of old thou didst make thine abode in the desert, having cleansed thy mind with stillness.

A beacon of most godly splendor from Egypt, O most radiant father Patapius, thou didst shine forth in the city of Constantinople with the effulgence of healings.

Theotokion: **C**hrist Who sitteth upon a light cloud came of old into Egypt, and, having cast down the idols, He hath brought together choirs of the venerable.

Kontakion of the venerable one, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Those who find thy temple to be a place of spiritual healing, O holy one, * and have recourse thereto with zeal, * ask to receive the healing of their infirmities * and forgiveness of the transgressions committed by them in their lives; ** for thou art seen to be an intercessor for all that are in need, O venerable Patapius.

ODE VII

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

With noetic fire thou didst inflame the senses of thy soul; reducing the fire of sin to ashes by the activity of the Spirit, and wast thereby revealed to be radiant, O Patapius, chanting: O God of our fathers, Blessed art Thou!

O divinely blessed one, who opened the eyes of the blind with divine assistance, O divinely blessed one, thou didst heal divers passions and by the invocation of God drove away the wicked legions of the demons, chanting: O God of our fathers, Blessed art Thou!

O father, thy tomb hath been shown to be an abyss of wonders, a river of healing, and an ever-flowing wellspring, a stream which is never exhausted, for those who approach it with faith and cry out fervently: O God of our fathers, Blessed art Thou!

Theotokion: **T**he supremely divine God Who was born from thee, O Virgin, hath deified me, having Himself taken on the guise of a servant; and He hath restored the paths of knowledge within the bounds of His nature, leading aloft a multitude of monks and the venerable one, who chant: O God of our fathers, Blessed art Thou!

ODE VIII

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

Having cleansed thyself of the filth of the passions with care, O father, thou wast revealed to be a most splendid tabernacle of God, crying aloud: Hymn the Lord and supremely exalt Him throughout all ages!

Having ordered thy life in a godly manner, O venerable father, thou wast shown to be a good steward serving the needs of the saints, O venerable one; and with them thou hast been deemed worthy of a heavenly inheritance.

By thy prayers to the Lord cleanse us of every impurity, and by thy fervent supplication, O Patapius, do thou deliver from the threefold waves of passions, infirmities and tribulations us who honor thee as is meet.

Theotokion: **O** pure one who rendered our earthly and corruptible nature celestial, glory of the angels and joy of the venerable, thou that alone art the Sovereign Lady of creation, forever hymned as she who gave birth unto God!

ODE IX

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

Thy commemoration hath dawned as a day of salvation enlightening those who are in the murky darkness, dispelleth the gloom of the passions and showeth forth as children of the light those who now honor thee as a favorite of the Lord, O father.

Patapius, who was shown to be an angel on earth, the offspring of Thebes, the boast of the desert, the glory and splendor of monastics, the beacon of Byzantium, let us now bless him as is meet.

Being a converser with the angels, the peer and fellow heir of the prophets and apostles, the martyrs and hierarchs, thou didst serve the honored Trinity with purity of mind, O venerable one. Pray thou on behalf of us all.

Theotokion: The great mystery of thy birthgiving, which surpasseth understanding, doth astound the angels, O divinely joyous one, delighting the assemblies of the venerable, and gladdening the sacred fathers who hymn thee in a godly manner, O pure Theotokos who knewest not wedlock.

AT LITURGY

Troparion of the venerable father, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Patapius.

Kontakion of the venerable father, in Tone III:

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