

THE 5th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER ATHANASIOS OF ATHOS
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

As an ardent lover * of divine peace, * thou didst thereby cast down * all the power of the demons, * didst subdue their machinations, * and didst preserve every virtue, * O father Athanasius, * unaffected * by their crafty wiles. (Twice)

Having set forth the fear of God, * the highest beginning of wisdom, * as an unshakable foundation, * O father Athanasius, * made steadfast thereby * thou didst keep the commandments of God; * and, cleansed by them, * thou didst illumine thy soul * and wast counted worthy to receive ineffable mysteries within thy heart.

Thou didst not hide on earth * the talent bestowed upon thee from on high * by the grace of God; * but didst pass on freely and abundantly * to many others * the divine gifts * wherein thou didst share. * And thou didst show thyself to be an heir of God, * a faithful steward, O Athanasius.

Glory ..., in Tone VI:

We all praise thee as the namesake of immortality, who manfully and valiantly fasted on Athos, who assembled this flock and lovingly raised up a temple to the Lord, and entrusted all to the Mother of God. To her do thou pray in behalf of us who celebrate thy memory with faith.

Now & ever ..., Theotokion, in the same Tone:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. Thee do we entreat: Pray thou, O Mistress, with the holy apostles, that our souls find mercy.

At the Aposticha, these stichera, in Tone II:

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

O choir of fathers on Athos, * let us come together, * glorifying the Lord * on the day of the commemoration * of the wise and godly Athanasius.

Stichos: Precious in the sight of the Lord is the death of His saints.

All who, with all their soul, * have recourse to thy divine temple, * O all-blessed one, * do thou save from tribulations, * O Athanasius of godly wisdom.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

The honorable council of the fathers * having assembled, * with thy disciples
* we all touch * thy precious shrine.

Glory ..., Now & ever ..., Theotokion:

On high the choirs hymn thee * with those below, * O Virgin Theotokos, *
unceasingly glorifying * thine all-honored birthgiving.

Troparion, in Tone III:

The ranks of the angels marveled at thy life in the flesh: how in the body thou
didst go forth to wrestle with invisible foes, O ever-glorious one, and didst
wound hordes of the demons. Hence, O Athanasius, Christ hath bestowed rich
gifts upon thee. Wherefore, pray that our souls be saved, O father.

Glory ..., Now & ever ..., Theotokion:

We hymn thee who hast mediated the salvation of our race, O Virgin
Theotokos; for thy Son and our God, accepting suffering on the Cross in the
flesh He had received of thee, hath delivered us from corruption, in that He
loveth mankind.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera, in Tone II:

Spec. Mel.: "With what crowns of praise ...":

What honors of praise shall we offer Athanasius, who was arrayed with good works as in many colors, who overflowed with grace, who with the sword of divinely radiant effulgence cut down the assaults of the passions, the tower resplendent with visions of God, the lamp of abstinence, emitting from the lamp-stand of his soul the brilliance of the commandments of God, Who granteth great mercy to all? (Thrice)

With what wreaths of words of praise shall we crown Athanasius: the lover of the sacred race, who by heavenly teaching was borne aloft by the divine wings of the vision of God, the tower of invincible humility, the unassailable rampart of prudence, the precious and magnificent adornment of man's character, who entreateth Christ God, Who alone is compassionate, in behalf of his children? (Thrice)

Thou wast shown to be an ever-radiant morn, breaking forth with rays of grace, O venerable one; for thou hast led to the never waning Light those who are blinded by the darkness of the passions, O divinely wise father Athanasius. Wherefore, Christ putteth thee forth as one who hath increased his talent, a healer of souls infected with incurable sores, who dost cut them away with the sword of thy words and ever impartest health and salvation to all. (Twice)

Glory ..., in Tone VI:

Thy life was divine and thine end most sacred, O father Athanasius; for when the multitude of fathers came together from all over the mountain, as they saw thee lying bereft of breath upon thy bier, they cried aloud: "Give thou a final word to thy servants, O holy one! Teach us where thou shalt leave thy children, O father, and have pity upon them like a truly merciful and loving father. Yet even though the grave shall cover thee here, all of us on the mountain, who honor thee with love, have thee as a rich intercessor praying unto God!"

Now & ever ..., Dogmaticon, in the same Tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy.

Entrance. Prokimenon of the day. Three readings:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast, as out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness

should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hasted He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litia, these stichera:

In Tone I: Let us all hymn Athanasius, the never-failing beacon of the whole world; for in the firmness of his faith he shone forth with greater radiance than the sun, and hath guided companies of the faithful to virtue; at times by the divine teachings and words, conducing to salvation, which issued forth freely and abundantly from his lips; at times drawing them to zeal by his wondrous labors and angelic life, showing both his life and most splendid discourse to be godly, as an excellent leader. By his supplications, O Christ our God, preserve thou this flock and make firm the Faith of the Orthodox, in that Thou lovest mankind.

In Tone II: Assembling, O ye choirs of the fathers, let us praise the zealot of Christ, the namesake of immortality, the true initiate of the mysteries of the Savior, the adornment and boast of all alike, even instructors, the one who was consecrated to the Lord from infancy; for, lo! taking to himself the desire for God, he forsook the deception of the world, and, shouldering the yoke of Christ, he valiantly conquered legions of demons, actively showing us the exemplary path of divine love; for, traversing it with zeal, he reached the true light of the all-accomplishing Trinity. O awesome wonder, thing of fitting godliness! Though a mortal by nature, he becometh the peer of the noetic beings, receiving glory and honor divine, and prayeth for us, that we may receive everlasting good things on the day of judgment.

In Tone IV: Thou didst amaze the noetic beings and move mortals to awe by the all-wondrous labors of thy life of abstinence; for, though not one of the incorporeal ones, thou didst vanquish invisible foes in thine elderly flesh. Wherefore, all generations of the pious, especially thine honored flock, hymn thee, who hast shown the splendor of thy pains to be like an inscribed pillar; and in godly manner thou didst erect a dwelling-place for assemblies of monastics, like a beautiful city in the wilderness, adorned with thy miracles and valiant struggles as with most precious raiment. Through thine entreaties, O Athanasius, do thou beg Christ, Who hath great mercy, to preserve it.

Glory ..., in Tone V:

With a clarion let us trumpet forth hymns; for the grace of the Spirit, more splendid than any trumpet, summoneth all to hymn the God-bearing father. Let kings and princes marvel at the true servant of the King of all, who with all the weaponry of the divine Spirit vanquished the princes and powers of the ruler of this world. Let pastors and teachers praise him who is truly an excellent rule and model for his flock, who is splendid in his precepts and valiant in faith, exalted in visions and higher than the clouds in his activities, a torrent of nourishment in his teachings, a guide for the lost, the support of those bent over, one who hath mercy on all the ailing, the great adornment of Athos. And uttering praise, let us all say: O Athanasius, summit of the faith, ever intercede for thy servants, and by thy supplications save thy flock, O our father.

Now & ever ..., Theotokion, in the same Tone:

Let us trumpet forth with the clarion of hymns; for the Virgin Mother, the Queen of all, bending down from on high, crowneth with blessing those who hymn her. Let kings and princes make haste to assemble and clap their hands in hymns to the Queen who gaveth birth to the King Whose good pleasure it was, in His love for mankind, to loose those who before were held fast by death. O ye pastors and teachers, assembling let us praise the all-pure Mother of the good Shepherd, the golden candle-stand, the radiant cloud, her who is more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which held the Manna, the closed portal of the Word, the refuge of all Christians; and praising her with divinely harmonious hymns, let us say thus: O palace of the Word, count us, the lowly, worthy of the kingdom of heaven, for nought is impossible to thy mediation.

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O venerable Athanasius, conversing with the choirs of the angels; for thou didst truly live this life on earth holding fast to virtue, O father, and wast shown to be an undefiled mirror of purity, reflecting the brilliant lightning-flashes of the Holy Spirit, O most glorious one. Wherefore, filled with radiance and taught by the divine effulgence of Christ, thou didst behold the things of the future and foretell them all. Him do thou beseech, that He grant our souls great mercy.

Stichos: Precious in the sight of the Lord is the death of His saints.

Rejoice, thou who wast a leader of fasters and an invincible champion! For, severing the root of the passions, and hewing down the assaults of the demons,

thou didst put their soul-destroying deception to shame, standing forth manfully, O Athanasius. And thou didst show forth the activity of the Cross of the Savior and its invincible power. Having girt thyself about therewith, thou hast conquered all who reject the manifestation of Christ God in the flesh. Him do thou beseech, that He grant our souls great mercy.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Thou hast been shown to be a radiant pillar planted firmly on virtue, and a cloud overshadowing those on Athos, O father, leading from earth to the heavens those who behold God. And thou didst move from its bed the sea of the passions with the staff of the Cross. And cutting down the noetic Amalek, thou didst find an unimpeded entrance into heaven, O divinely blessed one. And unchanged by the chance of life, thou standest, rejoicing, with the incorporeal ones before the throne of Christ. Him do thou beseech, that He grant our souls great mercy.

Glory ..., in Tone VI:

Hastening together, O ye who love the feasts of the Church, with songs of praise let us hymn the adornment of the fathers, the ornament of fasters, the wellspring of miracles, the sure intercessor before God, saying: Rejoice, rule, model and excellent seal of the monastic life! Rejoice, all-radiant beacon illumining every virtue with splendors! Rejoice, great consoler amid misfortunes and fervent helper of the grieving! Wherefore, O Athanasius, cease not to pray to Christ God for this thy flock and the faithful who honor thy most honorable dormition.

Now and ever ..., in the same Tone:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

After "Now lettest Thou Thy servant depart in peace ...";

The Troparion, in Tone III:

The ranks of the angels marveled at thy life in the flesh: how in the body thou didst go forth to wrestle with invisible foes, O ever-glorious one, and didst wound hordes of the demons. Hence, O Athanasius, Christ hath bestowed rich gifts upon thee. Wherefore, pray that our souls be saved, O father. (Twice)

And the troparion: "Virgin Theotokos, rejoice", (Once).

AT MATINS

At "God is the Lord ", the troparion of the saint, twice;

The ranks of the angels marveled at thy life in the flesh: how in the body thou didst go forth to wrestle with invisible foes, O ever-glorious one, and didst wound hordes of the demons. Hence, O Athanasius, Christ hath bestowed rich gifts upon thee. Wherefore, pray that our souls be saved, O father. (Twice)

Glory, Now & ever ..., Theotokion, in the same Tone:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Thou hast been shown to be a greatly radiant star of monastics, and a renowned foundation, the limit of abstinence, the all-luminous mirror of prudence, O venerable one. Standing before God, O all-blessed one, ask thou remission of offenses for those who joyously celebrate thy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

To the path of repentance guide us who have ever strayed into the trackless wastes of evils and have angered the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling-place of God.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Held fast by the divine desire for immortality, O Athanasius, and having taken the Cross upon thy shoulders, of old thou didst make thine abode on Athos, following thy desire, O venerable one, where thou didst assemble a flock for the Lord. Wherefore, we have acquired thee as a fervent intercessor before the Lord. (Twice)

Glory ..., Now & ever ..., Theotokion:

Thou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy supplications cleanse me who am dust more than all others and have been defiled by carnal transgressions; and grant me great mercy, O pure one.

Polyeleos, and magnification: We bless thee, O venerable father Athanasius, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

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

Having received vision and activity, O venerable one, reining in thy senses thou didst steer thy life by the divine commandments; for thou wast shown to be a radiant beacon for monks, guiding us to knowledge and enlightening us. Wherefore, praising the memory of thy passion, we magnify thee with love, O God bearing Athanasius. For which cause we cry out to thee: Entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

Let us hymn the portal of heaven, the ark, the all-holy mountain, the radiant cloud, the bush unburnt, the noetic paradise, the restoration of Eve, the great treasure of the whole universe; for in her hath salvation been wrought for the world and the remission of the ancient offenses. Wherefore, we cry out to her: Pray to thy Son, that He grant remission of transgression to those who piously worship thy most holy birthgiving.

Hymn of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §43 [MT. 11: 27-30]

All things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this sticheron, in Tone VI:

Let us all praise the namesake of immortality, who manfully and valiantly struggled on Athos, who assembled this flock and lovingly raised up a temple for the Lord, entrusting all to the Mother of God. To her doth he pray in behalf of us who with faith celebrate his memory.

Canon of Supplication to the Theotokos [the Paraklisis], with 6 troparia, including its Irmos; and that of the saint, with 8 troparia, in Tone VIII:

ODE I

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel who fled on foot chanting a hymn unto God.

As the namesake of immortality, O father Athanasius, when thou didst reach the end of thy life and didst pass over, away from transitory things, thou wast shown to be a receptacle of true immortality. Standing before Christ, be thou mindful of us who commemorate you.

Pious from thine earliest infancy, O venerable one, the loss of thy parents in nowise hindered thine acquisition of virtue; but with all thy power thou didst turn all thy desire and zeal to the one Creator.

A recipient of desire for thee and a fellow prisoner of love, I make bold to chant praise to thee with lips defiled; but be thou merciful, O father, and grant that I may offer thee this praise worthily.

Theotokion: Ineffably thou gavest birth to the Ancient of days as a little babe Who hath shown forth the new path of virtue on earth. And thy faithful favorite Athanasius, consumed by love of Him, O Maiden, erected his temple for thee.

Katavasia: I shall open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear radiantly keeping festival; and rejoicing I shall hymn her wonders.

ODE III

Irmos: O Christ Who in the beginning established the heavens in wisdom and founded the earth upon the waters: make me steadfast upon the rock of Thy commandments; for none is holy as Thee, Who alone lovest mankind.

Caught up to God by love from thy childhood, gathering together thy peers among the children and forming them into a choir, thou didst spiritually instruct them, changing their habits, O all-wise one.

Overcome by the desire for wisdom, like a wise bee thou didst travel to the noble City of Constantine, O divinely wise one, and having industriously joined pure deeds to thy words, thou didst forsake those things which are unprofitable.

Piloting the ship of thy soul with the sail of the Cross, O father, thou didst serenely and easily escape the cruel tide of life and, rejoicing, didst steer it to the tranquility of the harbors of God.

Theotokion: He Who before time began was begotten ineffably of the Father hath issued forth from thy womb in the latter days, O Virgin Mother, and hath deified our nature, manifestly leading forth choirs of the venerable.

Katavasia: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having forsaken all the beauties and splendors of life from thy youth, thou didst diligently follow after Him Who called thee, O venerable father, didst take the Cross of thy Lord upon thy shoulder, and didst lay waste to thy body with fasting. Wherefore, the all-good Lord appointeth thee well as shepherd of His sheep, O blessed Athanasius. Entreat Christ God, that He grant remission of transgressions unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, bless thee, the Virgin who alone among women gavest birth without seed to God in the flesh; for the fire of the Godhead made its abode within thee, and with milk thou didst nourish the Creator and Lord as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

ODE IV

Irmos: Thou art my strength, O Lord; Thou art my power. Thou art my God; Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

Making thy mind master over the passions, guided by the divine laws and trusting in the commandments of God, as one who is all-wise thou didst piously avert childish conversations, the gatherings of the vile and the cavorting of the demons, preferring that which is higher.

Taking up the easy yoke of the Savior, sustained by the fear of God, and cleansing body and soul, thou wast a cause of purity and chastity, the limit of abstinence, the seal of dispassion and the image of love, O Athanasius.

Passing through an outward discipline of philosophy, which was definitive and caused thee to grow, thou didst traverse it, guarded by righteousness, wisdom and prudence, humility and understanding and other beautiful gifts.

Theotokion: The Master, Who is borne up on the shoulders of the dread cherubim, as upon a fiery throne, madeth His abode within thy womb, O pure one, and, taking on flesh, hath deified human nature, as Athanasius, excellent among the saints, hath taught, O thou who alone art all-hymned.

Katavasia: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

ODEV

Irmos: Wherefore hast Thou thrust me from Thy presence, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I pray.

Thou wast shown to be like a lodestone, O father, attracting men with the sweetness of thy words to instruction and obedience to the teaching which thou didst unceasingly utter, and to see and behold thine honored and joyous countenance.

Following the divine laws and submitting to the precepts of the Creator, thou wast shown to be a legislator and most excellent rule for monks, a reprover of the foolish, a guide for the lost, and a beacon amid the darkness, O all-glorious one.

As an organ of the virtues and a well-gifted receptacle of the Holy Spirit, thou didst found a sacred and beauteous habitation, offering monks life in abundance.

Theotokion: Even the mouths of orators are unable to hymn thee as is meet, O most hymned one who art higher than the cherubim and all creation. Wherefore, with the godly Athanasius, entreat the Master in behalf of us all.

Katavasia: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Thou didst mortify the carnal passions with great abstinence; thou didst crucify thyself to the world and the passions with fasting and tears, cleaving unto God with prayers and unceasing hymns.

As an instructor of the monks on Mount Athos and the express model of works of virtue, thou didst there adorn the sojourns of all the celibates.

Thou wast sweet, righteous and good, meek and humble, a kind neighbor, merciful, compassionate and full of lovingkindness, emulating Christ in these qualities.

Theotokion: Shown to be a new Moses, thou didst erect a fold as another tabernacle, O most honored one, which thou didst cause to grow by thy pangs and sweat, entrusting it to the Mother of God.

Katavasia: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Kontakion, in Tone VIII: Spec. Mel.: "To the chosen ...":

Thy flock, O divinely eloquent one, calleth upon thee as an excellent seer of immaterial beings and a most true and active interpreter. Fail not to pray for thy servants, that thou mayest deliver from dangers and assaults those who cry out to thee: Rejoice, O father Athanasius!

Ikos: Receiving thy calling from on high most gloriously, thou didst inherit immortal life; for, living the life of the incorporeal ones on earth in the flesh, thou wast untouched by the passions. Wherefore, we thusly praise thee, O father: Rejoice, radiant glory of monastics; rejoice, bright pillar of chastity! Rejoice, openly spoken recognition of valor; rejoice, manifestation of a mind all-wise! Rejoice, fair rule, proclamation of righteousness; rejoice, thou who didst exert thyself by word and deed! Rejoice, mind nourished by ineffable thoughts; rejoice, thou who didst amaze all creation with thy piety! Rejoice, thou by whom the demons were put to shame; rejoice, thou by whom every passion was mortified! Rejoice, wellspring of living waters; rejoice, savior of those who cry out to thee with faith: Rejoice, O father Athanasius!

ODE VII

Irmos: Once in Babylon the fire stood in awe of the condescension of God; wherefore, the children, dancing with joyous step in the furnace as in a meadow, chanted: O God of our fathers, blessed art Thou!

Report of the correction of thy life hath in nowise gone out through all creation, O father. Thou didst attain unto the all-glorious heights when God glorified thee and made thee renowned by all.

Emulating thy Teacher, O father, thou wast one who housed the poor, a patron of widows, a guardian of orphans, a speedy consolation for the grieving, a refuge for the drowning and a help for the oppressed.

Knowing thee to be a universal star, a never-waning beacon for monastics, a helper amid tribulations, a great refuge for sinners, O most honored one, we set thee before Christ the Master as our mediator and intercessor.

Theotokion: Thy favored one, desiring to behold the ineffable glory of thy Son and God, O Theotokos, took His precious Cross upon his shoulders and followed His life-bearing and divine steps.

Katavasia: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Conquering the princes and powers of darkness in thy youth, O Athanasius, thou wast a great teacher and guide to salvation, laying bare their assaults, treachery and deceits, and preserving thy flock unharmed by all the malice of the demons.

Walking upon the earth as a man, thou didst truly acquire life in the heavens. And shown to be a converser with the angels, emulating their life, thou dost now chant with them: Ye priests bless, ye people exalt Christ supremely forever!

Assembling together today, we praise thee as is meet and venerate the shrine of thy relics, asking that, through thy supplications, deliverance from the passions, remission of offenses, and loosing from every temptation and evil circumstance be granted to those who celebrate thy holy memory with faith and joy forever.

Theotokion: Liken to Elijah, who dwelt of old on Mount Carmel, so didst thou, struggling in asceticism on Mount Athos, especially desire to be with God; and, illumined by divine visions, thou wast shown to be a favorite of the honored Theotokos, crying out to her with the archangel: Rejoice!

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Having lived on earth as one incorporeal, in purity and chastity, in a pure sojourn and an undefiled life, thou didst hasten to the paths of heaven and dost rejoice with all the righteous and venerable, entreating Christ in behalf of all.

Thou didst greatly magnify thy Master on earth, most gloriously glorifying Him with thy members through vision and activity; and thou didst appear, seen everywhere, and wast glorious, O God-bearer; for virtue truly knoweth how to put the adversary to shame.

Thou didst join the armies of the incorporeal ones and didst enroll in the choirs of the venerable; and thou dost dance with all the elect, sharing in true deification and immortal life, O father. With them entreat thy Master unceasingly in behalf of thy flock.

Theotokion: **A**s the sanctified temple which contained One of the Trinity, the honored favorite Athanasius raised up a temple to thy glory and honor, O Mistress. Therein cease thou never to render aid by thy supplications continually.

Katavasia: **L**et every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: **Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Exapostilarion:

As a light-bearer, O Athanasius, thou didst shine forth upon the benighted as from afar, and hast illumined gloom-enshrouded lands with the radiance of thy virtues. Cease not to beseech the Lord in behalf of the world.

Glory ..., Now & ever ..., Theotokion:

Entreated by the supplications of the honored Athanasius, O Queen of all, preserve thou untouched by any adversary thy flock, which ever beseecheth thee, the intercessor of the world.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

Truly precious * was the death of Thy saint * in Thy sight, O Christ; * for, lo! a wellspring of blood * poured forth from the foot of Thy favored one, * even after his death driving away every ailment * and expelling the evil spirits * against which he armed himself as a deadly opponent * even while he was alive. **(Twice)**

The Lord hath shown forth unto men * the shrine of thy relics * as a wellspring of miracles and a river of divine gifts, * O all-wise Athanasius. * It hath been so given that the blind may see, * the lepers find cleansing, * and those held fast by unclean spirits * be delivered from their power * and made chaste.

Rejoice, O father Athanasius, * thou beacon of fasters, * star of monastics, boast of pastors, * dweller with the venerable! * Rejoice, habitation of the Trinity! * Rejoice, wellspring of love and chastity! * Rejoice, most splendid lamp of prudence! * Rejoice, O upright rule * and animate tower of the virtues!

Glory ..., in Tone VIII:

We honor thee, O Athanasius our father, as the instructor of a multitude of monks; for, following thy path we have truly learned how to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels and companion of the venerable and the righteous. With them pray unto the Lord, that our souls find mercy.

Now & ever ..., Theotokion, in the same Tone:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the venerable one.

Caught up to God by love from thy childhood, gathering together thy peers among the children and forming them into a choir, thou didst spiritually instruct them, changing their habits, O all-wise one. **(Twice)**

Overcome by the desire for wisdom, like a wise bee thou didst travel to the noble City of Constantine, O divinely wise one, and having industriously joined pure deeds to thy words, thou didst forsake those things which are unprofitable.

Piloting the ship of thy soul with the sail of the Cross, O father, thou didst serenely and easily escape the cruel tide of life and, rejoicing, didst steer it to the tranquility of the harbors of God.

Thou didst mortify the carnal passions with great abstinence; thou didst crucify thyself to the world and the passions with fasting and tears, cleaving unto God with prayers and unceasing hymns.

As an instructor of the monks on Mount Athos and the express model of works of virtue, thou didst there adorn the sojourns of all the celibates.

Thou wast sweet, righteous and good, meek and humble, a kind neighbor, merciful, compassionate and full of lovingkindness, emulating Christ in these qualities.

Theotokion: **S**hown to be a new Moses, thou didst erect a fold as another tabernacle, O most honored one, which thou didst cause to grow by thy pangs and sweat, entrusting it to the Mother of God.

Troparion, in Tone III:

The ranks of the angels marveled at thy life in the flesh: how in the body thou didst go forth to wrestle with invisible foes, O ever-glorious one, and didst wound hordes of the demons. Hence, O Athanasius, Christ hath bestowed rich gifts upon thee. Wherefore, pray that our souls be saved, O father.

Theotokion, in Tone III:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.

Kontakion, in Tone VIII:

Thy flock, O divinely eloquent one, calleth upon thee as an excellent seer of immaterial beings and a most true and active interpreter. Fail not to pray for thy servants, that thou mayest deliver from dangers and assaults those who cry out to thee: Rejoice, O father Athanasius!

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

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

EPISTLE TO THE GALATIANS, §213 [5: 22-6: 2]

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [6: 17-23]

And [Jesus] came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.

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