

THE 1<sup>ST</sup> DAY OF THE MONTH OF SEPTEMBER  
THE BEGINNING OF THE INDICTION, WHICH IS THE NEW YEAR, THE  
COMMEMORATION OF OUR VENERABLE FATHER SYMEON,  
ARCHIMANDRITE AND STYLITE, AND HIS MOTHER, MARTHA  
THE SYNAXIS OF THE ALL-HOLY THEOTOKOS IN MIASENA  
COMMEMORATION OF THE HOLY MARTYR AITHALAS  
COMMEMORATION OF THE FORTY HOLY MARTYRED WOMEN AND  
THEIR TEACHER, THE DEACON AMMON  
COMMEMORATION OF THE HOLY MARTYRS CALLISTA AND HER  
BRETHREN, EVODUS AND HERMOGENES  
COMMEMORATION OF THE RIGHTEOUS JOSHUA, SON OF NUN  
AT VESPERS

We chant "Blessed is the man ..."; but if it be Saturday we chant the full Kathisma.

At "Lord, I have cried ...", 10 stichera: 3 stichera for the Indiction, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

**H**aving prayerfully learned \* the right glorious and divine teaching of Christ, \* every day let us cry out to the Creator: \* Our Father, Who dwellest in the heavens, \* give us our daily bread, \* overlooking our transgressions.

**O** Christ God, Who once on Mount Sinai \* didst inscribe the tablets, \* now in the flesh in the city of Nazareth \* Thou hast Thyself received the book of the prophet to read of God, \* and unrolling it Thou didst teach the people \* so as to fulfill that which was written concerning Thee.

**A**s once in the wilderness \* the bodies of the Jews who did not truly subject themselves to Thee, the Master of all, \* fell into the abyss as was fitting; \* so now with psalmody do Thou scatter \* the bones of the impious and unbelieving Hagarenes in hell, O Christ.

And these 3 stichera of the venerable one, in Tone V:

Spec. Mel.: "O venerable father ...":

**O** venerable father, were it possible for thy pillar to speak, it would not cease to hymn thy pangs, labors and lamentations. For, rather than bearing, it was borne, like a tree watered by thy tears. The angels were amazed, men marveled, and the demons feared thy patience, O venerable Symeon. Pray that our souls be saved!

**O** venerable father, emulating thy Master through the power of the divine Spirit, thou didst mount thy pillar as though it were a cross. He rent asunder the handwriting of the sins of all, and thou didst put down the uprisings of the passions. He was like a lamb, and thou wast like an immolation. He ascended the Cross; thou, the pillar. O venerable Symeon: pray that our souls be saved!

**O** venerable father, having drenched thy body with tears and cleansed thy soul, thou didst scale the heights of the virtues. Wherefore, making thy pillar a material habitation and heavenly Sion thy noetic and heavenly city, thou didst by thy virtues astound the angels and didst strike men with awe, and didst put the demons to shame. O venerable Symeon: pray that our souls be saved!

*And these other stichera of the saint, in Tone II:*

**T**he sacred Symeon sprang forth as good fruit from goodly stock, nurtured from infancy more by grace than by milk. And, lifting up his body upon the pillar of stone, and lifting his mind up to God, he fashioned a heavenly dwelling-place with his virtues; and dancing in chorus with the divine powers, he became an abode of Christ God, the Savior of our souls.

**T**hy memory and the meekness of thy heart abide forever, O venerable father Symeon, blessed favorite of Christ, for though thou hast departed from us, O good pastor, yet in spirit thou dost not leave us, interceding in love before God, and joining chorus with the angels in the heavens. With them do thou pray that our souls be saved.

**By Cyprian:** **O** all-praised father, the shrine of thy relics poureth forth healings, and thy holy soul, united with the angels, doth rejoice as is meet. Wherefore, O venerable one, having boldness before the Lord, and holding chorus with the incorporeal ones in the heavens, with them do thou pray that our souls be saved.

**By Germanus:** **O** God-bearer, thou didst love the most exalted philosophy and wast beyond the world, dwelling above visible things, and didst show thyself to be a divine and undefiled mirror of God. Ever united to the light, thou didst receive the light and a most notable end, O blessed one. Pray thou in behalf of our souls, O wise Symeon.

*Glory ..., in Tone VI, by Germanus:*

**G**race divine doth overshadow the shrine of thy relics, O sanctified Symeon. Wherefore, having recourse to the fragrance of the myrrh of thy miracles, we draw forth the healing of our infirmities. Yet, O venerable father, entreat Christ God in behalf of our souls.

*Now and ever ..., of the Indiction, in the same tone: the composition of the Byzantine:*

**O** unoriginate Word and Son, Who art united with the Holy Spirit, Creator and Fashioner of all things visible and invisible: bless Thou the crown of the year, preserving the multitude of the Orthodox in peace, through the prayers of the Theotokos and of all Thy saints.

*Entrance, Prokimenon of the day, and three readings:*

## Two for the New Year:

### THE READING FROM THE PROPHECY OF ISAIAH

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that He might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the wasted cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vinedressers. But ye shall be named The priests of the Lord; men shall call you The ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

### THE READING FROM THE BOOK OF LEVITICUS

If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. But if ye will not hearken unto me, and will not do all these commandments; and if ye shall

despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And I will break the pride of your power, and I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish ye yet seven times for your sins.

**One for St. Symeon:**

### **THE READING FROM THE WISDOM OF SOLOMON**

**B**ut 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 loved 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 hastened he to take him away from among the wicked. This the people saw, and understood it 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 Aposticha, these stichera for the Indiction, in Tone I:**

**The composition of John the Monk:**

**T**he New Year hath dawned, summoning all to honor them that enlighten it: Callista, Evodus and Hermogenes, the sibling sufferers; Symeon, the equal of the angels; and Joshua, son of Nun; the seven youths of Ephesus, and the choir of martyred women forty times radiant: sharing in whose memory, O ye that love the feasts of the Church, let us piously cry out: bless, O Lord, the works of Thy hands, and vouchsafe us safely to pass through the cycles of the year.

**Stichos:** To Thee is due praise, O God, in Sion; and unto Thee shall a vow be rendered in Jerusalem.

**O** Christ our God, Who hast made all things in wisdom and hast brought things that were not into existence: bless Thou the crown of the year and preserve our cities unharmed; gladden all right-believing Christians with Thy strength, granting them victory over their adversaries, and bestowing great mercy upon the world, for the sake of the Theotokos.

**In Tone II:**

**Stichos:** We shall be filled with the good things of Thy house; holy is Thy temple, wonderful in righteousness.

**By Cyprian:** Wondrous art Thou, O Lord, and wondrous are Thy works, and Thy ways are inscrutable, for Thou art the Wisdom of God, the perfect Hypostasis and Power, equally unoriginate and equally ever-existent: and by Thy creative and almighty authority Thou didst ineffably enter the world through Thy Mother who kneweth not man, seeking to benefit Thy creation, not altering in Thy divinity, appointing the times and seasons for our salvation, O Immutable One. Wherefore, we cry unto Thee: O good Lord, glory to Thee!

**Stichos:** Thou shalt bless the crown of the year with Thy goodness, O Lord.

**By the Damascene:** **O** pre-eternal Word of the Father, Who created all things in wisdom and fashioned every creature by Thine almighty word: bless Thou the crown of the year with Thy goodness, and for the sake of the Theotokos, set heresies at nought, for Thou art good and lovest mankind.

**Glory ..., of the saint, in Tone V:**

**O** venerable father, thou didst discover a good ladder, whereby thou didst ascend on High as on the fiery chariot which Elijah found. Though he did not leave the means of his ascent behind for others, yet even after death thou hast thy pillar. O heavenly man, earthly angel, inextinguishable beacon of the world, venerable Symeon: pray that our souls be saved!

**Now and ever ..., in the same tone, by John the Monk:**

**O** Thou that art ever King and abidest for endless ages: accept the supplication of sinners entreating salvation, O Lover of mankind, and grant fertility unto Thine earth, bestowing seasonable weather thereon; on behalf of Orthodox Christians contend Thou against the godless barbarians, as once Thou didst for David, when they came to Thine habitations and defiled the most holy place, O Savior. And through the prayers of the Theotokos, grant Thou victories to them, O Christ God, for Thou art the victory and boast of the Orthodox.

**Troparion of the Indiction, in Tone II:**

**O** Fashioner of all creation, Who in Thine authority hast appointed the times and seasons: bless Thou the crown of the year with Thy goodness, O Lord, preserving in peace Orthodox Christians and Thy city, and save us through the prayers of the Theotokos.

**Glory ..., of the venerable one, in Tone I:**

**T**hou wast a pillar of patience, O venerable one, emulating the forefathers: Job, in afflictions; Joseph, in temptations, and the life of the incorporeal hosts while in the body, O Symeon our father. Entreat Christ God that our souls be saved.

**Now and ever ..., to the Theotokos, in the same tone:**

**R**ejoice, O highly-favored Virgin Mary, haven and intercession of the human race, for from thee was the Deliverer of the world incarnate, for thou alone art Mother and Virgin, ever-blessed and most glorified. Entreat Christ God to grant peace unto the whole world.

## AT MATINS

At "God is the Lord ...", the troparion of the Indiction, in Tone II:

**O** Fashioner of all creation, Who in Thine authority hast appointed the times and seasons: bless Thou the crown of the year with Thy goodness, O Lord, preserving in peace Orthodox Christians and Thy city, and save us through the prayers of the Theotokos. (Twice)

Glory ..., that of the saint, in Tone I:

**T**hou wast a pillar of patience, O venerable one, emulating the forefathers: Job, in afflictions; Joseph, in temptations, and the life of the incorporeal hosts while in the body, O Symeon our father. Entreat Christ God that our souls be saved.

Now and ever ..., that of the Theotokos, in Tone I:

**R**ejoice, O highly-favored Virgin Mary, haven and intercession of the human race, for from thee was the Deliverer of the world incarnate, for thou alone art Mother and Virgin, ever-blessed and most glorified. Entreat Christ God to grant peace unto the whole world.

After the first chanting of the Psalter, the Sedalion of the Indiction, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

**A**s to the Master of all and the Bestower of blessings, before Thee do we fall down in faith, earnestly crying aloud: Be Thou entreated in Thy lovingkindness, O Savior, and by the prayers of her that gave Thee birth, and of all that have ever been well-pleasing unto Thee; and in that Thou art good vouchsafe a good year to them that honor Thee in two natures and faithfully glorify Thee.

Glory ..., Sedalion of the venerable one, in Tone VIII:

Spec. Mel.: "Of the wisdom ...":

**T**aking up the Cross of the Lord, O wise one, and following after Him unto the end, thou didst not turn thy mind back to the world, O divinely wise one. Having slain the passions by abstinence and labors, thou didst prepare thyself as a temple for thy Lord. Wherefore, thou hast received a reward of heavenly gifts: to heal the afflicted and cast out evil spirits, O Symeon most venerable. Entreat Christ God, that He grant remission of sins unto them that celebrate thy holy memory with love.

Now and ever ..., the Sedalion of the Indiction in Tone IV:

Spec. Mel.: "Joseph marveled ...":

**A**s to the Master of all and the Bestower of blessings, before Thee do we fall down in faith, earnestly crying aloud: Be Thou entreated in Thy lovingkindness, O Savior, and by the prayers of her that gave Thee birth, and of all that have ever been well-pleasing unto Thee; and in that Thou art good vouchsafe a good year to them that honor Thee in two natures and faithfully glorify Thee.

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

Spec. Mel.: "Of the wisdom ...":

**H**aving trained thy soul in godly manner by abstinence, labors and. prayers, thou didst become a companion of the martyrs, O blessed one, and didst truly receive gifts of miracles to heal the infirmities of them that faithfully honor thee. Wherefore, thou dost expel legions of demons by the authority given thee against them from on high, O all-blessed Symeon. Entreat Christ God, that He grant remission of transgressions unto them that celebrate thy holy memory with love.

Glory ..., in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

**T**hou didst faithfully enter upon the struggle of torment, O Callista, preaching Christ our God with thy two brethren; for, nurtured with hope, thou didst truly make of them noetic vessels of the Church of Christ. Wherefore, thou hast joined thyself unto them in the life on High, O martyr.

Now and ever ..., Theotokion:

**Q**uickly accept thou our supplications, O Mistress, and bear them to thy Son and God, O Lady most pure. Loose thou the evil circumstances which surround them that have recourse unto thee, and crush the attacks and audacity of them that now arm themselves against thy servants, O Virgin.

If it be a temple dedicated to the venerable Symeon, after the Polyeleos, this Sedalion to the venerable one, in Tone VIII:

Spec. Mel.: "Of the wisdom ...":

**T**hou didst excel in faith, O wise father, and disdaining all transitory things, by the power of the Spirit thou didst follow Christ. With abstinence didst thou waste thy body, O venerable one, ever looking toward the glory of Heaven. Wherefore, thou didst find thy pillar a ladder of divine ascent, fitting thy desire, O most sacred Symeon. Entreat Christ God to grant remission of offenses unto them that faithfully celebrate thy holy memory.

Glory , in Tone V: Spec. Mel.: "Co-unoriginate ...":

**T**hou didst adorn thy life with abstinence, having mortified thy body. Thou didst in no wise heed the attacks of the enemy, O blessed father, and didst depart unto God and everlasting life as a worthy heir. Wherefore, cease thou never to pray that our souls receive mercy.

Now and ever ..., Theotokion:

**O** all-holy Virgin, have mercy on us that have recourse to thee who are compassionate and that entreat thy fervent aid; for, as thou art good, thou canst save all by thy maternal entreaties, in that thou art the Mother of God Most High, and thou dost ever beseech Him, O divinely gracious one.

Song of Ascents, the first antiphon of Tone IV:

Note: Prokimenon, Gospel and Sticheron of the Temple.

Then, Psalm 50.

### ODE I

Canon of the Indiction, with 6 troparia, including its Irmos, which is sung twice.

The composition of John the Monk, in Tone I:

**Irmos: O** all ye people, let us chant a hymn of victory unto Him Who delivered Israel from the bitter bondage of Pharaoh and led them through the depths of the sea dryshod, for He hath been glorified.

Let us all chant a hymn of victory unto Christ, by Whom all things were fashioned and in Whom the incomprehensible is perfected, as the hypostatic Word begotten of God the Father, for He hath been glorified.

Let us all chant a hymn of victory unto Christ, Who through the Father's good pleasure appeared from the Virgin and proclaimed unto us the acceptable year of the Lord for deliverance, for He hath been glorified.

The Bestower of the law, arriving in Nazareth, taught on the Sabbath day, laying down for the Jews the law of His ineffable coming, whereby He saveth our race, in that He is merciful.

**Theotokion: O** all ye faithful, chanting, let us ever praise the all-wondrous Maiden who shone forth Christ upon the world and hath filled all things with the joy of everlasting life, for she hath been glorified.

Canon of the holy martyred women, with 4 troparia, the acrostic whereof is:

"I hymn the pangs of the steadfast martyred women", in Tone IV:

**Irmos: I** shall open my mouth, and with the Spirit shall 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.

Steadfastly did ye struggle against the adversary, O martyrs, at first by fasting and then by bloody suffering. Wherefore, we faithfully honor your memory.

Wounded with the love of Him that for our sake endured the Cross and death, the holy women followed in His steps, forgetting the weakness of their flesh.

Pagan sacrifices and demonic idols did ye demolish with the sword of faith, and to the temple of Heaven did ye bring yourselves, O animate vessels, most honorable martyrs.

**Theotokion: S**trengthened by the grace of Him that shone forth from thy womb, O all immaculate one, the virgin maidens fended off the three-fold wave of torments, and, rejoicing, they followed thee.

Canon of the venerable one, the acrostic whereof is: "Accept this hymn, O most blessed Symeon"; The composition of John the Monk, in Tone VIII:

**Irmos:** O all ye people, chanting a hymn of victory, let us sing unto the Lord Who overwhelmed Pharaoh in the Red Sea, for He hath been glorified.

O God-bearing Symeon, by thine entreaties grant the divinely conferred light of knowledge unto me who with the vile organ of my tongue weave a hymn for thee.

Persians, Ethiopians, Indians and Scythians, and a multitude of Arabs acknowledged thy wisdom, O father, and glorified Christ Who is glorified in thee.

Full of spiritual grace, being, like Jacob, David and Moses from shepherd lands, thou wast shown to be a leader of the flocks of the Word, O blessed one.

**Theotokion:** O all-pure Theotokos, rejoice! O honored one, who in thy womb didst contain the infinite God, ask that those who hymn thee be delivered from grievous circumstances.

**Katavasia:** Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified!

### ODE III

#### Canon of the Indiction

**Irmos:** Establish me, O Christ, upon the immovable rock of Thy commandments, and illumine me with the light of Thy countenance, for none is holier than Thou, Who lovest mankind.

O Good One, establish Thou that which Thy right hand hath lovingly planted on the earth, preserving Thy Church, the fertile vineyard, O Almighty One.

O Master, God of all things, lead through this year which beginneth those who adorn themselves with divinely beautiful spiritual works, and who hymn Thee with faith.

O compassionate Christ, grant me a tranquil year and fill me with Thy divine words which Thou didst reveal when Thou didst speak to the Jews on the Sabbath.

**Theotokion:** We ever glorify thee, for thou alone didst, in manner surpassing nature, beyond human comprehension, receive grace in thy womb and didst, without changing, give birth unto Christ God.

### Canon of the Martyrs

**Irmos:** **The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.**

**M**ade strong by the strength of the Almighty, ye trampled down the power of the adversary; wherefore, ye have been crowned by Christ as victors.

**B**y the divine power of Christ the mouths of the beasts were rendered impotent; and, honoring God, ye were delivered unharmed, O God-bearers.

**D**eified by looking to God, ye rejected the coldness of polytheism and attained unto the warmth of the glory on High, O athletes.

**Theotokion:** **P**iously we proclaim thee, knowing thee to be the most true Mother of God, O most immaculate one; for through thee hath the Creator deigned to commune with us.

### Canon of the Venerable One

**Irmos:** **Plant Thou the fear of Thee in the hearts of Thy servants, O Lord, and be Thou the confirmation of us who call upon Thee in truth.**

**S**wiftly fleeing the wintry vexations of the demons, thou didst make haste unto the salvific monastery, O Symeon, from whence thou didst receive life which ageeth not.

**R**ejoicing, thou didst incline thy dutiful ear to the Master Who blesseth, O most blessed one, and didst find the blessed life.

**R**eceiving the seed of the Word, and having watered it with thy tears, with the blades of thy heart thou didst reap the abundant grain of the virtues.

**Theotokion:** **I**neffably didst thou conceive the Savior and Lord Who doth deliver from grievous circumstances us who call upon thee in truth, O Bride of God.

**Katavasia:** **The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the Tree of the Cross hath now budded forth, for her might and confirmation.**

### Kontakion of the Indiction, in Tone II:

**O** Christ our King Who livest in the highest, Creator and Maker of all things, visible and invisible, Who hast fashioned days and nights, seasons and years: bless Thou now the crown of the year; preserve and keep in peace Orthodox hierarchs, this city and Thy people, O greatly Merciful One.

**Sedalion of the Indiction, in Tone VIII:**

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

**O** Thou Who bestowest fruitful seasons and rains from heaven upon those on earth, and dost now accept the supplications of Thy servants: from all want do Thou deliver Thy city, for truly Thy compassions are evident in all Thy works. Wherefore, bless Thou our goings out and our comings in, set aright among us the work of our hands, and grant us forgiveness of offenses O God: For, as Thou art mighty, Thou didst bring all things from non-existence into being.

**Another Sedalion, of the venerable one, in the same tone and melody:**

**H**aving forsaken all things of the world, and whilst still bodily on earth, thou wast a heavenly angel in spirit; for, having slain the assailing passions with thy flesh, thou wast shown to be a favorite of the Trinity, O blessed one. Wherefore, thou dost heal the sufferings of the infirm and by thy word dost drive away the evil spirits by grace. O all-blessed Symeon, entreat Christ God to grant forgiveness of offenses unto those who lovingly honor thy holy memory.

**Glory ..., another Sedalion, of the holy women, in Tone I:**

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

**H**aving finished the race and kept the faith, O reason-endowed ewe-lambs, with faith ye brought yourselves to the Lamb and Shepherd through martyrdom. Wherefore, magnifying Christ, O right wondrous ones, we joyously praise your sacred memory today.

**Now and ever ..., Theotokion:**

**T**o the path of repentance guide us who are ever inclined toward evil and trackless places, and who anger our all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and habitation of God.

**ODE IV**

**Canon of the Indiction**

**Irmos: I have considered Thy dispensation, O Almighty One, and with fear have I glorified Thee, O Savior.**

**T**he beginning of the year do Thy people offer unto Thee, O Savior, glorifying Thee with angelic hymns.

**A**s Thou lovest mankind, O Christ, count those who begin the year worthy to complete it in a manner well-pleasing unto Thee.

**O** only and almighty Lord, having calmed the world, grant it cycles of years.

**Theotokion: L**et us all now hymn the Theotokos as the haven of our souls and our steadfast hope.

**Canon of the Martyrs**

**Irmos: Seated in glory upon the throne of the cherubim, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!**

**H**aving endured torments and the destruction of your bodies in divers ways, and the dismemberment and immolation of your limbs, ye have inherited the kingdom of heaven, delighting in the tree of life, O right wondrous ones.

**T**he hosts of heaven marveled at the struggle of the blessed virgins, for in their womanly nature they vanquished the foe, strengthened by the power of Him Who shone forth from a woman.

**S**purning all the vanity of the world, ye cleaved unto God alone with all your soul. Wherefore, ye endured the pangs of abstinence and suffering, O patient brides of Christ.

**B**earing the Cross about as a most mighty weapon, ye set yourselves against regiments of the adversary and carried away the victory, with Christ Who vanquished the world with the power of His divinity.

**Theotokion:** **H**e of two natures, to Whom thou didst give birth, O all-immaculate one, descended into thy womb like rain upon the fleece, the divinely eloquent prophet said of old. To Him do we cry aloud: glory to Thy power, O Christ!

#### Canon of the Venerable One

**Irmos:** **I have heard Thy report, O Lord, and I was afraid; I considered Thy works, and glorified Thy dominion, O Lord.**

**L**aying the foundation of thine abstinence not on sand, but on thy most profound labors, O most blessed one, thou didst erect an unshakable tower of the virtues.

**C**ausing thy body to dwell in a harsh abode, thou didst nail down thy spirit with fear and didst find a dwelling-place of divine inheritance, O venerable one.

**T**hou didst subdue the hidden passions of thy body, O thou who art most rich, and, lying in dung with worms, thou didst emit a sweet fragrance, O father.

**E**mulating the life creating Dead One in thy voluntary suffering, thou didst commit thyself alive to a dark pit, as to a tomb.

**Theotokion:** **O** all-pure Mary, do thou ever entreat God Whom thou didst bear, that He grant thy servants remission of sins.

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

#### ODE V

#### Canon of the Indiction

**Irmos:** **W**aking at dawn out of the night, we hymn Thee, O Christ, Who art consubstantial with the Father, and the Savior of our souls: Grant peace to the world, Thou Who lovest mankind!

**O** Christ, Who fillest all things with goodness: do Thou grant unto Thy servants a year of varied seasons, crowned with mildness, fruitfulness and blessings.

**Y**early recompense, a turn for the better and a state of peace do Thou show unto us who know Thee to be Him Who became like unto men, O Word of God.

**T**hou didst come to earth proclaiming from the Father the release of captives and the recovery of the blind, and the acceptable time, O Thou that art equally unoriginate with the Father.

**Theotokion:** **W**e set our hopes and our desire on thee, O pure Theotokos. Him Whom thou didst bear do thou render merciful unto us, O Virgin.

### Canon of the Martyrs

**Irmos:** **T**he impious perceive not Thy glory, O Christ, put, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou Radiance of the glory of the Father's divinity.

**A**s unblemished ewe-lambs, as acceptable sacrifices, ye brought yourselves to the true Lamb and Shepherd, O martyrs, as offerings most rich and acceptable immolations.

**S**lain in the body, ye did live in soul for Him Who slew the might of death, O martyrs, for ye emulated His Cross, death and voluntary suffering.

**O**ne in mind, though in many bodies, though lacerated with divers wounds and burned by fire, the divinely wise ones confessed the Lord Jesus alone.

**Theotokion:** **O** thou who alone art most immaculate, raise me up who have fallen into the pit of temptations, and set me aright, O thou that didst bear God the Pilot Who in His goodness first united disparate natures.

### Canon of the Venerable One

**Irmos:** **E**nlighten us with Thy commandments Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

**C**hrist showed thee forth as a new Daniel, O Symeon; for from the den of wild beasts he returned thee unharmed by an apparition.

**C**asting thyself wholly upon the Lord, thou didst lay thyself bare to storm, cold and burning heat, and to the malice of the adversary.

**T**hou didst show thyself to be a new Moses and Elijah, taking food but once during the whole forty-day fast all throughout thy life, O venerable one.

**G**irded about with a rope as with a cincture of gold, O venerable Symeon, thou didst show thyself to be a traverser of the heavens with ill vine wings.

**Theotokion:** Ever beseech thy Son and our God, O pure Mary who knewest not wedlock, that He send down great mercy upon us, the faithful.

**Katavasia:** O thrice-blessed Tree, whereon Christ, our King and Lord, was crucified, and whereby he that beguiled mankind by the tree did fall, beguiled by thee, when God was nailed in the flesh, He that granteth peace unto our souls.

## ODE VI

### Canon of the Indiction

**Irmos:** Thou didst save the prophet from the sea monster, O Lover of mankind; do Thou lead me up from the abyss of transgressions, I pray.

O Master, with the beginning of the year vouchsafe us to begin a life well-pleasing unto Thee.

O compassionate Savior, show us forth who hymn Thee to be full of spiritual days in the study of Thy law.

**Theotokion:** O all-pure and most immaculate Theotokos who gavest birth to the Lord, from misfortunes deliver us who hymn thee.

### Canon of the Martyrs

**Irmos:** Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Our first mother Eve, beholding him who of old drove her from paradise through deception wounded and trampled underfoot by women, rejoiceth in godly manner.

Diligently joining abstinence to suffering, ye have now incorruptibly united yourselves to the Bridegroom of souls and, with joyful spirit, ye dwell in the divine bridal chamber.

The raging and towering waves of torments were not able to sink the martyrs' ships, for with mighty hands upon the tiller they reached the divine harbors.

**Theotokion:** Beholding the fulfillment of thy words, O Mother of God, magnify exceedingly Him Who hath magnified thee; for all generations now truly bless thee.

### Canon of the Venerable One

**Irmos:** Grant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

Christ hath shown thee to be a worker of signs and wonders and an acceptable habitation of divine activity, O blessed one.

**T**hy body didst thou raise up upon thy pillar as upon a cross, O Symeon. Wherefore, thou hast been glorified with Christ Who was lifted up upon the Cross for thy sake.

**H**aving found the path on high, O wondrous Symeon, raise up to the heights of heaven those who faithfully hymn thee.

**Theotokion:** **W**e recognize thee as the mountain which Daniel beheld, whence Christ, the unquarried Stone of faith, was cut.

**Katavasia:** **S**tretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the extraordinary Resurrection of Christ God Who was nailed in the flesh and enlightened the world with His Rising on the third day.

**Kontakion of the venerable Symeon, in Tone II:**

**M**aking of thy pillar a fiery chariot, searching the heights thou didst unite thyself to those who are on High. Wherefore, thou wast a converser with angels, O venerable one, praying unceasingly with them to Christ God in behalf of us all.

**Ikos:** **W**hat human tongue can ever suffice to confess in praise the unblemished life of Symeon? Yet, by the wisdom of God, I shall hymn the suffering and struggles on earth of this mighty giant; for he was shown to be a beacon to all men in his great patience, and hath shone forth in the angelic choir; for, unceasingly hymning Christ with them, and having acquired purity through abstinence, he prayeth without ceasing for us all.

**ODE VII**

**Canon of the Indiction**

**Irmos:** **T**he children raised together in piety, disdain the impious command, feared not the threat of the fire, but, standing in the midst of the flame, they chanted: **O God of our fathers, blessed art Thou!**

**O** ye Orthodox people who now begin the year, let us set a beginning to our hymns to Christ Who reigneth over the everlasting Kingdom; and let us piously chant: **O God of our fathers, blessed art Thou!**

**O** Christ, Who before wast, shalt be and art the Lord: fill Thou this year with Thy good gifts for those who hymn Thee, the Source of goodness, chanting: **O God of our fathers, blessed art Thou!**

**Theotokion:** **A**s servants petitioning their Master, we set before Thee Thy pure Mother, O Christ, that Thou mayest deliver from every evil circumstance Thy servants who chant: **O God of our fathers, blessed art Thou!**

### Canon of the Martyrs

**Irmos: O** all-hymned Lord God of our fathers, Who didst save the children of Abraham in the fire, and didst slay the Chaldeans whom Thou didst justly hunt down: Blessed art Thou!

**H**ow insuperable is thy wisdom, O God-bearing Ammon! For, the leader of the choir of virgins, thou didst not fear tortures, ending thy life with them; and as a deacon and initiate of the mysteries of divine glory, thou didst chant: O all-praised Lord God of our fathers, blessed art Thou!

**A**s a wise bridal escort, with words of courage thou didst anoint the martyrs, urging them to gaze upon the Bridegroom and to endure the pain of their flesh, crying aloud: O all-praised Lord God of our fathers, blessed art Thou!

**"L**et us not grow slothful! Lo, the arena lieth open, ye maidens; let us stand forth manfully! Christ stretcheth forth His hand which beareth wreaths. Let us have no pity upon our bodies!" the valorous ones cried out in the stadium: O all-praised Lord God of our fathers, blessed art Thou!

**Theotokion: B**lessed is the Fruit of thy blessed womb, Whom hosts of heaven and the assemblies of men bless, and Who hath delivered us from the ancient curse, O blessed one.

### Canon of the Venerable One

**Irmos: In** Babylon the pious children did not worship the golden image, but, bedewed in the midst of the fiery furnace, they chanted a hymn, saying: O supremely exalted God of our fathers, blessed art Thou!

**T**hou didst loose drought for the doubting and didst open the gates of the rain for them; and by thy supplications thou didst restrain the quaking earth, and didst teach the people to cry out: Blessed is the God of our fathers!

**A**s a most magnificent beacon of the Church and a most radiant sun, O Symeon, thou didst shine, scattering thy rays in all directions, and didst teach the people to cry out: Blessed is the God of our fathers!

**A** sea of humanity gathered in the garden of thine abstinence, flowing like water from all directions, O favorite of Christ, taught by thee to cry out: Blessed is the God of our fathers!

**O**f old Christ rested in the arms of the elder Symeon, and in His invisible power did He rest also within the tablets of thy heart, O venerable Symeon. Wherefore, thou didst cry out: Blessed is the God of our fathers!

**Theotokion: O** pure Virgin, it becometh Him Who without seed was incarnate of thee to come forth, for thou wast shown to be greater than all in purity. And crying out to Him in hymns, we say: Blessed is the God of our fathers!

**Katavasia:** The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

## ODE VIII

### Canon of the Indiction

**Irmos:** Christ God, Who saved the chanting children in the furnace and transformed the raging flames into dew, hymn ye, supremely exalting Him for all ages!

O Christ, the honored Church offereth Thee the beginning of the year, as to the Author of our salvation, crying: Hymn ye and supremely exalt Christ forever!

The Creator Who hath wisely renewed all that He brought into existence, and hath brought forth the cycles of the seasons by His will, hymn ye and supremely exalt forever!

Let us chant unto God, Who hath brought forth all things and Who changeth the seasons for the manifold prosperity of men: Praise and exalt Christ supremely forever!

**Theotokion:** With the cycles and seasons of time, we, the assemblies of men, hymn thee in Orthodox manner as the Theotokos, the pure Virgin Mother of God, the salvation of all.

### Canon of the Martyrs

**Irmos:** The birthgiving of the Theotokos saved the pious children in the furnace, then in figure, but now in deed; and it moveth all the world to sing to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

In splendid robes, dyed with the blood of your martyrdom, did ye array yourselves, having truly put off the old man corrupted by sins, chanting: O ye works, hymn the Lord and exalt Him supremely for all ages!

O martyrs, illumined by the outpourings of abundant light and the divine splendors of the noetic Sun: ye passed through the night of ungodliness, chanting with oneness of mind and soul: O ye works, hymn the Lord and exalt Him supremely for all ages!

As ewe-lambs, as unblemished heifers, as divine turtledoves, as voluntary holocausts and immaculate sacrifices did ye offer yourselves to the Creator, O martyrs, chanting together: O ye works, hymn the Lord and exalt Him supremely for all ages!

**A**t the command of the most iniquitous tyrants ye were subjected to an undeserved death, your limbs severed, your fingers broken, beaten without mercy, consumed by fire, beheaded by the sword. Wherefore, with joy have ye received the rich rewards of immortality.

**Theotokion:** **O** most honored Bride of God, who alone knewest not wedlock, the women followed after thee, inhaling the fragrance of thy myrrh, and they truly reign with thee, hymning Christ, the only-begotten Son Who shone forth from thy womb, forever.

### Canon of the Venerable One

**Irmos:** **The Lord Who was glorified on Mount Sinai, and in the bush revealed to Moses the mystery of the Ever-virgin by fire, hymn ye and supremely exalt for all ages!**

**H**aving divorced thyself from every attachment, yet taking pity on thy mother's weakness, after thy death thou didst appear to her while she was yet alive, crying: Hymn the Lord and exalt Him supremely forever!

**T**hou didst gird up the paralyzed youth and didst command Phylarchus to take up his bed upon his shoulders, O most sacred one, crying out: Hymn the Lord and exalt Him supremely for all ages!

**C**leansing with the suffering of Job the foulness of thy putrid flesh, thou didst transform it into a pearl of great price, O Symeon, favorite of Christ, glorifying Him for all ages.

**Theotokion:** **O** Virgin Theotokos, who received joy from the angel, who gavest birth unto the Lord of glory, and shone forth Light upon the world: we all hymn thee for all ages.

**Katavasia:** **O** children, equal in number to the Trinity, bless ye God, the Father of the Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life to all, exalt ye supremely forever!

## ODE IX

### Canon of the Indiction

**Irmos:** **The bush which burnt with fire yet was not consumed showed forth an image of thy pure birth giving. And now we pray that the furnace of temptation which rageth against us be extinguished, that we may unceasingly magnify thee, O Theotokos.**

**O** Word of God, Power, true and hypostatic Wisdom, Who sustaineth and directeth all things wisely, do Thou now peacefully order the season which hath dawned for Thy servants.

All Thy works, O Lord: the heavens, the earth, light, and the sea, the waters and all the springs, the sun, the moon, darkness, the stars, fire, men and beasts, praise Thee with the angels.

Thou alone art pre-eternal, in that Thou art the Creator of the ages. O reigning Godhead, One, indivisible, in three Persons: through the supplications of the pure Mother of God, show forth this year as fruitful for Thine inheritance.

**Theotokion:** O Savior of all, Maker, Creator, and Ruler of all creation: through the supplications of her who gaveth birth to Thee without seed, grant peace to Thy world, preserving Thy Church ever undisturbed.

### Canon of the Martyrs

**Irmos:** Eve, through weakness abode under the curse of disobedience; but thou. O Virgin Theotokos, hast put forth blessing for the world through the offspring of thy childbearing. Wherefore, we all magnify thee.

The most blessed ones put forth streams of healings, as from a wellspring, upon those in need; they put an end to the pestilence of infirmities and dispel the burning heat of the passions; and they water the hearts of those who love God, to render them fertile with divine works.

The divine beacons Ammon, and Celsina, and with them the forty godly and divinely wise women who suffered lawfully, have been crowned and now join chorus with the angels. Let us bless them as is meet.

Seizing dominion over the enemy, ye were exalted, and became like unto angels; and ye now delight freely in the tree of life in paradise, O brides of God, and have received the wellspring of good things, praying for the world.

**Theotokion:** O immaculate Maiden, thou hast been shown to be a dwelling-place of Wisdom, an animate throne and portal, surpassing the understanding of the greatest mind. Wherefore the virgins loved thee as their queen, O Virgin, and have followed after thee, O divine Maiden.

### Canon of the Venerable One

**Irmos:** Thy birthgiving, O Ever-virgin, which was revealed to the law-giver on the mountain in the fire and the bush for the salvation of us, the faithful. we magnify with unceasing hymns.

When thou didst gain dominion over the passions through patience, O God-bearing Symeon, Christ accepted thee as a participant in His Kingdom. Wherefore, we honor thee with hymns.

Having been vouchsafed the grace of healing from among the inviolate treasures of the Spirit, O God-bearing Symeon, thou dost bestow healings upon those who celebrate thy memory.

**H**aving trod the heavenly path on the air of the virtues, girded about with sufferings, thou didst take flight to the tabernacles of heaven. Pray thou that our souls be saved.

**Theotokion:** **T**hou hast appeared as a bush burning with fire yet remaining unconsumed, O Mistress, having conceived without seed the God and Savior of the world, Whom we unceasingly magnify.

**Katavasia:** **O Theotokos, thou art a mystical paradise, which, untilled, didst put forth Christ, by Whom the life-bearing Tree of the Cross was planted; wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.**

**Exapostilarion of the Indiction:**

**Spec. Mel.: "To the disciples ...":**

**O** Lord and God of gods, Being of three Hypostases, unapproachable, uncreated, almighty Creator and Ruler of all; before Thee do we all fall down, and Thee do we entreat: blessing this beginning year, in that Thou art good, do Thou preserve Orthodox Christians and all Thy people in peace, O Compassionate One.

**Glory ..., Exapostilarion of the venerable one, in the same melody:**

**T**hy life, O venerable one, which shone like a radiant beacon, hath illumined all the world with rays of miracles; for, praying for us who honor thee, O blessed one, by thy pillar thou didst ascend unto God as by a ladder, to that place where there is truly the ultimate fulfillment of all desires, O Symeon.

**Now and ever ..., Exapostilarion of the Indiction, in the same melody:**

**O** Maker and Ruler of all creation, Who in Thine authority hast fixed the times and seasons: crown the cycles of the year with blessings of goodness, O Compassionate One, preserving Thy people in peace, unharmed and whole, we pray, through the supplications of her who gave birth to Thee, and of the divine angels.

**On the Praises, 4 stichera for the Indiction, the composition of John the Monk:**

**In Tone III:** **O** pre-eternal Word of the Father, Who art in the image of God, and Who, in Thine authority, hast fixed the times and seasons: Bless Thou the crown of the year with Thy goodness, granting peace unto Thy Churches and victories to Orthodox Christians, fertility to the earth and great mercy to us.

**In Tone IV:** **T**hy Kingdom is the Kingdom of all ages, O Christ God, and Thy dominion continueth through all generations; for Thou hast fashioned all things in wisdom, fixing the times and seasons for us. Wherefore, giving thanks for all things, we cry out: Bless Thou the crown of the year with Thy goodness, and vouchsafe us to cry aloud to Thee without condemnation: Glory to Thee, O Lord!

**By Andrew of Pyres:** Thy journeys are great and wondrous journeyings, O God. Wherefore, we magnify the power of Thy dispensation: for, being Light of Light, Thou didst come to Thy wretched world and didst destroy the primeval curse of ancient Adam, as Thou wast well pleased so to do, O Word; and in Thy wisdom Thou hast appointed times and seasons for us, that we may glorify Thy goodness, which accomplisheth all things. O Lord, glory be to Thee!

**Sticheron of the holy martyrs, by Germanus, in Tone II:** When by Thy Passion, O Lord, Thou didst establish the whole world, then were the weak girded about with power, and women stood forth manfully against the most cruel tyrant and won a maternal victory; and they entered into the delight of paradise, unto the glory of Thee Who wast born of women and hast saved the human race.

**Glory ..., of the venerable one, in the same Tone:**

The sacred Symeon sprang forth as good fruit from goodly stock, nurtured from infancy more by grace than by milk. And lifting up his holy body upon the pillar of stone, and lifting his mind up to God, he fashioned a heavenly dwelling-place with his virtues; and dancing in chorus with the hosts of God, he became an abode of Christ, the Savior of our souls.

**Now and ever ..., of the Indiction, in Tone VIII:**

**The composition of Germanus:**

**O** Christ, Word and God, Who hast created all things in Thine ineffable wisdom, and hast appointed times and seasons for us: bless Thou the works of Thy hands and with Thy power make glad all right-believing Christians, granting them might against the barbarians, in that Thou alone art good and lovest mankind.

**Then, the Great Doxology.**

**After the Trisagion: the troparion of the Indiction;**

**O** Fashioner of all creation, Who in Thine authority hast appointed the times and seasons: bless Thou the crown of the year with Thy goodness, O Lord, preserving in peace Orthodox Christians and Thy city, and save us through the prayers of the Theotokos.

**Glory ..., that of the saint:**

Thou wast a pillar of patience, O venerable one, emulating the forefathers: Job, in afflictions; Joseph, in temptations, and the life of the incorporeal hosts while in the body, O Symeon our father. Entreat Christ God that our souls be saved.

Now and ever ..., that of the Theotokos:

**R**ejoice, O highly-favored Virgin Mary, haven and intercession of the human race, for from thee was the Deliverer of the world incarnate, for thou alone art Mother and Virgin, ever-blessed and most glorified. Entreat Christ God to grant peace unto the whole world.

Then the litanies, dismissal and First Hour.

### AT THE HOURS

At the First Hour, the troparion of the Indiction; Glory ..., that of the saint; Now and ever ..., the Theotokion of the Hour. After the Trisagion, the Kontakion of the Indiction, alternating with that of the saint for the other Hours.

## AT LITURGY

On the Beatitudes: 8 troparia: 4 from Ode III of the Canon of the Indiction, and 4 from Ode VI of the Canon of the Saint.

**O** Good One, establish Thou that which Thy right hand hath lovingly planted on the earth, preserving Thy Church, the fertile vineyard, O Almighty One. (Twice)

**O** Master, God of all things, lead through this year which beginneth those who adorn themselves with divinely beautiful spiritual works, and who hymn Thee with faith.

**O** compassionate Christ, grant me a tranquil year and fill me with Thy divine words which Thou didst reveal when Thou didst speak to the Jews on the Sabbath.

**C**hrist hath shown thee to be a worker of signs and wonders and an acceptable habitation of divine activity, O blessed one.

**T**hy body didst thou raise up upon thy pillar as upon a cross, O Symeon. Wherefore, thou hast been glorified with Christ Who was lifted up upon the Cross for thy sake.

**H**aving found the path on high, O wondrous Symeon, raise up to the heights of heaven those who faithfully hymn thee.

**Theotokion:** **W**e recognize thee as the mountain which Daniel beheld, whence Christ, the unquarried Stone of faith, was cut.

*After the Entrance, the troparia as follows:*

*Troparion of the Indiction, in Tone II:*

**O** Fashioner of all creation, Who in Thine authority hast appointed the times and seasons: bless Thou the crown of the year with Thy goodness, O Lord, preserving in peace Orthodox Christians and Thy city, and save us through the prayers of the Theotokos.

*To the Theotokos, in Tone I:*

**R**ejoice, O highly-favored Virgin Mary, haven and intercession of the human race, for from thee was the Deliverer of the world incarnate, for thou alone art Mother and Virgin, ever-blessed and most glorified. Entreat Christ God to grant peace unto the whole world.

*To the Venerable One, in Tone I:*

**T**hou wast a pillar of patience, O venerable one, emulating the forefathers: Job, in afflictions; Joseph, in temptations, and the life of the incorporeal hosts while in the body, O Symeon our father. Entreat Christ God that our souls be saved.

**Glory ..., Kontakion of the venerable Symeon, in Tone II:**

**M**aking of thy pillar a fiery chariot, searching the heights thou didst unite thyself to those who are on High. Wherefore, thou wast a converser with angels, O venerable one, praying unceasingly with them to Christ God in behalf of us all.

**Now and ever, Kontakion of the Indiction, in Tone II:**

**O** Christ our King Who livest in the highest, Creator and Maker of all things, visible and invisible, Who hast fashioned days and nights, seasons and years: bless Thou now the crown of the year; preserve and keep in peace Orthodox hierarchs, this city and Thy people, O greatly Merciful One.

But if it be a temple dedicated to the Theotokos: Now and ever ..., the Kontakion of the temple; the Kontakion of the Indiction is moved into first position (among the Kontakia).

**Prokimenon of the Indiction, in Tone III: Great is our Lord, and great is His strength, and of His understanding there is no measure.**

**Stichos: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.**

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

**EPISTLE FOR THE INDICTION:**

**EPISTLE TO TIMOTHY, §282 [1 Tim 2:1-15]**

**Child Timothy:** I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

**EPISTLE FOR THE VENERABLE ONE:  
EPISTLE TO THE COLOSSIANS, §258 [COL. 3:12-16]**

**B**rethren: Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfection. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

**Alleluia, in Tone IV: To Thee is due praise, O God, in Sion; and unto Thee shall a vow be rendered in Jerusalem.**

**Stichos: Thou shalt bless the crown of the year with Thy goodness.**

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

**FOR THE INDICATION:  
GOSPEL ACCORDING TO ST. LUKE, §13 [LK. 4:16-22]**

**A**nd Jesus came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it is written: The Spirit of the Lord is upon me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this Scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's Son?

**FOR THE VENERABLE ONE:  
GOSPEL ACCORDING TO ST. MATTHEW, §43 [MT. 11 :27-30]**

**A**ll 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.

Communion Verse for the Indiction: Thou shalt bless the crown of the year with Thy goodness.

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

**NOTE:** If September 1st falls on a Sunday, the service to the holy women is omitted, and is chanted when the ecclesiarch decides. The service of the Resurrection is sung, followed by that of the Indiction and of the saint; thus:

At Little Vespers: the stichera of the Resurrection and of the Theotokos, as usual. Troparion of the Resurrection; Glory ..., Now and ever ..., Theotokion.

At Great Vespers we sing "Blessed is the man ...", the entire kathisma. At "Lord, I have cried ...", three stichera for the Resurrection and one of Anatolius; three stichera for the Indiction, and three to St. Symeon; Glory ..., of the Indiction; Now and ever ..., the Dogmatic of the tone. The Readings as above. At Litia, the sticheron of the temple, then the Aposticha stichera for the Indiction, printed at the end of the Praise stichera. At the Aposticha, the stichera of the Resurrection with their proper verses; Glory ..., of the saint; Now and ever ..., of the Indiction. At the blessing of the loaves: "Virgin Theotokos, rejoice ..." (Twice), and the troparion of the Indiction once. And the reading from the epistles of the Apostles.

At Matins, at "God is the Lord ...", the troparion of the Resurrection (Twice); Glory ..., of the saint; Now and ever ..., of the Indiction. After the kathismata, the Resurrectional Sedalia and their Theotokia, and the reading from the interpretations of the Gospel, as appointed. After the troparia on Psalm 118 ("Blessed art Thou, O Lord ..."), the Hypakoi and reading. The Songs of Ascent, Prokimenon of the tone, and "Let every breath ...". Resurrectional Gospel. "Having beheld the Resurrection ..." and Psalm 50. Sticheron of the Resurrection. Canon of the Resurrection, four troparia, including its Irmos; that to the Theotokos, two troparia; that to the Indiction, four troparia; and of the saint, four troparia. Katavasia: the first canon from the feast of the Exaltation of the Cross. After the Third Ode, the Kontakion of the Indiction, and that of the saint; the Sedalion of the saint, (Twice); Glory ..., Now and ever ..., of the Indiction. And the reading of the life of St. Symeon. After the Sixth Ode, the Kontakion of the Resurrection, and its Ikos; and the reading from the Prologue. At the Ninth Ode we chant "More honorable " The Exapostilarion of the Resurrection; Glory, of the saint; Now and ever ..., of the Indiction. At the Praises, four stichera to the Resurrection, three for the Indiction in Tone III: "O pre-eternal Word ...", with the verse of the Indiction; then the Idiomelon of the saint, in Tone II: "The

sacred Symeon ...", with the verse: "Precious in the sight of the Lord is the death of His saints." Glory ..., the Evangelical sticheron; Now and ever ..., "Most blessed art thou ..." The Great Doxology. After the Trisagion, the Troparion of the Resurrection alone. Litanies, and dismissal. And the reading from the catechetical writings of St. Theodore the Studite, and the usual departure. The First Hour is read in the vestibule. And the final dismissal. At the Hours we say the Troparion of the Resurrection, Glory ..., of the Indiction, Now and ever ..., the Theotokion of the Hour. After Our Father, the Kontakion of the Indiction. At the Third Hour, the Troparion of the Resurrection; Glory ..., of the saint. Thus also, for the rest of the Hours, we alternate the Kontakia of the Resurrection, the Indiction and the saint.

At the Liturgy, four of the verses for the Beatitudes from the Resurrectional service; four for the Indiction, from Ode III of its canon; four for the saint, from Ode VI of his canon. After the Entrance, the Troparion of the Resurrection, then of the Indiction and of the saint; the Kontakion of the Resurrection; Glory ..., of the saint; Now and ever ..., of the Indiction. Prokimenon, Epistle, Alleluia and Gospel, first of the Indiction, then for Sunday (from the series), and of the saint. The Communion verses: of the Indiction and then of the saint.