

THE 20th DAY OF THE MONTH OF NOVEMBER
FOREFEAST OF THE ENTRANCE OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF OUR VENERABLE FATHER GREGORY THE DECAPOLITE
& OF OUR FATHER AMONG THE SAINTS PROCLUS, ARCHBISHOP OF
CONSTANTINOPLE
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the
forefeast, in Tone I: Spec. Mel.: "Joy of the ranks of heaven ..."-

The lamp-bearing virgins * who with splendor accompany the Ever-virgin * truly prophesy the future in spirit; * for, in that she is the temple of God, * the Theotokos is led as a child into the temple * with virginal glory.

The Theotokos, the right glorious fruit of the holy promise, * is truly revealed to the world; * she who surpasseth all things * is piously escorted into the temple of God * and fulfilleth the vow of her parents, * preserved by the divine Spirit.

O Virgin, having been faithfully nurtured with heavenly bread * in the temple of the Lord, * thou gavest birth unto the Word, the Bread of life for the world. * To Him wast thou mystically betrothed beforehand by the Spirit, * in that thou art the chosen and most immaculate temple, * betrothed to God the Father.

And 3 stichera of the venerable one, in the same tone & melody:

Dwelling with gladness in the mansions of heaven, O father, * and standing boldly with the angels * before the throne of the Lord, * pray thou that He grant * release from sins and the passions * unto those who on earth celebrate thy memory.

Having hewn down the tares of the passions * with the scythe of prayer, O father Gregory, * and worked the ground of thy soul with the plough of abstinence, * thou didst scatter the seeds of piety upon it, * thereby producing for us * the fruits of healing.

We call thee a receptacle of the virtues, O venerable one, * a friend of silence, a keeper of vigils, * a model of chastity, * an abode of prayer which cannot be taken away, * a treasury of miracles, * who prayest for those who honor thee, O Gregory.

Glory ..., Now & ever ..., of the forefeast, in Tone IV:

Today the Theotokos, the temple which contained God, is brought into the temple of the Lord, and Zachariah receiveth her; today the Holy of holies rejoiceth, and the choir of the angels doth mystically keep festival. And we, celebrating with them today, cry out with Gabriel: Rejoice, O thou who art full of grace! The Lord is with thee, Who hath great mercy!

But if it be Friday evening: Glory ..., of the forefeast; Now & ever ..., Dogmaticon in
the tone of the week.

At the Aposticha, these stichera of Saint Proclus, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

With the splendor of thy dogmas and the beauty of thy life * thou didst adorn the hierarchy with piety, * O ever-memorable Proclus, * and didst truly show thyself to be a pillar of the Church, * illumining all with thy words. * Wherefore, we call thee blessed, * and in psalms and hymns * celebrate thy most honored memory.

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

With splendor thou didst teach and with divine wisdom thou didst proclaim * the Theotokos, the all-pure Maiden, * who gavest birth to the Creator and Master, * the Son and Word of the Father, * Who was begotten before time began, * and in latter days became man for us of His own will, * and Who is immutable of nature; * and thou didst put to shame Nestorius, * the impious and most foolish.

Stichos: Thy priests shall be clothed with righteousness, and thy righteous shall rejoice.

O ever-memorable one, * thou didst draw forth the golden waters * of the wise preacher of God * whose successor thou wast, * and wast shown to be a seat of piety as well, * making steadfast the flock of Christ with thy teaching of the truth; * and his most precious and all-honored relics * thou gavest to the Church * like imperial ornaments.

Glory ..., Now & ever ..., of the forefeast, in Tone IV:

Come, all ye faithful, let us praise her who alone is immaculate, who was proclaimed by the prophets and is led into the temple: her who before time began was called to be a mother, and in latter times was shown to be the Theotokos. Through her supplications, O Lord, grant Thy peace and great mercy unto us.

Troparion of the saints, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not thy mercy away from us, but through their supplications direct our life in peace.

Glory ..., Now & ever ..., of the forefeast, in the same tone:

Anna now beforehand doth betroth joy unto all, bringing forth the only Ever-virgin as fruit which allayeth grief, and today she bringeth her, rejoicing, into the temple of the Lord, in fulfillment of her promise. For she is the pure Mother, the temple of God the Word.

AT MATINS

On "God is the Lord ...", the troparion of the forefeast, in Tone IV:

Anna now beforehand doth betroth joy unto all, bringing forth the only Ever-virgin as fruit which allayeth grief, and today she bringeth her, rejoicing, into the temple of the Lord, in fulfillment of her promise. For she is the pure Mother, the temple of God the Word. (Twice)

Glory , of the saints, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not thy mercy away from us, but through their supplications direct our life in peace.

Now & ever ..., of the forefeast.

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

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

Before thy conception thou wast dedicated to God, O pure one, and, having been born on earth, thou hast now been brought to Him, fulfilling thy parents' vow; and given over with radiant lamps in the temple of God, as a divine temple pure from thine infancy, thou wast shown to be the receptacle of the unapproachable and divine Light. Truly great is thine arrival, O only Bride of God and Ever-virgin!

Glory ..., Now & ever ..., the foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in the same tone & melody:

The temple of God, the greatly honored chamber, with gladness cometh forth with radiant lamps to the temple of God to take up her abode therein. Zachariah rejoiceth in her, clearly perceiving the revelation of the sacred prophets fulfilled; and he is glad and hymneth the forefeast with song: Joy precedeth thine entry, O Maiden, Virgin and Mother!

Glory ..., Now & ever ..., the foregoing is repeated.

Canon of the forefeast, with 6 troparia, including the Irmos; and those of the saints, with 4 troparia each.

ODE I

Canon of the forefeast, the acrostic whereof is the Greek alphabet, through Ode VII (Ode VIII with its own Stichoi. Ode IX is the composition of Joseph), in Tone IV:

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

The most holy and immaculate one cometh forth to make her abode within the Holy of holies, that she may become the sanctified temple of our All-holy God; and virgin maidens precede her.

The pre-eternal counsel of our pre-eternal God arriveth at fulfillment when thou, O most immaculate Mistress, dost come forth to dwell in the Holy of holies, as the abode of the Word.

Thy godly parents lead thee, who art to become the Mother of God, into the Holy of holies, to make thy habitation, thereby fulfilling the promise they made when they offered up entreaty, O all-pure one.

O Mistress, strengthen thou the weakness of my heart and make it steadfast, for it hath been shaken by the passions, that with faith and love I may call thee blessed, who art the ever-blessed and most immaculate one.

Canon of the Venerable Gregory, the composition of Joseph, in Tone VIII:

Irmos: Once, the staff of Moses, 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.

By thy supplications, O blessed Gregory, enliven my lowly soul, which hath been slain by the passions; for thou hast now received life which ageeth not, having mortified thy members on earth with the struggles of asceticism, O venerable one.

Abstaining from the pleasures of the body with purity of mind, O father, from childhood thou wast an instrument of the Spirit, splendidly receiving His powers and being recognized as godly of visage.

With divine desire thou didst cause the desires of the flesh to wither a way, O blessed one, and thou didst espouse to thyself purity as a bride, from whom thou didst beget all the virtues as children for thyself, and who made thee a child of God, O ever memorable one.

Theotokion: O all-pure and blessed one, thou heavenly ladder stretching from earth to the heavens, whereby God the Word hath come down to mortal men- O ineffable wonder and incomprehensible vision!-save those who have recourse unto thee.

Canon of the Holy Hierarch Proclus, the composition of Theophanes, in Tone I:

Irmos: Thy victorious right hand hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the enemy, opening for the Israelites a new path in the deep.

The peer of the noetic archangels in activity and true discourse, O God-receiver, thou standest with them before the throne of the worshipful Trinity, O Proclus, Whom do thou beseech, that we be saved.

Manifestly following in the footsteps of Chrysostom, O most blessed and ever-memorable one, thou didst receive his divine priestly vestments as a paternal inheritance, O right glorious father.

In that Isaiah of old cried out in the Spirit that God would come to earth, Nestorius, who blasphemously slandered the incarnation, was deposed in council by thee, O thrice blessed one.

Theotokion: With divinely inspired discourses thou didst explain the awesome incarnation of the Word of God from the Virgin, proclaiming her to be the Theotokos, following the most wise dogmas of the apostles.

ODE III

Canon of the Forefeast

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

The virgin maidens who undertake to bear candles with splendor prefigure what is to come; for from her will the enlightenment of knowledge come, which looseth the darkness of deception.

Anna of old, filled with divinely wise zeal, fulfilleth her vow and escorteth to the sanctuary thee, her most sacred offspring, who art to give birth unto God, O most immaculate one.

The sun spread forth its rays, beholding the radiant cloud stretched forth at the behest of God within the Holy of holies, from whence remission will rain forth upon the stony passions.

Having made His abode within thee in His lovingkindness, O most immaculate and pure one, God deifieth me who was seduced aforetime by the deception of the serpent and corruption; and He giveth me again the food of incorruption.

Canon of the Venerable One

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church, establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Having ascended the mountain of the virtues, O venerable father, thou didst enter into the darkness of vision and, comprehending, thou didst contain, as far as thou wast able, Him Who is unapproachable in essence, O father, being filled with enlightenment.

With heavenly light He Who was born in a cave for the deliverance of mortal men illumined thee like Paul, O most blessed one, who of old wast dwelling in a cave, showing thee to be luminous, O father Gregory.

The heavenly portal, the most pure Mother of Christ, furnished thee with wings, O father, who wast beset by the assaults of the demons, and through the grace of the Spirit she made thee able to soar above them with strength.

Theotokion: Rejoice, O thou who alone gavest birth to the Lord of all! Rejoice, thou who hast mediated life for men! Rejoice, thou mountain overshadowed and unquarried, confirmation of the faithful! Rejoice, O most immaculate one!

Canon of the Holy Hierarch

Irmos: O Thou Who alone knowest the weakness of human nature and in Thy mercy formed Thyself therein, Thou dost gird me about with power from on high, that I may cry to Thee, O Holy One: O the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

Receiving light from Light in godly manner, O most blessed one, thou becamest a light for the Church. Wherefore, the divine Light shone upon thee noetically, as is written, and, illumined thereby, thou dost enlighten those who hymn thy memory.

Sounding forth the thunder of thy dogmas, thou hast cast down all the audacities and armies of heresy like the walls of Jericho, and thou hast won the trophy of victory, manifestly proclaiming the incarnation of God from the Virgin.

Setting thy mouth to the well-spring of wisdom, O Proclus who art pleasing to God, thou didst draw forth the divine waters of spiritual wisdom, drowning the turbid rivers, the ungodly opinions of Nestorius, O most blessed one.

Theotokion: The only-begotten Son who is ineffably understood to be with the Father on high, was the only-begotten born of thee below in manner past cause and understanding, O all-pure one; and He deifieth man, O all-pure Mistress Theotokos. Wherefore, we call thee blessed.

Kontakion of the Venerable Gregory, in Tone III:

The Church knoweth thee to be a sun radiant with the beauties of the virtues, illumining all with rays of healings, O favorite of Christ. Wherefore, we celebrate thine honored memory and honor thy struggles, O most blessed and all-wise father Gregory.

Kontakion of Saint Proclus, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Today the most honored of all cities doth truly celebrate as is meet on the feast of thine honored repose, O wise Proclus, father of fathers.

Sedalion of Saint Gregory, in Tone IV:

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

Illumined with divine splendor, thou hast driven away the darkness of the soul-destroying passions, O all-wise Gregory; and caught up to the most pure heights of dispassion, thou hast all-gloriously shone forth rays of healings, having made thine abode in the never-waning light of the kingdom of Christ.

Glory ..., Sedalion of Saint Proclus, in Tone III:

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

Being a divine and sacred preacher, O most lauded teacher of the mysteries, enriching the Church with divine doctrine, thou didst proclaim the all-pure Virgin to be the Theotokos and didst put Nestorius to shame. Wherefore, we all faithfully honor thy memory, asking that we may receive great mercy.

Now & ever ..., Sedalion of the Forefeast, in Tone I:

Spec. Mel.: "When the stone had been sealed ...":

Give praise, ye virgins! Keep the forefeast, ye mothers! Ye people, give glory! Ye priests, bless the all-pure Mother of God! For having been born before, a babe in the flesh, she hath been brought to the temple as the most holy temple of God. Wherefore, celebrating this spiritual feast, we hymn her as the intercessor for the human race.

ODE IV

Canon of the Forefeast

Irmos: The Prophet Habbakuk, perceiving the unfathomable counsel of God- the incarnation of Thee, the Most High, through the Virgin cried out: Glory to Thy power, O Lord!

Sacred tongues proclaimed thee beforehand to be the dwelling of Him Who is infinite in nature, O pure one. Wherefore, choirs of virgins accompany thee to the Holy of holies, bearing lamps.

Joachim and Anna won glory, walking and bearing thee with gladness into the holy temple, O all-holy temple of God, pure and most immaculate Mistress.

The sentence pronounced upon our ancestors is annulled; for, lo! a branch hath sprung forth which shall bear for us the incorrupt cluster Who shall bring the wine of gladness unto the ends of the earth.

The Word, the Creator, finding thee alone to be most immaculate, made His abode within thy womb, accomplishing our salvation through grace, O all-pure one, in His ineffable wisdom.

Canon of the Venerable One

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!

He Who in His goodness for our sake became a stranger by a strange descent, O Gregory, seeing thee a stranger for His sake, received thee who wast far from thy homeland and made thee a divine heir of His kingdom, adorned with the virtues.

For Christ Who for our sake became a babe and a child, O venerable one, thou didst give thyself over to a school of children, being as innocent as a babe, O divinely wise and venerable father; and with divine humility thou didst humble the malice of the enemy, O blessed Gregory.

Watered with the showers of thy tears as with divine dew, O father Gregory, thou didst cause every virtue to grow and didst bring all fruitfulness to blossom like a fruitful tree of perfect fasting planted by springs of water.

Theotokion: O blessed and most immaculate Mother of God, heal thou the wounds of my soul, still the pleasures of the flesh, illumine my darkened heart, bring peace to my mind and deliver me from all the harm and assaults of the enemy.

Canon of the Holy Hierarch

Irmos: Habbakuk, gazing with prophetic eyes upon thee, the mountain overshadowed by the grace of God, proclaimed that the Holy One of Israel would come forth from thee for our salvation and restoration.

The resounding thunder of the words of thy proclamation and the teachings of thy doctrines gladden the Church of God with wisdom and dispel the audacity of heresy, O most glorious and sacred Proclus.

Having purified thine honored body by abstinence like gold by fire, O most sacred and wise one, thou didst show it to the Creator as beautiful. Wherefore, He hath bestowed the vesture of the priesthood upon thee forever.

Accustomed to divine knowledge as a sacred hierarch, thou hast generously given further enlightenment and divine radiance unto all, for the salvation of souls, O right glorious one.

Theotokion: Having in manner past understanding received the divine Ember in thy womb, O most immaculate one, thou wast truly not consumed; for the bush of old prefigured thy birthgiving, for our salvation and restoration.

ODE V

Canon of the Forefeast

Irmos: All things are in awe of thy divine glory; for thou, O Virgin who knewest not wedlock, didst contain within thy womb Him Who is God over all, and thou gavest birth to the timeless Son, giving peace to all who hymn thee.

Let the clouds drop down righteousness today, for in the temple of God, as in the sky, the divine cloud is spread out which letteth drop the Sweetness which taketh away all the bitterness of our souls.

Strange is thy conception, strange thy nativity, O all-pure Virgin, strange thy coming forth and thine entering of the holy place, and strange are thine all-glorious works, past recounting and understanding.

The most Holy Spirit sanctified thee wholly who abode within the temple and wast fed with heavenly food, O all-adorned Bride of the Father. Wherefore, thou becamest the Mother of the Word.

Setting all my hope on thee, O Maiden, I flee to thy compassions. Show forth my fallen soul to be untouched by the malice of the demons and unweakened by the floods of pleasures.

Canon of the Venerable One

Irmos: Wherefore hast Thou turned thy face from me, O Light never-waning, and why hath a strange darkness covered me, wretch that I am? But turn me, and direct my paths to the light of Thy commandments, I pray.

By thine actions thou didst show thyself to be a fertile vine of the Word, O venerable father, bearing the magnificent ripe grapes of the virtues which exude the spiritual wine of salvation which maketh glad the hearts of the faithful.

Glorious Rome, receiving thee, O father, with faith from the East as a never-waning lamp, was enlightened by thy precious gifts; for thou didst have Christ within thy soul like a light illumining those who looked upon thee, O father.

Walking the paths of life with godly vigilance as a favorite of God, as a husbandman of the commandments of Christ with the power of the Spirit, thou didst slay the serpent who lay in wait for thee to bruise thy heel.

Theotokion: O Ever-virgin Mother, intercessor for the world, pilot me and guide me to the right path, and direct my thoughts along the straight paths of righteousness, setting aright the steps of my soul.

Canon of the Holy Hierarch

Irmos: O Christ Who hast illumined the ends of the earth with the radiance of Thy coming and enlightened them with Thy Cross, with the light of Thy divine knowledge illumine the hearts of those who hymn Thee in Orthodox manner.

Radiant as a beacon, O most blessed one, thou wast shown to be a champion of the Church of God, and hast made plain the nativity of the Immutable One from the divine and most holy Virgin, O glorious one.

Placing the dogmas of the glorious incarnation of God from the Virgin in thy sling, like the godly David of old thou didst fell the audacious character of Nestorius like Goliath the Philistine.

Full of the teachings of Paul, and having beheld a vision of him, O most elect one, thou wast shown to be another Elisha, mystically anointed with the priesthood as with divine unction.

Theotokion: God took upon Himself neither confusion nor co-mingling in the womb of the Virgin, issuing forth in the flesh; but what He had been, that He remained: revealed immutably as God and man in His activities.

ODE VI

Canon of the Forefeast

Irmos: 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.

Strengthened by the grace of God, the parents of the divine Virgin lovingly surrender her, like a pure dove, to be raised in the Holy of holies.

Lighting lamps, O pure one, the maidens, dancing, radiantly escort to the temple of God thee who art to receive the Light Who proceedeth from the Light.

A palace full of glory, the great proclamation of the prophets, the holy throne, is led into the Holy of holies, making herself ready for the King of all.

I hymn thy conception, O Maiden, I also hymn thine ineffable nativity; and I likewise hymn thy protection, whereby we who flee to thy serenity are delivered from all harm.

Canon of the Venerable One

Irmos: Cleanse me, O Savior, for many are mine iniquities, and lead me up from the abyss of evils, I pray, for to thee have I cried, and thou hast hearkened to me, O God of my salvation.

Deified by mystic visions and divine splendors, and by thy yearning for God, O most sacred one, as a divine prophet, as a favorite of God thou hast been vouchsafed the grace of God.

Thou didst perfect thy life in silence, O divinely inspired one, and wast shown to be above the tumults of life, higher than the passions, a strange wanderer of all the earth.

Like a clear mirror thou wast enriched with divine radiance; like a sacred vessel thou hast adorned the temple, O Gregory, and thou hast illumined the heavenly Church of the firstborn.

Theotokion: O Mary, pure palace of the King, having cleansed me by thy supplications, who have become the impure den of thieves, show me to be a holy temple for Him Who was born of thee.

Canon of the Holy Hierarch

Irmos: The uttermost abyss hath overtaken us, and there is no one to deliver us; we are reckoned as lambs for the slaughter. Save Thy people, O our God, for Thou art the might and correction of the weak.

With the noetic staff of thy teachings thou didst drive the proponents of heresy from the flock of Christ like marauding wild beasts, O blessed Proclus, and thou didst lead thy flock into the fold of Orthodoxy.

Like another ark, through thine exhortations, O Proclus, thou didst present the body of the most blessed Chrysostom to the Church of Christ, and didst gladden the choirs of the Orthodox by its arrival.

Ascending the great cathedra, O venerable one, with magnificent instructions thou didst adorn it in godly manner. Wherefore, assembling, we praise thee, O greatly wise and glorious hierarch Proclus.

Theotokion: Thou hast been shown to surpass the cherubim, O Virgin full of the grace of God; for He Who is borne upon their shoulders, O pure one, was borne also in thine arms. Wherefore, we all ever glorify thee, O Theotokos.

Kontakion of the Forefeast, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Today, on the right notable feast of the Theotokos hath the whole world been filled with gladness, crying: She is the tabernacle of heaven!

Ikos: The Creator, Fashioner and Master of all, Who bowed Himself down in His ineffable lovingkindness, seeing, in His unique love for mankind, that which He had fashioned with His own hands fallen, took pity and willed to raise it up a more divine building by His condescension, in that He is good by nature and merciful. Wherefore, He took Mary, the pure Virgin, as the mediatrix of the mystery, and through her desired to bear our nature. She is the tabernacle of heaven.

ODE VII

Canon of the Forefeast

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

The holy temple received thee as a radiant sun, shining forth a radiance of salvation upon the ends of the earth, O pure Virgin, who shalt contain the Son of God.

Let us all clap our hands, beholding her who kneweth not wedlock bearing the images of deliverance; for by the hand of an angel is she fed who shall ineffably give birth for us to the Bread of life.

All the souls of the righteous beneath the earth proclaimed thee, O golden dove, and they declare thee to be her who beareth the calm which endeth the noetic deluge and who danceth with piety in the Holy of holies.

In that thou art beautiful, thou gavest birth to the Beauteous One Who restoreth our ugliness to its pristine beauty, O most immaculate Maiden. To Him do we chant: O Lord God of our fathers, blessed art Thou!

Canon of the Venerable Gregory

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

With outpourings of thy tears thou didst quench the fire, O Gregory, and didst pour forth the water of dispassion and the pure beverage of healings for those who chant: Blessed is the God of our fathers!

Borne up by the perfection of honorable love as in a chariot of fire, thou didst mount to the summit, whereon thou didst acquire thy life, O divinely wise one, crying: Blessed is the God of our fathers!

With thy standing in vigils thou didst still the threefold billows of the passions, and having fallen into the sleep of the righteous, thou hast passed over into never-waning light, crying: Blessed is the God of our fathers!

Theotokion: O pure virgin who gavest birth to Light, enliven me who am perishing and dying through sin; save me and rescue me from Gehenna, who chant: Blessed is the God of our fathers!

Canon of the Holy Hierarch

Irmos: O Theotokos, we, the faithful, look upon thee as a noetic furnace; for as He Who is supremely exalted saved the youths, the praised and all-glorious God of our fathers wholly restored the world in thy womb.

Having purified body, mind and soul by removing the passions, O wise hierarch Proclus, from thence thou didst declare the dogma of God Who was born and received body, soul and mind of the Virgin, without any change, that He might save us.

Having acquired boldness before Christ, O holy one, pray thou that those who praise thy glorious memory on earth with hymnody and hymn the praised and all-glorious God, may be delivered from all manner of dangers.

Having kindled a noetic fire in thy thoughts, thou didst utterly consume the vile heresy of the abominable Nestorius; wherefore, we beseech thee: having burned up the fuel of our pleasures by thy supplications to God, O glorious one, do thou cleanse us.

Theotokion: **O** pure one, like the throne of the cherubim thou bearest in thine embrace God Who is wrapped in the flesh, Who beareth up all things by the word of His power. To Him do we chant in gladness: O all-hymned and all-glorious God of our fathers, blessed art Thou!

ODE VIII

Canon of the Forefeast

Irmos: **Hearken, O pure Virgin Maiden! Let Gabriel give voice to the counsel of the Most High, ancient and true: "Make thou ready to receive God; for through thee the Infinite One shalt dwell with men! Wherefore, rejoicing, I cry: Bless the Lord, all ye works of the Lord!"**

"**H**earken and understand, O wise elder," Anna saith to Zachariah through divine counsel; "Accept the pure Maiden whom we have conceived, with valiant soul; for her sake shall deliverance come to pass. Let us lead her into the holy temple, crying: Bless the Lord, all ye works of the Lord!"

"**T**he Lord alone is blessed," cried the priest; "Those who made declaration unto us now manifestly show us the gates of life, the divinely inhabited palace, wherein the Messiah, the King of all, shall make His abode. To Him doth all the earth cry out: Bless the Lord, all ye works of the Lord!"

"**B**ehold, O most wise elder," Anna said with reverence, "receive with splendor the most comely Maiden whom God hath given me, and prophesy that she alone shall bring to a material end what was foretold. With the other prophets thou dost cry out: Bless the Lord, all ye works of the Lord!"

"**N**ow have I most clearly realized," the elder said with understanding, "a tree will grow in the midst of the temple, which will truly put forth a divine Fruit Who shall lead into paradise those driven out because they ate of the food of corruption, who shall cry out with joy: Bless the Lord, all ye works of the Lord!"

The elder manifestly spake words of ineffable teaching: "O pure Virgin Maiden, thy soul shall make its habitation in this divine temple; for, fed by an angel, thou shalt give birth to the Angel of great counsel, to Whom we chant: Bless the Lord, all ye works of the Lord!"

With joy we chant to thee with the cry of Gabriel, O pure Maiden: 'Rejoice, thou who alone art the cause of joy for all! Rejoice, cleaving of our souls, in that thou gavest birth to the deliverance of us who render praise in hymns to Him: Bless the Lord, all ye works of the Lord!

Canon of the Venerable One

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

Patiently sending up thy supplications to God, thou didst receive that for which thou didst ask with faith, O most blessed one; for when thou didst sleep at night, an angel appeared to thee, who gave thee a fiery sword which cutteth down the passions of thy heart, cleanseth thee with immaterial fire and illumineth thee with ineffable glory.

Like the most radiant sun hast thou shone noetically with the brilliant light of the virtues, O Gregory, illumining all the earth with the effulgence of thy miracles and enlightening those who piously chant: Ye children, bless; ye priests, chant; ye people, exalt Christ supremely forever!

Hearing the hymnody of the angels while still in thy mortal body, from which the senses of thy soul were manifestly delighted, O Gregory, thou wast shown to be godly and radiant of visage, crying out to the Master: Ye children, bless; ye priests, chant; ye people, exalt Him supremely forever!

Theotokion: O most pure one who gavest birth to the Judge and Lord, Him do thou entreat as thy Son, at the hour of judgment, condemnation and fire, of darkness devoid of light and the gnashing of teeth, that He deliver those who piously chant with faith: Ye priests, chant; ye people, exalt Him supremely forever!

Canon of the Holy Hierarch

Irmos: The children of Israel shone more brightly than gold in the crucible in the beauty of their piety, saying: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Having cleansed the carnal passions like gold through purity in the glowing crucible, O most glorious one, thou didst shine forth upon all, chanting: All ye works, hymn the Lord and exalt Him supremely forever!

Adorned by the sound of the instrument of thine honorable tongue, the Church of God: hymned the descent of the Savior to earth, manifestly singing for all to hear and crying: Thee do we exalt supremely, O Christ, for all ages!

Thou hast truly been shown to be a divine harp whose music soundeth for all who with faith accept the saving incarnation of God for us, O blessed father Proclus, who chantest with faith: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: God the Master, preserving the tokens of thy virginity intact, O Virgin, passed through thee in manner past understanding, that He might save those who cry: Hymn the Lord and exalt Him supremely forever!

ODE IX

Canon of the Forefeast

Irmos: Let every earthborn man leap up, 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 it cry out: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Behold, the holy mountain of God entereth the Holy of holies escorted with radiant lamps. From her shall be quarried the Stone which shall destroy the temples and idols of the demons and shall make men themselves into temples and honorable habitations of God.

God hath sworn and shall now fulfill His vow, giving us the Ever-virgin from the tribe of Judah, whose womb shall put forth the Tree of Life which shall deliver those who fell through eating of the deadly fruit and were ruined by the deception of the serpent.

With radiant mouth Anna cried out in the temple of God: "To Thee, O Master, do I offer the Maiden Thou hast given me, from whom, in Thine ineffable lovingkindness, Thou shalt become a mortal man and shalt save the world which Thou hast created, magnifying her as Thy Mother!"

Lo! the day of salvation hath dawned for those in the night of evils! The portal of heaven, the holy habitation of God, opening the gates of the temple, entereth into the Holy of holies accompanied by lighted lamps, to be nurtured by the holy hosts.

Illumine the eyes of my soul, O pure one who gavest birth to the Light, lest the most profound darkness of sin may not overtake me and the deep of despair cover me; but do thou thyself save me and guide me to the haven of the will of God.

Canon of the Venerable One

Irmos: Every ear is in awe of the ineffable condescension of God, for the Most High willingly came down even to take flesh upon Him, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

With the sweat of thy fasting thou didst quench the burning ember of sin, O wise one, and thou didst manifestly receive grace from heaven in the guise of fire which burneth not, but rather bedeweth and showeth thee to be mighty in strength over the passions.

Thou didst blossom like a rose, like a fragrant lily, amid the vales of fasting, O father Gregory. Wherefore, thou pourest forth fragrant myrrh, and thy bones abundantly perfume our life; for thy cheeks have been shown to be full, like a cup, of sweet fragrance.

Today, the council of fasters and the venerable, the patriarchs and prophets, rejoice with us on thy memorial, O blessed one, and the apostles and martyrs celebrate with us. With them be thou mindful of those who honor thee with faith, O right wondrous one.

The shrine wherein thy precious and much suffering body lieth, poureth forth the grace of miracles upon us, O father Gregory, sanctifying the souls and bodies of us who have been enriched by thee and have thee as an intercessor and fervent helper.

Theotokion: **W**e, the faithful, with joy give utterance to the cry of Gabriel for thee: Rejoice, O garden of paradise who put forth the Tree of life! Rejoice, thou lifting of the curse, crown of martyrs, boast of the venerable and confirmation of pious folk!

Canon of the Holy Hierarch

Irmos: **T**he bush which burned without being consumed showed forth an image of thy pure birthgiving; and we now beseech thee to quench the furnace of temptations which rageth against us, that we may magnify thee unceasingly, O Theotokos.

Passing images and shadows by and understanding Christ truly, having been reborn in the baptismal font, thou wast anointed a most sacred priest. Wherefore, thou didst proclaim as Theotokos her who gave Him birth.

Thou didst embrace the sacred character and dogmas of Chrysostom, O blessed one, and with his sacred zeal for the Faith; and thou didst raise up the abyss of thy dogmas, which drieth up the torrents of heresies with grace.

By thy sacred entreaties bring an end to the turmoil which riseth up against us, and dispel the darkness of the passions and the affliction of all men, in that thou hast boldness before our Master and God.

Theotokion: **O** thy wonders which pass understanding! For thou alone gavest birth supernaturally to the Word of God, Who became flesh and wisely sustaineth, nurtureth and preserveth all things by His divine will.

Exapostilarion of Saint Gregory:

Spec. Mel.: "While the disciples watched ...":

Thou wast a holy temple, O hierarch, and through divine communion thou art now become a god and a citizen of paradise, wherein thou dost partake directly of the tree of knowledge and incorruptible glory, mindful of those who with love and faith praise thee, O wise Gregory, sacred father.

Now & ever ..., of the Forefeast:
Spec. Mel.: "Hearken, ye women ...":

A day of pre-festival doth the temple now observe for the all-pure entrance of Mary, the Theotokos, whom the angels hymn and men call blessed, and whom virgins accompany, bearing lamps and dancing, into the temple of the Lord.

At the Aposticha, in Tone I: Spec. Mel.: "Joy of the ranks of heaven ...":

Come, ye faithful, and, assembling, let us honor with hymns her who was most gloriously born of a barren mother: the divine Bride and Mother of the Creator; and let us go forth with virgins and lamps to meet her as she entereth the Holy of holies of the temple.

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

Having gathered words of the Spirit from noetic meadows, like divers flowers, let us joyously weave wreaths of praise for the Virgin and offer her a gift on her forefeast, as is meet.

Stichos: They shall be brought with gladness! and rejoicing, they shall be brought into the temple of the King.

Let the gates of the temple of the Lord be made ready, and let them be opened; and, rejoicing, let them receive the dwelling-place of glory, her who alone transcendeth the heavens in manner past understanding; and let them hymn Christ the Savior.

Glory ..., Now & ever: the composition of George of Nicomedia, in the same tone:

Let heaven rejoice today from on high, and let the clouds rain down gladness for the exceeding glorious mighty works of our God; for, lo! the gate which faceth toward the East, having been born of the barren woman according to God's promise, and been dedicated to God as His dwelling-place, is today brought into the temple as an unblemished offering. Let David rejoice, striking his harp; for he said: Virgins shall follow after her, those near her shall be brought into the tabernacle of God, into His sanctuary, to be raised in the habitation of Him Who was incorruptibly begotten of the Father before time began, for the salvation of our souls.

AT LITURGY

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

The virgin maidens who undertake to bear candles with splendor prefigure what is to come; for from her will the enlightenment of knowledge come, which looseth the darkness of deception.

Anna of old, filled with divinely wise zeal, fulfilleth her vow and escorteth to the sanctuary thee, her most sacred offspring, who art to give birth unto God, O most immaculate one.

The sun spread forth its rays, beholding the radiant cloud stretched forth at the behest of God within the Holy of holies, from whence remission will rain forth upon the stony passions.

Having made His abode within thee in His lovingkindness, O most immaculate and pure one, God deifieth me who was seduced aforetime by the deception of the serpent and corruption; and He giveth me again the food of incorruption.

Strengthened by the grace of God, the parents of the divine Virgin lovingly surrender her, like a pure dove, to be raised in the Holy of holies.

Lighting lamps, O pure one, the maidens, dancing, radiantly escort to the temple of God thee who art to receive the Light Who proceedeth from the Light.

A palace full of glory, the great proclamation of the prophets, the holy throne, is led into the Holy of holies, making herself ready for the King of all.

I hymn thy conception, O Maiden, I also hymn thine ineffable nativity; and I likewise hymn thy protection, whereby we who flee to thy serenity are delivered from all harm.

Troparion of the forefeast, in Tone IV:

Anna now beforehand doth betroth joy unto all, bringing forth the only Ever-virgin as fruit which allayeth grief, and today she bringeth her, rejoicing, into the temple of the Lord, in fulfillment of her promise. For she is the pure Mother, the temple of God the Word.

Troparion of the saints, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not thy mercy away from us, but through their supplications direct our life in peace.

Kontakion of the Venerable Gregory, in Tone III:

The Church knoweth thee to be a sun radiant with the beauties of the virtues, illumining all with rays of healings, O favorite of Christ. Wherefore, we celebrate thine honored memory and honor thy struggles, O most blessed and all-wise father Gregory.

Kontakion of Saint Proclus, in Tone IV:

Today the most honored of all cities doth truly celebrate as is meet on the feast of thine honored repose, O wise Proclus, father of fathers.

Kontakion of the Forefeast, in Tone IV:

Today, on the right notable feast of the Theotokos hath the whole world been filled with gladness, crying: She is the tabernacle of heaven!

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, ye nations; give ear, all ye that inhabit the earth.

**EPISTLE OF THE DAY, AND THAT OF THE HOLY HIERARCH:
HEBREWS, § 318 [HEB. 7: 26 · 8: 2]**

Brethren, such an high priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Stichos: The law of his God is in his heart, and his steps shall not be tripped.

**GOSPEL OF THE DAY, AND THAT OF THE HOLY HIERARCH:
JOHN § 36 [IN. 10: 9-16]**

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my

life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

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

Be it known: if the forefeast of the Entrance of the all-holy Theotokos falleth on a Sunday:

On Saturday, at Little Vespers, the stichera of the resurrection and the Theotokos as usual.

At Great Vespers, after the usual Kathisma, on "Lord, I have cried ...", 4 stichera of the resurrection, 3 of the forefeast, 3 of the venerable Gregory; Glory ..., of the forefeast; Now & ever ..., the Dogmaticon of the current tone. The usual stichera at the Lita. At the Aposticha, stichera of the resurrection; Glory ..., Now & ever ..., of the forefeast. At the blessing of the loaves, the troparion: "Virgin Theotokos, rejoice! ...". thrice.

But if vigil not be served, we chant the troparion of the resurrection. Glory ..., that of Saint Gregory, in Tone III:

Thou wast a model of abstinence, illumining all with the divine Spirit Thou hast completed the race of the Orthodox Faith, enlightened the world with thy teaching and denounced the thoughts of the heretical. O venerable father Gregory, entreat Christ God, that He grant us great mercy.

Now & ever ..., of the forefeast.

At "God is the Lord ...", the troparion of the resurrection, twice; Glory ..., that of Saint Gregory; Now & ever ..., of the forefeast. After the Kathismata, the Sedalia of the resurrection with their Theotokia. Then, Polyeleos and the Evlogitaria, litany. the Hypacoi of the tone, song of ascents. Prokimenon. Gospel of the resurrection, and the rest up to the canon. Canon of the resurrection. with 4 troparia, including the Irmos; that of the Theotokos. with 2 troparia; that of the forefeast, with 4; and that of the venerable one. with 4. Katavasia: "I will open my mouth ..." After Ode m. the Kontakion of the forefeast, with its Ikos; and the Kontakion of Saint Gregory and his Sedalion; Glory ..., Now & ever ..., that of the forefeast. After Ode VI. the Kontakion of the resurrection with its Ikos. Before Ode IX we chant the Magnificat. Exapostilation of the resurrection; Glory ..., of Saint Gregory; Now & ever ..., of the

forefeast. On the Praises, 4 stichera of the resurrection, and 4 of the forefeast (the three of the Aposticha with their Doxasticon) using the Stichos of the Aposticha; Glory , the evangelical sticheron; Now & ever ..., "All-blessed art thou " Great Doxology. After the Trisagion prayers, the Resurrectional troparion alone. Litanies, dismissal and First Hour.

In the First Hour. the troparion of the resurrection; Glory ..., that of the forefeast; Now & ever ..., the Theotokion of the Hour. After Our Father, the Kontakion of the forefeast. In the Third Hour, the troparion of the resurrection; Glory ..., of Saint Gregory; Now & ever ..., the Theotokion of the Hour. After Our Father, the Kontakion of the resurrection. And thus also for the other Hours: we alternate the Kontakion of the resurrection and the forefeast.

At liturgy: On the Beatitudes, 10 troparia: 6 for the resurrection from the current tone, and 4 for the forefeast, from Ode m. At the entrance, the troparia of: the resurrection and the forefeast; then that of the temple, if it be dedicated to a saint; then that of Saint Gregory. Kontakia: of the

resurrection and the temple; Glory ..., of Saint Gregory; Now & ever ..., of the forefeast. Prokimena, epistles, alleluias, Gospels and communion hymns, of the resurrection, then of Saint Gregory. using the service for a venerable one.

The service of the holy hierarch Proclus is then chanted whenever the ecclesiarch desireth. Troparion of the Hierarch, in Tone IV:

O thou who wast made steadfast in the fear of the Lord by a divine beginning. from thence by sacred ascents thou didst rise to become a disciple of Chrysostom and becomest worthy of his hierarchal throne in the beauty of thy purity, having formed thyself according to the canons of the apostles, living not for thyself, but for Christ and thy flock. Wherefore, thou didst abide in life incorruptible like an apostle, O hierarch Proclus. Entreat Christ God that our souls be saved.