

THE 22nd DAY OF THE MONTH OF NOVEMBER
AFTER-FEAST OF THE ENTRY OF THE THEOTOKOS INTO THE TEMPLE
COMMEMORATION OF THE HOLY APOSTLE PHILEMON & THOSE WITH HIM
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the feast, in Tone VIII,
Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder, * the ineffable future * is now described beforehand, * understood today in visible images; * for she who shone forth the divine light upon the world * is led like a bride to the holy temple. * Let us praise her * as the all-resplendent temple, * holy and radiant, * of Christ God, the Bestower of life.

Truly the wise Joachim and Anna * have manifestly offered * their right acceptable first-fruits, * the Virgin Mary, the divine maiden, * unto Him Who willed to grant her to them as a divine fruit, * whereby the debt of grief hath been cancelled. * In gladness let us piously hymn her, * for she hath been come the mediatrix of joy * for all the world.

Come, let us now mystically hasten * and, adorned with lamps of faith, * let us begin now the procession of the Virgin; * for she gloriously entereth the temple of God, * betrothed to Christ, the King of all. * We all celebrate her beauteous solemnity, * keeping festival in godly manner * at her entry.

And 3 stichera of the apostle, in Tone II:
Spec. Mel.: "When from the Tree ...":

As a branch of the Vine of life, O glorious Philemon, thou hast poured forth the wine of divine knowledge upon those in pain of soul, and hast gladdened hearts downcast by the darkness of deception and held fast in the gloom of the madness of idolatry; wherefore, in gladness we celebrate thy divinely radiant memory.

The city of Gaza doth honor thee, having through thee come to see the light of understanding, O blessed one, and the Colossians, possessing thy divine body as a treasure, have healings and grace which ever floweth forth; wherefore, celebrating thy memory, O glorious Philemon, we are preserved from misfortunes by thy supplications.

With faith let us send up praises to the wise hierarch Archippus and the honorable Apphia, lauding Philemon, and Onesimus, the sacred preachers of God, the honorable teachers, who by their discourse uprooted the falsehood of polytheism and planted the knowledge of the Truth for all who ever honor them with piety.

Glory ..., Now & ever ..., Doxasticon of the feast, in Tone I:

Let heaven rejoice today from on high, and let the clouds drop down gladness at the exceeding all-glorious mighty works of our God! For, lo! the portal which faceth east, who was born of a barren woman according to God's promise, and became a dwelling-place sanctified for God, is brought forth as an unblemished offering. Let David rejoice, striking his harp! For he said: "The virgins that follow after her shall be brought before the King; those near her shall be brought unto the tabernacle of God, into His sanctuary, to be reared in the dwelling-place of Him Who, for the salvation of our souls, was incorruptibly begotten of the Father before time."

At the Aposticha, these stichera, in Tone II:

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

Having lit their candles today, * the assembly of virgins, * chanting hymns, * doth splendidly precede * her who alone is most immaculate.

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

O prophet, receive * her who alone is most immaculate: * the noetic mountain, * the divine table, * the bridge and the jar.

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

Opening the portals of the sanctuary, * O Prophet Zachariah, * truly accept thou * the Mother of God, * the only Ever-virgin.

Glory ..., Now & ever ..., in Tone II:

Today the most immaculate Virgin is brought to the temple, to the habitation of God, the King of all, the Nourisher of our whole life. Today the most pure and holy one, is led to the Holy of holies like a heifer three years of age. Let us cry out unto her like the angel: "Rejoice, thou who alone art blessed among women!"

Troparion of the apostles, in Tone III:

O holy apostles, entreat the merciful God, that He grant to our souls remission of transgressions.

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

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

AT MATINS

At "God is the Lord ...", the troparion of the feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation! (Twice)

Glory ..., that of the apostles, in Tone III:

O holy apostles, entreat the merciful God, that He grant to our souls remission of transgressions.

Now & ever ..., that of the feast, once.

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

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

Praise ye, O virgins! Keep festival, ye mothers! Give glory, ye people! Ye priests, bless ye the all-pure Mother of God! For she, who before was a little child in the flesh, is brought to the Temple as the most holy temple of God. Wherefore, celebrating a spiritual feast, we hymn her as an intercessor for the human race.

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

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

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

O David, go thou before us into the Temple of God, and, rejoicing, receive thou our Queen, and cry out unto her: Enter thou, O Lady! Enter thou into the Temple of the King! Her glory is understood allegorically, for from her doth Christ the Light desire to pour Himself forth upon all!

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

Canon of the feast, with 8 troparia, including the Irmos; and that of the saints, with 4 troparia.

ODE I

Canon of the feast, the acrostic whereof is "O Mistress, grant thou grace and discourse", the composition of George, in Tone IV:

Irmos: I shall open my mouth, and it will be filled with the Spirit, and I shall utter praise unto the Queen and Mother; I shall appear radiantly keeping festival, and joyously shall I hymn her Entry.

O all-pure one, we know thee to be a treasury of wisdom and an ever-flowing fountain of grace; and we pray thee rain down drops of knowledge upon us, that we may praise thee forever.

Being a temple and palace more exalted than the heavens, O all-pure one, thou wast set apart in the Temple of God to be prepared as a divine dwelling-place for His advent.

Shining with the Light of grace, the Theotokos hath illumined all and assembled them to adorn her most splendid festival. Come ye, let us draw nigh to her!

The glorious portal which thoughts cannot pass, having opened the doors of the Temple of God, doth now command us that have assembled to delight in her divine wonders.

Canon of the saints, the acrostic whereof is "I glorify thee who lovest Christ, O Philemon", the composition of Joseph, in Tone II:

Irmos: **C**ome, ye people, let us chant a hymn to Christ God Who divided the sea and guided the people whom He had led forth from the slavery of Egypt, for He hath been glorified.

Joining chorus joyously in the mansions of heaven, O doer of sacred things, grant grace unto me who hymn thy holy memory in godly manner, for thou hast been glorified.

Giving drink to men's hearts with the streams of thy words, O blessed and right wondrous Apostle Philemon, thou hast prepared them to accomplish divine understandings with faith.

Having delivered men's souls from the gloom of the madness of idolatry, O wise apostle, thou hast illumined them with the splendors of the Spirit, doing the sanctified our works of the sacred Gospel.

Theotokion: **O** pure one, of old the divine assembly of the prophets truly descried thee from afar in multifarious images, as the only one who gave birth to the Master.

ODE III

Canon of the Feast

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

Receiving the pure and undefiled one, who is more splendid than all creation, the animate bridal chamber of God, the beautiful Temple and chamber doth today appear as that which adorneth the bride for her wedding.

David, preceding the chorus, doth leap and dance with us, and declareth thee, O all-pure one, the queen adorned, who standeth in the Temple before our King and God, O most pure one.

From her, from whom transgressions went forth among the human race, hath her correction and incorruption blossomed forth, the Theotokos, who is led today into the house of God.

The angelic armies and a multitude of all men leap for joy, and they advance as lamp-bearers before thy countenance, proclaiming thy majesty in the house of God.

Canon of the Saints

Irmos: Establish us in Thee, O Lord, Who hast slain death, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

Preaching the sufferings and resurrection of Christ, O right glorious Philemon, thou didst raise men up from the tomb of unbelief and mortality.

With sacred hymnody let us praise the godly Onesimus and Philemon, Apphia and Archippus, the stars who illumine the ends of the earth.

Having purified the eyes of your mind, ye received divine vision and have raised erring hearts up to knowledge, O most sacred ones.

Theotokion: Having been shown to be pure and all-incorrupt, O Virgin, thou didst receive in thy womb God the Word Who hath cleansed nature, which had been defiled by our fall into sin.

Kontakion of the saints, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Let us praise the apostles of Christ, the glorious Philemon, the sacred Archippus, Onesimus, Mark and Apollos, and with them the most wise Apphia-as most radiant stars illumining the ends of the earth; and let us cry out: Pray ye unceasingly in behalf of us all!

Sedalion of the apostle, in Tone VIII:

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

Cultivating stony hearts with the plough of the word, O sacred husbandman, thou didst prepare them for divine knowledge, and, casting down the temples of the idols, O blessed one, thou didst erect churches to the glory of thy Creator. Wherefore, assembling, we who are illumined in sacred manner glorify thy holy memory, O Philemon, and cry out to thee together: Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

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

Spec. Mel.: "That which was mystically commanded ...":

Let David the psalmist rejoice, and let Joachim and Anna join chorus, for the radiant Mary, the divine lamp, issued forth from them like a holy fruit, and she rejoiceth, entering the temple. Beholding her, the son of Barachiah blessed her, and, rejoicing, cried out: "Rejoice, O wonder of the universe!"

ODE IV

Canon of the Feast

Irmos: Perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, the Most High, the prophet Habbakuk cried out: Glory to Thy power, O Lord!

The Temple of God, receiving today the portal through whom none may pass, hath ceased to perform any service of the Law, crying: Truly truth hath appeared to them that are on earth!

The mountain overshadowed, which Habbakuk beheld of old, prefigured her that hath made her abode in the inaccessible chambers of the Temple, flourishing with virtues, for she doth cover the ends of the earth therewith.

All the earth hath seen most glorious things, things strange and marvelous, for the Virgin, receiving food from an angel, doth receive tokens of God's dispensation.

Revealed as temple and palace and animate heaven, O divine bride of the King, thou art brought today to the Temple of the Law to be kept for Him, O all-pure one.

Canon of the Saints

Irmos: I hymn thee, O Lord, for I have heard report of Thee and was afraid; for Thou comest to me, seeking me who have gone astray. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

With the Cross as mast and sail, thou didst pass over the cruel abyss of the temptations of life without foundering, O blessed one, directing many of those at sea to the harbor of salvation through grace divine.

The godly city of Colossae manifestly setteth forth radiant luminaries: the sacred Archippus, Philemon and Apphia, and the glorious Onesimus, who enlighten the ends of the world.

A divine river arose in thy heart, O thou of godly eloquence, and hath stopped the rivers and torrents of ungodliness; and through grace thou hast given drink to souls parched by the burning heat of ignorance, O glorious one.

Theotokion: I hymn thee, O truly most hymned one, who supernaturally gavest birth to the all-hymned Word of God, and I pray: In that thou art good, O Bride of God, heal thou the infirmities of my lowly soul.

ODE V

Canon of the Feast

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

The all-pure Virgin, the glorious sanctity and sacred offering which is brought today to the Temple of God, is preserved as a habitation for our one God, the King of all, as He Himself doth know.

Zechariah, beholding once the beauty of thy soul, cried out in faith: Thou art the deliverance, thou art the joy of all, and thou art our restoration, through whom the Uncontainable One shall appear unto me contained.

O thy wonders, which pass understanding O all-pure one! Strange is thy birthgiving; strange is the manner of thy growth; strange also, most glorious and unutterable by men, are all thy wonders, O Bride of God.

A most radiant lamp, O Bride of God, thou hast shone forth today in the house of the Lord and dost illumine us with the precious gifts of thy wonders, O pure and all-hymned Theotokos.

Canon of the Saints

Irmos: O Lord, Bestower of light and Creator of the ages, guide us in the light of Thy precepts; for we know none other God than Thee.

Seeing those ailing with the wounds of evil deeds, O glorious Philemon, by thine active discourse thou didst heal betimes those cruelly sick with the madness of idolatry.

As a sure guide, O Philemon, thou didst point out the paths of salvation to those grievously lost, and didst wondrously lead them to love Christ, the only Way.

Today the honored Church of Christ in Colossae doth sing the splendid festival of the godly Archippus, honoring also the divinely eloquent Philemon.

Theotokion: O Mistress, save us who are tempest-tossed by the cruel billows of temptations, the audacious assaults of barbarians and the attacks of the cruel demons.

ODE VI

Canon of the Feast

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.

Thou that hast upheld all things by Thy word hast hearkened to the prayer of the righteous ones. Wherefore, Thou hast loosed the infirmity of the barren woman, in that Thou art compassionate, and hast given them her that is the cause of joy.

Wishing to make His salvation known to the Gentiles, the Lord hath now taken from among men her that hath not known wedlock, as a sign of reconciliation and renewal.

As a house of grace, wherein treasures of the ineffable dispensation of God are laid up, O most pure one, thou didst share in unfading delight in the Temple.

Receiving thee as a royal diadem, O Bride of God, the Temple hath been made splendid and hath mounted to better things, beholding in thee the fulfillment of the prophecies.

Canon of the Saints

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Thou hast been shown to be a heaven proclaiming to all the saving glory of Him Who glorified thee and numbered thee among His seventy apostles, O martyr most rich.

Having become a stranger to thy native land, with thy strange discourse thou didst pursue those who had become estranged from God, O hierarch Philemon, and didst show them to be inhabitants of Sion.

Shining with sacred virtues, and pleasing God splendidly, thou didst hasten to the heavens, where thou dost dance with the angels, O Apphia.

Theotokion: The Word was incarnate in thy womb and became known as a man in His compassion, that He might deify man, O most immaculate Maiden.

Kontakion of the feast, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Ikos: Beholding the grace of the ineffable and divine mysteries of God made plainly manifest in and filling the Virgin, I rejoice; yet I know not how to understand this strange and ineffable image. How hath the pure one alone been shown to be above all creation, visible and noetic? Wherefore, wishing to praise her, I am greatly in awe in mind and word; yet, making bold, I proclaim and magnify her, saying: She is the heavenly tabernacle!

ODE VII

Canon of the Feast

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

Lo, today a joyous spring hath dawned upon the ends of the earth, enlightening our souls, thoughts and minds with grace: the festival of the Theotokos. Let us mystically feast this day!

Let all things-heaven and earth, the ranks of angels and the multitude of men-bear gifts today unto the Queen and Mother of God; and let them cry out: Our joy and deliverance is brought to the Temple!

The Scriptures have come to pass, the Law hath faded like a shadow, and rays of grace have shone forth upon thee who hast entered into the Temple of God, O pure Virgin Mother, wherein thou art blessed.

Heaven and earth and the netherworld are subject to thine Offspring as Creator and God, O most pure one, and every nation of mortals doth confess that the Lord and Savior of our souls hath appeared.

Canon of the Saints

Irmos: **W**hen the golden image was worshiped on the Plain of Dura, Thy three children reviled the ungodly command, and, cast into the midst of the fire, bedewed they chanted: Blessed art Thou, O God of our fathers!

Beautiful were thy precious feet, O Philemon, which meekly trod the paths of the Gospel, announcing sacred peace to all those who do battle, and hindering the assaults of the demons.

The profound darkness of the Gazanenes was dispelled by the light of thy words, in that thou art a most sacred performer of sacred deeds, O apostle, and among them thou wast most excellent, shepherding them all and teaching them to chant: Blessed is the God of our fathers!

The city of Gaza shared in thy first goodly labors, for thou wast the first bishop thereof, a saving hierarch, O Philemon, and as a sacred herald thou didst command them to cry out: Blessed is the God of our fathers!

Loving Christ Who loved mortals in His com passion, O Philemon, through love thou didst transform hate-filled enemies into loving friends who chanted unto God: Blessed is the God of our fathers!

Theotokion: **O** Virgin, thou art the strength of the lowly, the radiant lamp, the divine table, the impassable gate, the throne and palace of God, the staff of Aaron and the golden jar bearing Christ, the Manna of life.

ODE VIII

Canon of the Feast

Irmos: **Hearken, O pure Virgin Theotokos! Let Gabriel give utterance unto the true and ancient counsel of the Most High: Make thou ready to receive God! For through thee hath the Boundless One come to dwell with men. Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!**

Anna, once, leading the all-pure temple to the house of God, faithfully said unto the priest, crying aloud: Now accept thou this child, given me by God; lead her into the Temple of the Creator; and, rejoicing, chant unto Him: Bless the Lord, all ye works of the Lord!

And Zechariah then, beholding them in the Spirit, said unto Anna: Thou dost bring hither the true Mother of Life, whom the prophets of God have clearly foretold as the Theotokos! How, therefore, can the Temple hold her? Wherefore, marveling, I cry out: Bless the Lord, all ye works of the Lord!

The handmaid of God have I been, answered Anna unto him, and I call upon Him with faith and prayer to accept the fruit of my birth-pangs, that, having received this child, I might bring her that was born unto Him that bestowed her. Wherefore, I cry aloud: Bless the Lord, all ye works of the Lord!

Truly this is a matter of the Law, the priest said to her, and strange doth this thing seem unto me, beholding her that doth most gloriously surpass the holy ones in grace led into the house of God. Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!

Canon of the Saints

Irmos: **God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!**

Bearing the word in thy heart like a splendid lamp alight, O glorious one, thou didst raise up to the day of the knowledge of God those who before were like lamps extinguished and lay in the utter darkness of ignorance.

Thy sacred departure unto God was made magnificent by the sacred presence of the apostles and the incorporeal intelligences, whose life thou didst live on earth, as an initiate of the sacred mysteries, O divinely eloquent Philemon.

Manifestly exuding the sweet-smelling myrrh of sacred miracles, O blessed and wise Philemon, thou didst perfume the minds and thoughts of the pious and didst dispel the fetid passions of those who exalt Christ supremely.

Like radiant stars ever shining in the firmament of the Church, the wondrous Archippus, Apphia, Philemon and Onesimus illumine our souls.

Theotokion: Thy womb hath truly been shown to us as anew garden of paradise, O pure Theotokos, producing the Tree of life, and it hath led back into paradise those who died through the fruit of the tree, giving them life.

ODE IX

Canon of the Feast

Irmos: May the hands of the profane in no wise touch the Theotokos, the animate ark of God; but let the lips of the faithful, unceasingly chanting the cry of the angel, joyfully cry out: Truly thou art more highly exalted than all, O pure Virgin!

O pure Theotokos, as thou hast the most radiant beauty of purity of soul and art full of the grace of God from heaven, with the ever-existent light thou dost ever enlighten them that cry out with joy: Truly thou art more highly exalted than all, O pure Virgin!

Thy wonder doth surpass the power of words, O pure Theotokos, for in thee I perceive a body impervious to the movement of sin. Wherefore, thankfully I cry out to thee: Truly thou art more highly exalted than all, O pure Virgin!

Most gloriously did the Law prefigure thee, O pure one, as the tabernacle, the divine jar, the awesome ark, the veil, the staff, the inviolable temple and portal of God. Wherefore, all these things teach us to cry to thee: Truly thou art more highly exalted than all, O pure Virgin!

In hymnody David cried out to thee prophetically, calling thee the daughter of the King in the comeliness of thy virtues, beholding thee standing, elaborately adorned, at the right hand of God. Wherefore, in prophecy he cried out: Truly thou art more highly exalted than all, O pure Virgin!

Canon of the Saints

Irmos: God the Word, Who in His ineffable wisdom came from God to restore Adam, who had cruelly fallen into corruption through eating, and Who ineffably became incarnate of the holy Virgin for our sake, let us magnify in hymns with oneness of mind, O ye faithful.

Deified by divine communion, shining 'with ineffable light and ever filled with spiritual joy, O Philemon, thou dwellest fittingly in the heavens with the most sacred choir of the sacred apostles.

Wondrous is thy character, comely and beautiful thy life, and all-glorious was thy repose, O blessed apostle, as the radiant day whereon, forsaking that which is on earth, thou hast ascended in gladness to the circles of heaven.

Today the whole Church of Christ is glad, spiritually ordaining festive joy at thy memorial, for thou hast preserved it unshaken by thy right pleasing supplications to God the Savior, O most sacred Philemon.

The shrine of thy relics poureth forth drops of healing upon those who approach it in sanctity, O blessed Apostle Philemon: it banisheth illnesses and doth hallow the souls of all who ever celebrate thy divine memory.

Theotokion: **O** most immaculate one, thou bearest Him Who holdeth all things, and dost feed the Nurturer, in nowise experiencing the usual manner of giving birth. Past understanding is thy wonder, which striketh with awe both angels and men, who know thee to be the only Virgin Mother of God.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

With faith let us praise the divine Maiden Mary, whom the company of the prophets of old proclaimed to be the jar, the staff, the tablet and the unquarried mountain; for she is led today in to the Holy of holies to be raised for the Lord.

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

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

Join chorus together, O ye virgins! * Leap up, ye maidens! * And, bearing your candles, * hymn ye with splendor * the only pure and all-holy Theotokos! * Sing forth, ye heavens!

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

By the hand of the angel, O Virgin, * did thy Son, the Creator of all, * nourish thee with food, O pure Mistress, * revealing thy magnificence to the world * as far greater than that of the Holy of holies.

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

O Virgin Bride of God, more holy than the saints, * who gavest birth to the Master of all, * Who is One of the Trinity, * beseech Him, that He deliver from misfortunes * all who hymn thee.

Glory ..., Now & ever ..., in Tone IV:

Today the Theotokos, the temple who contained God, was led into the temple of the Lord, and Zachariah received her. Today the Holy of holies rejoiceth, and the choir of angels keepeth mystic festival. And with them we also, celebrating today, cry out with Gabriel: Rejoice, O thou who art full of grace, the Lord is with thee, Who hath great mercy!

AT LITURGY

On the Beatitudes, 6 troparia from Ode I of the canon of the feast.

O all-pure one, we know thee to be a treasury of wisdom and an ever-flowing fountain of grace; and we pray thee rain down drops of knowledge upon us, that we may praise thee forever.

Being a temple and palace more exalted than the heavens, O all-pure one, thou wast set apart in the Temple of God to be prepared as a divine dwelling-place for His advent.

Shining with the Light of grace, the Theotokos hath illumined all and assembled them to adorn her most splendid festival. Come ye, let us draw nigh to her!

The glorious portal which thoughts cannot pass, having opened the doors of the Temple of God, doth now command us that have assembled to delight in her divine wonders.

Let us hasten today, honoring the Theotokos with hymns, and let us celebrate a spiritual feast; for she is offered to God in the temple as a gift.

With songs let us hymn the glorious arrival of the Theotokos; for today, as the prophets foretold, she is borne into the temple as a gift of great price, though she is herself the temple of God.

Troparion of the feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

Troparion of the apostles, in Tone III:

O holy apostles, entreat the merciful God, that He grant to our souls remission of transgressions.

Kontakion of the saints, in Tone II:

Let us praise the apostles of Christ, the glorious Philemon, the sacred Archippus, Onesimus, Mark and Apollos, and with them the most wise Apphia-as most radiant stars illumining the ends of the earth; and let us cry out: Pray ye unceasingly in behalf of us all!

Kontakion of the feast, in Tone IV:

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

EPISTLE TO PHILEMON, FROM AFTER §302 [PHILM. 1-24]

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-laborer, And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-laborers. The grace of our Lord Jesus Christ be with your spirit. Amen.

Alleluia, in Tone I: Stichos: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO LUKE; § 50 [LK. 10: 1-15]

At that time, the Lord also appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them: The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them: The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your way out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.