THE 23rd DAY OF THE MONTH OF NOVEMBER

AFTERFEAST OF THE ENTRY OF THE THEOTOKOS INTO THE TEMPLE

COMMEMORATION OF OUR FATHERS AMONG THE SAINTS, AMPHILOCHIUS, BISHOP OF ICONIUM, & GREGORY, BISHOP OF AGRIGENTUM

AT VESPERS

On "Lord, I have cried ...", 6 stichera: three for St. Amphilochius, in Tone IV:

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

Having inherited a mind with free will * and an intellect with absolute power over the passions, * O most blessed father, * thou didst impart intelligent mastery to thy higher part, * that, weighed with a scale most true, * it might go higher. * Wherefore, thou art admitted to divine vision * and the knowledge of God, * O divinely inspired hierarch.

Thou didst break asunder the snares * and didst foil the pursuit of the heretics, O venerable father, * avoiding division * and most wicked contraction * by the rightness of thy dogmas * and most excellent theology; * and, remaining within the bounds * of our pious Faith, * thou didst preach the Trinity in the unity of the Godhead.

Skillfully instructing * him who reigned on earth, * thou didst pass over his son * without rendering him homage, * teaching him sensibly * that when the Son is ignored as unworthy of worship * the Father is exceedingly displeased, * Who, in manner past understanding, begat Him before time dispassionately as One incorporeal, * as He Himself knoweth, O venerable one.

And three stichera of St. Gregory, in Tone VIII:

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

O sacred father Gregory, * thou wast offered to God, * cleaving from thine earliest infancy * unto Him Who with His mighty hands created all things, * and illumined by Him, * thou didst pass through the night of the passions * and didst shine forth the light of healings and miracles of grace, * dispelling lingering ailments * and the spirits of deception.

O wondrous father Gregory, * in purity thou didst illumine thy mind with manifestations of light, * didst still the raging sea of the passions, * and taking wing with dispassion * on pinions most precious, * thou didst attain to where there is ineffable and inconceivable beauty, * ever praying for us * who praise thee.

O Gregory, father of fathers, * thou wast a standard of the priesthood, * model of chastity, * beacon of love, * throne of sensibility, * wellspring of miracles, * tongue of fiery inspiration, * mouth of sweet discourse, * vessel of the divine Spirit * and noetic garden of paradise, O blessed of God.

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

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

At the Aposticha, these stichera, in Tone I:

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

Let the virgins be brought to the King in the temple of the Lord, * following thee, O Virgin, * joining chorus with radiant lamps, * preceding thee into the holy place, O pure one, * as thou wert the holy ark of God, * saith David, the ancestor of God. *

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

Let the gates of the temple of the Lord be made ready, * and let the house of glory be opened wide, * and, rejoicing, let them receive * her who alone is far greater than the heavens * and surpasseth understanding, * and let them hymn Christ the Savior.

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

Let the portals of the most divine temple be opened, * let them receive the gate of heaven within themselves; * let human nature keep festival, * and let the angels leap up, * all of them celebrating with us * the entry of the Mother of God.

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

The day of joy and the most honored feast hath shone forth! For today she who remained Virgin after giving birth, as she was before birthgiving, is led into the temple of the Lord, and the elder Zachariah, the father of the forerunner, rejoiceth and crieth out in gladness: "The intercessor for the sorrowful draweth nigh unto the holy temple, in that she is holy, to be hallowed in the habitation of the King of all! Let Joachim, her forebear, be glad, and let Anna rejoice! For they have offered unto God the unblemished Mistress like a heifer three years of age. Rejoice, ye mothers! Leap up, O virgins! Ye barren women, join chorus! For the Queen of all, who hath been foretold, hath opened unto us the kingdom of heaven! Rejoice, ye people, and be glad!"

Troparion of the holy hierarchs, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Deprive us not of Thy mercy, but by the prayers of these saints direct our life in peace.

Glory ..., Now & ever ..., Troparion of the Feast:

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 saints; in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Deprive us not of Thy mercy, but by the prayers of these saints direct our life in peace.

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

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

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

Being thyself the Holy of Holies, O Theotokos, thou wast brought to live in the Holy of Holies, as is meet, as an animate ark of the Lord and a truly divine habitation of the Holy Spirit, O Virgin Mary. Wherefore, thy Son, Who is the only-begotten of the Father, and is consubstantial with the Holy Spirit, made His abode within thee without the aid of man, deifying all mankind.

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

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

Spec. Mel.: "Thou hast appeared ...":

The whole world is filled with gladness today on the right notable feast of the Theotokos, crying aloud: She is the tabernacle of heaven!

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

Canon of the feast, with 6 troparia, including the Irmos; and two canons of the saints, with 8 troparia.

ODE I

Canon of the feast, the composition of Basil, in Tone I:

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought wondrous miracles with His upraised arm, and saved Israel, for He hath been glorified!

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.

The blameless Anna rejoiced, maternally bringing a gift of great price to God in the temple; and with her Joachim keepeth splendid festival.

Of old, David, thine ancestor, hymned thee, O Virgin Bride of God, calling thee the daughter of Christ the King; and, having given birth to Him, as a Mother thou didst feed Him with milk as a babe.

Canon of the Holy Amphilochius, the acrostic whereof is, "I hymn the pastor who put falsehood to shame", the composition of Theophanes, in Tone IV:

Irmos: Israel of old, traversing the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness through Moses' arms uplifted in the form of the Cross.

Thou didst easily destroy the words and insolence of heresies, illumined with the radiance of Orthodoxy. O thou who art manifestly sacred, preserve us therein who honor thee.

The Lord Who ever desireth the salvation of all appointed thee as a guide for His sacred flock, O hierarch, seeing thee shining excellently in word and life.

Having chosen to contend lawfully for the Church of Christ, O glorious father, thou didst protect thyself with the sword of the Cross, and through grace wast shown to be a victor and crown-bearer.

Theotokion: **T**o the Word Who is co-unoriginate and equally everlasting with the Father, and is the image of His essence, didst thou ineffably give birth, incarnate, O thou who knewest not wedlock.

Canon of Saint Gregory, the acrostic whereof is, "I marvel at the wonder-working Gregory", the composition of Joseph, in Tone VIII:

Irmos: To Him Who crushed battles with His upraised arm and led Israel across the Red Sea, let us chant as to our Deliverer and God, for He 'hath been glorified.

Ever illumined with the rays of the Spirit and having become a brilliant star, O sacred Gregory, by thy supplications enlighten me wholly, that I my hymn thee.

He Who knoweth all things beforehand, having shown grace to thy mind with divinely imparted effulgence, from thine earliest infancy hallowed thee, who desireth to shine forth with godly virtues and miracles, O father.

Casting off the slumber of despondency from thine eyelids, thou didst show thyself to be a vigilant luminary, O God-bearer, showing forth thy calling which is confirmed as true by material things, O Gregory.

Theotokion: **I** truly and decisively confess thee to be the Theotokos; for thou didst ineffably give birth to the Lord Who is understood in two natures and wills, O all-pure Virgin.

ODE III

Canon of the Feast

Irmos: May my heart be established in Thy will, O almighty Christ God, Who established the second heaven above the waters and founded the earth upon the waters.

O ye who love the feasts of the Church, let us keep festival and rejoice together in spirit, reveling today on the holy feast of the daughter of the King, the Mother of our God.

Rejoice today, O Joachim! Be thou glad in spirit, O Anna, leading to the Lord the three-year old child born of thee, as though she were a pure and most immaculate heifer.

Mary, the Theotokos, the habitation of God, is led into the holy temple, being three years of age in the flesh; and, going before her, virgins bear lighted lamps.

The pure ewe-lamb of God, the undefiled turtle-dove, the tabernacle containing God, the sanctuary of glory, hath chosen to dwell within the holy tabernacle.

Canon of St. Amphilochius

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my might, O Lord, my refuge and confirmation!

The divine and luminous effulgence of thy dogmas put down the evil hordes of the heretics, O glorious Amphilochius.

As a high priest, like a river filled by God with life-creating waters, thou givest us thy piety to drink.

Illumined with abundant radiance, thou didst illumine thy mind with the mystic splendor of thy teachings, O venerable one.

Theotokion: **A**ll of us, the faithful, declare thee to be the lustrous candle-stand, the spiritually nourishing banquet of piety, and the ark, O all-pure one.

Canon of St. Gregory

Irmos: My heart hath been established in the Lord, my horn hath been exalted in my God, my mouth hath been enlarged over mine enemies, and I am glad in Thy salvation.

The Creator, accepting thy labor for His sake, O father Gregory, led thee to an elder in the desert, who taught thee the utterance of every Scripture.

Passing a whole week without food, O father, thou wast nourished with heavenly food, drinking the rain of thy tears, divinely filled to repletion.

To thee, O hierarch, was breadth of heart given by God; for thou didst richly pour forth the most pure waters of teachings which water the hearts of the faithful.

Theotokion: **T**he words of the divinely eloquent preachers have been fulfilled; for, lo! the Virgin hath given birth to a little Babe, Who is more ancient than Adam and equally enthroned with the Father.

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: **B**eholding 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!

Kontakion of St. Gregory, in Tone IV: Spec. Mel.:

"Thou hast appeared today ...":

With effulgence of splendid radiance the Church of the Holy Spirit illumineth those who celebrate thy splendid repose, O venerable and most blessed father Gregory.

Sedalion of St. Amphilochius, in the same tone:

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

Thou dost enlighten the ends of the earth at thy memorial, O wise and glorious Amphilochius; for thy body poureth forth a well-spring of healings. Wherefore, thou deliverest from every infirmity those who with faith approach thine honored temple. For this cause, pray thou now, that we be saved.

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

Offered to the Lord from earliest infancy, as the all-glorious Samuel had been of old, thou didst likewise hear the Savior calling thee, and, having purified thy soul with gifts of good things, thou didst worthily receive the grace of the priesthood. Wherefore, shepherding thy flock in the pasture of divine knowledge, thou didst shine forth acts of healing, O Gregory. Entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love.

Now & ever ..., Sedalion of the feast, 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!

ODE IV

Canon of the Feast

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst proclaim it, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

O Prophet Isaiah, prophesy unto us: Who is the Virgin Who will conceive in her womb, who, springing forth from the root of Judah, shall give birth to the right glorious Fruit of the holy seed of King David?

O virgins, commence ye to chant hymns, holding candles in your hands, and praising the arrival of the pure Theotokos who now cometh to the temple of God, and celebrating with us!

Rejoice now, O Joachim and Anna, leading into the temple of the Lord, like a heifer three years of age, the pure one born of you, who will become the Mother of God.

As the holy of holies, O pure one, thou didst love to dwell in the holy temple, and thou dost remain, conversing all-gloriously with the angels, receiving bread from heaven, O Virgin, thou nourisher of Life.

Canon of St. Amphilochius

Irmos: Beholding Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Come, ye divinely wise, let us clap our hands with faith on the sacred festival of the godly and divinely eloquent Amphilochius, strengthened by his doctrines and theology.

As an escort of the Church as bride in Christ, O God-bearer, thou didst adorn her with the beauty of thy discourses and didst make her radiant with the comeliness of Orthodoxy.

Thy divinely eloquent tongue of theology hath made clear to all the dominion of the Trinity One in honor, that they may worship the one Godhead in three Hypostases.

Theotokion: **O** Virgin, we know thee to be the new tabernacle and pure sanctuary of the Master of all; for thou gavest birth to Him in the flesh in two united hypostases, O most immaculate one.

Canon of St. Gregory

Irmos: I have heard report of Thee, O Lord, and was afraid, for, as everlasting God, Thou didst by ineffable counsel issue forth from the Virgin, incarnate. Glory to Thy condescension, O Christ! Glory to Thy power!

Like goodly soil thou didst put forth grain an hundredfold, O father, and with the axe of thy teachings thou didst cut down the impious opinions of the heretics, showing thyself to be a champion of the Council, O venerable Gregory.

The judgment of heaven showed thee forth as a hierarch, to guide well the flock which Christ, Who perceived the radiance of thy soul, obtained through His blood, O father, favorite, of God.

Thou wast a temple of God cleansed of the defilement of the passions, and, standing before Him in the sacred temple, thou didst manifestly receive the advent of the Spirit in the form of a pure dove, when Christ glorified thee.

Theotokion: **T**he human race hath been saved by thy birthgiving, which passeth understanding; and those in the darkness of corruption have seen the Light Which shone forth from thy womb, the Author of our restoration, O all-pure Mistress and Maiden.

ODE V

Canon of the Feast

Irmos: Shine forth the radiant and everlasting light upon us who rise early in Thy commandments, O Master Who lovest mankind, Christ our God.

O all ye Orthodox, let us take up lamps, hastening to glorify the Mother of God, for she is led to the Lord today as a right acceptable sacrifice.

Let thine ancestors be glad today, O Mistress; and let her who gave thee birth rejoice with thy father, for their fruit is offered to the Lord.

Celebrating with faith, let us all hymn the unblemished heifer, most glorious and of great renown, for she gave birth to the divine Bullock in the flesh.

The divine tokens of thy betrothal, of thy birthgiving which passeth understanding, O pure Virgin, are recorded today by the Holy Spirit in the house of God.

Canon of St. Amphilochius

Irmos: Thou hast come, O my Lord, as alight into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Illumined with the light of the threefold Sun of the Godhead, O divinely wise Amphilochius, thou didst take thy seat upon thy hierarchal cathedra.

Thou didst dedicate thyself wholly to God and wast a clarion-voiced divine herald, O most blessed father Amphilochius.

The joyous and most sacred feast of the divine and wise teacher hath dawned for us, sanctifying the world.

Theotokion: **O** all-pure Mother of God, magnificent adornment of all the faithful, by thy supplications wash away the defilement of my soul.

Canon of St. Gregory

Irmos: Drive away the gloom of my soul, O Christ God, Bestower of light, Who didst dispel the primeval darkness of the abyss, and grant me the light of Thy precepts, O Word, that, rising early, I may glorify Thee.

With thy word thou didst once cleanse the vile infirmity of the leper who came to thee with faith; for, like the godly Elisha, O divinely wise Gregory, thou didst receive from God the grace of miracles.

By thine entreaty thou didst open the mouth and ears of the deaf-mute, O most blessed Gregory; thou wast enriched with the ability to work healings, and didst plumb the depths of theology, drying up the sea of the ungodly.

Having cleansed thyself of every passionate earthly attachment, O father, like Peter, the first-chosen of the apostles, thou workest healings by thy shadow, divinely curing those held fast by the cruel assaults of illness.

Theotokion: **W**ithout leaving the bosom of the Father to become incarnate, the Word is seen held at thy bosom as a babe, O most immaculate one. Him do thou render merciful unto those who honor thee piously, O Virgin Bride of God.

ODE VI

Canon of the Feast

Irmos: Emulating the Prophet Jonah, I cry: Free my light from corruption, O good Savior of the world, and save me who cry aloud: Glory be to Thee!

O ye faithful, let us celebrate the spiritual feast of the Mother of God, chanting piously; for she is more holy than the heavenly intelligences.

With spiritual hymns let us praise the Mother of the Light, O ye faithful, for she hath appeared to us today, going forth into the temple of God.

The unblemished ewe-lamb, the pure turtle-dove, is brought to dwell in the house of God, for, as immaculate, she was chosen beforehand to be the Mother of God.

The temple of God, the heavenly tabernacle, maketh entry into the temple of the law, and from her hath the Light shone forth upon us who are in darkness.

Canon of St. Amphilochius

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church cried out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Having mortified the base mind in the flesh, thou didst array thyself in the grace of dispassion, O father, initiate of the sacred mysteries, and didst proclaim the Trinity in most pure teachings. (Twice)

Protected by the fear of God, O venerable God-pleaser, having rendered thy soul pure of defilement, thou wast shown to be the most sacred instrument of theology.

Theotokion: **K**nowing thee to be the pure habitation of the King of glory and the temple and throne of the Most High, we pray: Save thou our souls, O most hymned one!

Canon of St. Gregory

Irmos: As Thou didst deliver the prophet from the uttermost depths of the abyss, O Christ God, deliver me also from my sins, in that Thou lovest mankind, and guide Thou my life, I pray.

The maiden whose body had been paralyzed for many years, coming to thee with faith was strengthened by thy prayer, O venerable one, and magnified Christ, the Author of all things.

Following in the steps of the Master with a blameless life, O glorious one, unjustly oppressed and slandered, thou didst remain impervious to thine ill treatment.

Seizing thee like savage beasts, as thou wert an innocent lamb, O father, those who lived together in wickedness condemned thee to prison; but thou wast preserved by divine grace.

Theotokion: **T**he mind is at a loss how to understand the great mystery of thy birthgiving; for thou gavest birth to the incomprehensible God Who become man, O Ever-virgin.

Kontakion of St. Amphilochius, in Tone II:

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

O hierarch Amphilochius, thou divine thunder, clarion of the Spirit, husbandmen of the garden of Faith, scythe cutting down heresies, great favorite of the Trinity, standing ever with the angels, pray thou unceasingly in behalf of us all.

Ikos: **I**nspired by the Holy Spirit, the allwise hierarch of Christ sealed the Church; for, possessed of the working of power, the glorious initiate of the mysteries, the acceptable teacher of the Faith, having hearkened to the reading of the divine Scriptures, drove away Eunomius by making the sign of the life-bearing and precious Cross; and, explaining the Faith and preaching Christ, he prayeth unceasingly in behalf of us all.

ODE VII

Canon of the Feast

Irmos: The furnace was bedewed, O Savior, and the youths, joining chorus, chanted: O God of our fathers, blessed art Thou!

O ye who love the feasts of the Church, let us join chorus and hymn the pure Mistress, honoring Joachim and Anna as is meet.

Prophesy, O David, giving utterance in the Spirit: The virgins that follow after thee shall be brought to thee into the temple of the Queen and Mother.

The ranks of the angels rejoiced and the souls of the righteous were gladdened, for the Mother of God is led into the Holy of holies.

Receiving heavenly food, she who was to become the Mother of Christ God in the flesh excelled in wisdom and grace.

Canon of St. Amphilochius

Irmos: The children of Abraham in the Persian furnace, afire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Heeding thy most mystical and divine admonitions, O father, we avoid Arius' division of the Godhead, glorifying with faith the uncreated and consubstantial Trinity.

Beholding Macedonius denounced by thy teachings, O father, with faith we glorify the good Spirit, Who is equally worshipped and equally unoriginate with the Father and the Son.

Explaining by thy words the incarnation of the Word in manner surpassing words, O God-pleaser, with divine wisdom thou didst teach us to worship the one God in two natures and to avoid division and confusion.

Theotokion: **C**ome and, saved by faith in the Almighty Who was born of her, let us all fervently praise the Theotokos, crying: Blessed art thou among women, O most immaculate one.

Canon of St. Gregory

Irmos: O God of our fathers, Who saved the children from the fire by the Angel and transformed the thundering furnace into dew: Blessed art Thou!

The Creator worked a miracle when thou wast condemned, O blessed one; for the adulterous woman fell prey to the assault of the demons and showed thee to be pure, O Gregory.

The light-bestowing divine disciples of the Savior, standing before thee, O venerable one, loosed the bonds which bound thee to the tree kissing them with joy.

Taking heed of thy patience, O father, the Master sacredly adorned thee with yet greater miracles, and thou drivest away the gloom of infirmities.

Theotokion: **A**s a Mother thou gavest birth to the Creator of all and bore in thine arms, as thou wast the throne of the cherubim, Him Who holdeth all things, O thou who knewest not wedlock.

ODE VIII

Canon of the Feast

Irmos: Him of Whom the angels and all their armies are in awe, as Creator and Lord, hymn, O ye priests; glorify, ye children; ye people, bless and exalt supremely for all ages.

Joachim rejoiceth today in splendor, and the blameless Anna offereth to the Lord God a sacrifice: the holy daughter given her according to God's promise.

The holy David and Jesse render praise, and Judah offereth homage; for the pure Virgin, of whom the pre-eternal God was born, grew forth as fruit from their root.

The all-pure Mary, the animate tabernacle is brought today into the house of God; and Zachariah taketh her in his arms as the sanctified treasure of the Lord.

O ye faithful, let us truly honor the Virgin Mother of God, who is blessed by the hands of the priests, as the portal of salvation, the noetic mountain and the animate ladder.

Canon of St. Amphilochius

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit, and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!

Adorned with hymns was thy mouth which manifestly theologized concerning the uncreated, unoriginate, consubstantial Trinity unconfused in three Hypostases, O divinely wise father, and to the Trinity do we cry out: Bless the Lord, all ye works of the Lord!

The hypostatic Wisdom gave thee riches and the glory of honor, O all-wise one, when thou didst piously theologize, didst cast down the arrogance of heresies and chant with love: Bless the Lord, all ye works of the Lord!

He Who bestoweth life upon all leadeth thee into the church of the firstborn as a faithful and divinely eloquent hierarch who exercised thy priestly office mystically and chantest with faith: Bless the Lord, all ye works of the Lord!

Theotokion: **B**ehold, the tribe of Judah shall not now lack for a guide and leader; for thou, O most immaculate one, gavest birth to Christ, the long-awaited expectation of the nations. To Him do we chant: Bless the Lord, all ye works of the Lord!

Canon of St. Gregory

Irmos: O Thou Who coverest thy chambers with waters, Who settest a bound of sand for the sea and sustainest all things: Thee doth the sun hymn, Thee doth the moon glorify, and to Thee doth all creation offer hymnody, as to the Creator of all, forever.

The maiden who slandered thee, a righteous man, because of the wickedness of all-iniquitous men, is freed from the dreadful wounding of the demons by thy supplication, O blessed one, and in the midst of the council God, the Judge of the contest, glorified thee for all ages.

Those who through wickedness taught against thee are filled with gloomy darkness, O father Gregory, and thy radiant life shined forth before the fathers, in whose presence thou didst work a miracle, holding a burning coal in thy hand.

Thou hast truly shown thyself to be like a most brilliant star in the firmament of the Church, O father, and dost ever illumine with virtues and rays of miracles us who hymn thy luminous memory, O divinely wise and holy hierarch Gregory.

Theotokion: **T**hine all-glorious birth giving filleth our thoughts with awe, O thou who alone art blessed; for God received flesh from thee, while remaining immutable in essence, as He was, O Theotokos. Him do we exalt supremely forever.

ODE IX

Canon of the Feast

Irmos: We all magnify the pure one as the Mother of God, the luminous cloud upon which the unoriginate Master of all descended, like rain from heaven upon the fleece, and took upon Himself flesh for our sake, becoming man.

The divine maiden Mary, the fruit of the promise, issued forth from the righteous Joachim and Anna, and, a babe in the flesh, she is brought into the holy sanctuary like pleasing incense, to dwell in the Holy of holies.

With hymns let us praise her who was a babe by nature and was supernaturally revealed as the Mother of God; for she is led unto the Lord in the temple of the law, as the fragrance of sweet savor for the righteous, as the spiritual fruit of her righteous parents.

O ye faithful, with the angel let us fittingly cry out to the Theotokos "Rejoice!" Rejoice, O most comely Bride! Rejoice, O radiant cloud, from whom the Lord hath shone forth upon us who sit in the darkness of ignorance! Rejoice, thou hope of all!

Canon of St. Amphilochius

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Most piously theologizing concerning the one Essence in three Hypostases, the most holy, divine and unapproachable Trinity, thou hast been honored thereby, O Amphilochius manifest in sanctity.

Possessing boldness before God as a hierarch, O God-bearer, standing before thy Master be thou ever mindful of those who celebrate thy sacred and luminous memory, O blessed one.

O divinely wise and venerable father Amphilochius, as a most faithful hierarch thou givest abundant grace unto me who with ardent heart weave praises for thee and ask remission of sins.

Theotokion: Thou wast shown to be the descendant of Adam and art known to be the Mother of God; for from ages past thou wast revealed as more holy than all creation, O all-pure and blessed one. Wherefore, we magnify thee.

Canon of St. Gregory

Irmos: Blessed be the Lord God of Israel, Who hath raised up a horn of salvation for us in the house of David His servant, whereby the Dayspring from on high hath visited us and guided us into the way of peace.

Behold, the radiant festival! Behold, the sacred memorial! Behold, the grace which is upon all the faithful who have assembled, pouring forth healings in abundance! Let us draw nigh, for the shrine of Gregory poureth forth ever-flowing enlightenment and immortality upon us.

Like a river full of the waters of Christ, like an olive-tree pouring forth the oil of life, like a date-palm wast thou exalted, O Gregory. Like a vine thou bearest the grapes of thy virtues for us, and we drink the wine of incorruption therefrom.

Let the council of the sanctified, the multitude of the venerable and the ranks of all the angels rejoice with us today in thy memory, O father. Standing with them, illumined, before the Creator, be thou mindful of those who hymn thee with love.

Thou wast the sanctified vessel of Christ, O father, a pillar of the Church, the haven of the faithful, a sword cutting down falsehood, a wellspring of healings, and an abyss of divine understandings, an inextinguishable lamp and a shepherd of shepherds.

Theotokion: **O** Virgin Maiden who gavest birth to the timeless Light Who shone forth from the Father, illumine my soul and mind, driving far from me the darkness of the passions, that I may bless thee, the ever-blessed hope of the faithful

Exapostilarion of St. Amphilochius:

Spec. Mel.: "When the disciples ...":

Becoming divine through immaterial communion with the nature of God, O most wise one, thou wast anointed by angels as a high priest for the clergy of God, mediating between the Creator and creation, O God-pleasing father Amphilochius. Wherefore, celebrating thy memory, we hymn thee, delivered by thy prayers from corruption and perils.

Glory ..., Exapostilarion of St. Gregory:

Having adorned thy life with fasting, O wise and blessed father Gregory, thou wast shown to be a hierarch of the honored Church of Christ, illumining the Orthodox with the rays of thy teachings and ineffable miracles. Wherefore, through thy supplications ask salvation of soul for those who celebrate thine all-holy repose.

Now & ever ..., Exapostilarion of the feast:

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

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

At the Aposticha, these stichera, in Tone II:

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

The middle wall of partition * is truly taken away * by the divine entry of the Theotokos, * and those below have now been united * with those on high.

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

The choirs of virgins * chanted a divine hymn as, * bearing torches, * they escorted the only most immaculate one * into the house of God.

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

Into the Holy of holies, * within the sanctuary, * receive thou, O Zachariah, * the Theotokos, * who is the Holy of holies.

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

Assembling today, ye councils of the faithful, let us keep spiritual festival, and let us piously praise the divine Maiden, the Virgin Theotokos, who is led into the temple of the Lord, who was chosen before out of all generations to be the habitation of Christ God, the King of all Bearing candles, O virgins, go ye on before, doing homage to the honored entry of the Ever-virgin! Ye mothers, setting aside all grief, follow joyously her who is to become the Mother of God, the mediatress of joy for the world! And with the angel let us all joyfully cry out to the joyous one "Rejoice!", for she ever prayeth for our souls.

AT LITURGY

On the Beatitudes, 6 troparia, from Odes IV and V of the canon of the feast.

O Prophet Isaiah, prophesy unto us: Who is the Virgin Who will conceive in her womb, who, springing forth from the root of Judah, shall give birth to the right glorious Fruit of the holy seed of King David?

O virgins, commence ye to chant hymns, holding candles in your hands, and praising the arrival of the pure Theotokos who now cometh to the temple of God, and celebrating with us!

Rejoice now, O Joachim and Anna, leading into the temple of the Lord, like a heifer three years of age, the pure one born of you, who will become the Mother of God.

O all ye Orthodox, let us take up lamps, hastening to glorify the Mother of God, for she is led to the Lord today as a right acceptable sacrifice.

Let thine ancestors be glad today, O Mistress; and let her who gave thee birth rejoice with thy father, for their fruit is offered to the Lord.

Celebrating with faith, let us all hymn the unblemished heifer, most glorious and of great renown, for she gave birth to the divine Bullock in the flesh.

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 holy hierarchs, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Deprive us not of Thy mercy, but by the prayers of these saints direct our life in peace.

Kontakion of St. Gregory, in Tone IV: Spec. Mel.:

With effulgence of splendid radiance the Church of the Holy Spirit illumineth those who celebrate thy splendid repose, O venerable and most blessed father Gregory.

Kontakion of St. Amphilochius, in Tone II:

O hierarch Amphilochius, thou divine thunder, clarion of the Spirit, husbandmen of the garden of Faith, scythe cutting down heresies, great favorite of the Trinity, standing ever with the angels, pray thou 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 VII: Precious in the sight of the Lord is the death of His saints.

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

EPISTLE OF ST. PAUL TO THE HEBREWS §334 [13:7-16]

Brethren: Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: The law of his God is in his heart.

GOSPEL ACCORDING TO MATTHEW, §103 [MT 24: 42-47]

The Lord said to His disciples: "Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.