

THE 25th DAY OF THE MONTH OF NOVEMBER

APODOSIS OF THE ENTRY OF THE THEOTOKOS INTO THE TEMPLE COMMEMORATION OF OUR FATHERS AMONG THE SAINTS, THE HIEROMARTYR CLEMENT, POPE OF ROME, AND PETER, PATRIARCH OF ALEXANDRIA AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the feast, in Tone I:
Spec. Mel.: "O wondrous miracle ...":

Let us join chorus today, O ye faithful, chanting to the Lord in psalms and hymns, and honoring His sacred tabernacle, the animate ark, who contained the uncontainable Word; for she is brought to the Lord, having become a babe in manner transcending nature. And Zachariah, the great high priest, receiveth her with gladness as the dwelling-place of God.

Today the animate temple of the holy glory of Christ our God, the pure one who alone among women is blessed, is led into the temple of the law, to dwell in the Holy of holies; with her Joachim and Anna rejoice in spirit, and choirs of virgins sing to the Lord, chanting in psalms and honoring His Mother.

Thou art the proclamation of the prophets, the glory of the apostles, the boast of the martyrs, the restoration of all mortals, O Virgin Mother of God; for through thee have we been reconciled with God. Wherefore, we honor thine entrance into the temple of the Lord, and with the angel all of us who find salvation through thy supplications cry out to thee in hymns: Rejoice, O all-pure one!

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

As a branch of the vine of life, O most wise father and hierarch, through the Spirit thou didst put forth the beautiful grapes of dogmas, which ever exude the saving wine of divine knowledge and gladden the hearts of all the pious who truly honor thee, O most blessed God-bearer Clement.

As a disciple of the preeminent Peter, O most lauded father, thou didst establish thyself like a precious stone upon his Stone, didst demolish the fabric of polytheism with the strength of thy words and didst raise up divine temples for the worship of the Trinity, for Whom thou didst struggle, O blessed one, and receive the crown of martyrdom.

Like the light-giving sun thou didst shine forth from the lands of the West, O father, splendidly illumining the earth with the radiance of thy dogmas and thy wounds; and thou didst reach the lands of the East, O thrice-blessed one, and, slain, didst set; but thou hast richly shone forth unto Christ with heavenly beams, O Clement, enlightened unceasingly through divine communion.

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

After thy nativity, O Mistress Bride of God, thou didst come to the temple of the Lord to be raised in the Holy of holies as one consecrated; and then Gabriel was sent to thee, the most immaculate one, bearing sustenance unto thee. All the hosts of heaven marveled, beholding the Holy Spirit make His abode within thee. Wherefore, O all-pure and undefiled Mother of God, who art glorified in heaven and on earth, save our generation!

At the Aposticha, these stichera of the feast, in Tone V:

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

Rejoice, O heaven and earth, beholding the only immaculate Virgin, the noetic heaven, coming forth to be raised in honor in the house of God! To her did Zachariah cry out, marveling: "O portal of the Lord, I open unto thee the gates of the temple! Rejoice therein, joining chorus! For I have come to know and believe that the deliverance of Israel is manifestly coming, and that God the Word will be born of thee, granting the world great mercy!"

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

O grace divinely manifest! With gladness Anna leadeth to the temple of God the pure Ever-virgin given her by grace, and she calleth maidens to go before her, bearing lamps and saying: "Go forth, my child! Be thou an offering and incense of sweet savor unto Him Who gave thee to us! Enter into the impassable precincts and learn the mysteries! And prepare thyself to be the gladsome and beauteous dwelling-place of Jesus, Who bestoweth upon the world great mercy!"

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

The most holy Virgin, the temple in which God dwelleth, is borne into the temple of God, and maidens bearing lamps now precede her: Joachim and Anna, the excellent couple, her parents, leap for joy, dancing, for they gave birth to her who gave birth to the Creator, who, dancing in the divine tabernacles and fed by the hand of an angel, hath been shown to be the most immaculate Mother of Christ, Who bestoweth great mercy upon the world.

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

Assembling today, O ye councils of the faithful, let us celebrate spiritually the divine Maiden, the Virgin Theotokos, who is led into the temple of the Lord, and let us piously praise her who was chosen beforehand from all generations as the habitation of Christ, the King and God of all. O ye virgins, bearing lamps, go ye on before, honoring the precious procession of the Ever-virgin! Ye mothers, setting aside all grief, joyfully follow her who will become the Mother of God, the mediatrix of joy for the world! And with the angel let us all joyously cry out "Rejoice!" to the joyous one who ever prayeth for our souls!

Troparion of the hieromartyrs, 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 the prayers of these saints direct our life in peace.

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

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!

Be it known that if the apodosis of the feast of the Entry of the all-holy Theotokos fall on a Sunday, the service of Hieromartyr Peter is omitted and chanted whenever the ecclesiarch desireth.

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

At Great Vespers: After "Blessed is the man ...", on "Lord, I have cried ...", 10 stichera: 3 of the resurrection, 1 of Anatolius, 3 stichera prosomia of the feast, and 3 of St. Dement; Glory ..., the Doxasticon of the feast; Now & ever ..., the Dogmaticon in the tone of the week. Entrance. Prokimenon of the day. At Litia, the stichera of the feast; Glory ..., Now & ever. .., of the feast. At the Aposticha, the stichera of the resurrection; Glory ..., Now & ever ..., of the feast. At the blessing of the loaves, "Virgin Theotokos, rejoice ...", thrice. But if vigil is not celebrated, we chant the troparion of the resurrection; Glory ...,

Troparion of Hieromartyr Clement, in Tone IV:

All-gloriously amazing all the ends of the world with miracles of God, O sacred athlete, in manner transcending nature thou didst cause the substance of the waters of the sea to withdraw on the day of thine honored memorial, for those who ever earnestly had recourse to the church erected for thee by God to shelter thy precious relics; and after the people had returned, thou didst miraculously cause the sea to return to the shore. O all-wondrous Dement, entreat Christ God, that our souls be saved.

Now & ever ..., Troparion of the feast.

At Matins, at "God is the Lord ...", the troparion of the resurrection, twice; Glory ..., that of Clement; Now & ever ..., that of the feast. After the Kathismata, the Resurrectional Sedalia with their Theotokia. Polyeleos, and the troparia: "The assembly of the angels ...". Hypacoi' and hymns of ascent of the tone. Prokimenon and Resurrectional Gospel. "Having beheld the resurrection of Christ. .." Psalm 50, and Gospel sticheron. Canon of the resurrection, with 4 troparia, including the Irmos; that of the Theotokos, with 2 troparia; the first canon of the feast, with 4 troparia; and that of Clement, with 4 troparia. Katavasia: "Christ is born ..." After Ode III, the Kontakion and Ikos of the feast, and the Kontakion of Clement, in Tone II: Spec. Mel.: "The steadfast..."-

Thou hast been shown to all as a branch of the divine vine arrayed in sanctity, exuding the sweetness of wisdom with thy supplications, O most honored and holy Clement, that we may offer thee the noetic hymn, like a woven robe of purple: Save thou thy servants!

Sedalion of the saint; Glory ..., Now & ever ..., that of the feast.

After Ode VI, Kontakion and Ikos of the resurrection. At Ode IX we do chant the Magnificat. Exapostilarion of the resurrection; Glory ..., that of the saints; Now & ever ..., that of the feast. On the Praises, 8 stichera: 4 of the resurrection, and 4 of the feast, including the Doxasticon, with the festal Stichos:

Glory ..., the evangelical sticheron; Now & ever ..., Theotokion: "All-blessed art thou ..." Great Doxology. Troparion of the resurrection, alone. Litanies; dismissal; First Hour. On the hours: Troparion of the resurrection; Glory ..., that of the feast; Now & ever ...,

Theotokia of the hours. After "Our Father. ..", the Kontakia of the feast and the resurrection, alternating.

At Liturgy: 10 troparia on the Beatitudes: 6 of the resurrection, and 4 from Ode IX of the canon of the feast. After the entrance: Troparia of the resurrection, the feast and the saint; then, Kontakion of the resurrection; Glory ..., that of the saint; Now & ever ..., that of the feast. Prokimena, Epistles, Alleluias and Gospels of the tone and of the feast. Communion Verses:

Praise the Lord from the heavens ..., and that of the feast.

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!

Glory ..., that 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 the prayers of these saints direct our life in peace.

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

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

Spec. Mel.: "The choir of the angels ...":

The fruit of the righteous Joachim and Anna is offered to God in the holy sanctuary, the nourisher of our Life who became a babe in the flesh, whom the sacred Zachariah blessed. With faith let us all bless her as the Mother of God.

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

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

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

Even before thy conception thou wast consecrated to God, O pure one, and, having been born on earth, thou hast now been offered to Him as a gift, fulfilling thy parents' vow; and having been presented in the divine temple, accompanied as a babe by lighted lamps in purity, thou hast been shown to be the receptacle of the unapproachable and divine light, as the temple of God, Truly great is thy going forth, O only Ever-virgin Bride of God!

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.

Triadicon: O consubstantial Trinity-Father, Son and Holy Spirit: Thee do we glorify with faith as the Creator of all, and to Thee do we piously cry out: Save us, O God!

Clad in a robe stained purple by the dye of thy blood, our King and God, coming forth, hath restored the whole human race in His compassion.

Canon of hieromartyr Clement, the composition of Theophanes, in Tone VIII-

Irmos: Traversing the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Having been taught by the godly Peter, preeminent among the apostles, and acquired divine understanding from him, O father, thou didst denounce the falsehood of idolatry.

Christ setteth thee forth on earth as a divinely planted vine, the virtuous fruits of pious doctrines, a truly flourishing vineyard.

The sound of thy divine precepts hath truly passed over all the ends of the earth, O wise Clement, and hath enlightened all to theologize concerning the Trinity, the Godhead in unity.

Theotokion: Behold, the prophets' predictions concerning thee have truly reached their fulfillment! For, having conceived the Word without seed, O Theotokos, thou gavest birth to Him in the flesh.

Canon of hieromartyr Peter, the acrostic whereof is: "I praise the thrice-rich Peter", the composition of Theophanes, in Tone VIII:

Irmos: Let us chant unto the Lord Who led His people across the Red Sea, for He alone hath gloriously been glorified.

As thou hast thy dwelling in the most splendid mansions, O most blessed Peter, by thy supplications grant me enlightenment.

Having been taught understanding and been adorned with the priesthood, O most blessed Peter, thou didst offer thyself to Christ in the shedding of thy blood.

O blessed one, thou wast given by God to the Church of Christ as an offering of great value, as an elaborate ornament.

Theotokion: O all-pure Theotokos, we hymn thee, who gavest birth supernaturally to the Incarnate, everlasting and all-divine Word.

Katavasia: Christ is born, give ye glory! Christ cometh from heaven, meet ye Him! Christ is on earth, be ye exalted! O all the earth, sing ye unto the Lord, and chant with gladness, O ye people, for He hath been glorified!

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.

Triadicon: **T**he Father is light, His Son is light, and the comforting Spirit is light. For the Trinity, shining forth as from a single sun doth divinely illumine and preserve our souls.

O pure one, the prophets proclaimed thee to be the ark of holiness, the golden lamp stand, the lamp and the table, and we hymn thee as the tabernacle which contained God.

Canon of Hieromartyr Clement

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

Richly, O wise one, was the grace of the Spirit poured forth in thy lips, whereby thou hast enlightened all by thy divine teachings and led them to Christ.

With the fire of abstinence thou didst utterly consume the fiery assaults of the passions having made thyself a temple of the divine Spirit, O father of valiant mind.

Having ascended the mountain of divine virtues and been covered by noetic darkness thou didst perceive the ineffable effulgence of the Spirit in thy pure soul.

Theotokion: **I**neffably, O all-pure one, didst thou conceive the Savior and Lord, Who hath delivered from evils us who call upon thee in truth.

Canon of Hieromartyr Peter

Irmos: **There is none as holy as the Lord and none as righteous as our God, Whom all creation doth hymn. There is none more righteous than Thee, O Lord!**

Thou didst mount to the heavens, riding thy blood as it were a chariot, O all-wise one, where Christ, our Forerunner, Who alone is sinless, hath entered.

Thou didst forsake this corruptible life and didst find life immortal, O blessed one, where, crowned, thou joinest chorus, praying that our souls be saved.

Thou didst flourish like a most fruitful palm-tree; thou wast shown to be like a fertile olive-tree in the courts of the Lord, O divinely inspired one, and like myrrh, frankincense and sweetly fragrant ointment.

Theotokion: **W**e all hymn the holy Virgin, as the door of salvation, the beautiful garden, the cloud of the everlasting Light, saying to her: Rejoice!

Katavasia: **T**o Christ, the Son Who was begotten of the Father incorruptibly before the ages, and in latter times without seed became incarnate of the Virgin, let us cry aloud: **O Lord, Who liftest up our horn, holy art Thou!**

Kontakion of the hieromartyrs, in Tone IV:

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

O ye divine and immovable towers of the Church, godly pillars of piety truly strong, most lauded Clement and Peter: by your supplications preserve us all.

Sedalion of hieromartyr Clement, in the same tone & melody:

Having shone forth like the radiance of the sun, O venerable Clement, divinely eloquent light-bearer, boast of martyrs, thou dost radiantly shine upon the whole world with thy teachings.

Glory ..., Sedalion of hieromartyr Peter, in Tone VIII:

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

Thou didst lead the flock given thee by Christ, the Judge Most High, and didst tend it in meadows of goodly life with thy most wise dogmas, driving away Arius, as he were a savage wolf, who had come among them with ungodly teachings, wherefore, thou didst lay down thy life for them, and didst earn the name shepherd, as said the Lord. O blessed hierarch Peter, entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love.

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

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

With gladness Mary, the Theotokos, is all-gloriously brought into the house of God: the unblemished ewe-lamb, the undefiled bridal-chamber, whom the angels of God escort with faith and all the faithful ever call blessed and hymn her unceasingly with a loud voice in thanksgiving: Thou art our glory and salvation, O most immaculate one!

ODE IV

Canon of the Feast

Irmos: **F**oreseeing 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!

Triadicon: **L**et us piously glorify the Persons of the Trinity, the Unity in image, the true God, Whom the ranks of angels and archangels hymn as Master of creation and men ever faithfully worship.

O all-holy and pure one, unceasingly entreat thy Son and God, to Whom thou gavest birth in the flesh, that He deliver all thy servants from the multifarious snares of the devil and from all the temptations which assail us.

Canon of Hieromartyr Clement

Irmos: **T**hou 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: **G**lory to Thy power, **O** Thou Who lovest mankind!

Having arrived in the East from the West, **O** blessed one, thou didst join the Apostle Peter, and, illumined by his divine effulgence and teachings, thou didst pass over all the lands of the West, announcing with him the word of salvation.

Thou wast another Moses, **O** Clement, for, setting forth the laws of God for all and writing down sacred teachings, thou dost set in order all the fullness of the Church. Wherefore, having thee as our legislator and teacher, we all honor thee with faith.

Having washed away all the sweat of ascetic endeavor, **O** blessed one, thou wast shown to be a hierarch, leading all by thy divine narrations to the pious faith of Christ; and having suffered lawfully, thou didst fittingly plait a wreath, **O** ever-memorable one.

Theotokion: **W**e have acquired thee, with God, as our helper; for thou wast the Mother of God, the Creator and Fashioner, Who took upon Himself our image and saved it from corruption and death, and hath glorified it with divine glory, **O** all-immaculate one.

Canon of Hieromartyr Peter

Irmos: **W**ith divine sight the prophet saw Thee, Who desired to become incarnate of the only Theotokos, the mountain overshadowed, **O** Word, and with fear he glorified Thy power.

Having trod the path of the virtues, O God · bearing father, thou didst attain the mansions on high, adorned with the anointing of the priesthood and resplendent with the blood of martyrdom.

With the outpourings of the torrents of thy blood, O blessed one, thou didst quench the furnace of deception and didst destroy the darkness of the persecutors, O right glorious hieromartyr.

Thou hast shown thyself to us as a new Peter, truly shining with apostolic gifts, a performer of sacred mysteries and as a witness to the sufferings of thy Master, O thou who art most rich.

Theotokion: **H**aving given birth to the Fulfillment of all good things, O Virgin, fulfill thou our petitions, asking for us deliverance from sins, enlightenment and great mercy.

Katavasia: **R**od out of the stem of Jesse, and Branch of his roots, O Christ, Thou didst spring forth from the Virgin; from the mountain overshadowed and densely wooded hast Thou come, incarnate of her that kneweth not man, O Thou praised and immaterial God. Glory to Thy power, O Lord!

ODE V

Canon of the Feast

Irmos: **S**hine 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.

Triadicon: **R**endering glory, let us worship the one all-unoriginate and everlasting Godhead, Who in three Persons is indivisible by nature and is equal in honor by glory.

O Theotokos, ever delivered from misfortunes and sorrows, we have acquired thee as a calm haven and an impregnable rampart, and thy supplication amid evil circumstances.

Canon of Hieromartyr Clement

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

Walking in the light of the Lord's commandments, O blessed one, thou wast verily shown to be His true child.

Thou didst renounce all passionate attachments on earth, O hierarch, that thou mightest receive the goodly fame which is to come and the splendor of the glory of Christ.

Adorned with the splendors of the martyrs, thou now standest with the angels before the Master. Pray thou for those who hymn thee.

Theotokion: O Virgin Mother of God, by thy supplications deliver from misfortunes those who hymn thee with faith, for we know thee to be our intercessor, O pure one.

Canon of Hieromartyr Peter

Irmos: Rising early, we cry unto Thee: Save us, O Lord! For Thou art our God, and we know none other god than Thee.

Having ascended the rock of faith, O athlete, thou didst remain unshaken amid temptation by the adversary.

With the flaming sword of the Holy Spirit, O hierarch, thou didst slay Arius the blasphemer by divine judgment.

Strengthened by the might of the Savior, O glorious one, thou didst trample down the power and might of the enemy.

Theotokion: We hymn thee, as Virgin after giving birth, O Theotokos, for for the world thou gavest birth in the flesh unto God the Word.

Katavasia: As God of peace and Father of mercies, Thou didst send Thine Angel of great counsel, granting us peace. Therefore, guided to the light of the knowledge of God, and, waking at dawn out of the night, we glorify Thee, O Lover of mankind!

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.

Triadicon: O Unity in three Hypostases Father, Son and upright Spirit, indivisible Trinity: Have mercy upon those who worship thy divine dominion.

He Who is uncontainable by anything, being contained within thy womb, O all-pure Mother of God, issued forth from thee as God and man in two natures.

Canon of Hieromartyr Clement

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 unto me, O God of my salvation.

A fire with zeal for the love of the Lord, O wise one, thou didst mightily denounce the falsehood of idolatry with discourse directed against it and with miraculous manifestations, O most lauded one.

Thou didst preserve the eye of thy heart from slumber, in nowise falling into the sleep of evil, ascending to the preeminent one with divine ascents of the virtues.

Receiving the authority to bind and loose transgressions from Christ the Savior as an honored hierarch, lift thou the debt of my manifold transgressions, leading me to repentance.

Theotokion: By thine entreaties, O pure one, rescue me from misfortunes and cruel perils, and deliver me, I pray; for thou art an inviolable rampart, a haven and wall of protection, and an unassailable bulwark.

Canon of Hieromartyr Peter

Irmos: Grant me a robe of light, O greatly merciful Christ our God, Who clothest Thyself in light as with a garment.

Having lived for God in chastity and righteousness, O most blessed Peter, thou didst receive from Him a blessed end.

O wondrous Peter, thou didst offer thyself as a most perfect and acceptable sacrifice unto God Who became a sacrifice for thy sake.

Full of spiritual discourse, thou wast an instrument played by the Spirit, giving rise to ineffable music, O divinely eloquent one.

Theotokion: O thou who at the angel's word alone gavest birth to the Word in the flesh, deliver our souls from the snares of the enemy, we pray.

Katavasia: The sea monster thrust forth, like a babe from the womb, Jonah whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, came forth, preserving her incorrupt. For, being Himself not subject to corruption, he preserved her that gave Him birth unharmed.

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: 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.

Prophecy, 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.

Triadicon: Let us glorify the indivisible Trinity, and let us hymn the one Godhead: the Father, the Word and the most Holy Spirit.

Entreat the Lord to Whom thou gavest birth, in that He is compassionate by nature, O Theotokos, that He save the souls of those who hymn thee.

Canon of Hieromartyr Clement

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

Thou didst shine forth like the dawn, illumining all the ends of the earth and driving away the most deceitful night of the falsehood of idolatry, O divinely eloquent one, crying: Blessed art Thou, O God of our fathers!

Desiring to save all through thy supplications, God bestowed clear sight upon Sisinnius, opening the eyes of both his soul and body, O father; and thereafter he found enlightenment in the divine font.

Thou pourest forth streams of healings from thy divine shrine, O glorious Clement, and dost ever deliver from many sufferings those who have recourse to thee and chant: Blessed is the God of our fathers!

Theotokion: It was fitting that He Who became incarnate of thee without seed issue forth, O all-pure Virgin; for thou gavest rise to thy Son in manner greater than all others, O pure one. Wherefore, we unceasingly cry out: Blessed is the Fruit of thy womb!

Canon of Hieromartyr Peter

Irmos: Same as that of the preceding canon. Adorned with a godly life and illumined with divine light, O wise one, thou didst enter into the impassable precincts of heaven, making thine abode there, and crying out to the Creator: Blessed is the God of our fathers!

That thou mightest please Christ God most splendidly, O divinely blessed one who art most rich, of thine own will thou didst give thyself over to the hands of the iniquitous, chanting: Blessed is the God of our fathers!

Wholly illumined, thou wast vouchsafed to behold Christ Who showed thee His own robe, woven from on high, which was cruelly rent, O venerable one, and thou didst cry: Blessed art Thou, O God of our fathers!

Theotokion: In that thou art wholly pure, thou didst receive the incarnate Word in thy womb; but entreat Him, that He cleanse my soul and body of transgressions, O all-pure one, for I run to thee with pure faith.

Katavasia: The children raised together in piety, scorning the impious decree, feared not making the threat of the fire; but, standing in the midst of the flame, they sang: O God of our fathers, blessed art Thou!

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.

Triadicon: Let the thrice-holy Father, the Son and the Holy Spirit, the indivisible Unity, the one Godhead Who holdeth all creation in His hand, be hymned for all ages!

The unoriginate Word beginneth to exist in the flesh, being born of the Virgin Maiden as was His good pleasure, both God and man, restoring us who before had fallen, in His utter com passion.

Canon of Hieromartyr Clement

Irmos: When the musical instruments were sounded and countless people worshiped the image on Dura, the three youths, refusing to submit, hymned and glorified the Lord for all ages.

As a disciple of Peter, thou didst emulate his divine character, O athlete Clement; wherefore, thou wast truly shown to be the inheritor of his cathedra, illumining all creation.

Having mystically reddened thy lips with the cup of wisdom, O Clement, thou didst cause the abyss of divine teachings to overflow, drowning the fear wrought by the demons and pouring forth salvation upon men's souls.

The Church, having acquired thy divine statutes as a most precious ornament, boasteth in thee and moveth all" to honor thy memory with faith for all ages.

Theotokion: O Mary, Virgin Theotokos, who for men gavest birth to God the Savior in the flesh: Save those who hymn thy birthgiving with faith and exalt thee supremely for all ages.

Canon of Hieromartyr Peter

Irmos: **The Lord Who was glorified on the holy mountain and revealed the mystery of the Ever-virgin to Moses in the fiery bush, hymn and exalt supremely for all ages!**

Thou didst suppress the ripe perniciousness of the most evil blasphemy of Arius, cutting him off from the company of the faithful and driving him from the fold of the Church, O divinely wise one.

Peter was shown to be the leader, the divine primate of the choir of the apostles, and thou wast the pillar of the martyrs, O wise God-bearer Peter, and a sacred performer of the divine mysteries.

Having been taught the understanding of things to come through divine inspiration, O thou of godly eloquence, and perceived thy departure from the earth through martyrdom, thou hast passed over to the highest, to Christ, the Lord of glory, for all ages.

Theotokion: **The Lord Who dwelt in the Virgin's womb and in manner awesome past understanding issued forth from her and restored ancient Adam, hymn and supremely exalt for all ages.**

Katavasia: **The dew-bearing furnace presented an image of a supernatural wonder, for it consumed not the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb, wherein it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord, and exalt Him supremely for all ages!**

At Ode IX the Magnificat is not chanted, but we chant the refrain of the feast:

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

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.

Refrain: Magnify, O my soul, the dominion of the indivisible Godhead in three Hypostases.

Triadicon: Let us glorify the indivisible Trinity, the Essence in three Hypostases, the undivided glory, Who, in a single Godhead, is unceasingly hymned in heaven and on earth, piously worshiping the Father, the Son and the Spirit.

Refrain: Magnify, O my soul, the all-pure Theotokos, who is more honorable and more glorious than the armies on high.

O Virgin Theotokos, pray thou, that we who flee with faith beneath thy compassion and piously worship thy Son as God and Lord of the world be delivered from corruption, misfortunes and all manner of temptations.

Canon of Hieromartyr Clement

Irmos: Saved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the incorporeal choirs.

Having finished thy race with many struggles and kept the Faith of Christ without wavering, thou hast been adorned with the crown of righteousness.

As of old thou didst save the boy overtaken by the sea at the time of thine annual procession, O martyr of Christ, so also save me from the abyss of sin.

O athlete Clement, from perils, misfortunes and sorrows save those who honor thee with love, entreating Christ the Creator.

Theotokion: Fill my heart with joy, O Virgin who received the Fullness of joy, wiping away the grief of sin.

Canon of Hieromartyr Peter

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

Let us hymn the wondrous Peter who was appointed beforehand to serve in sanctity as a hierarch, right gloriously received the crown of the priesthood and emulated the suffering of Christ.

Let us hymn the God-bearing Peter, who was strengthened by the staff of the power of the Lord, who was made a priest and served as priest, and who offered himself to Christ as a sacrifice.

Let us hymn the God-pleasing Peter, who was permeated with the effulgence of the Trinity, hath found delight in the most splendid radiance thereof and asketh salvation for us.

Thou givest salvation abundantly to my soul, for as primate thou hast the authority to loose and bind transgressions through thine entreaties, O most sacred one.

Theotokion: **T**hou art our sword and rampart, O Theotokos, thou art the help of those who have recourse to thee, and we now prompt thee to make supplications, that we may be delivered from our enemies.

Katavasia II: A strange and most glorious mystery do I behold: the cave is heaven; the Virgin, the throne of the cherubim; the manger, the place wherein lay Christ God Whom naught can contain, Whom praising, we magnify!

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

Now hath been revealed to us the excellent day of the sacred heirs of the sacred apostles, Peter and Clement, the preachers of the Faith, the invincible martyrs, whose annual memorial we all celebrate with faith.

Glory ..., Now & ever ..., Exapostilarion of the feast, in the same melody:

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 Praises, 6 stichera: 3 of the feast, in Tone I:

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

Virgins bearing lamps, * escorting the Ever-virgin with splendor, * truly prophesy the future in the Spirit; * for the Theotokos, as the temple of God, * is led as a child with virginal glory * into the temple.

Truly the Theotokos hath appeared to the world * as the right glorious fruit of a holy promise, * for she surpasseth all. * Piously led into the temple of God, * she fulfilleth the supplication of her parents', * and is preserved by the divine Spirit.

Faithfully raised on heavenly bread, O Virgin, * in the temple of the Lord, * thou hast given birth to the Word, the Bread of life, for the world, * to Whom thou wast mystically promised beforehand by the Spirit * as the chosen and most immaculate temple, * betrothed to God the Father.

And 3 stichera of hieromartyr Peter, in the same tone & melody:

Defending the consubstantiality * of the transcendent Trinity, O most blessed one, * as of an uncreated Unity, * thou didst cast down Arius, * showing us the inseparability of the Son, * that His divinity is the same * as that of the Father and the Spirit.

The murderous assault of the persecutors hath ceased, * the outpouring of blood hath now stanchèd, vanished, * both being sealed, O wise Peter, * by thy sacred witness, * as once the young Moses * stanchèd the flow with the stone of Zipporah.

Having lived as a pastor, O hieromartyr of Christ, * thou didst valiantly show forth struggles of martyrdom, * receiving a single crown through both, * adorned with both * the priesthood and the pangs of suffering; * wherefore, pray thou, that we be saved.

Glory ..., in Tone IV:

Anointed a priest by the hand of God, O namesake of the preeminent one and sharer in his works, thou didst feed the noetic sheep with the grass of the Gospel, as a wise and true pastor, and didst show thyself to be a worthy successor of Mark. With the blood of suffering thou didst finish the race of faith, sacrificed beforehand for the people and emulating Christ. Pray thou in behalf of our souls.

Now & ever ..., in Tone II:

Today the most immaculate Virgin is brought into the temple, into the habitation of God, the King of all, the Nourisher of our whole life. Today the most pure sanctuary is led into the Holy of holies like a heifer of three years. Like the angel let us cry out unto her: Rejoice, O thou who alone art blessed among women!

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes: 8 troparia, from Ode IX of both canons of the feast.

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 awe-some 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!

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!

O pure Mary Mother of God, thou Holy of holies, from the snares of the enemy and from all heresy and tribulation do thou free us by thy supplications, who bow down with faith before the image of thy holy countenance.

After the entrance, troparia of the feast and the saints;

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 hieromartyrs, 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 the prayers of these saints direct our life in peace.

Glory ..., Kontakion of the saints, in Tone IV:

O ye divine and immovable towers of the Church, godly pillars of piety truly strong, most lauded Clement and Peter: by your supplications preserve us all.

Now & ever ..., 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 of the feast, in Tone III: The Hymn of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

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

FOR THE FEAST: EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Brethren: the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

FOR THE SAINTS: EPISTLE TO THE PHILIPPIANS, § 246 [PHIL. 3: 20-4: 3]

Brethren: Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same

mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life.

Alleluia, in Tone VIII: Harken, daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

FOR THE FEAST: GOSPEL ACCORDING TO LUKE, §54

[LK. 10: 38-42; 11: 27-28]

At that time, Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

FOR THE SAINTS: GOSPEL ACCORDING TO MATTHEW, § 11 [MT. 5: 14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Communion Verse, Feast: I will take the cup of salvation, and I will call upon the name of the Lord.

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