

THE 8th DAY OF THE MONTH OF DECEMBER

COMMEMORATION OF OUR VENERABLE FATHER PATAPIUS OF THEBES

If the pastor so desireth, Alleluia may be chanted in place of "God is the Lord ..." and the Troparion.

AT VESPERS

At "Lord, I have cried ...," these stichera, in Tone I:

Spec. Mel.: "O ye all-praised martyrs ...":

○ father Patapius, * having quenched the burning * of the assaults of the flesh with abstinence, * like Elijah of old thou didst make thine abode in the desert, * purifying thy mind with unceasing prayers unto God. * And pray thou now, * that He grant our souls * peace and great mercy.

○ father Patapius, * thou didst enroll thyself in the choirs of fasters, * adorning thyself with dispassion; * and thou hast made thine abode in the mansions of the venerable, where the light is unwaning * and the Tree of Life doth stand. * And pray thou now * that peace and great mercy * be granted our souls.

○ father Patapius, * thou didst shine forth as a beacon from Egypt, * enlightening the world * with the splendors of thy miracles, * and dispelling the gloom of soul-destroying infirmities, * and driving off the darkness of the demons. * And pray thou now, * that peace and great mercy * be granted our souls.

And these stichera to the Theotokos, in the same tone and melody:

[These stichera to the Theotokos are only chanted on weekdays during the Nativity Fast, on those occasions when the pastor elects to serve the services in Lenten fashion, with the chanting of Alleluia at Matins instead of "God is the Lord." In such a case, the stichera to the Theotokos are chanted first at Vespers, followed by those to the Venerable Patapius]

Incorruptibly didst thou give birth unto God * Who hath destroyed corruption * and poured forth incorruption, * O incorrupt and undefiled one. * Wherefore, I beseech thee: * By thy prayers, O pure one, * renew me who have become corrupt through wicked deeds, * that with love I may glorify and magnify thee * who hast exalted our race.

○ all-hymned Mistress, * thou hope and confirmation, * refuge and help of the faithful, * thee do we entreat: * From all misfortune keep thou thy servants * that worship thy birthgiving with faith, * and pray thou unto Christ, * that He grant our souls * peace and great mercy.

Alas! What shall become of me * who have defiled mind, soul and body with transgressions? * What shall I do? * How will I be able to avoid the unquenchable flame * and the everlasting and unbreakable bonds? * But before the end * entreat thy Son, O all-immaculate one, * to grant me forgiveness.

Glory ..., Now and ever ..., Theotokion, in the same tone and melody:

In thy womb * thou didst bear Christ, * the Fire of divinity, * O all-pure one. * Him do thou now beseech, * that He quench the easily kindled matter of my passions, * deliver me from everlasting fire, * and vouchsafe me the splendor of the righteous * when He cometh to judge all things.

Or this Stavrotheotokion: **T**he unblemished ewe-lamb, * the sovereign Lady, * as she beheld her Lamb upon the Cross * bereft of form or comeliness, * lamenting, said: Woe is me! * Where hath Thy beauty fled, O most Sweet One? * Where is Thy splendor? * Where is the radiant grace of Thine image, * O my Son most blessed?

After the Aposticha, this Troparion, in Tone VIII:

In thee, O father, that which is fashioned according to the image of God was preserved; for, having taken up thy cross, thou didst follow Christ, and by thine example didst teach that the flesh is to be disdained as transitory, but that the soul must be cared for as a thing immortal. Wherefore, thy spirit doth rejoice with the angels, O venerable Patapius.

Glory ..., Now and ever ..., Theotokion.

AT MATINS

Both canons from the Oktoechos, and this canon for the Venerable One, with four troparia, in Tone II:

ODE I

Irmos: **O**nce, the almighty Power overwhelmed Pharaoh's whole army in the deep, and the incarnate Word hath destroyed pernicious sin. Most glorious is the Lord, for gloriously hath He been glorified!

I pray thee, O venerable Patapius: Beseech the Lord Who driveth away the clouds of ignorance, that He grant a ray of grace from heaven unto me who wish to praise the splendid achievements of thy radiant life.

He that of old covered the Egyptians with the deep by a divine gesture, drawing thee forth as from the abyss of the world's turmoil, illumined thee with divine splendors and showed thee forth as a most radiant star, O venerable father.

Burning with the fervor of the Spirit like a noetic ember, O venerable one, thou didst drive away the gloom of the demons and didst quench the fiery darts of sin; and most pure wast thou led to the summit of dispassion.

Theotokion: **G**ranting the world deliverance from the ancient curse, the Redeemer is born of thee, O Virgin, He Who hath shown the venerable Patapius to be a wellspring of healing for all that have recourse to him in faith.

ODE III

Irmos: **T**he desert, the barren Church of the Gentiles, bloomed like a lily at Thine advent, O Lord, and therein hath my heart been established.

Having thoroughly watered the field of thy soul with streams of tears, thou didst bring forth the divine grain of good works which is stored in granaries on high.

Armed with love as with a sword, and protected thereby as with a shield, O venerable one, thou didst destroy legions of demons with thy divine humility.

Like a lily didst thou put forth the blossom of abstinence, O venerable one, perfuming the hearts of them that hymn thee and celebrate thy memory with love.

Theotokion: **B**orne upon the arms of her that gaveth Thee birth, O Lord, with Thy might Thou didst destroy the idols of Egypt, whence a multitude of the venerable sprang forth.

Sedalion, in Tone VIII, Spec. Mel.: "Of Wisdom ...":

The flame of the passions didst thou quench with streams of fasting and abstinence, pouring forth an abyss of wonders upon all, and therein, like another Moses, thou didst down the deceitful assaults of a legion of demons. Wherefore, assembling, we honor thy most worthy and prayerful commemoration, O venerable and God-bearing Patapius. Entreat Christ God, that He grant remission of sins unto them that honor thy holy memory with love.

Glory ..., Now and ever ..., Theotokion:

As thou gavest birth unto the merciful and loving Word, O Mistress of all, have mercy upon all that have recourse to thee and free us from temptations and illness, from all affliction and from the everlasting flame, that in thanksgiving we may glorify the wealth of thy many compassions and thine infinite mercy, and that we may ever cry out to thee: Entreat Christ God, that He grant remission of sins unto them that worship thy birthgiving with faith.

Or this Stavrotheotokion: The Virgin and Mother of the Redeemer, standing before the Cross and lamenting with tears of anguish, cried out maternally: What strange and most glorious thing is this that I behold, O my Son? Thou that pourest forth dispassion upon all men art crucified upon a Cross between two condemned thieves, Thy side pierced, and Thou art given gall to drink by hands which Thou Thyself hast made! But arise and grant remission of sins unto them that hymn Thy divine Passion with faith.

ODE IV

Irmos: Thou didst come forth from the Virgin, not as an intercessor, nor an angel, but the Lord Himself, incarnate; and Thou hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

The sea of thy fervent fears drowned the armies of the demons and the uprisings of sin; and thou didst show thyself to be a sea of miracles unto them that are in the midst of the seas of the passions.

Having acquired humility, vigilance and intense prayer, unfeigned love, faith and hope, O venerable father, thou didst become a converser with the angels of heaven.

With divine ascents and unceasing purification thou didst lay to rest the tumult of the divers passions. Wherefore, after thy repose thou didst depart unto unwaning light.

Theotokion: Like the sun through a cloud didst Thou shine forth from the Virgin, O Compassionate One, showing forth as stars Thy venerable ones that crucified themselves to the world and the passions.

ODE V

Irmos: I rise at dawn to Thee, O Christ my Savior, King of peace, Thou Enlightenment of them that lie in darkness and Salvation of the despairing. Illumine me with Thy radiance, for I know none other God than Thee.

O Enlightenment of them that lie in darkness, shine Thou Thy radiance upon me through the divine prayers of Thy venerable one, drive away the clouds of despair which hang over my soul, and rain down upon me the dew of forgiveness, for I know none other God than Thee.

Having purged thy noetic eye of the defilement of the passions by abstinence, O God-bearing father, thou didst open the eyes of the blind with divine prayer and didst dispel the gloom of evil with the effulgence of healing.

Come ye, let us all draw forth health of body, health of soul and abundant grace from the divine shrine of the wise Patapius, as from a wellspring, for it poureth forth miracles like water upon them that have recourse to it with implicit faith.

Theotokion: **I**n thine ineffable birth giving, O Maiden, thou didst give birth to the Giver of life Who created all things, Him that is glorious in the saints and resteth in the venerable. Him do thou entreat, O Bride of God!

ODE VI

Irmos: **C**ompassed about by all the billows and waves of sin, I call upon the bottomless depth of Thy tender mercy: Bring up my life from corruption, O Lord my God!

Illumining thy mind with most radiant ascents, O father, thou didst live in the flesh as one of the bodiless ones, unsullied by sins.

Emulating Elijah the Tishbite and following John the Forerunner, of old thou didst make thine abode in the desert, having cleansed thy mind with stillness.

A beacon of most godly splendor from Egypt, O most radiant father Patapius, thou didst shine forth in the city of Constantinople with the effulgence of healings.

Theotokion: **C**hrist Who sitteth upon a light cloud came of old into Egypt, and, having cast down the idols, He hath brought together choirs of the venerable.

Kontakion, in Tone III, Spec. Mel.: "Today the Virgin ...":

They that have found thy temple to be a place of spiritual healing, O holy one, and have recourse thereto with zeal, ask to receive the healing of their infirmities and forgiveness of the transgressions they committed in their lives; for thou art seen to be an intercessor for all that are in need, O venerable Patapius.

ODE VII

Irmos: **W**hen the golden image was worshipped on the plain of Dura, Thy three children despised the godless command; and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

With noetic fire thou didst inflame the senses of thy soul; thou didst reduce the fire of sin to ashes by the activity of the Spirit, and wast shown to be radiant, O Patapius, singing: Blessed art Thou, O God of our fathers!

O divinely blessed one, who opened the eyes of the blind with divine assistance, O divinely blessed one, thou didst heal divers passions and by the invocation of God didst drive off the wicked legions of the demons, chanting: Blessed art Thou, O God of our fathers!

O father, thy tomb hath been shown to be an abyss of wonders, a river of healing, and an ever-flowing wellspring, a stream which is never exhausted, for them that approach it with faith and cry out fervently: Blessed art Thou, O God of our fathers!

Theotokion: **T**he most divine God Who was born of thee, O Virgin, doth deify me, having Himself taken on the guise of a servant; and he restoreth the paths of knowledge as the bounds of nature, leading aloft a multitude of monks and the venerable one, who chant: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: **G**od, 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 above all for ever!

Having cleansed thyself of the filth of the passions with care, O father, thou wast shown to be a most splendid tabernacle of God, crying out: Hymn the Lord and exalt Him above all for ever!

Having ordered thy life in godly manner, O venerable father, thou wast shown to be a good steward that served the needs of the saints, O venerable one; and with them thou hast been vouchsafed a heavenly inheritance.

By thy prayers to the Lord cleanse us of every impurity, and by thy fervent supplication, O Patapius, do thou deliver from the threefold waves of passions, infirmities and tribulations us that honor thee as is meet.

Theotokion: **O** pure one who rendered our earthly and corruptible nature celestial, glory of the angels and joy of the venerable, thou that alone art Mistress of creation: Forever art thou hymned as she that gaveth birth unto God!

ODE IX

Irmos: **O**ur God and Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten them that are in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Thy commemoration hath dawned as a day of salvation which enlighteneth them that are in darkness, dispelleth the gloom of the passions and showeth forth as children of the light them that now honor thee as a favorite of the Lord, O father.

Patapius, who was shown to be an angel on earth, the offspring of Thebes, the boast of the desert, the glory and splendor of monastics, the beacon of Byzantium, let us now bless as is meet.

Being a converser with the angels, the peer and fellow heir of the prophets and apostles, the martyrs and hierarchs, thou didst serve the honored Trinity with purity of mind, O venerable one. Pray thou in behalf of us all.

Theotokion: **T**he great mystery of thy birthgiving, which passeth understanding, doth astound the angels, O divinely joyous one, doth delight the assemblies of the venerable, and doth gladden the sacred fathers that hymn thee in godly manner, O pure Theotokos who knewest not wedlock.