

THE 20th DAY OF THE MONTH OF DECEMBER
FOREFEAST OF THE NATIVITY IN THE FLESH OF OUR LORD, GOD & SAVIOR
JESUS CHRIST
COMMEMORATION OF THE HOLY HIEROMARTYR IGNATIUS THE GOD-BEARER
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the forefeast, the composition of
Anatolius, in Tone I:

O ye people, let us celebrate the forefeast, of the nativity of Christ, and lifting our thoughts up to Bethlehem, let us elevate ourselves in mind; and with the eyes of our souls let us gaze upon the Virgin, who cometh to give birth in the cave to our Lord and God. Joseph, beholding the magnitude of His miracles, supposed that he beheld a man wrapped as a babe in swaddling-bands, but perceived from the testimony of things that He was the true God, Who bestoweth great mercy upon our souls.

O ye people, let us celebrate the forefeast of the nativity of Christ, and elevating our mind to Bethlehem, let us soar aloft in thought and behold the great mystery in the cave; for Eden was opened when God issued forth from the pure Virgin, being perfect in both divinity and manhood. Wherefore, let us cry aloud: O holy God, Thou unoriginate Father! O Holy and Mighty One, Thou Son Who becamest incarnate! O holy Immortal One, Thou comforting Spirit! O Holy Trinity, Glory be to Thee!

Hearken, O heaven, and give ear, O earth! For, lo! the Son and Word of God the Father cometh to be born of the Maiden who knew not man, at the good pleasure of Him Who begat Him in dispassion, and with the cooperation of the Holy Spirit. Prepare thyself, O Bethlehem! Open thy gates, O Eden! For the Author of all creation remaineth what He was before, yet taketh form, granting the world great mercy.

And 3 stichera of the hieromartyr, in Tone IV:
Spec. Mel.: "Called from on high ...":

O blessed Ignatius, * thou wast fittingly called God-bearer * when the Master, in His mercy, embraced thee, * revealing to thee the dogmas * of the highest philosophy. * Then didst thou receive most splendid radiance, * as a sponge soaketh up water, * drawing it forth from the depths of enlightenment. * Wherefore thou didst follow in the steps * of Christ our God, Who called thee. * Him do thou entreat, * that He save and illumine our souls.

Wounded with perfect love * when zeal for salvation enkindled thy soul, * impelling thee to go to the Master, * O most sacred father, * thou didst give voice to ever-chanted words: * "I am the wheat of the Creator, * and it is fitting that I be ground fine by teeth of the wild beasts, * that I may be shown to be pure bread * for the Word my God!" * Him do thou entreat, * that He save and illumine our souls.

Thou wast crucified with Christ, * O thou who art manifest in sanctity, * when thou didst cry out the divinely inspired words: * "My Love is crucified, * and I hasten to share in His suffering!" * Wherefore, O blessed Ignatius, * making thy transit, like the sun, from the East to the West, * thou didst travel, shedding enlightenment; and, adorned with a royal diadem, * thou hast been brought before Christ. * Him do thou entreat, * that He save and illumine our souls.

Glory ..., the composition of Anatolius, in Tone VIII:

○ God-bearing Ignatius, soaring aloft to Christ Whom thou didst desire, thou hast received the reward of the sacred ministry of the Gospel of Christ, which thou didst complete in the shedding of thy blood. Wherefore, as the wheat of the immortal Husbandman, thou wast ground by the teeth of the wild beasts and hast been shown to be sweet bread for Him. Pray for us, O blessed athlete.

Now & ever ..., in the same tone:

○ Bethlehem, receive standing as the metropolis of God; for the never-waning Light cometh to be born within thee. Ye angels, marvel in the heavens! Ye men, give glory on earth! O magi, bring ye all-glorious gifts from Persia! Ye shepherds, piping, sweetly sound forth the thrice-holy hymn! Let every breath praise the Creator of all!

If this forefeast of the nativity of Christ fall on Saturday, at Friday vespers the dogmatic Theotokion of the tone of the week is not chanted.

On the Aposticha, these stichera, the composition of Cyprian, in Tone III:

Lo! the time of our salvation draweth nigh! Make ready, O cave! The Virgin approacheth to give birth. O Bethlehem, land of Judah, adorn thyself and rejoice, for from thee hath our Lord shone forth! Hearken, ye mountains and hills, and ye parts of Judea which lie round about, for Christ cometh, that He might save man whom He created, in that He loveth mankind.

Stichos: God shall come forth out of Theman, and the Holy One out of a mountain overshadowed and densely wooded.

○ Bethlehem, land of Judah, splendidly prepare the divine cave for human habitation, for therein God will be born in the flesh of the holy Virgin who knew not man, that He might save our race.

Stichos: O Lord, I have heard Thy report, and I was afraid; O Lord, I considered Thy works, and I was amazed.

The composition of Andrew Pyrrhus: Come ye all, and with faith let us celebrate the forefeast of the nativity of Christ, and noetically offering hymnody like a star, with the shepherds let us give voice to the glorification of the magi: Salvation hath come to men through the Virgin's womb, restoring the faithful.

Glory ..., the composition of the Studite, in Tone I:

O thy steadfast and adamant soul, O right blessed Ignatius! For, with unwavering desire for Him Who loveth thee, thou didst say: "There is not within me the fire of the love of material things; rather there is in me living water which speaketh in me, saying within me: Come to the Father." Wherefore, afire with the divine Spirit, thou didst permit the wild beasts to separate thee quickly from the world and send thee to Christ Whom thou didst desire. Him do thou entreat, that He save our souls.

Now & ever ..., in the same tone:

O ye people, let us celebrate the forefeast of the nativity of Christ, and lifting up our thoughts to Bethlehem, let us elevate ourselves in mind; and with the eyes of our souls let us gaze upon the Virgin who cometh to give birth in the cave to our Lord and God. And Joseph, beholding the magnitude of His miracles, supposed that he beheld a man wrapped as a babe in swaddling-bands, but perceived from the testimony of things that He was the true God, Who bestoweth great mercy upon our souls.

Troparion of the hieromartyr, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to divine vision, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood, O hieromartyr Ignatius. Entreat Christ God, that our souls be saved.

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

Make ready, O Bethlehem! Open unto all, O Eden! Adorn thyself, O Ephratha! For the Tree of life hath blossomed forth from the Virgin in the cave. Her womb is shown to be a noetic paradise, wherein lieth a divine garden, eating from whence we live, not dying like Adam. Christ is born to raise up His image which before was fallen.

AT COMPLINE

We chant a Triodion, the Irmos of each ode of which we chant twice, the troparia repeated to make up six in number. After each ode both choirs together chant the Irmos of the ode.

Triodion, the acrostic whereof is: "To the second", in Tone II:

ODE I

Irmos: Let us chant unto the Lord Who by His divine command dried up the impassable and turbulent sea, and guided the people of Israel across it on foot, for gloriously hath He been glorified!

Refrain: Glory to Thee, our God, glory to Thee!

Ineffable is the condescension of the Word of God; for Christ is Himself known as the God-man. Reckoned as God not by being caught up to heaven, He showeth Himself to us all in the guise of a servant; for gloriously hath He been glorified.

Christ cometh voluntarily to serve: the Creator now receiveth the image of impoverished Adam, enriching him with divinity, and granting him a strange restoration and regeneration, in that He is compassionate.

Lord, have mercy! Thrice. Glory ..., Now & ever ...,

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

Today the Virgin cometh to give birth ineffably to the pre-eternal Word in the cave. Dance, O world! And having heard this, with the angels and shepherds glorify the pre-eternal God, Who is to appear as a little babe.

ODE VIII

Irmos: The bodies of the pious youths, clad in the same purity as their souls, quivered with awe, and the irresistible fire, though fed with boundless fuel, recoiled; but as the ever-living flame faded away, an everlasting hymn was chanted: O all ye works of the Lord, hymn ye the Lord and exalt Him supremely for all ages!

"I shall make all of you My kinsfolk, if ye keep My commandments," Christ telleth men, having issued forth from the womb of the pure one; and, granting peace to them, He now proposeth to look upon the lowly. "Ye who know Me as Lord, hymn and supremely exalt Me for all ages!"

Thy nativity was contrary to the order of the flesh, O Word of God, for flesh and blood did not bring Thy holy flesh into being, but rather the coming of the Holy Spirit and the overshadowing of the Most High. And we who know Thee as Lord hymn and supremely exalt Thee for all ages.

Diodion, the acrostic whereof is: " Of the third", in the same tone:

Irmos: Refusing to obey the edict of the tyrant, the three venerable children were cast into the furnace, and confessed God, chanting: Bless the Lord, O ye works of the Lord!

Let us put away from us the dream of slothfulness, and with vigilance of soul let us greet Christ Who is born of the pure Maiden, crying: Bless the Lord, O ye works of the Lord!

Let good works be sufficient for us, the treasure of our soul, that with radiant countenance we may sing to Christ Who is born: Bless the Lord, O ye works of the Lord!

Having caused our talant to increase through good works, as gifts for the Giver, instead of gold, frankincense and myrrh let us offer them to Christ, Who cometh to be born of the divine Virgin Maiden.

Stichos: We praise, we bless, and we worship the Lord, hymning and supremely exalting Him for all ages.

And we chant the Irmos: "Refusing to obey the edict ..." , and make a prostration.

Irmos: Refusing to obey the edict of the tyrant, the three venerable children were cast into the furnace, and confessed God, chanting: Bless the Lord, O ye works of the Lord!

ODE IX

Irmos: Thou hast magnified the Theotokos Who gave Thee birth, O Christ our Creator, through whom Thou didst clothe Thyself in a body subject to passions like ours, but which looseth our transgressions. Blessing her, all of us, the generations of men, magnify Thee.

And each choir, having chanted this Irmos, maketh a prostration.

Having cast off all the defilement of the passions, with chaste mind let us receive the advent of Christ as is meet; for He cometh forth to take up the flesh without defilement, and to grant divine restoration unto all through the Spirit.

Gazing upon Christ Who abaseth Himself, let us elevate ourselves above the passions, which drag us down; and having learned the faith, with goodly zeal let us humble ourselves in spirit, so as not to think on haughty things, that having done high deeds we may exalt Him Who is born.

Irmos: We hymn thee, O Virgin Theotokos who didst contain the uncontainable God in thy womb, and hast given birth to Joy for the world.

Christ commandeth those of right mind to home in His advent from the Virgin. For, lo! He cometh to be born.

At Thy second coming, O Christ, deign that I may dwell with Thy sheep at Thy right hand, for I honor Thine advent in the flesh.

And the Irmos: "We hymn thee, O Virgin Theotokos ..." , is chanted, following which all make a prostration.

Irmos: We hymn thee, O Virgin Theotokos who didst contain the uncontainable God in thy womb, and hast given birth to Joy for the world.

AT MATINS

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

Make ready, O Bethlehem! Open unto all, O Eden! Adorn thyself, O Ephratha! For the Tree of life hath blossomed forth from the Virgin in the cave. Her womb is shown to be a noetic paradise, wherein lieth a divine garden, eating from whence we live, not' dying like Adam. Christ is born to raise up His image which before was fallen. (Twice)

Glory ..., that of the hieromartyr, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to divine vision, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood, O hieromartyr Ignatius. Entreat Christ God, that our souls be saved.

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

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

Spec. Mel.: "Thy tomb, O Savior ...":

Be glad, O Bethlehem! Make ready, O Ephratha! For, lo! the Ewe-lamb, bearing the great Shepherd in her womb, cometh to give birth; and the magi, seeing the divine star beforehand, rejoice, chanting with the shepherds in uprightness of heart.

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

He Who bowed down the heavens and made His abode within the Virgin cometh in the flesh, to be born in the cave of Bethlehem as was written, and to be seen as a babe, imparting life to babes in the womb. Wherefore, rejoicing, let us now greet Him with uprightness of heart.

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

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

O ye virgins, anticipate the joy of the Virgin! O mothers, with the magi and the angels, the shepherds and us, praise ye the journey of the Mother of Christ our God; for the Virgin cometh to give birth in the city of Bethlehem to a Son, the pre-eternal God, Who saveth the world from corruption.

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

Rejoice, O Sion! Adorn thyself, O Bethlehem! For the Sustainer of all, having sent forth a star, hath announced His infinite condescension, before which the hosts of heaven tremble: Truly He Who alone loveth mankind is immutably born of the Virgin!

Canon of the forefeast, with 8 troparia, including the Irmos; and that of the hieromartyr, with 6 troparia.

ODE I

Canon of the forefeast, the acrostic whereof is: "Chanted are these hymns of the forefeast", the composition of Joseph, in Tone I:

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

Let us begin today to celebrate the forefeast of the nativity of Christ Who was born in the flesh of the Virgin Mother in the cave of Bethlehem in His surpassing loving-kindness.

The pre-eternal God, Who is seen as a babe, is wrapped in swaddling bands and laid in a manger, releasing me from the bonds of sin. Glory to His might!

Theotokion: Eden is opened to Thee Who in the flesh wast born in Bethlehem of the divine Virgin Maiden, O Master; we hymn Thine awesome dispensation.

Canon of the hieromartyr, the composition of Andrew of Crete, in the same tone

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

Celebrating with splendor, let us form ourselves into ranks; in sacred manner the martyr Ignatius doth summon the Church of Christ to his most-hymned suffering.

O Ignatius, as the all-radiant luminary of the Church thou enlightenest all the ends of the earth, and, having arrived from the East, thou shinest upon the lands of the West.

Emulating the tribulations of Paul in the cities and towns while thou wast a prisoner, O Ignatius, thou wast in nowise troubled, making steadfast the Churches of Christ by thy frequent epistles.

O most blessed Ignatius, we all hymn thy glorious memory, and with hymns we honor Him Who crowned thy most precious head, O thou who art blessed of God.

"Let my flesh be lacerated, let my blood flow forth! In my desire I make haste, ready for the wild beasts, adorned for crushing, for the fire, for the sword, for being devoured!" the martyr cried aloud.

Theotokion: Adorn thyself, O Eden, for Ephratha hath made ready for the Creator, Who is to be born of the Virgin Mother in the cave of Bethlehem, in His surpassing loving-kindness.

ODE III

Canon of the Forefeast

Irmos: The same stone which the builders rejected, is become the head-stone in the corner; this is the stone whereon Christ hath established the Church which He redeemed from among the nations.

Let all creation chant the hymns of the forefeast unto Him Who was begotten of the Father before the morning-star, and hath now shone forth ineffably from the Virgin, and in the flesh is born in Bethlehem, in His surpassing loving-kindness.

A star hath shone forth from the tribe of Judah, which the kings have recognized. They make a journey from the lands of the East, and hasten to arrive, that they might gaze upon Christ Who in the flesh is born in Bethlehem.

Theotokion: Perceiving the incarnation of Christ, Isaiah manifestly prophesieth in the Holy Spirit, saying: "The Lord is born of the Virgin as a babe, for our regeneration! His government is upon His shoulders!"

Canon of the Hieromartyr

Irmos: The same stone which the builders rejected, is become the head-stone in the corner; this is the stone whereon Christ hath established the Church which He redeemed from among the nations.

O father, thou hast been shown forth as a model of sacred suffering, a tower of endurance, a rule of courage, a pillar of the Church, the confirmation of the Faith, a sign of virtue: having been crowned with honored sufferings in Christ.

Truly wast thou called the God-bearer, O father, for held in the arms of the Lord while yet a babe, thou wast set forth by Him Who saith to us: "Be ye for Me like unto this child!"

I am the pure wheat of God," thou didst cry, O father; "and I hasten to be ground by the wild beasts, that my body may be crushed, that my members may be devoured, that I may become food for the beasts, that I may be shown to be pure bread for God!"

Thou didst complete the strange contest of martyrdom with endurance, and didst show forth wondrous courage surpassing all who suffered before thee, consumed with love of unremitting zeal which, like fire, set thy soul aflame.

Ever burning in spirit, the hieromartyr cried out with love in the midst of his afflictions: "I press on toward Christ, rejoicing! I am crucified with Christ! I no longer live myself, but Christ alone liveth within me!" he saith.

Theotokion: Come forth, O Isaiah, and cry aloud: "Behold! a Virgin will conceive in her womb the Deliverer of the world, and will give birth in a cave! And the name of Him Who will be born is Jesus, God is with us, Emmanuel, Sabaoth!"

Kontakion of the forefeast, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Today the Virgin cometh to give birth ineffably to the pre-eternal Word in the cave, dance O world! And having heard this, with the angels and shepherds glorify the pre-eternal God, Who is to appear as a little babe.

Ikos: O truly awesome wonder past recounting! He Who giveth existence to all, in His goodness hath entered the womb of the holy Virgin, and cometh to be born in the cave, and to be laid in a manger. And His star is herald from on high to the magi who come to do Him homage with gifts, drawing from afar those who zealously follow the prophecy of Balaam, who said: "A star will proclaim beforehand the little babe, the pre-eternal God!"

Sedalion of the hieromartyr, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Guided by Christ God, thou didst make bright thy sacred vesture, having truly received witness, O God-bearer; for thou didst provoke the wild beasts to separate thee from the world, emulating the wondrous Apostle Paul. Wherefore, in Rome, O father, thou didst finish thy martyrdom as is meet.

Glory ..., another Sedalion of the hieromartyr, in Tone VIII:

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

Shining forth like a star from the East, thou didst illumine the world, resplendent in the rays of thy discourses; thou didst drive away the darkness, and like Paul didst valiantly finish the race, enduring tribulations among the nations and in the cities. Wherefore, like wheat thou wast ground by the teeth of wild beasts, as an offering for thy Lord, O blessed God-bearer Ignatius. Entreat Christ God, that He grant remission of transgressions unto those who honor thy holy memory with love.

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

The Word of God, Who shone forth without confusion from the bosom of the Father before time began, within time cometh forth seedlessly from thy womb, O all-pure one, lifting up him who of old had grievously stumbled, raising him up to his primal beauty. The armies of the incorporeal beings come forth for His nativity and mystically send forth hymns of victory to men, crying: Glory to God Who hath given us peace, breaking down the middle wall of enmity, as is His good pleasure!

ODE IV

Canon of the Forefeast

Irmos: Foreseeing in the Spirit the incarnation of the Word, a Prophet Habbakuk, thou didst announce, 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 ye mountains and hills, ye groves of woods, ye rivers and seas, and every living creature, leap up in gladness! For Jesus our salvation cometh to be born of the Virgin in the city of Bethlehem!

Take up thy psaltery, O Prophet David, and chant openly, inspired by the Holy Spirit; for Christ God, the Lord of glory, Who without confusion shone forth from the bosom of the Father before the morning-star, is born of the Virgin!

How can the least of caves, exceeding poor, receive Thee Who art born in the flesh, O Word? How art Thou wrapped in swaddling-bands, Who clothest the sky in clouds? How dost Thou lie in a manger of dumb beasts as a babe.

Canon of the Hieromartyr

Irmos: Foreseeing in the Spirit the incarnation of the Word, a Prophet Habbakuk, thou didst announce, 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!

As a prisoner thou dost illumine the earth with the effulgence of thy sufferings, O sacred Ignatius; for making thy transit like the sun, shedding rays of martyrdom, thou didst enlighten the whole evening, shining forth from the East.

Bound like Paul between noetic beasts, thou didst hasten to Rome, O wise Ignatius; yet even though thou wast chained thou didst not cease to make the Church steadfast, sending epistles to all the cities, that all the hierarchs of Christ be of good cheer.

"I hasten to become Christ's! I desire Christ alone, for I am wholly Christ's!", thou didst cry out, O athlete. "I press onward toward Him; I strive, that I might reach Him! Wherefore, I endure fire, the sword and wild beasts, that I may receive life!"

"Sweet to me is affliction, and lovely are the chains I bear for Him I desire!", thou didst cry, O athlete; "Persecutions are sweeter to me than my homeland, as is my being broken sweeter than any gladness; my pangs are dearer to me than all the health of my body."

"Let the mouths of the wild beasts be my death and their bellies my tomb!", thou didst cry, O athlete; "Let no one hinder, let no one break my might; for I hasten to be ground like wheat, that God may find me to be pure bread!"

Theotokion: As God, O Good One, Thou wast well-pleased to be born for our sake in a cave of the earth, abasing Thyself in embracing our low estate in Thy loving-kindness, issuing forth, incarnate, from the Virgin, yet remaining the only Son of the Father and Thy Mother.

ODE V

Canon of the Forefeast

Irmos: Grant us Thy peace, O Son of God, for we know none other than Thee, we call upon Thy name, for Thou art the God of the living and the dead.

Rejoicing let the clouds drop forth sweetness; for the Lord draweth nigh already to be born as a babe of the pure Virgin in a base cave. O ye divine prophets of God, leap up! For Christ the Truth cometh to fulfill your divine words, being born as a babe.

Theotokion: O Eden who wast locked against me of old, open thyself from henceforth, beholding Christ Who is become a babe in the flesh, for He hath been well-pleased to be born in the city of Bethlehem of the Virgin Maiden.

Canon of the Hieromartyr

Irmos: Grant us Thy peace, O Son of God, for we know none other than Thee, we call upon Thy name, for Thou art the God of the living and the dead.

"Such a hierarch hath become us: wise, venerable, faithful, undefiled and innocent," cried Paul, describing beforehand the hallowed image of thy sacred character.

Bound and led forth as a hierarch and prisoner of Christ, O Ignatius, thou didst write to the Churches and cities, confirming all in confession.

Piously emulating the corrections of Paul, thou didst endure all tribulations, O right wondrous hieromartyr, thou radiance of the East and star of the evening.

Moved to contend by the desire of Paul, with chains on thy hands thou didst travel the world, O hieromartyr, that by thy sacred sufferings thou mightest be right manifest to all.

We hymn thy struggles, we honor thy fetters with censing and psalms, we venerate the dust of thy relics as rendered redolent of myrrh by thy sacred sufferings.

Theotokion: Becoming like unto men through thee, God is born as a babe for our sake, O Bride of God, yet remaineth wholly immutable. God, having become man, is seen in the flesh.

ODE VI

Canon of the Forefeast

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free me from corruption! O Savior of the world, save me who cry out: Glory to Thee!

To the astrologers doth heaven now shine forth on earth in the city Of David: the King of heaven, Who is born for our sake.

Manifestly doth the prophet speak forth with eloquence, crying out: "O Bethlehem, thou house of Ephratha, wherein God appeareth from the Virgin, leap up and dance!"

In the cave of Bethlehem the Virgin manifestly giveth birth to the Lord and Creator of all, and, having wrapped Him as man in swaddling bands, she now layeth Him in the manger.

Canon of the Hieromartyr

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free me from corruption! O Savior of the world, save me who cry out: Glory to Thee!

Truly loving Him Whom thou didst desire unwaveringly, and having noetically kindled a fire for Him, O Ignatius, thou didst have in thee the water which liveth and speaketh.

Fulfilling the testimony of thy conscience, thou wast not dissuaded at the sight of the wild beasts, nor wast thou affrighted, for thou didst desire to be ground like wheat by their jaws.

O hieromartyr, thy long torments and unbroken bonds, thy rending asunder in Rome, and the fire of the torturers, which thou didst endure for thy Creator, thou didst reckon as nought.

Burning greatly with the love of Christ, O athlete, thou didst tread upon the fire of thy trials as upon the morning dew, that thou mightest attain Him Who loveth thee thereby.

Even though, thirsting, thou didst drain the cup of Christ, yet didst thou ever prefer to suffer rather than to live; and thou didst cry out: "These things are to me nothing more than the means whereby I may attain life!"

Theotokion: Adorn thyself, O Bethlehem! Prepare thyself, O Ephratha! For He Who was begotten of the Father without mother is carried in the womb by a Mother without father, and is born thereby saving us.

Kontakion, in Tone III:

Spec. Mel.: "Today the Virgin ...":

The luminous day of thy radiant struggles proclaimeth beforehand to all Him Who hath been born in the cave; for thirsting to delight in His love, thou didst hasten to be devoured by the wild beasts. Wherefore, thou hast been called the God-bearer, O most wise Ignatius.

Ikos: **O**nce Abraham sacrificed his son, prefiguring the slaying of Him Who sustaineth all things; and thou, O divinely wise one, hast offered thy whole self to Him as a sacrifice, becoming food for the wild beasts, and didst show thyself to be pure wheat for thy Creator, truly abiding forever in the granaries of heaven, delighting Him by thy zeal. Having forsaken the whole world for His sake, thou hast been called the God-bearer, O most wise Ignatius.

ODE VII

Canon of the Forefeast

Irmos: **The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!**

Showing forth the advent of Christ in the flesh, Jeremiah cried aloud: "God hath appeared on earth, incarnate; and He hath found every path of knowledge, being born of His Mother in Bethlehem."

Lo! for the root of Jesse a rod hath sprung forth producing Christ as flower. On Him Who is now born thereon in the cave doth the Spirit of understanding, counsel and divine vision rest.

Let us listen to the sacred words: the Lord is born as a babe for our sake. His government is upon His shoulders, and He is called the Angel of the great Counsel of the great Father, Christ, the Prince of peace!

Canon of the Hieromartyr

Irmos: **The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!**

Thou didst have within thee none of the fire which loveth fuel, O Ignatius, but rather the living water which speaketh, the water which crieth: "Come thou to the Father!", the water which runneth from life to the life which transcendeth us.

"Let the fangs of the wild beasts be for me a sword, weapons and slaughter; let the bellies of the lions be for me a tomb; and let the fire devour me before corruption devoureth my remains!" said Ignatius.

"To me death is sweet," he said; "to me all the pangs of my labors are sweet: the wild beasts are delightful, and this fire is like dew unto me, if it doth not withhold Life from me. Wherefore, I hasten to die, that I may live with Christ!"

"I prefer not to live in the body, for I desire to live in spirit. A thing of divine love is it for me to live for Christ. To Him do I go; Him do I love, and Him do I hope to receive!", he said.

Theotokion: **He** Who was foretold by the prophet of old approacheth me as a babe born of the Virgin; Adam rejoiceth, and Eve, our first mother, is released from her pangs. And David, the father of her who giveth birth, danceth with her.

ODE VIII

Canon of the Forefeast

Irmos: **Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!**

The Lord manifestly cometh to His own by a strange birth, let us receive Him, that, being born in the cave, He may again make His own those who were exiled from the sweetness of paradise.

Lo! our Restoration cometh! With zeal let us give voice to hymns of joy and let us chant the songs of the forefeast, unto Him Who is to be contained by the least of caves.

That which the Lord hath promised, He hath already fulfilled, having given us His Virgin Mother from the seed of David. From her hath a Babe been born in the flesh in the city of Bethlehem, in manner past recounting.

Canon of the Hieromartyr

Irmos: **Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!**

Hymned be Ignatius, the godly hierarch, twice crowned, as martyr and pastor; for, having suffered for the love of God, desiring to be desired, he was not dissuaded from suffering.

With journeys of faith, like the sun from the heavens thou didst valiantly pass over the ends of the earth; and having passed without waning, from the earth to Christ, thou illuminest the world with the light of incorruption.

Thirsting for the cup of the suffering of Christ, thou didst hasten, bound, O wise Ignatius; and having reached the arena, thou didst not pause, crying aloud: "I thirst for Christ with an eternal thirst!"

O the love and ardor of divine zeal! He is crucified to the desires that he might live for Him Who loveth. He thirsteth for Him Who thirsted and loveth Him Who loveth, preferring to die, that He might live forever.

Putting aside the flesh, he immaterially furnished wings to his mind; to soar aloft to Him Who Is, desiring Him Who loveth; for He is truly eternal Desire, Wisdom, the Life of those who have existed.

Theotokion: **C**hrist, the Star, hath shone forth out of Jacob, and the magi hasten to the city of Bethlehem, to hymn, worship and honor Him Who was born of the womb of the pure Theotokos.

ODE IX

Canon of the Forefeast

Irmos: **O** ye faithful, let us magnify the Theotokos, the ever-flowing, life-receiving foundation, the light-bearing lamp of grace, the animate temple, the all-pure tabernacle which is more spacious than heaven and earth.

With the patriarchs and all the righteous, and with the holy prophets let us leap up. The Lord Jesus, our Deliverance, Enlightenment, Life and Salvation, is now born of the Virgin in the city of David!

Already have the outer gates of the incarnation of the divine Word been manifestly opened unto all! Rejoice, O ye heavens! Ye angels, leap up! Let the earth be glad in the Spirit with men, the shepherd and magi!

As a noetic phial the Virgin holdeth Christ as He were ointment which hath not been poured forth; and He cometh forth to be manifestly poured out by the Spirit in the cave, that He might fill our souls with His sweet fragrance.

Canon of the Hieromartyr

Irmos: **S**ame as that of the preceding canon. Ignatius, the seer of things afar off, the minister of the highest mysteries, performing the immaculate service, as priest maketh himself a sacrifice through martyrdom, and prepareth himself for the wild beasts and the fire.

Desiring to clothe thyself in the image of God, thou didst remove the ancient images. Wherefore, receiving the pristine beauty of man's primal appearance through that which is new, not that which is old, thou dwellest together with Christ.

By thy sufferings thou didst make thy sacred vesture yet more sacred, O most sacred one; wherefore, having received a twofold crown, with the martyrs and pastors thou dost hymn Christ our God, O Hieromartyr.

"I am the pure wheat of God," thou didst say; "and I am ground by the teeth of the wild beasts, that in sanctity I may be made into pure bread for God Who loveth men; and, loving Him, I do not refuse to die."

Illumined with light unapproachable, and dwelling in the mansions on high, O sacred Ignatius, praying continually to God thy Creator in behalf of thy flock, cease thou never in thy supplications.

Theotokion: Rejoice, O pure one, thou animate city of God, wherein God was well-pleased to make His abode! For, without leaving the highest, He descended within thee, like rain upon the earth, O Theotokos, and is born as a babe in the city of Bethlehem.

Exapostilarion of the hieromartyr:

Spec. Mel.: "By the Spirit in the sanctuary ...":

The all-unoriginate Word, the Wisdom of God, communing with men in His ineffable goodness, taught the people of old, holding thee in His arms, O God-bearer Ignatius; and, living in God, thou didst pass, rejoicing, through the sufferings of martyrdom.

Glory ..., Now & ever ..., Exapostilarion of the forefeast:

Spec. Mel.: "Make ready beforehand ...":

Adorn thyself, O Bethlehem, as anew dwelling-place! Ye manger and cave, ye company of shepherds, ye magi from the lands of the East, come early unto Him, guided by the radiance of the star; for therein the Virgin already giveth birth to Him Who is most perfect, as a babe.

On the Praises, 4 stichera of the forefeast, the acrostic whereof is the [Greek] alphabet, the composition of Romanus the Melodist, in Tone VI:

Go forth, ye angelic hosts, * and prepare the manger in Bethlehem; * for the Word is born, * Wisdom issueth forth, * and the Church receiveth His salutation. * Unto the joy of the Theotokos * say, * O ye people: * O our blessed God Who hast come forth, * glory be to Thee!

Let the mountains drop forth sweetness! * For, lo! God cometh from Theman! * O ye nations, submit yourselves! * Rejoice, ye prophets! * Leap up, O ye patriarchs! * Clap your hands, O men! * Christ, the mighty and great Prince, is born! * The King of the heavens cometh to earth!

Lifting mankind up from the earth, * the Creator hath come, * making His royal image new again. * Rejoice together, ye hosts on high, and sing! * The middle wall of enmity hath been broken down! * He hath come Who hath ruled. * For God is become man, * Christ our God, * the King of Israel.

Come, O hard-hearted Israel! * Part thou the cloud * which hangeth over thy soul, * and recognize the Creator Who is born in the cave. * He is the expectation of the nations. * He shall abolish thy feasts; * for thou wilt not submit to cry out: * Christ is come, * the King of Israel!

Glory ..., in the same tone & melody:

Christ draweth nigh! * Prepare thyself, O Bethlehem! * The salvation of the nations already shineth forth! * Adorn the manger, * assemble the shepherds, * call forth the magi from Persia, * and summon the armies of the incorporeal intelligences! * The King of the heavens * cometh to earth!

Now & ever ..., in the same tone & melody:

Jealousy and fire devoured thee, * O truly mindless deceiver, * and the curse of the law. * For, lo! the Virgin, * as Isaiah foretold, * hath conceived in her womb~ * and layeth in the manger the King * in Whom no mighty ruler * shall be lacking in the tribe of Judah.

At the Aposticha, these stichera, in Tone IV:

Adorn thyself, O Bethlehem! Sing, O city of Sion! Rejoice, O wilderness, betrothing joy beforehand! For the star cometh forth to Bethlehem, heralding Christ, Who is to be born; the cave receiveth Him Whom nought can contain; and the manger maketh ready to accept Life eternal. To Him let us all chant and cry aloud: Save Thou our souls, O Jesus God, Who didst become incarnate for our sake!

Stichos: God shall come forth out of Theman, and the Holy One out of a mountain overshadowed and densely wooded.

Christ our God, Who manifestly cometh, shall arrive, and will not delay. He shall manifest Himself through her who knew not wedlock, shall rest now in the cave. He Whom heaven cannot contain shall lie in a manger of dumb beasts. Receive Him Who in thee shall be wrapped in swaddling-bands, Who by His word hath loosed us from irrationality! The star proclaimeth Him, the magi offer worship, the shepherds pipe, beholding the strange wonder, and the angels chant on earth, seeing the deliverance of our race.

Stichos: O Lord, I have heard Thy report, and I was afraid; O Lord, I considered Thy works, and I was amazed.

Dance, O Isaiah, receiving the Word of God! Prophecy unto the Maiden Mary, the bush which burnt with fire, yet was not consumed by the effulgence of the Godhead! Adorn thyself well, O Bethlehem! Open thy gates, O Eden! Ye magi, come to behold Salvation wrapped in swaddling-bands in the manger, Whose star shone above the cave: The Lord, the Bestower of life, Who saveth our race.

Glory ..., of the hieromartyr, the composition of the Studite, in Tone I:

Thine annual festival, O God-bearer Ignatius, hath arisen like an animate pillar and an inspired cloud, proclaiming thy mysteries and the mighty deeds which thou didst show forth when upholding the Faith even to the shedding of thy blood. Yea, blessed and ever-memorable was thy voice when thou didst say: "As the grain of God I am ground by the teeth of the wild beasts." Wherefore, as thou wast an emulator of the suffering of thy Christ, pray thou, that our souls be saved.

Now & ever ..., of the forefeast, in Tone VI:

Adorn thyself well, O cave! For the ewe lamb cometh, bearing Christ in her womb, O manger, receive Him Who by His word hath released us mortals from irrational acts! Ye shepherds, piping, bear witness to the awesome wonder! Ye magi from Persia, bring gold, frankincense and myrrh to the King! For the Lord hath appeared from the Virgin Mother! And His Mother, gazing down upon Him, bowed her head like a handmaid, and exclaimed to Him Who was held in her arms: How wast Thou sown within me? How didst Thou spring forth within me, O my Deliverer and God!

AT LITURGY

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

Let all creation chant the hymns of the forefeast unto Him Who was begotten of the Father before the morning-star, and hath now shone forth ineffably from the Virgin, and in the flesh is born in Bethlehem, in His surpassing loving-kindness. (Twice)

A star hath shone forth from the tribe of Judah, which the kings have recognized. They make a journey from the lands of the East, and hasten to arrive, that they might gaze upon Christ Who in the flesh is born in Bethlehem.

Perceiving the incarnation of Christ, Isaiah manifestly prophesieth in the Holy Spirit, saying: "The Lord is born of the Virgin as a babe, for our regeneration! His government is upon His shoulders!"

O hieromartyr, thy long torments and unbroken bonds, thy rending asunder in Rome, and the fire of the torturers, which thou didst endure for thy Creator, thou didst reckon as nought.

Burning greatly with the love of Christ, O athlete, thou didst tread upon the fire of thy trials as upon the morning dew, that thou mightest attain Him Who loveth thee thereby.

Even though, thirsting, thou didst drain the cup of Christ, yet didst thou ever prefer to suffer rather than to live; and thou didst cry out: "These things are to me nothing more than the means whereby I may attain life!"

Theotokion: Adorn thyself, O Bethlehem! Prepare thyself, O Ephratha! For He Who was begotten of the Father without mother is carried in the womb by a Mother without father, and is born, saving us.

Troparion of the hieromartyr, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to divine vision, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood, O hieromartyr Ignatius. Entreat Christ God, that our souls be saved.

Troparion of the forefeast, in Tone IV:

Make ready, O Bethlehem! Open unto all, O Eden! Adorn thyself, O Ephratha! For the Tree of life hath blossomed forth from the Virgin in the cave. Her womb is shown to be a noetic paradise, wherein lieth a divine garden, eating from whence we live, not dying like Adam. Christ is born to raise up His image which before was fallen.

Kontakion of the hieromartyr, in Tone III:

The luminous day of thy radiant struggles proclaimeth beforehand to all Him Who hath been born in the cave; for thirsting to delight in His love, thou didst hasten to be devoured by the wild beasts. Wherefore, thou hast been called the God-bearer, O most wise Ignatius.

Kontakion of the forefeast, in Tone III:

Today the Virgin cometh to give birth ineffably to the pre-eternal Word in the cave, dance O world! And having heard this, with the angels and shepherds glorify the pre-eternal God, Who is to appear as a little babe.

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Harken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE HEBREWS, §311 [4: 14-5: 6]

Brethren: As we have a great High Priest Who is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but He that is called of God, as was Aaron. So also Christ glorified not Himself to be made a high priest, but He that said unto Him: Thou art My Son today have I begotten Thee. As He saith also in another place: Thou art a priest for ever after the order of Melchizedek.

Alleluia, in Tone IV: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO ST. MARK, §41 [9: 33-41]

At that time, Jesus and His disciples came to Capernaum, and being in the house he asked them: What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them: If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said

unto them: Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said: Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

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