

THE 23rd DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE HOLY HIEROMARTYR CLEMENT, BISHOP OF
ANCYRA
AT VESPERS

On “Lord; I have cried ...,” 6 Stichera of the hieromartyr: 3 in Tone I:
Spec. Mel.: “Joy of the ranks of heaven ...”:

Abiding in the Faith, as in the vineyard of Christ, * for a time thou didst accept the husbandry of pangs in divers forms, O martyr; * wherefore, in accordance with thy name * thou didst produce the fruit of salvation * for the King and Husbandman, ** O glorious hieromartyr Clement.

Thy twenty-eight years of torture * were truly shown to be precious * to God and the angels, and to all mankind, O wise one. * Going about the cities and countryside, * subjected to cruel burning and mutilation, and manifold wounds, ** thou didst not depart from the love of Christ.

Having excelled in pastorship, O hieromartyr of Christ, * thou didst undertake feats of suffering, O valorous one, * receiving a single crown for both, * being adorned in both * the priesthood and the pangs of martyrdom. ** Wherefore, pray thou, that we be saved.

And 3 Stichera in Tone II: Spec. Mel.: “When from the Tree ...”:

Thou wast shown to be * a branch of the vine of life, * grafted thereon with mystic husbandry, O father; * wherefore, having been pruned * with the pangs of asceticism * and cut down by the sword of martyrdom, * thou hast mingled for us the wine of compunction, O blessed one. * And all of us, having drunk our fill thereof, ** celebrate thy most sacred memory with faith.

When as priest thou didst offer * the awesome, most perfect and transcendent sacrifice, * thou didst also offer thyself * as thou performed thine office, O all-wise one; * and with a most earnest heart * thou didst mingle thy blood with the blood of thy Master. * And, sprinkled therewith, * O blessed and divinely eloquent one, ** thou wast shown to be wholly pure and most sacred.

Offering in sacrifice the Lamb of God * Who cleanseth the world of sin * and hath destroyed corruption and death, * like an innocent lamb thou wast sacrificed, * O divinely wise and blessed one, * joined to Him by the likeness * of His life-bearing death. * And now, O right blessed one, ** thou hast received His kingdom.

Glory ..., in Tone VIII:

Thou wast taken about the cities and countryside for twenty-eight years, O thou who wast called by God, beaten, lacerated and crucified for Christ; yet neither the fire, nor the sword, nor wounds broke the firmness of thy soul, and thou didst destroy the might of the demons, O hieromartyr Clement. Wherefore, pray thou to Christ, that our souls be saved.

Both now ..., Theotokion, or this Stavrotheotokion in Tone VIII:

Spec. Mel.: “The martyrs of the Lord ...”:

I cannot bear O my child, to behold Thee, Who dost grant life and health unto all, hung upon the Tree; for of old those who were lulled into the sleep of death by the fruit of the transgression have been awakened and granted divine and salvific life and health by Thee’, thus said the Virgin weeping, whom we magnify.

On the Aposticha, the Stichera from the Oktoechos; and
Glory ..., the composition of Anatolius, in Tone I:

The martyr Clement, wondrous among priests, through long testing by torture hath been vouchsafed ever to receive sweetness and divine riches among the blessed, having anointed many for the contest by his own example, and subdued the flesh, that his mind might be above death. To him let us cry out, O ye faithful: O glorious great martyr, by thy supplications unto the Lord release us from the chronic state of our passions, and deliver us from evils by thine entreaties.

Both now ..., Theotokion, or this Stavrotheotokion in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Standing before the Cross of thy Son and God, * and beholding His long-suffering, O pure Mother, * thou didst say, weeping: * “Woe is me, O my Child most sweet! * How is it that Thou dost suffer unjustly, O Word of God, ** that Thou mightest save mankind?”

Troparion, in Tone IV:

Thou hast been given to the faithful, O most sacred one, * as a branch of holiness and a stem of struggle, * a most sacred flower and divinely bestowed and ever-blossoming fruit. * As a fellow sufferer of the martyrs and a fellow prelate of hierarchs, ** entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, with 8 Troparia, including the irmos of the first; and the canon of the hieromartyr, with 4 Troparia.

ODE I

Canon of the hieromartyr, the acrostic whereof is: “I hymn the scion of the noetic branch”, the composition of Theophanes, in Tone VI:

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Standing before Christ with the heavenly choirs as a priest and a glorious martyr, do thou earnestly pray, that those who praise thee may receive thine effulgence.

Undertaking extensive struggles on earth, O venerable one, thou wast counted worthy to receive the crown of the kingdom of heaven, and life everlasting and indestructible.

Delivered by the suffering of the Dispassionate One, through suffering thou didst strive to hasten to Him, manifestly becoming an emulator of His sufferings, O thou who dwellest with the angels.

Theotokion: Supremely adorned with the beauty of the virtues, O most pure Mother of God, thou didst conceive for us the true God, our Benefactor, Who poureth forth a well-spring of good things.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

As the scion of the life-bearing Branch, thou didst bring forth beautiful fruits; and, adorning them with the radiance of martyrdom, and dedicating them to the Savior of all.

Thou didst show thyself to be an emulator of Paul, passing over the whole world, O all-blessed one, sanctifying it with deifying baptism and the sprinkling of the blood of thy confession.

Theotokion: There is none as immaculate as thou, O most pure Theotokos; for thou alone, in a manner past all telling, hast given birth to God the Word, the true God and Creator of all, Who existeth from before time.

Sessional Hymn, in Tone VIII: Spec. Mel.: “Of the Wisdom ...”:

Let us piously honor Clement, the star divinely shining forth from Ancyra, the boast of the Cappadocians, the much-suffering martyr, the glory of priests, the praise of the venerable, the intercessor for orphans, the champion of the poor, who, having suffering over a period of twenty-eight years, enlightened many and hallowed his native land. And the much suffering martyr prayeth to Christ God, that He grant forgiveness of transgressions unto those who with love honor his holy memory.

Glory ..., Both now ..., Theotokion, in Tone VIII:

All we, the generations of mankind, call thee blessed, in that thou art the Virgin who alone among women hast given birth without seed unto God in the flesh; for the fire of the Godhead made its abode within thee, and thou didst feed the Creator and Lord with milk as an infant. Wherefore, we, the race of men and of angels, glorify thy birthgiving, and together we cry out to thee: Entreat Christ God to grant forgiveness of sins unto those who with faith worship thy most holy Offspring.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer upon the Cross, the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: “The world rejoiceth, having received deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou hast endured in Thy merciful loving-kindness. O long-suffering Lord, Thou abyss and inexhaustible well-spring of mercy, take pity, and grant forgiveness of sins unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Going about the whole world, thou didst stretch forth the branch of thy struggles, exuding the joy of suffering and the sweetness of goodly fragrance, O all-blessed spiritual athlete.

Beholding the meadow of thy contest, O blessed one, rejoicing, we garner the flowers of thy wounds and gladden our senses with thy divers miracles.

Thou wast a child of the day and the never-waning light, O wondrous one, shining unceasingly with the light of the threefold Sun and the effulgence of preaching.

Theotokion: O all-pure Mary, as thou wast the receptacle of purity which held the divine Presence, do thou expunge the defilement and mire of my soul.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Enduring wounds for many long years, O all-wise one, thou didst suffer greatly; and now thou hast inherited the everlasting sweetness of incorruptible blessedness.

Making the steadfast faith thine anchor, and hope and love as thy foundation, thou didst set thyself up as a temple consecrated to the adored Trinity, O spiritually rich father.

The divinely adorned and most radiant man struggled in the arena of suffering, receiving everlasting life; and joining chorus and rejoicing with the angels.

Theotokion: Desiring to save corrupted human nature from corruption, the Lord and Creator made His abode within the womb of the pure one, ineffably forming Himself therein.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Having suffered lawfully, ye have received from the hand of the Master crowns, the rewards of divers gifts, and the grace of healings, to cure the infirmities of the faithful.

A godly life, lengthy struggles and extensive wounds were to thee a mystical crowning of magnificence, a diadem of beauty and vesture of incorruption.

Theotokion: O all-pure Lady who hast given birth for mortals to the Lord and Guide: still thou the grievous turmoil and inconstancy of my passions, and grant peace to my heart.

Kontakion, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

Thou wast a precious scion of Christ the branch, * O much-suffering and all-praised Clement, * and thou didst cry aloud * with those who suffered: ** “Thou art the radiant joy of the martyrs, O Christ!”

Ikos: With hymns let us faithfully honor the scion of Christ the King, the Branch, who was nurtured with sanctity from childhood; for he hath been truly shown to be honored with gladness and beauty, steadfast amid tortures and sufferings, a model hierarch in the priesthood, an heir to the kingdom of God. For, considering the temples of the idols and the rage of the tyrants to be as naught, with joy he confessed the one Savior in the midst of the arena, crying: “Thou art the radiant joy of the martyrs, O Christ!”

ODE VII

Irmos: In Babylon the Children feared not the fiery furnace; * but cast into the midst of the flames * they were bedewed and sang: * ‘O God of our fathers, Blessed art Thou.’

Thou didst illumine the whole world with the radiance of martyrdom, chanting to Christ in purity of thought and soul: Blessed art Thou, O Lord God of our fathers!

The most sacred celebration of thy corrections, which shineth with a heavenly light, illumineth those who cry: Blessed art Thou, O Lord God of our fathers!

Theotokion: O Virgin, thou wast the Mother of supremely wise Wisdom Who wisely guideth all with natural goodness. Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Irmos: **Suffering affliction for the sake of the laws of their fathers, * the blessed Children in Babylon * scorned the foolish decree of the King. * Standing together in the midst of the flames, they remained unharmed, * and sang a song fitting for almighty God: * ‘O ye works of the Lord, praise ye the Lord * and supremely exalt Him throughout all ages.’**

Having been shown to be most radiant beacons upon the earth, O ye who are most spiritually rich, ye illumine the firmament of the honored Church, and the celebration of the first-born in the heavens, with the splendor of your suffering; and ye rejoice, crying aloud: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

With gladness we celebrate now the joyous memory of thy struggles; for like one of the incorporeal beings thou didst endure the threefold billows of tortures, and in their stead hast worthily received everlasting sustenance and rich recompense, crying: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Having arrayed thyself in vesture of glory most splendidly broidered instead of grievous despondency of spirit, O most noetically rich hierarch, thou didst exchange torments for an angelic abode, receiving life everlasting, and crying: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Theotokion: **T**he Word Who is equally everlasting and properly understood to be begotten of the eternal Father, became incarnate in latter times of the Virgin, rendering His human guise divine, uniting Himself hypostatically thereto without commingling. Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

ODE IX

Irmos: **It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.**

Made perfect through the font of radiant baptism and the anointing of the priesthood, and washed in the blood of martyrdom, O blessed, divine blessed one, adorned and rejoicing thou didst hasten to the armies of heaven.

The Word of God, the never-setting Sun of righteousness, the Crown of the holy martyrs, adorned thy holy brow with the crown of spiritual gifts, O wondrous one; and for His sake thou didst endure long struggles, rejoicing.

Theotokion: **A**t the good pleasure of the Father and the cooperation of the divine Spirit, the beginningless Son and Word of God assumed flesh and became incarnate, the Son of the Virgin. And He hath wholly restored my corrupted form, in that He is omnipotent.

Exapostilarion in Tone II:

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

Like the Apostle Paul thou didst traverse the whole world over, and by thy long struggles didst put forth a branch, O Clement; and with the net of faith thou didst ensnare Agathangelus, thy companion and fellow martyr, the spiritual athlete and namesake of glad tidings.

Glory ..., Both now ..., Theotokion in Tone II:

Thou art my help and mighty refuge, O most pure one; thou art mine intercessor and protection; and before thee I fall down crying aloud: Deliver me from my tribulations, in that thou hast given birth to Joy, and do thou rescue me from everlasting fire, O Virgin, for I have set my hope on thee.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos; and 4 from ODE III of the canon of the hieromartyr.

As the scion of the life-bearing Branch, thou didst bring forth beautiful fruits; and, adorning them with the radiance of martyrdom, and dedicating them to the Savior of all. (Twice)

Thou didst show thyself to be an emulator of Paul, passing over the whole world, O all-blessed one, sanctifying it with deifying baptism and the sprinkling of the blood of thy confession.

Theotokion: There is none as immaculate as thou, O most pure Theotokos; for thou alone, in a manner past all telling, hast given birth to God the Word, the true God and Creator of all, Who existeth from before time.

Troparion of the hieromartyr, in Tone IV:

Thou hast been given to the faithful, O most sacred one, * as a branch of holiness and a stem of struggle, * a most sacred flower and divinely bestowed and ever-blossoming fruit. * As a fellow sufferer of the martyrs and a fellow prelate of hierarchs, ** entreat Christ God, that our souls be saved.

Kontakion of the hieromartyr, in Tone IV:

Thou wast a precious scion of Christ the branch, * O much-suffering and all-praised Clement, * and thou didst cry aloud * with those who suffered: ** “Thou art the radiant joy of the martyrs, O Christ!”

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

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

THE EPISTLE TO THE HEBREWS §334 (13:7-16)

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

continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

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

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

THE GOSPEL ACCORDING TO ST. JOHN §36 (JN, 10:9-16)

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

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