

THE 6th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, PHOTIUS, PATRIARCH
OF CONSTANTINOPLE, CONFESSOR, AND PEER OF THE APOSTLES
AFTERFEAST OF THE MEETING OF OUR LORD
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera, in Tone I:

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

We praise thee, the holy hierarch of the Lord, the glory of patriarchs, the great and splendid leader of the Church of Christ, O most sacred Photius. Wherefore, by thy supplications, O father, protect us who honor thy memory.

Abiding in gladness in the mansions of heaven, O father, and standing boldly before the throne of the Lord with the angels, pray thou that forgiveness of sins and passions be granted unto those who keep thy memory.

When thy pure heart was richly illumined by the enlightening rays of the divine Spirit, O thrice-blessed one of godly eloquence, thou didst truly become radiant in visage, dispersing the wicked darkness of heresy with divine grace.

Thou hast now been numbered with the angels in heaven, O thrice-blessed one; and, standing before the Holy Trinity, thou dost entreat Him on behalf of us who with faith venerate thy most precious memory and ask deliverance from evil.

Glory ..., in Tone VIII:

Come, all ye faithful, let us reverently praise the most wondrous Photius, the holy hierarch and friend of the Lord; for, filled with the teachings of the apostles and having been manifest as a dwelling place of the Holy Spirit by his virtuous life, he drove the wolves away from the universal Church with dogmas, and splendidly expounded the Orthodox Faith, revealing himself to be a pillar and champion of piety. Wherefore, standing closer yet to Christ after his death, he prayeth unceasingly on behalf of our souls.

Both now ..., of the feast, in Tone IV:

Today the sacred Mother, who is more exalted than the holy temple, hath entered into the holy temple, revealing to the world the Lawgiver and Creator of the law. And the elder Symeon, receiving Him in his arms, cried out, rejoicing: “Now lettest Thou Thy servant depart, for I have seen Thee, the Savior of our souls!”

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Come now, * O divine assembly * of the faithful, * let us earnestly praise Photius,
** the great primate of the Church.

Verse: My mouth shall speak wisdom, * and the meditation of my heart shall be
of understanding.

From thy mother's swaddling clothes * thou wast revealed to be * a sanctified vessel * and a habitation of the most Holy Spirit, ** O our God-bearing father.

Verse: The mouth of the righteous shall meditate wisdom * and his tongue shall speak of judgment.

Thy monastery of the New Zion * proclaimeth hymns to thee, * O divinely wise one; * which do thou ever preserve ** by thy supplications to the Lord.

Glory ..., in the same melody:

O ever-memorable father Photius, * thou sacred adornment of holy hierarchs: * as is thy name, so was thy life. * Thy life is glorious and thy repose is with the saints; ** wherefore, pray thou on behalf of our souls.

Both now ..., of the feast, in the same melody,

The most pure one cried out: * O Simeon, take thou in thine arms * the Lord of glory, * the salvation of the world, ** as a Babel!

Troparion of the holy hierarch, in Tone IV:

As one like unto the apostles in thy life * and a teacher of the ecumene, O Photius, * entreat the Master of all, * that He grant peace to the ecumene ** and to our souls great mercy.

Or this Troparion, in Tone V:

As a radiant beacon hidden in God * and a defender of Orthodoxy revealed from on high, * O great Photius, blessed adornment of patriarchs, * thou didst refute the innovations of prideful heresy. * O light of the holy Churches, * luminary of the Orient on high, ** do thou preserve them from all error.

Glory ..., Both now ..., Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 4 for the feast, in Tone I:

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

Our Redeemer, the Maker of all things, * is brought to the temple by the Virgin Mother; * wherefore, the elder, receiving Him, * cried out with joy: * Now lettest Thou Thy servant depart in peace, O Good One, ** as Thou hast willed!

Receiving in his arms from the Virgin * the Savior Who was begotten before all ages, * Simeon cried aloud: * I have seen the enlightenment of Thy glory upon the ends of the earth! * Now lettest Thou Thy servant depart in peace, O Good One, ** for this day have I beheld Thee!

Bearing in his arms the Savior * Who was born in the fullness of time for the salvation of mankind, * rejoicing, Simeon cried aloud: * I have seen the Light of the Gentiles and the Glory of Israel! * Now lettest me depart * from among those who are here, by Thy command, ** as Thou didst say, in that Thou art God!

O Christ, Who of old set down the Law on Mount Sinai, * fulfilling now the ordinances of the Law in the city of Zion, * it hath been Thy pleasure to be carried into the temple as a Babe in the flesh * by the hands of the Theotokos, * together with doves as whole-burnt offerings, ** and in the arms of Simeon.

And 4 for the holy hierarch, in Tone IV,

Spec. Mel.: “As one valiant among the martyrs ...”:

With hymnody let us praise * the most holy Photius in a godly manner: * the instrument of grace, * the harp of the Spirit, * the immovable pillar of the divine Faith, * the champion of Orthodoxy, * great teacher, glorious and holy hierarch, * confirmation of the Church, ** the most radiant warrior of the Lord. (Twice)

With one voice, * all ye Orthodox, * let us praise Photius with sacred hymns: * first enthroned among the patriarchs, * orator of fiery spirit, * teacher of the ecumene, * godly primate of Constantinople, * magnificent hierarch, ** the most excellent pastor of the Church of Christ.

By an iniquitous command * thou wast driven from thy flock, * and didst share in sorrows and tribulations for the Faith, O glorious one, * Photius most steadfast, * thou illustrious hierarch, * confirmation of the Church, immovable pillar; * wherefore, we all earnestly honor thee * as a teacher of Orthodoxy ** and an expounder of the Mysteries, O ever-memorable one.

Glory ..., in Tone VI:

O most holy father, thrice-blessed and venerable, disciple of Christ the Chief Shepherd, good shepherd who laid down thy life for thy sheep: Do thou now, O all-praised and most holy Photius, by thy prayers ask Him to grant us great mercy.

Both now ..., of the feast, in Tone V:

Examine ye the Scriptures, as Christ our God said in the Gospels, for therein we find Him born, wrapped in swaddling bands, laid in a manger, fed with milk, undergoing circumcision, and carried by Symeon, not in semblance or disguise, but in truth appearing to the world. To Him do we cry aloud: O pre-eternal God, glory be to Thee!

Entrance, O joyous Light ..., Prokeimenon of the Day. Three Lessons:

READING FROM THE PROVERBS.

The memory of the righteous man calleth forth praises, and the blessing of the Lord is upon his head. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent things; and happy is the man that will keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore, I entreat you and put forth my voice before the sons of men, for I with wisdom set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me, and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed-direct your hearts unto it. Harken unto me again, for I will speak of honorable things, and the opening of my mouth shall be right things, for my mouth shall speak truth and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be filled with the Spirit.

READING FROM THE WISDOM OF SOLOMON

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her,

and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposest the prideful with Thine own arm.

READING FROM THE WISDOM OF SOLOMON.

The mouth of the righteous droppeth wisdom, and the lips of wise men know grace. The mouths of the wise do meditate wisdom, but righteousness shall deliver them from death. At the death of a just man his hope perisheth not; for a righteous son is born for life, and in his good works he taketh hold of the fruit of righteousness. The righteous always have light, and from the Lord they acquire grace and glory. The tongue of the wise knoweth what is good, and wisdom resteth in their heart. The Lord loveth holy hearts, and all the blameless are acceptable to Him in the way. The wisdom of the Lord enlighteneth the countenance of the understanding; for she overtaketh them that desire her, and is readily seen by them that desire her. Whoso seeketh her early shall have no great travail; and whoso watcheth her shall quickly be without care. For she goeth about seeking such as are worthy of her, she manifesteth herself favorably unto them in her ways. Vice shall never prevail against wisdom. For the sake thereof I became a lover of her beauty, and sought her out from my youth; I desired to make her my spouse, for the Master of all loved her. For she is privy to the mysteries of the knowledge of God and a seeker of His works. Her labors are virtues, she teacheth chastity and prudence, justice and fortitude, which are such things as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speeches and can expound dark sentences; she foreseeth signs and wonders, and the events of seasons and times. Unto all she is a counselor of good things, for there is immortality in her, and glory in the

communication of her words. Wherefore, I conversed with the Lord and besought Him, and with my whole heart I said: O God of my fathers and Lord of mercy, Who hast made all things by Thy word and ordained man by Thy wisdom, that he should have dominion over the creatures which Thou hast made, and that he may order the world in holiness and righteousness: Give me wisdom which sitteth by Thy throne, and reject me not from among Thy children, for I am Thy servant and the son of Thy handmaid. Send her out of Thy heaven, from Thy holy habitation and the throne of Thy glory, that being present with me she may teach me what is well-pleasing in Thy sight. She shall guide me to understanding and preserve me in her glory. For the thoughts of mortal men are all miserable, and their devices are but uncertain.

At the Litiya, these Stichera:

In Tone I: **B**e glad in the Lord, O city of Constantine, and every city, island and land, in the honored memory of the thrice-blessed Photius, our common chief shepherd, the beacon and teacher of the universal Church; for while yet alive, he struggled exceedingly for the Faith of the Gospel, and now he receiveth gifts of honor in the heavens for his labors, praying unceasingly to Christ God on behalf of our souls.

In Tone II: **P**raising thee with love, we entreat thee, the great hierarch and pastor, guileless and venerable, preacher of piety, fire-breathing mouth of the Spirit: With thy supplications, O father, redeem thou our souls.

In Tone VI: **O** man of God and faithful servant, minister of the Lord, man of divine desires, chosen vessel, pillar and ground of the Church, heir to the kingdom: Cease thou never to cry unto the Lord for us.

Glory ..., in the same tone:

O good and faithful servant, good laborer in the vineyard of Christ, thou didst bear the burden of the day and didst increase the talant given thee; and thou didst not envy those who came after thee. Wherefore, the portals of heaven have been opened unto thee: Enter thou into the joy of thy Lord, and pray for us, O most holy father.

Both now ..., of the feast, in Tone II, the composition of Andrew Pyrrhus:

Him before Whom the ministers on high pray with trembling, is now taken into the arms of Symeon, who, beholding God as a heavenly man, and proclaiming that God hath united Himself to mankind, cried out with joy upon being separated from this life saying: "O Lord Who hast revealed the never-waning light to those in darkness, glory be to Thee!"

**On the Aposticha, these Stichera, in Tone V,
Spec. Mel.: "Rejoice, boast of fasters ..."**

Rejoice, O hierarch of Christ! Rejoice, radiant boast of the fathers, who wast splendidly adorned by action and vision, O repository of divine virtue, abode of meekness, habitation of unceasing prayer, treasury of peace, home of twofold love: for God and thy neighbor! Entreat Christ, that He grant to the world great mercy!

Verse: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Rejoice, rule of hierarchs and glorious leader of teachers, mouth of the theologians of the Church of Christ, splendid in word and dogma, right wondrous pastor, like unto the apostles in thy life, eloquent tongue cutting off every heresy like a most sharp two-edged sword, sweet-sounding instrument, heavenly mind, pillar of the Church; confirmation of the faithful! Entreat Christ, that He send down great mercy upon our souls.

Verse: The mouth of the righteous shall meditate wisdom * and his tongue shall speak of judgment.

Rejoice, beauty of patriarchs! Rejoice, boast of all priests, divine wellspring of dogma, firm pillar and steadfast foundation of the Church, most renowned example, most wise recorder of the Mysteries, father Photius, thou confirmation of the truth, most splendid and Orthodox champion, heavenly man and earthly angel, thou glory of the Orthodox! Cease thou never to entreat Christ on behalf of all who praise thee!

Glory ..., in Tone IV:

It hath behooved the imperial city to boast in the hierarch Photius, as in a royal appointment and a brilliant sounding trumpet, which instructeth all the ends of the earth with the dogmas of salvation, assembling all to unite in godly hymnody. To him, then, let us cry aloud: O thou who art splendid of speech and named after Light, beseech Christ God that He save our souls!

Both now ..., of the feast, in Tone V:

The Ancient of days, having become a babe, is borne into the temple by the Virgin Mother, fulfilling the promise of His own law; and Symeon, receiving Him, said: "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!"

At the blessing of the Loaves, the Troparion of the holy hierarch, in Tone IV:

As one like unto the apostles in thy life * and a teacher of the ecumene, O Photius, * entreat the Master of all, * that He grant peace to the ecumene ** and to our souls great mercy. (Twice)

Or this Troparion, in Tone V:

As a radiant beacon hidden in God * and a defender of Orthodoxy revealed from on high, * O great Photius, blessed adornment of patriarchs, * thou didst refute the innovations of prideful heresy. * O light of the holy Churches, * luminary of the Orient on high, ** do thou preserve them from all error. (Twice)

The Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection. (Once)

AT MATINS

Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection. (Twice)

Glory ..., that of the holy hierarch, in Tone V:

As a radiant beacon hidden in God * and a defender of Orthodoxy revealed from on high, * O great Photius, blessed adornment of patriarchs, * thou didst refute the innovations of prideful heresy. * O light of the holy Churches, * luminary of the Orient on high, ** do thou preserve them from all error.

Both now ..., that of the feast.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone I:

Spec. Mel.: “Thy tomb, a Savior ...”:

Lo, the spring of my soul hath burst forth; for, behold! today the radiant memory of the wise and all-blessed hierarch Photius hath been revealed. Wherefore, let us all praise him as one who hath confirmed the Faith of the Orthodox by the power of the Spirit.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone I:

Spec. Mel.: “When the stone had been sealed ...”:

Having become a babe for my sake, Thou wast borne into the temple, O Life of all; having of old engraved the law on stone tablets on Mount Sinai, Thou hast placed Thyself under the law, that Thou mightest set all free from ancient servitude to the law. Glory to Thy compassion, O Savior! Glory to Thy Kingdom! Glory to Thy dispensation, O only Lover of mankind!

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone III:

Spec. Mel.: “Of the divine Faith ...”:

Receiving divine illumination, having been instructed in the divine life, thou didst shine forth in the priesthood as befitteth thy name; for, explaining the dogmas of the Faith in a manner surpassing nature, thou didst make the Church steadfast in Orthodoxy, O venerable father. Entreat Christ God, that He grant us great mercy.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone V:

Spec. Mel.: “The co-beginningless Word ...”:

Fulfilling the ordinances of the Law, Thou wast brought into the temple, O Savior, Thou Maker, Master and Giver of the Law; and in Thy good pleasure Thou didst desire to be carried, incarnate, in the aged arms of Simeon and to reveal Thy light to all, O Thou Who alone art compassionate.

At the Polyeleos, this Magnification: We magnify thee, O holy hierarch, father Photius, and we honor thy holy memory; for thou dost entreat Christ our God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the World.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone I:

Spec. Mel.: "Having been lifted up ...":

O chief hierarch, honored and divinely eloquent preacher, splendid instructor of the Church: with grace thou dost water the thoughts of the faithful, burning up the thoughts of the heretics, and pouring forth the grace of miracles. Truly thou dost wash away the impurity of all the passions, O venerable and all-glorious father Photius.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone I:

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

The Ancient of days, having become a babe, is borne into the temple by the Virgin Mother, fulfilling the promise of His own law; and Symeon, receiving Him, said: "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!"

The Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the World.

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. JOHN (JN. 10:1-9)

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture.

After Psalm 50, this Sticheron, in Tone VI:

Grace flowed from thy lips, O venerable father; as thou didst shepherd the Church of Christ, teaching the rational sheep to believe in the consubstantial Trinity, the one Godhead.

Canon of the feast, with six Troparia; and that of the holy hierarch, with 8 Troparia.

ODE I

Canon of the feast, the acrostic whereof is: "Joyously the elder embraceth Christ," the composition of Cosmas, in Tone III:

Irmos: **T**he Sun once passed over dry land * in the midst of the deep. * For the water on both sides became firm as a wall * while the people traversed the sea on foot, * chanting in a manner pleasing to God: * Let us sing unto the Lord; * for gloriously hath he been glorified.

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe in the arms of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, hasten straightway to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Fashioner, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother as a babe to God the Father, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the holy hierarch, in Tone IV:

Irmos: **I** shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

O most divinely radiant beacon, O holy one who art the namesake of light: thou hast dispelled the darkness of my mind, illumining me with rays of divine light, that I may praise thy proclamations.

We have known thee, O Photius, to be the confirmation of the Faith, a teacher of the Church and immovable pillar of confession, a lamp of grace most bright and a mouth of divine inspiration.

As a faithful and holy hierarch, thou didst lawfully struggle, braving battle for the divine teaching, O wondrous one; and with the cords of thy dogmas thou didst strangle the vain-minded Nicholas as though a wild beast.

Theotokion: **C**ome ye all, and let us hymn the most pure Mary, who alone hath adorned mankind, having given birth unto God incarnate, and yet remained a pure Virgin.

Katavasia: The Irmoi of the feast of the meeting.

ODE III

Canon of the feast

Irmos: **O** Lord, the firm foundation of those who put their trust in Thee, * do Thou establish the Church, * which Thou hast purchased * with thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-formed man, who through deception had become childish of mind.

Without undergoing change, the Creator became a Babe, rendering divine our nature, the product of earth to which it returneth again.

Canon of the holy hierarch

Irmos: **O** Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

The vile serpent from the West who uttered blasphemy against heaven was silenced by thy words, O most divinely luminous beacon; wherefore, we, the Orthodox, honor thee as is meet.

The serpent of heresy hath been slain by thy most wise words, O father, its head crushed as though struck by a stone. Wherefore, the Church doth fittingly honor thee.

By learned exegesis of the Scriptures, thou didst define the energies of the grace of the Spirit, O wise one, and that the Spirit proceedeth from the Father hypostatically.

Theotokion: **T**he Word of the beginningless Father, Who surpasseth every principality, hath now received an incarnate beginning, O pure one; and He Who transcendeth time hath placed Himself under time.

Kontakion of the feast, the composition of Romanus the Melodist, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth * and didst bless the hands of Symeon as was meet, * by anticipation Thou hast now saved even us, O Christ God. * But in the midst of battle grant peace to Thy community, * and strengthen the hierarchs whom Thou hast loved, ** O Thou Who alone lovest mankind.

Ikos: **L**et us make haste to the Theotokos, desiring to see her Son brought to Simeon; for the bodiless powers, beholding Him from heaven, were amazed, saying, Now we have seen things wondrous and marvelous, incomprehensible and beyond telling! For He Who created Adam is carried as a Babe, He Who cannot be

encompassed is embraced in the arms of an elderly man. He Who rests uncircumscribed in the bosom of the Father, is of His own will circumscribed in the flesh, yet not in His divinity; He Who alone is the Lover of mankind!

Sessional Hymn of the hierarch, in Tone VIII,

Spec. Mel.: “Of the Wisdom ...”:

Emulating Elijah the Prophet, as well as John the Baptist, thou didst manfully denounce the iniquitous emperors. Adorning thyself in a godly manner upon the throne of the chief hierarch, thou hast enriched the world with a multitude of teachings. Wherefore, by thy divine writings thou hast firmly established the faithful in Orthodoxy, and converted unbelievers, O wondrous hierarch. Entreat Christ God, that He grant forgiveness of sins unto those who with love celebrate thy holy memory.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone IV,

Spec. Mel.: “Joseph marveled ...”:

Of old, on Mount Sinai, Moses beheld the back-parts of God, and in the midst of the darkness and whirlwind was deemed worthy to hear the still small voice of God; and now Symeon hath received in his arms God Who hath immutably taken flesh for our sake. And hastening to leave things here below for life everlasting; he crieth out: “Now lettest Thou Thy servant depart, O Master!”

ODE IV

Canon of the feast

Irmos: Thy virtue, hath covered the heavens, O Christ, * for having come forth from the Ark of Thy sanctification, * from Thine undefiled Mother, * Thou hast appeared in the temple of Thy glory * as an infant borne in arms, * filling all with Thy praise.

Rejoicing, the Theotokos cried aloud: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word Who hath become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfilleth the tenets of the law; and cry aloud to Him: All things are filled with Thy praise!

Beholding the beginningless Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried aloud to Him: All things are filled with Thy praise!

Canon of the holy hierarch

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

In thy youth thou wast manifestly chaste; in old age, filled with understanding; and throughout thy whole life, steadfast and longsuffering, with love for all who cry out: Glory to Thy power, O Christ!

By every godly virtue thy most illustrious life was revealed to be a renowned model of prayer, fasting, vigil and supplication unto God, Who lovest mankind.

O God-bearing father, thou didst not give slumber to thine eyelids nor sleep to thine eyes until thou hadst made of thyself a most comely habitation for the all-seeing Master, to Whom thou didst cry out: Glory to Thy power, O Christ!

Theotokion: Thou didst give life to mortals, O most holy one, raising up those who had fallen into corruption, and having given birth unto the Giver of life, thou dost deliver those who cry: Glory to Thy power, O Christ!

ODE V

Canon of the feast

Irmos: In a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: 'Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.'

The divine elder, comprehending the glory that was revealed of old to the prophet, and beholding the Word held in His Mother's arms, cried aloud: Rejoice, O pure one, for like a throne, God the unwaning Light. Who reigneth with peace, is held by thee!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the unwaning Light, Who reigneth with peace!

Isaiah, purified by the burning ember brought by the seraphim, and the elder illumined by the O Mother of God, cried to her: thou hast given me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Canon of the holy hierarch

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Having received the grace of the most holy Spirit, thou wast revealed to be a divine dwelling place, reverently proclaiming the light of divine knowledge, O wise and wondrous Photius, most holy father, confirmation of the Church.

Thy tongue becometh the pen of the Comforter, Who quickly giveth deliverance unto those who acknowledge His dominion, breathing into their souls heavenly wisdom, O most sacred Photius.

Christ hath shown thee to be one resplendent with the grace of eloquence and teaching, repelling the assaults of the heretics and enlightening the souls of all the faithful, who hymn thee as a preacher of the Faith.

Theotokion: **T**he Virgin gaveth birth to the pre-eternal Son, Who clothed Himself in human nature and thereby saved our nature from corruption through the suffering of His body, as taught by the holy hierarch.

ODE VI

Canon of the feast

Irmos: **T**he Elder, having seen with his eyes the salvation * that was to come unto the peoples from God, * cried aloud unto Thee: * ‘O Christ, Thou art my God.’

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Clearly bearing the lineaments of Him Who begot Thee before the ages, in Thy tender compassion Thou hast now been clothed in the weakness of the earth-born.

Now lettest him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child, depart in peace.

Canon of the holy hierarch

Irmos: **C**elebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Let us hymn the great Photius, the trumpet which proclaimed the procession of the divine Spirit from the Father, as did the son of thunder theologize.

By thy speech, all the arrogance of the heretics was rent asunder, O most sacred Photius. Wherefore, the assembly of the faithful radiantly honoreth thy memory, O holy one.

The whole assembly of Orthodox believers doth make merry and is gladdened, O most honorable Photius, seeing thee as a truly worthy successor to Gregory and Chrysostom.

Theotokion: **I** hymn thy conceiving, O Maiden; I hymn thine ineffable birthgiving; I hymn thy protection, whereby thou hast delivered from all harm those who earnestly have recourse to thy tranquility.

Kontakion, in Tone VIII,

Spec. Mel.: “To thee, the champion leader ...”:

Now let the most brilliant luminary of the Church be crowned with flowers of hymnody; * the most godly instructor of the Orthodox, * the divinely inspired harp of the Spirit, * the most mighty opponent of heresy; ** and let us cry out to him: Rejoice, O most honored Photius!

Ikos: An angel among mankind wast thou shown to be, O father, who from earth attained unto things of heaven. Wherefore, beholding thee made equal to the bodiless choirs, I am stricken with awe, and with love reverently cry out to thee such things as these: Rejoice, thou by whom the Trinity is worshipped; Rejoice, thou by whom God is praised! Rejoice, most correct standard of the Orthodox; Rejoice, thou that most firmly dost denounce the wicked! Rejoice, height of humility unattainable by many; Rejoice, depth of discretion difficult for mortals to fathom! Rejoice, for thou wast a divine priest of God; Rejoice, for thou leadest the saved unto God! Rejoice, thou that makest thy dwelling with the martyrs of God; Rejoice, thou that dost converse with the honorable saints! Rejoice, thou by whom the impious are destroyed; Rejoice, thou through whom the faithful are given confidence! Rejoice, O most honored Photius!

Synaxarion: On the 6th Day of this month, the commemoration of our father among the saints, Photius the Confessor, Patriarch of Constantinople.

Verses: Dying, Photius saith: "I am not distressed; For this end have I been prepared."

Other Verses: In his discourses the great Photius flasheth forth Light upon the pious, and fire, scorching the ungodly. Unto the sixth sphere of the heavens hath Photius ascended.

This thrice-blessed hierarch whose radiant life reflected his sanctity, the great and luminous father and teacher of the Church, Photius most wise and sacred, confessor of the Faith and peer of the apostles, lived during the reigns of the autocrats Michael, son of Theophilus, Basil the Macedonian, and Leo, his son. His homeland on earth was Constantinople the illustrious, queen of cities; his heavenly homeland was the Jerusalem on high, mighty and imperishable. His parents were glorious in nobility, no less in the Orthodox Faith than by blood. and for their faith they were adorned with the crown of martyrdom, having suffered with mind directed toward the heavens and with steadfast soul, for the honor and worship of the holy icons, so it would seem. And Photius, being first considered worthy of the highest imperial dignities, and having always led a virtuous and God-fearing life, later took hold of the rudder of the Church as its archpastor, having been elevated to the apostolic, ecumenical and patriarchal throne of Constantinople. For Ignatius, who is among the saints, was driven from that see by the might of the emperor, and thereafter the Church was widowed. Yet as she could not remain without a bishop, Photius, our father among the saints, submitting both to the necessity of the situation and to the force of the emperor, canonically succeeded the sacred Ignatius, being first tonsured into monasticism; and passed through the rest of the grades of sacred orders one by one. And what manner of struggles did the thrice-blessed one undertake for the Orthodox Faith: against the Manicheans, the iconoclasts, and other heretics, and foremost against the papal heresy which then first manifested itself, whose leader, the wicked

Nicholas, Pope of Rome, father of the Latin schism, he denounced, employing proofs from the writings of the Fathers; and having justly cast him down, he drove him from the Catholic Church synodically, giving him over to anathema. What persecutions and tribulations, what treachery and slander, what misery and inhumane torment the courageous preacher of God, the steadfast and firm hierarch endured in Christ-like manner at the hands of Latin schismatics and the followers of the papal heresy-men of lies and evil deeds, iniquitous men, impious, vile murderers-an extensive history of the saint alone can recount. One need only say here that, having ministered the Gospel like another Paul, and having initiated the whole valorous Bulgarian people with their king into the Mysteries of the immaculate Faith of Christ, the blessed one gave them new birth in the laver of divine baptism. And many adherents of divers heresies-Armenians, iconoclasts, and others-he brought back to the Orthodox Church of Christ, having expounded words full of grace, wisdom and truth, whereby he struck down the arrogance of them that were of wrong faith as with thunder. Thus, with firmness and steadfastness of mind having astonished Basil, that thankless autocrat and regicide, and with his fervent zeal of understanding having uprooted the tares of every false teaching, he was shown to be full of the teaching of the apostles as was not one of his contemporaries. Thus, therefore, did he shepherd the Church of Christ in a venerable manner, in accordance with the Gospel; twice he ascended the cathedra, and twice was he driven therefrom by the force of the tyrant. Many and divers writings did he bequeath to the Church and to the people of God, all of them remarkable and most wise, and such that every age shall rightly be amazed thereby; for, having passed every degree of learning, he acquired the mastery of them all. And having labored much for truth and righteousness, the much suffering one departed to the Lord, imprisoned in the province of Armenia, as the divine Chrysostom had been in Comana. His sacred and most precious body was interred in a monastery called Eremia, and of old his most holy synaxis was celebrated in the church of the honored Forerunner and Baptist John, which was in the Monastery of Eremia; and now it is celebrated in the sacred and patriarchal Monastery of the Holy Trinity, on the island of Halki, where, even today, the theological school of the Great Church is located.

By the holy prayers of the servant of God, and luminary of the church Photius, O
Christ God, have mercy upon us and save us. Amen.

ODE VII

Canon of the feast

Irmos: O Thou who in the midst of the fire * bedewed the children as they discoursed on things divine, * and Who didst take up Thy dwelling in the pure Virgin: * O Word of God Thee do we reverently praise chanting: * O God of our fathers, Blessed art Thou.

I go to announce glad tidings unto Adam and Eve who dwell in Hades, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God, the Redeemer of the race of mortals shall go even unto Hades; He shall grant forgiveness to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Canon of the holy hierarch

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

Thou didst pass on to the mansions of heaven, and having drawn nigh unto God, thou wast made divine and deified by communion with Him, O venerable and divinely wise father, chanting: Blessed art Thou, and praised above all, O Lord God of our fathers!

We are instructed by thy words of admonition, O all-praised father, to honor the Godhead, indivisible and inseparable, as three Suns in One; and to Him do we chant: Blessed art Thou, and praised above all, O Lord God of our fathers!

How acceptable unto God and most sacred is thy confession, O thrice-blessed father; for having tried thyself like gold in the fire, thou didst please God, O venerable one, rejoicing in the emulation of the Savior's Passion.

Theotokion: Thou hast been revealed to all mankind as the cause of divine redemption, O all-immaculate one, who hast given birth unto the Redeemer of all, and to Whom we all chant: Blessed art Thou, and praised above all, O Lord God of our fathers!

ODE VIII

Canon of the feast

Irmos: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, join ye now in chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry aloud: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of those who chant with faith: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Canon of the holy hierarch

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

The fountains of thy dogma flow forth watering the holy Church throughout all the world, O most wondrous father Photius; wherefore, we praise thee as the confirmation and boast of the Orthodox, and unceasingly blessing the Lord, we supremely exalt Him throughout all ages.

Thou didst arrive at the calm haven, having braved the storms of life; for, O Photius most wise, during thy journey thou didst have as an Helmsman to guide thee, the Lord Who created all things by a mere gesture, Whom we supremely exalt throughout all ages.

The thrice-radiant light of the most holy Trinity made its abode within thee, and showed thee to be a secondary luminary, enlightening the assembly of the Orthodox and blunting the enemy's assault, while crying: O all ye works of the Lord, bless ye the Lord, and supremely exalt Him throughout all ages.

Theotokion: **O** Lady, Bride of God, the Bridegroom from on high made His abode within thee, finding thee to be a rose among thorns, a fragrant lily of the valley, a most pure flower; and He hath perfumed the whole world, wherefore we supremely exalt Him throughout all ages.

ODE IX

Canon of the feast

Irmos: **In the shadow and the letter of the Law, * let us, the faithful, discern a figure: * every male child that openeth the womb * shall be sanctified to God. * Therefore we magnify the firstborn Word * and Son of the beginningless Father, * the firstborn Child of a Mother who hath not known a man.**

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the holy hierarch

Irmos: **L**et every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

I have placed my whole self under thy divine protection; for, as a holy hierarch, having received authority from Christ to loose transgression, thou hast broken asunder the chains of my sin. Save me by thy supplications, and illumine me with thy divine light.

Delivered from earthly things, thou wast taken up to the never-waning Light, O glorious father; and standing now with the ranks on high before the Almighty, the Light of the threefold Sun, thou dost delight in the radiance which emanateth therefrom, illumining us who praise thee.

As a struggler thou wast revealed to be a denouncer of the falsehood of heresy and a divine defender of Orthodoxy, O Photius, together with Ignatius whose successor thou wast, of both his throne and his way of life. Pray thou with him to the Lord on our behalf.

Theotokion: **D**esiring to wholly deify me, God united Himself fully with thee, and a new mystery inaccessible to all hath begun: thou, the incorrupt Virgin, giveth birth, and God is seen in the flesh, Whom praising, we now call thee blessed, O Mary, as thou thyself didst foretell.

**Exapostilarion of the holy hierarch,
Spec. Mel.: “Hearken, ye women ...”:**

The Church hath thee as a most fervent intercessor and brilliant teacher, O father. Wherefore, she doth radiantly celebrate thy memory, crying out: Do thou ever protect thy flock and preserve it unscathed by heresy and harm, O chief hierarch of the Lord!

Glory ..., Both now ..., of the feast:

The elder, brought into the temple by the Spirit, took the Master of the Law in his arms, crying: Do Thou now loose me from the bond of the flesh according to Thy word: for mine eyes have seen the revelation of the Gentiles, and the salvation of Israel!

**On the Praises, 6 Stichera; three for the feast, in Tone II,
Spec. Mel.: “O house of Ephratha ...”:**

Today the Savior is brought as a babe * into the temple * of the Lord, * and the elder Symeon receiveth Him ** in his aged arms.

The Ancient of Days, * seen as a Babe * in the flesh, * is most gloriously brought into the temple ** on this day.

O Simeon, receive * in thine embrace, * as a Babe, * the Lord of glory, the salvation ** of the world.

And 3 for the hierarch, in Tone I:

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

Let us praise the truly godly chief hierarch of the Church, the great teacher and preacher of the Word, Photius, wondrous peer of the apostles; for his all-glorious commemoration hath dawned, bringing gladness to all the faithful.

With the apostles wast thou united as their peer; for, having shown thyself to be an apostolic preacher to Bulgaria and all the Slavic peoples, thou didst lead them to Christ, giving them new life through holy baptism. Do thou preserve them in Orthodoxy.

Like the Archangel Michael, O glorious one, thou didst vie with an earthly Lucifer who, grievously puffed up with pride, set his throne higher than the stars, and thou didst say: Let us stand aright! Let us all stand in the precious traditions of the Fathers!

Glory ..., in Tone V:

Wherever thy name is invoked, O thou who art the namesake of light, the power of the devil is dispelled; for the fallen Lucifer is unable to endure the brilliance of thy light. Wherefore, we entreat thee: Quench thou the fiery darts which he doth hurl against us, and deliver us from his temptation by thine intercession, O right laudable hierarch Photius.

Both now ..., of the feast, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

A great, awesome and strange mystery * is the dispensation of God, * Who, embracing all things * and making infants, ** is borne as a Babe in arms.

Great Doxology; Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

The dismissal

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE VII of the canon of the feast, and 4 from ODE VI of the canon of the holy hierarch.

I go to announce glad tidings unto Adam and Eve who dwell in Hades, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers! (Twice)

God, the Redeemer of the race of mortals shall go even unto Hades; He shall grant forgiveness to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Let us hymn the great Photius, the trumpet which proclaimed the procession of the divine Spirit from the Father, as did the son of thunder theologize.

By thy speech, all the arrogance of the heretics was rent asunder, O most sacred Photius. Wherefore, the assembly of the faithful radiantly honoreth thy memory, O holy one.

The whole assembly of Orthodox believers doth make merry and is gladdened, O most honorable Photius, seeing thee as a truly worthy successor to Gregory and Chrysostom.

Theotokion: I hymn thy conceiving, O Maiden; I hymn thine ineffable birthgiving; I hymn thy protection, whereby thou hast delivered from all harm those who earnestly have recourse to thy tranquility.

Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

Troparion of the holy hierarch, in Tone IV:

As one like unto the apostles in thy life * and a teacher of the ecumene, O Photius, * entreat the Master of all, * that He grant peace to the ecumene ** and to our souls great mercy.

Or this Troparion, in Tone V:

As a radiant beacon hidden in God * and a defender of Orthodoxy revealed from on high, * O great Photius, blessed adornment of patriarchs, * thou didst refute the innovations of prideful heresy. * O light of the holy Churches, * luminary of the Orient on high, ** do thou preserve them from all error.

Kontakion of the holy hierarch, in Tone VIII,

Now let the most brilliant luminary of the Church be crowned with flowers of hymnody; * the most godly instructor of the Orthodox, * the divinely inspired harp of the Spirit, * the most mighty opponent of heresy; ** and let us cry out to him: Rejoice, O most honored Photius!

Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth * and didst bless the hands of Symeon as was meet, * by anticipation Thou hast now saved even us, O Christ God. * But in the midst of battle grant peace to Thy community, * and strengthen the hierarchs whom Thou hast loved, ** O Thou Who alone lovest mankind.

Prokeimenon, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

THE EPISTLE TO THE HEBREWS (7:26-8:2)

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom * and his tongue shall speak of judgment.

Verse: The law of his God is in his heart, and his steps shall not be tripped.

THE GOSPEL ACCORDING TO ST. JOHN (10:9-16)

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