THE 5th DAY OF THE MONTH OF JULY

COMMEMORATION OF OUR VENERABLE FATHER ATHANASIUS OF ATHOS

AT LITTLE VESPERS

On "Lord, I have cried ...," 4 Stichera of the venerable one, in Tone I:

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

As an ardent lover * of divine peace, * thou didst thereby cast down * all the power of the demons, * didst subdue their machinations, * and didst preserve every virtue, * O father Athanasius, ** unaffected by their crafty wiles. (Twice)

Having set forth the fear of God, * the highest beginning of wisdom, * as an unshakable foundation, O father Athanasius, * and having been made steadfast thereby * thou didst keep the commandments of God; * and cleansed by them, * thou didst illumine thy soul, ** and wast deemed worthy to receive ineffable mysteries within thy heart.

Thou didst not hide on earth * the talent bestowed upon thee from on high * by the grace of God; * but didst pass on freely and abundantly, * the divine gifts wherein thou didst share * to many others, * thereby showing thyself to be an heir of God, ** and a faithful steward, O Athanasius.

Glory ..., in Tone VI:

We all praise thee as the namesake of immortality, who manfully and valiantly fasted on Athos, who assembled this flock and lovingly raised up a temple to the Lord, and entrusted all to the Mother of God. To her do thou pray on behalf of us who celebrate thy memory with faith.

Both now ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

On the Aposticha, these Stichera of the venerable one, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

O choir of fathers on Athos, * let us come together, * glorifying the Lord * on the day of the commemoration ** of the wise and godly Athanasius.

Verse: Precious in the sight of the Lord * is the death of His saints.

Do thou save from tribulations * all who, with all their soul, * have recourse to thy divine temple, * O Athanasius thou most blessed one, ** of godly wisdom.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

The honorable council of the fathers * having assembled, * with thy disciples * we all touch ** thy precious shrine.

Glory ..., Both now ..., Theotokion, in the same melody:

On high the choirs hymn thee * with those below, * O Virgin Theotokos, * unceasingly glorifying ** thy most pure birthgiving.

Troparion of the venerable one, in Tone III:

The ranks of the angels marveled at thy life in the flesh: * how in the body thou didst go forth to wrestle with invisible foes, * and wounded hordes of demons O ever-glorious one. * Hence, O Athanasius, Christ hath bestowed rich gifts upon thee. ** Wherefore, pray that our souls be saved, O father.

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

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

AT GREAT VESPERS

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

On "Lord, I have cried ...," 8 Stichera of the venerable one, in Tone II:

Spec. Mel.: "With what crowns of praise ...":

What honors of praise shall we offer Athanasius, who was arrayed with good works as in many colors, who overflowed with grace, who with the sword of divinely radiant effulgence cut down the assaults of the passions, the tower resplendent with visions of God, the lamp of abstinence, emitting from the lamp-stand of his soul the brilliance of the commandments of God, Who granteth great mercy to all? (Thrice)

With what wreaths of words of praise shall we crown Athanasius: the lover of the sacred race, who by heavenly teaching was borne aloft by the divine wings of the vision of God, the tower of invincible humility, the unassailable rampart of prudence, the precious and magnificent adornment of the character of mortals, who entreateth Christ God, Who alone is compassionate, on behalf of his children? (Thrice)

Thou wast shown to be an ever-radiant morn, breaking forth with rays of grace, O venerable one; for thou hast led to the never waning Light those who are blinded by the darkness of the passions, O divinely wise father Athanasius. Wherefore, Christ hath presented thee as one who hath increased his talent, a healer of souls infected with incurable sores, by cutting them away with the sword of thy words, and ever imparting health and salvation unto all. (Twice)

Glory ..., in Tone VI:

Thy life was divine and thine end most sacred, O father Athanasius; for when the multitude of fathers came together from all over the mountain, as they saw thee lying bereft of breath upon thy bier, they cried aloud: "Give thou a final word to thy servants, O holy one! Teach us where thou shalt leave thy children, O father, and have pity upon them like a truly merciful and loving father. Yet even though the grave shall cover thee here, all of us on the mountain, who honor thee with love, have thee as a rich intercessor praying unto God!"

Both now ..., Dogmaticon, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast, as out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine

the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hasted He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litiya, the Sticheron of the temple, and these Stichera:

In Tone I: **L**et us all hymn Athanasius, the never-failing beacon of the whole world; for in the firmness of his faith he shone forth with greater radiance than the sun, and hath guided companies of the faithful to virtue; at times by the divine teachings and words, conducing to salvation, which issued forth freely and abundantly from his lips; at times drawing them to zeal by his wondrous labors and angelic life, showing both his life and most splendid discourse to be godly, as an excellent leader. By his supplications, O Christ our God, preserve thou this flock and make firm the Faith of the Orthodox, in that Thou lovest mankind.

In Tone II: **A**ssembling, O ye choirs of the fathers, let us praise the zealot of Christ, the namesake of immortality, the true initiate of the mysteries of the Savior, the adornment and boast of all alike, even those who are instructors, as one consecrated to the Lord from infancy; for, lo! taking upon himself divine desire, he forsook the deception of the world, and, shouldering the yoke of Christ, he valiantly conquered legions of demons, actively showing us the exemplary path of divine love; for, traversing it with zeal, he reached the true light of the all-accomplishing Trinity. O awesome wonder of godliness! Though a mortal by nature, he became the peer of noetic beings, receiving glory and divine honor, ever praying on our behalf, that we may receive everlasting good things on the day of judgment.

In Tone IV: **T**hou didst amaze the noetic beings and move mortals to awe by the most wondrous labors of thy life of abstinence; for, though not one of the incorporeal ones, thou didst vanquish invisible foes in thine elderly flesh. Wherefore, all generations of the pious, especially thine honored flock, hymn thee, who hast shown the splendor of thy pains to be like an inscribed pillar; and in a godly manner thou didst erect a dwelling-place for assemblies of monastics, like a beautiful city in the wilderness, adorned with thy miracles and valiant struggles as with most precious raiment. Through thine entreaties, O Athanasius, do thou beseech Christ, Who hath great mercy, to preserve it.

Glory ..., in Tone V:

With a trumpet let us trumpet forth hymns; for the grace of the Spirit, more splendid than any trumpet, summoneth all to hymn the God-bearing father. Let kings and princes marvel at the true servant of the King of all, who with all the weaponry of the divine Spirit vanquished the princes and powers of the ruler of this world. Let pastors and teachers praise him who is truly an excellent rule and model for his flock,

who is splendid in his precepts and valiant in faith, exalted in visions and higher than the clouds in his activities, a torrent of nourishment in his teachings, a guide for the lost, the support of those who are prone, one who hath mercy on all the ailing, the great adornment of Athos. And uttering praise, let us all say: O Athanasius, summit of the faith, ever intercede for thy servants, and by thy supplications save thy flock, O our father.

Both now ..., Theotokion, in Tone V:

Let us sound the trumpet of hymnody! For the Queen of all, who is both Mother and Virgin, hath been revealed from on high, and with blessings crowneth those who hymn her. Let those who exercise dominion assemble and in hymns praise the Queen who hath given birth unto the King Who before was well-pleased, in His love for mankind, to deliver those held fast by death. Ye pastors and teachers, assembling, let us praise the most pure Mother of the good Shepherd, the golden lamp-stand, the Light-bearing cloud, her who is more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which received the Manna, the gate of the Word which was shut, the refuge of all Christians; and praising her with divinely eloquent hymns, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly, for naught is impossible for thy mediation.

On the Aposticha, these Stichera of the venerable one, in Tone V:

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

Rejoice, O venerable Athanasius, converser with the choirs of the angels; for thou didst truly live this life on earth holding fast to virtue, O father, and wast shown to be an undefiled mirror of purity, reflecting the brilliant lightning-flashes of the Holy Spirit, O all-glorious one. Wherefore, filled with radiance and taught by the divine effulgence of Christ, thou didst behold the things of the future and foretell them all. Him do thou beseech, that He grant our souls great mercy.

Verse: Precious in the sight of the Lord * is the death of His saints.

Rejoice, thou who wast a leader of fasters and an invincible champion! For, severing the root of the passions, and hewing down the assaults of the demons, thou didst put their soul-destroying deception to shame, standing forth manfully, O Athanasius, thereby revealing the activity of the Cross of the Savior and its invincible power. Having girt thyself about therewith, thou hast conquered all who reject the manifestation of Christ God in the flesh. Him do thou beseech, that He grant our souls great mercy.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Thou hast been revealed to be a radiant pillar planted firmly on virtue, and a cloud overshadowing those on Athos, O father, leading from earth to the heavens those who behold God, for thou didst disturb the sea of the passions from its place of rest, by the staff of the Cross, cutting down the noetic Amalek. Having found an unimpeded entrance into heaven, O divinely blessed one, and remaining unchanged by the passage of life, thou dost now stand rejoicing with the incorporeal ones before the throne of Christ. Him do thou beseech, that He grant our souls great mercy.

Glory ..., in Tone VI:

Hastening together, O ye who love the feasts of the Church, with songs of praise let us hymn the adornment of the fathers, the ornament of fasters, the wellspring of miracles, the sure intercessor before God, saying: Rejoice, rule, model and excellent seal of the monastic life! Rejoice, most radiant beacon illumining every virtue with splendors! Rejoice, great consoler amid misfortunes and fervent helper of the grieving! Wherefore, O Athanasius, cease not to pray to Christ God for this thy flock and the faithful who honor thy most honorable dormition.

Both now ..., Theotokion, in Tone VI:

O Sovereign Lady, accept the supplications of thy servants, and deliver us from all want and grief.

After "Now lettest Thou Thy servant depart in peace ...,"

The Troparion of the venerable one, in Tone III:

The ranks of the angels marveled at thy life in the flesh: * how in the body thou didst go forth to wrestle with invisible foes, * and wounded hordes of demons O ever-glorious one. * Hence, O Athanasius, Christ hath bestowed rich gifts upon thee. ** Wherefore, pray that our souls be saved, O father. (Twice)

And "Virgin Theotokos, rejoice ...," (Once).

But if a vigil is not served, then after the Troparion:

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

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

AT MATINS

On "God is the Lord ", the Troparion of the venerable one, in Tone VIII:

The ranks of the angels marveled at thy life in the flesh: * how in the body thou didst go forth to wrestle with invisible foes, * and wounded hordes of demons O ever-glorious one. * Hence, O Athanasius, Christ hath bestowed rich gifts upon thee. ** Wherefore, pray that our souls be saved, O father. (Twice)

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

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

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

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

Thou hast been shown to be a greatly radiant star of monastics, and a renowned foundation, the farthest limit of abstinence, a most luminous mirror of prudence, O venerable one. Standing before God, O most blessed one, ask thou forgiveness of sins for those who joyously celebrate thy memory. (Twice)

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

Do thou guide to the path of repentance, * us who have ever wandered away into the trackless wastes of evil * and have angered the supremely good Lord, * O blessed Mary who knewest not wedlock, ** thou refuge of despairing men and dwelling-place of God.

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

Spec. Mel.: "Of the divine Faith ...":

Held fast by the divine desire for immortality, O Athanasius, and having taken the Cross upon thy shoulders, of old thou didst make thine abode on Athos, following thy desire, O venerable one, where thou didst assemble a flock for the Lord. Wherefore, we have acquired thee as a fervent intercessor before the Lord. (Twice)

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

Thou wast the divine tabernacle of the Word, * O only most pure Virgin Mother * who surpassed the angels in purity. * By the divine waters of thy supplications * cleanse me who, more than all others, * have become dust, defiled by carnal transgressions; ** and grant me great mercy, O pure one.

Polyeleos, and magnification: We bless thee, O venerable father Athanasius, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

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

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

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

Having received vision and activity, O venerable one, reining in thy senses thou didst steer thy life by the divine commandments; for thou wast shown to be a radiant beacon for monks, guiding us to knowledge and enlightening us. Wherefore, praising the memory of thy passion, we magnify thee with love, O God bearing Athanasius. For which cause we cry out to thee: Entreat Christ God, that He grant forgiveness of sins to those who honor thy holy memory with love. (Twice)

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

Let us hymn the heavenly gate and ark, * the all-holy mountain, the cloud of light, the heavenly ladder, * the spiritual Paradise, the redemption of Eve, * the great treasure of the world; * because salvation for the world and forgiveness of ancient offences were wrought in her. * Therefore we cry unto her: * Intercede with thine own Son and God to grant forgiveness of offences ** to those who devoutly worship thy most holy Offspring.

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: 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?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §43 (MT. 11: 27-30)

All things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this Sticheron, in Tone VI:

Let us all praise the namesake of immortality, who manfully and valiantly struggled on Athos, who assembled this flock and lovingly raised up a temple for the Lord, entrusting all to the Mother of God. To her doth he pray on behalf of us who with faith celebrate his memory.

Canon of Supplication to the Theotokos (the Paraclysis), with 6 Troparia, including its Irmos; and that of the venerable one, with 8 Troparia, in Tone VIII:

ODE I

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

As the namesake of immortality, O father Athanasius, when thou didst reach the end of thy life and didst pass over from transitory things, thou wast revealed to be a receptacle of true immortality. Standing before Christ, be thou mindful of us who commemorate you.

Pious from thine earliest infancy, O venerable one, the loss of thy parents in nowise hindered thine acquisition of virtue; but with all thy power thou didst turn all thy desire and zeal to the one Creator.

As a recipient of desire for thee and a fellow prisoner of love, with boldness I chant praise to thee with defiled lips; but be thou merciful, O father, and grant that I may worthily offer thee this praise.

Theotokion: Ineffably thou hast given birth to the Ancient of days as a little babe Who hath shown forth the new path of virtue on earth. And thy faithful favorite Athanasius, consumed by love of Him, O Maiden, erected his temple for thee.

Katavasia: I shall open my mouth, ...

ODE III

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Caught up to God by love from thy childhood, gathering together thy peers among the children and forming them into a choir, thou didst spiritually instruct them, changing their habits, O most wise one.

Overcome by the desire for wisdom, like a wise bee thou didst travel to the noble City of Constantine, O divinely wise one, and having industriously joined pure deeds to thy words, thou didst forsake those things which are unprofitable.

Piloting the ship of thy soul with the sail of the Cross, O father, thou didst serenely and easily escape the cruel tide of life and, rejoicing, steered it to the tranquility of the harbors of God.

Theotokion: He Who before time began was begotten ineffably of the Father hath issued forth from thy womb in the latter days, O Virgin Mother, and hath deified our nature, manifestly leading forth choirs of the venerable.

Sessional Hymn of the venerable one, in Tone VIII:
Spec. Mel.: "Of the Wisdom ...":

Having from thy youth forsaken all the beauties and splendors of life, thou didst diligently follow after Him Who called thee, O venerable father, and taking the Cross of thy Lord upon thy shoulder, thou didst lay waste to thy body with fasting. Wherefore, the supremely good Lord appointed thee as the shepherd of His sheep, O blessed Athanasius. Entreat Christ God, that He grant forgiveness of transgressions unto those who with love honor thy holy memory. (Twice)

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 mankind 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.

ODE IV

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'

Making thy mind master over the passions, guided by the divine laws and trusting in the commandments of God, as one who is most wise thou didst piously avert childish conversations, the gatherings of the vile and the cavorting of the demons, preferring that which is higher.

Taking up the easy yoke of the Savior, sustained by the fear of God, and cleansing body and soul, thou wast a cause of purity and chastity, the limit of abstinence, the seal of dispassion and the image of love, O Athanasius.

Passing through an outward discipline of philosophy, which was definitive and caused thee to grow, thou didst traverse it, guarded by righteousness, wisdom and prudence, humility and understanding and other beautiful gifts.

Theotokion: **T**he Master, Who is borne up on the shoulders of the dread cherubim, as upon a fiery throne, madeth His abode within thy womb, O pure one, and, taking on flesh, hath deified human nature, as Athanasius, excellent among the saints, hath taught, O thou who alone art all-hymned.

ODEV

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Thou wast shown to be like a magnet, O father, attracting all with both the sweetness of thy words of instruction, and obedience to the teaching which thou didst unceasingly utter, and also to see and behold thine honored and joyous countenance.

Following the divine laws and submitting to the precepts of the Creator, thou wast shown to be a legislator and most excellent rule for monks, a reproof to the foolish, a guide for the lost, and a beacon amid the darkness, O most glorious one.

As an organ of the virtues and a well-gifted receptacle of the Holy Spirit, thou didst found a sacred and beauteous habitation, offering monks life in abundance.

Theotokion: **E**ven the mouths of orators are unable to hymn thee as is meet, O all-hymned one who art higher than the cherubim and all creation. Wherefore, with the godly Athanasius, entreat the Master on behalf of us all.

ODE VI

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Thou didst mortify the carnal passions with great abstinence, crucifying thyself to the world and the passions with fasting and tears, and cleaving unto God with prayers and unceasing hymns.

As an instructor of the monks on Mount Athos and an exemplary model of the works of virtue, thou didst adorn the sojourns of all the celibates there.

Thou wast sweet, righteous and good, meek and humble, a kind neighbor, merciful, compassionate and full of tender compassion, emulating Christ in these qualities.

Theotokion: **S**hown to be a new Moses, thou didst erect a fold as another tabernacle, O most honored one, which thou didst cause to grow by thy pangs and sweat, entrusting it to the Mother of God.

Kontakion of the venerable one, in Tone VIII:
Spec. Mel.: "To the chosen ...":

Thy flock, O divinely eloquent one, * calleth upon thee as an excellent seer of immaterial beings * and a most true and active interpreter. * Fail not to pray for thy servants, * that thou mayest deliver from dangers and assaults those who cry out to thee: ** Rejoice, O father Athanasius!

Ikos: **M**ost gloriously receiving thy calling from on high, thou didst inherit immortal life; for, living the life of the incorporeal ones on earth in the flesh, thou didst remain untouched by the passions. Therefore, we praise thee, O father, saying: Rejoice, radiant glory of monastics; rejoice, bright pillar of chastity! Rejoice, openly spoken recognition of valor; rejoice, manifestation of a mind most wise! Rejoice, fair rule, proclamation of righteousness; rejoice, thou who didst exert thyself by word and deed! Rejoice, mind nourished by ineffable thoughts; rejoice, thou who didst amaze

all creation with thy piety! Rejoice, thou by whom the demons were put to shame; Rejoice, thou by whom every passion was mortified! Rejoice, wellspring of living waters; Rejoice, savior of those who cry out to thee with faith: Rejoice, O father Athanasius!

ODE VII

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Report of the corrections of thy life had in nowise passed throughout all creation, O father, for God glorified thee and made thee renowned by all upon thine attainment unto the most glorious heights.

Emulating thy Teacher, O father, thou wast one who housed the poor, a patron of widows, a guardian of orphans, a speedy consolation for the grieving, a refuge for the drowning and a help for the oppressed.

Knowing thee to be a universal star, a never-waning beacon for monastics, a helper amid tribulations, a great refuge for sinners, O most honored one, we set thee before Christ the Master as our mediator and intercessor.

Theotokion: Thy favored one, desiring to behold the ineffable glory of thy Son and God, O Birthgiver of God, took His precious Cross upon his shoulders and followed His life-bearing and divine steps.

ODE VIII

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

Conquering the princes and powers of darkness in thy youth, O Athanasius, thou wast a great teacher and guide to salvation, laying bare their assaults, treachery and deceits, and preserving thy flock unharmed by all the malice of the demons.

Walking upon the earth as a man, thou didst truly acquire life in the heavens. And shown to be a converser with the angels, emulating their life, thou dost now chant with them: Ye priests bless, ye people supremely exalt Christ throughout all ages!

Assembling together today, we praise thee as is meet and venerate the shrine of thy relics, asking that, through thy supplications, deliverance from the passions, forgiveness of sins, and loosing from every temptation and evil circumstance be granted to those who celebrate thy holy memory with faith and joy throughout all ages.

Theotokion: Liken to Elijah, who dwelt of old on Mount Carmel, so didst thou, struggling in asceticism on Mount Athos, especially desire to be with God; and, illumined by divine visions, thou wast shown to be a favorite of the honored Theotokos, crying out to her with the archangel: Rejoice!

ODE IX

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Having lived on earth as one incorporeal, in purity and chastity, in a pure sojourn and an undefiled life, thou didst hasten to the paths of heaven and dost rejoice with all the righteous and venerable, entreating Christ on behalf of all.

Thou didst greatly magnify thy Master on earth, most gloriously glorifying Him with thy members through vision and activity; and thou didst appear, seen everywhere, and wast glorious, O God-bearer; for virtue truly knoweth how to put the adversary to shame.

Thou didst join the armies of the incorporeal ones and didst enroll in the choirs of the venerable; and thou dost dance with all the elect, sharing in true deification and immortal life, O father. With them entreat thy Master unceasingly on behalf of thy flock.

Theotokion: As the sanctified temple which contained One of the Trinity, the honored favorite Athanasius raised up a temple to thy glory and honor, O Lady. Therein cease thou never to render aid by thy supplications continually.

Exapostilarion of the venerable one:

As a light-bearer, O Athanasius, thou didst shine forth upon the darkened as from afar, illumining the gloom-enshrouded lands with the radiance of thy virtues. Cease not to beseech the Lord on behalf of the world.

Glory ..., Both now ..., Theotokion:

Entreated by the supplications of the honored Athanasius, O Queen of all, preserve thou untouched by any adversary thy flock, which ever beseecheth thee, the intercessor of the world.

On the Praises, 4 Stichera of the venerable one, in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

Truly precious * was the death of Thy saint * in Thy sight, O Christ; * for, lo! a wellspring of blood * poured forth from the foot of Thy favored one, * even after his death driving away every ailment * and expelling evil spirits * against which he armed himself as a deadly opponent ** even while yet alive. (Twice)

The Lord hath shown forth unto mankind * the shrine of thy relics * as a wellspring of miracles and a river of divine gifts, * O most wise Athanasius. * It hath been granted such that the blind may see, * the lepers find cleansing, * and those held fast by unclean spirits * be delivered from their power ** and made chaste.

Rejoice, O father Athanasius, * thou beacon of fasters, * star of monastics, boast of pastors, * dweller with the venerable! * Rejoice, habitation of the Trinity! * Rejoice, wellspring of love and chastity! * Rejoice, most splendid lamp of prudence! * Rejoice, O upright rule ** and animate tower of the virtues!

Glory ..., in Tone VIII:

We honor thee, O Athanasius our father, as the instructor of a multitude of monks; for, following thy path we have truly learned how to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels and companion of the venerable and the righteous. With them pray unto the Lord, that our souls find mercy.

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

O Sovereign Lady, accept the supplications of thy servants, and deliver us from all want and grief.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III and 4 from ODE VI of the canon of the venerable one.

Caught up to God by love from thy childhood, gathering together thy peers among the children and forming them into a choir, thou didst spiritually instruct them, changing their habits, O most wise one. (Twice)

Overcome by the desire for wisdom, like a wise bee thou didst travel to the noble City of Constantine, O divinely wise one, and having industriously joined pure deeds to thy words, thou didst forsake those things which are unprofitable.

Piloting the ship of thy soul with the sail of the Cross, O father, thou didst serenely and easily escape the cruel tide of life and, rejoicing, steered it to the tranquility of the harbors of God.

Thou didst mortify the carnal passions with great abstinence, crucifying thyself to the world and the passions with fasting and tears, and cleaving unto God with prayers and unceasing hymns.

As an instructor of the monks on Mount Athos and an exemplary model of the works of virtue, thou didst adorn the sojourns of all the celibates there.

Thou wast sweet, righteous and good, meek and humble, a kind neighbor, merciful, compassionate and full of tender compassion, emulating Christ in these qualities.

Theotokion: **S**hown to be a new Moses, thou didst erect a fold as another tabernacle, O most honored one, which thou didst cause to grow by thy pangs and sweat, entrusting it to the Mother of God.

Troparion of the venerable one, in Tone III:

The ranks of the angels marveled at thy life in the flesh: * how in the body thou didst go forth to wrestle with invisible foes, * and wounded hordes of demons O ever-glorious one. * Hence, O Athanasius, Christ hath bestowed rich gifts upon thee. ** Wherefore, pray that our souls be saved, O father.

Kontakion of the venerable one, in Tone VIII:

Thy flock, O divinely eloquent one, * calleth upon thee as an excellent seer of immaterial beings * and a most true and active interpreter. * Fail not to pray for thy servants, * that thou mayest deliver from dangers and assaults those who cry out to thee: ** Rejoice, O father Athanasius!

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?

EPISTLE TO THE GALATIANS, §213 (5: 22-6: 2)

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 (6: 17-23)

And (Jesus) came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven.

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