

THE 21ST DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHERS, SYMEON, THE FOOL FOR
CHRIST'S SAKE, & JOHN, HIS COMPANION COMMEMORATION OF THE HOLY
PROPHET EZEKIEL

AT VESPERS

On "Lord, I have cried ...," 6 Stichera: 3 of the venerable ones, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Having made your abode in the wilderness * in oneness of mind, O blessed ones, * by fasting, prayer and radiant visions * ye manifestly caused the uprisings * of the flesh to fall away, * and made your hearts splendid, * rendering them pleasing through spiritual surrender, * O Symeon and John, ** confirmation of monastics.

With foolish behavior * thou didst render foolish the malice of the wise, O blessed father, * working most glorious miracles, * causing signs to show forth, * expelling demons, * and illumining those who are caught in the night of sin. * And in the midst of tumults * thou didst preserve thy mind untroubled, O Symeon, ** receiving dispassion from God.

Humble in wisdom and merciful, * God-loving and full of love * wast thou revealed to be, O divinely inspired one, * compunctionate and meek, * going about the earth like an angel, * possessed of a heavenly life. * Wherefore, the Father, the Son and the Holy Spirit * rested in thee, O blessed Symeon, ** as in a place of purity

And 3 Stichera of the holy prophet, in Tone VIII:

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

O divinely blessed and wondrous Ezekiel, * having cleansed soul and body, * and thy mind with purity, * thou didst noetically behold * the ineffable glory of the Lord * which is more brilliant than a lightning-flash, * passing understanding, * for He surpasseth and exceedeth the divine seraphim, ** and is hymned by ten thousand mouths.

O God-pleasing Ezekiel, * as an emulator of Christ * thou didst endure the oppression of the alien's debt, cruelly tortured, * prefiguring the salvation and deliverance * which were to come unto the world * through the precious Cross, * O thou who wast revealed by God. * Pray thou that all who hymn thee now ** may partake thereof.

O divinely inspired Ezekiel, * receiving a scroll * from the hands of the Almighty, * thou didst become a God-seeing theologian, * manifest in sacred manner * and godly in appearance, O glorious one, * whose lips were truly sweeter than honey, * imparting wisdom ** unto the enraged synagogue.

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

Rejoice, enlightenment of souls, * forgiveness of the sinful, * correction of the negligent! * Rejoice, consolation, joy and helper of the sorrowful! * Rejoice, O blessed one, * thou healing of the souls of the infirm! * Rejoice, mediator and reconciler of mankind to God, * O pure one who art more holy ** than all the seraphim!

Stavrotheotokion: “**W**hat is this sight which I see, * which mine eyes behold, O Master? * How is it that Thou Who dost sustain all creation, * art lifted up upon the Tree and diest, * granting life unto all? * thus said the Theotokos weeping, * upon seeing God and man * Who had shone forth ineffably from her ** hanging upon the Cross.

Troparion of the holy prophet, in Tone II:

Celebrating the memory of Thy prophet Ezekiel, O Lord, * through him do we entreat Thee: ** Save Thou our souls!

Glory ..., Troparion of the venerable ones, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Both now ..., Theotokion, or Stavrotheotokion.

AT MATINS

One canon from the Oktoechos, and two canons of the saints, each with 4 Troparia.

ODE I

Canon of the venerable fathers, the composition of Theophanes, in Tone IV:

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Through communion with God thou didst become light, O venerable father Symeon, and by uttermost desire thou didst set thyself apart for Him, and received the fulfillment of thy goodly hopes.

Afire with desire for God, thou didst forsake the world, O father, taking the glorious John as thy companion; and with him didst tread the path of salvation, rejoicing.

In nowise desiring to become rich in superfluous things, O wise ones, with valiant mind ye spurned wealth and fleeting glory, transitory food and a worldly inheritance.

Theotokion: **K**nowing thee to be comely, chosen and most honorable, O most immaculate one, the Son of God became thy Son, and through grace He hath made those who honor thee as the Theotokos His own children.

Canon of the prophet, in Tone VIII

Irmos: **L**et us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

O Benefactor, grant the gift and grace of the Spirit unto me who desire to praise Ezekiel Thy prophet.

Having had noetic ascents, the sacred Ezekiel was an eye-witness of ineffable things, and illumined by the glory of the Lord.

Having set thy life aright and made the uprising of thy flesh subject to thy mind, thou hast been revealed to be a God-pleasing prophet.

Theotokion: **W**holly illumined, O divinely inspired one, thou didst prophetically describe the Virgin as the supremely hymned door facing East.

ODE III

Canon of the venerable ones

Irmos: **T**hy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

By zeal thou wast attracted to noetic works, O Symeon, vanquishing the hordes of the enemy by thine alliance with the Spirit.

With the plagues of prayer and the blows of abstinence, O venerable father John, thou didst smite the Egypt of the passions.

O Master Jesus, joyously desiring Thy life-bearing mortality, Thine ascetics slew the enemy.

Theotokion: O pure and all-immaculate one, thou hast given birth to the Cause of all, Who hath delivered mankind from the grievous fall into disobedience.

Canon of the holy prophet

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Having achieved the mortification of the passions, O glorious one, as a prophet thou didst behold, and write beforehand of the resurrection of the dead.

Showing mercy to His creation, O thou who wast divinely revealed, God made thee manifest as divine understanding for the erring.

The effulgence of the Godhead Who sitteth upon the cherubim, O glorious and divinely eloquent one, made thee radiant, having appeared to Thee.

Theotokion: With prophetic eyes Thy prophet, O Benefactor, beheld the pure one as a meadow, and an entry-way of virginity preserved for Thee.

Kontakion of the holy prophet, in Tone IV:

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

Thou hast been revealed to be a prophet of God, * O wondrous Ezekiel, * and hast proclaimed unto all the incarnation of the Lord, * the Lamb and Creator, the Son of God ** Who hath revealed Himself throughout the ages.

Sessional Hymn of the venerable ones, in Tone V:

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

Illumined by divine accord, O venerable fathers, with faith ye trod the paths which lead to divine effulgence; and having eluded the assaults of the enemy, O divinely blessed John and Symeon, ye have been revealed to be children of the light and of the day.

Glory ..., Sessional Hymn of the holy prophet, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity”

Illumined by the divine Spirit, thou didst shed light beforehand concerning the incarnation of the Word, O divinely inspired Ezekiel, great among the prophets of God. Wherefore, in a sacred manner we bless thee as a prophet and celebrate thy memory today, crying together to thee, O wise one: Entreat Christ, that He save our souls!

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

Beyond understanding and unapproachable is the dread mystery of God wrought in thee, O divinely joyous sovereign Lady; for having conceived the Infinite One, thou didst give birth to Him, clad in the flesh taken from thy most pure blood. Him do thou ever entreat as thy Son, O pure one, that our souls be saved.

Stavrotheotokion: **T**hy pure unwedded Mother, O Christ, * upon seeing Thee hanging dead upon the Cross, * said, weeping maternally: * “How hath the iniquitous and thankless council of the Jews * repaid Thy many and great wonders, O my Son, * Thou Who hast filled them with Thy gifts? ** I hymn Thy divine condescension!”

ODE IV

Canon of the venerable ones

Irmos: **B**ehold Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

United on the path of righteousness, O venerable ones, ye entered into the divine fold of the God-bearing Nikon, and by his instructions ye were enriched by the radiance of salvation.

The God-bearing and venerable one, seeing the two of you reasoning together venerably as with a single mind; adorned you with godly words and the godly raiment of monastics.

The grace of the Holy Spirit, finding thy heart to be a blank tablet, inscribed perfect dispassion, faith and love unfeigned thereon, O father.

Theotokion: **O**ur supremely glorious God, Who sitteth on the exalted throne of the cherubim, had thee as a throne, when resting in thine embrace, O Mary Bride of God.

Canon of the holy prophet

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

The hand of thy Master, the Almighty, rested on thee, teaching thee ineffable things and illumining thee with divine precepts.

When thou wast deemed worthy to behold divine visions, thou didst fall prostrate in awe, and hear the voice of the divine Spirit.

The scroll placed by the hand of the Lord in thy mouth sweetened thy heart, O excellent one, and made thee a prophet of God.

Theotokion: **E**zekiel beheld the radiant and divine portal through which the Lord hath passed, keeping it closed.

ODE V

Canon of the venerable ones

Irmos: **Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.**

Receiving radiance of surpassing brightness, O John, thou wast shown to be like the sun, dispelling the darkness of the demons, O right glorious one.

Having furnished themselves with wings in their desire for Thee, O Christ, the venerable ones wisely shook off the desires of the flesh as though they were the foam of the sea.

Having strengthened your souls with divine power, O divinely wise fathers, rendering the passions barren, ye made your abode in the wilderness.

Theotokion: **The course of corruption hath come to an end, for the Virgin hath incorruptibly given birth to God the Word, remaining a virgin in a manner transcending nature and speech.**

Canon of the holy prophet

Irmos: **Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.**

O blessed and God-pleasing Ezekiel, by thy words thou hast instructed all sinners to turn from their ways.

The prophet emulated the Lord in all things; for he made entreaty concerning the sins of others.

Even the tongues of orators cannot praise thee; for thou hast been adorned with splendor surpassing that of the heavens.

Theotokion: **The divine Ezekiel beheld thee, the door through which the Lord, the Bestower of light, hath shone upon us.**

ODE VI

Canon of the venerable ones

Irmos: **The church crieth out unto Thee O Lord, * ‘I will sacrifice unto Thee with a voice of praise’ * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.**

Straining with thy whole mind towards God, with unceasing asceticism thou didst not spare carnal love, O Symeon, winning for thyself the acquisition of good things.

Living in the midst of the world, O blessed one, thou didst receive neither spot nor wrinkle; rather, with pure supplications thou dost wash away the spiritual defilements of those who have recourse unto thee.

Transcending the understanding of the flesh, thou wast not wounded in mind when thou didst go about naked in the midst of women; for thou wast arrayed in the vesture of dispassion, O Symeon.

Theotokion: With mouth, mind and heart we profess thee to be the Theotokos, O most pure one; for through thee we have been reconciled with God, who of old through the disobedience of our forefather were cast out.

Canon of the holy prophet

Irmos: O Thou that putteth on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

Thou wast deemed worthy to behold God, O wondrous and most blessed prophet, having been cleansed of every material desire.

Having risen above the flesh, thou wast taken up by the supremely exalted power of the Spirit, and hast been filled with pure light.

Possessed of a most honorable life, thou didst behold the heavenly chorus emitting the hymnody of the cherubim to the Almighty.

Theotokion: In an image thou didst behold the true Virgin Mother, the most splendid portal, the mediatrix between God and mankind.

Kontakion of the venerable ones, in Tone II:

Spec. Mel.: "The steadfast ...":

Let us praise the God-bearing Symeon, * the peer of the angels, * who appeared in the flesh as one incorporeal, * and with him the ever-memorable John: * for with faith and love * they entreat the Lord unceasingly ** on behalf of us all.

ODE VII

Canon of the venerable ones

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Embraced by the divine love of Christ, thou didst joyously give thyself over wholly to the salvation of others, O father, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Thou receivest food given thee from the heavens, O father, and therewith didst feed all who right dutifully accepted thy precepts and forsook sin, which dragged them down, O blessed one.

Following the Traditions of the fathers, O wise father, the command to flee the impious heresy of Origen didst thou give to those who cry: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Rejoice, O hallowed and divine dwelling-place of the Most High! For through thee, O Theotokos, joy hath been given to those who cry: Blessed art thou among women, O all-immaculate Lady!

Canon of the holy prophet

Irmos: The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

Thou hast been shown to be an animate temple of God, O most blessed God-bearer, mystically acquiring knowledge of the full measure of the Church, and crying out in the Spirit: O God of our fathers, blessed art Thou!

Wholly awestruck, thou wast once translated to the holy city, where thou wast taught divine mysteries through revelation, learning to chant: O God of our fathers, blessed art Thou!

Manifest as a priest of God, O right wondrous one, thou dost offer up sacrifices and entreaties to the Master for the people who stand forth and chant: O God of our fathers, blessed art Thou!

Theotokion: The supremely divine Word desired to save human nature, and issued forth from the portal of the Virgin, arrayed in flesh through her. O God of our fathers, blessed art Thou!

ODE VIII

Canon of the venerable ones

Irmos: Having spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Thou wast a most radiant star, leading to life those mired in the passions; for thou didst inspire the lewd women to live chastely, and didst drive away cruel infirmities, crying aloud: Bless the Lord, all ye works of the Lord!

As one whole of mind, O venerable one, amid an abundance of wise miracles thou didst draw many to become fools for Christ's sake, knowing that they would be mocked, and crying out with a most pure soul: Bless the Lord, all ye works of the Lord!

The Lord of glory, Who alone resteth perfectly among His own as is meet, O venerable one, with splendid angelic discourse honoreth thee who wast taken away and confined to a tomb, yet who cried: Bless the Lord, all ye works of the Lord!

Theotokion: The Lord Who hath delivered us shone forth from thee, O pure Virgin. Him do thou entreat, O Lady, that He illumine those who hymn thee and deliver from every evil circumstances those who cry: Bless the Lord, all ye works of the Lord!

Canon of the holy prophet

Irmos: The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

Sacredly adorned with the prophetic priesthood of prophecy, O prophet, thou didst shine forth, hymning Christ the Bestower of light throughout all ages.

In that Thou art good, accept Thou Ezekiel, the beholder of Thy glory, who kneeleth down in supplication for the world, that we may hymn Thee throughout all ages.

Afire with divine desire, thou didst learn mysteries which surpass understanding, O Ezekiel, crying aloud: Thee, O Christ, do we supremely exalt throughout the ages!

Theotokion: **R**ising at dawn out of the night, and beholding the stream of forgiveness and virginity, Ezekiel cried aloud unto the Lord: Thee do we supremely exalt throughout the ages!

ODE IX

Canon of the venerable ones

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Relying zealously upon the Trinity with all your heart, and having thankfully received the beams thereof, ye became radiant and joined chorus with the angels.

United by divine desire, and illumined by abstinence, ye have already received the good things for which ye hoped and have obtained blessed delight, O divinely blessed ones.

Partaking of gladness which hath no end, O venerable Symeon and glorious John, in that your pangs and exertions have been received, be ye unceasingly mindful of us.

Theotokion: **S**ave me, O thou who hast given birth to the Redeemer and Benefactor of all! Dispel the clouds from my soul, O holy and Sovereign Lady, thou cloud of the Light, and make me powerful against the passions which war against me.

Canon of the Prophet

Irmos: **T**he prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

Shining with the radiance of piety, O prophet, thou wast deemed worthy to behold Him Who appeared of old to Moses in the fire and the bush, and who mystically taught thee ineffable things.

Thou wast shown to be a priest, an initiate of the mysteries, a giver of laws, a most wise prophet, an emulator of the Master, in that thou didst partake of sufferings; and now thou hast been revealed to be His heir.

O the ineffable and divine effulgence which thou now enjoyest, O blessed one! For thou dost gaze from afar upon the Son and the Spirit in the Father, the three Hypostases of the Godhead.

Theotokion: O Theotokos, thou art our weapon and rampart, thou art the help of those who set their hope on thee! And we now move thee to make supplication, that we may be delivered from our enemies.

AT LITURGY

Troparion of the holy prophet, in Tone II:

Celebrating the memory of Thy prophet Ezekiel, O Lord, * through him do we entreat Thee: ** Save Thou our souls!

Glory ..., Troparion of the venerable ones, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

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