

THE 13th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE DEDICATION OF THE CHURCH OF THE HOLY
RESURRECTION OF CHRIST OUR GOD
FOREFEAST OF THE ELEVATION OF THE PRECIOUS & LIFE-CREATING CROSS
COMMEMORATION OF THE HOLY HIEROMARTYR CORNELIUS THE CENTURION
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera:

3 Stichera of the dedication, in Tone VI:

In goodly fashion doth the old law mandate that dedications be honored, and all the more should the new law also be honored with dedications; for the islands are made new for God, as saith Isaiah, by which we should understand the Churches now built by the nations, which receive a firm foundation from God. Wherefore, let us spiritually celebrate these present festivities.

Be ye renewed, O brethren, and, having put away the old man, live in newness of life, bridling all things that lead to death; let us therefore chastise all our members, hating every fruit of the tree of evil, and taking care to keep this in mind, let us avoid the ancient error, that mankind may be restored. Therefore, brethren, let us honor the day of dedication.

The composition of Anatolius: **T**hou didst set up Thy Church as a tower of strength, O Christ, Thou pre-eternal Word, for Thou didst found it upon the rock of the Faith. Wherefore, it abideth unshakable forever, having Thee Who, for its sake, immutably became man in latter times. Wherefore, giving thanks, we hymn Thee, saying: Thou art our King from before time began, throughout ages past, and still those to come: Glory be to Thee!

And 3 Stichera of the holy hieromartyr, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Beholding thy good works * and thy divine supplications, O Cornelius, * Christ sent a holy angel unto thee * to wholly enlighten thee, * and the foremost of the sacred apostles, * who renewed thee with water and the Spirit * with all thy household, O right glorious one, * teaching thee sublime things ** through the grace of the Spirit.

Anointed with the oil of the priesthood, * thou didst hasten to announce to all lands * the preaching of salvation, * uprooting the thorns of falsehood, O divinely wise one, * and planting the true doctrine in men’s souls through the Spirit. * Wherefore, in gladness, O Cornelius, * we bless thee * as a God-pleasing hierarch ** and an invincible martyr.

Following the character of thy goodness, * the foolish were shown to be wise; * and, having died and taken up thine abode in the grave * according to the law of nature, * thou makest it a well-spring of many wonders, * O wise Cornelius, * healing the sick * and dispelling evil spirits through the Holy Spirit, ** O divinely inspired one.

Glory ..., of the Dedication, the composition of John the monk, in Tone VI:

Celebrating the memory of the dedication, O Lord, and glorifying Thee, the Bestower of holiness, we pray: Let the senses of our souls be hallowed through the supplications of the glorious passion-bearers, O Good and Almighty One.

Both now ..., of the forefeast, in Tone VI:

Today hath the Tree appeared! Today hath the Jewish race perished! Today hath the Faith been made manifest by faithful sovereigns! Adam hath recovered from his fall because of the Tree, and again, through the Tree, have the demons come to tremble. O Lord Almighty, glory be to Thee!

But if it be Friday evening: Both now ..., the Dogmaticon of the current tone.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE THIRD BOOK OF KINGS

Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven: and he said: "O Lord God of Israel, there is no God like Thee in heaven above and on the earth beneath. If the heaven and the heaven of heavens will not suffice Thee, how much less even this house which I have built to Thy name? Yet, O Lord God of Israel, Thou shalt look upon my petition, to hear the prayer which Thy servant doth pray to Thee in Thy presence this day, that Thine eyes may be open to this house day and night, even toward the place of which Thou didst say: 'My name shall be there, to hear the prayer which My servant prayeth at this place day and night.' And Thou shalt hearken unto the prayer of Thy servant, and of Thy people Israel, which they shall pray toward this place; and Thou shalt hear in Thy dwelling-place in heaven, and Thou shalt do and be gracious."

A READING FROM PROVERBS

God by wisdom founded the earth, and by prudence He prepared the heavens. By understanding were the depths broken up, and the clouds dropped water. My son, let them not pass from thee, but keep my counsel and understanding: that thy soul may live, and that there may be grace round thy neck; and it shall be health to thy flesh, and safety to thy bones: that thou mayest go confidently in peace in all thy ways, and that thy foot may not stumble. For if thou sleep, thou shalt slumber sweetly. And thou shalt not be afraid of alarm coming upon thee, neither of approaching attacks of ungodly men. For the Lord shall be over all thy ways, and shall establish thy foot that thou be not moved. Forbear not to do good to the poor, whensoever thy hand may

have power to help him. Say not, Come back another time, tomorrow I will give; while thou art able to do him good: for thou knowest not what the next day will bring forth. Devise not evil against thy friend, living near thee and trusting thee. Be not ready to quarrel with a man without cause, lest he do thee some harm. Procure not the reproaches of bad men, neither do thou covet their ways. For every transgressor is unclean before the Lord; neither doth he sit among the righteous. The curse of God is in the houses of the ungodly; but the habitations of the just are blessed. The Lord resisteth the proud; but He giveth grace to the humble.

A READING FROM PROVERBS

Wisdom hath built a house for herself, and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl, and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: “Whoso is foolish, let him turn aside to me!” And to those who lack understanding she saith: “Come, eat of my bread, and drink wine which I have mingled for you!” Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge. He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of saints is understanding: for to know the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

On the Aposticha, Stichera of the forefeast, in Tone V:

Spec. Mel.: “Rejoice ...”:

Rejoice, O life-bearing Cross, invincible victory of piety, gate of paradise, confirmation of the faithful, rampart of the Church, whereby corruption hath been destroyed and abolished, and the power of death hath been trampled down, and we have been raised up from earth to the heavens, O invincible weapon, opponent of the demons, glory of the martyrs, true adornment of the venerable, haven of salvation, grant the world great mercy.

Verse: Exalt ye the Lord our God, and worship the footstool of His feet; * for He is holy.

Rejoice, O Cross of the Lord, whereby mankind hath been released from the curse, thou ensign of joy, who in thine exaltation drivest away the enemy, O most honored one, our helper, dominion of kings, might of the righteous, splendor of priests, who, when traced, dost deliver from evils, staff of power, whereby we are shepherded, weapon of peace around whom the angels stand in fear, divine glory of Christ, Who granteth the world great mercy!

Verse: God is our King before the ages, * He hath wrought salvation in the midst of the earth.

Rejoice, O guide of the blind, physician of the ailing, resurrection of all the dead, who hast lifted us up who have fallen into corruption, O precious Cross, whereby the curse hath been annulled and incorruption hath blossomed forth, and we mortals have been deified, and the devil hath been utterly cast down! Beholding thee today uplifted in the arms of the hierarch, we exalt Him Who was lifted up upon thee, and we bow down before thee, richly drawing forth great mercy.

Glory ..., of the Dedication, the composition of Anatolius, in Tone II:

Celebrating the dedication of the most sacred temple of Thy resurrection, we glorify Thee, O Lord, Who hast sanctified it and perfected it with Thine all-perfect grace, Thou Who art adorned therein by the faithful with sanctifying, mystic and sacred sacrifices, receivest un-bloody and most pure sacrifices from the hands of Thy servants, bestowing great mercy and cleansing from sins upon those who rightly make offering.

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

The Cross of the Bestower of life, a divine treasure hidden in the ground, was shown in the heavens to the pious emperor, noetically revealing an inscription of victory over the enemy. And joyfully hastening in godly manner with faith and love to see it on high, he zealously lifted it from the bosom of the earth, for the deliverance of the world and the salvation of our souls.

Troparion of the Dedication, in Tone IV:

Thou didst show forth the beauty * of the holy dwelling-place of Thy glory here below, O Lord, * like the splendor of the firmament on high. * Establish it throughout all ages, * and through the Theotokos * accept the supplications we unceasingly offer unto Thee therein, ** O Thou life and resurrection of all.

Glory ..., Troparion of the holy hieromartyr, in Tone IV:

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

Both now ..., Troparion of the forefeast, in Tone IV:

O Lord, we offer unto Thee in supplication * the life-creating Cross of Thy goodness, * which Thou hast bestowed upon us, * unworthy though we are. * Save Thou all Orthodox Christians, and this Thy city, * which entreateth Thee through the Theotokos, ** O Thou Who alone lovest mankind.

AT MATINS

On “God is the Lord ...,” the Troparion of the dedication, in Tone IV:

Thou didst show forth the beauty * of the holy dwelling-place of Thy glory here below, O Lord, * like the splendor of the firmament on high. * Establish it throughout all ages, * and through the Theotokos * accept the supplications we unceasingly offer unto Thee therein, ** O Thou life and resurrection of all. (Twice)

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

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

Both now ..., that of the forefeast, in Tone IV:

O Lord, we offer unto Thee in supplication * the life-creating Cross of Thy goodness, * which Thou hast bestowed upon us, * unworthy though we are. * Save Thou all Orthodox Christians, and this Thy city, * which entreateth Thee through the Theotokos, ** O Thou Who alone lovest mankind.

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

Spec. Mel.: “Go thou quickly before ...”:

Christ hath enlightened all by His advent and hath restored the world by His divine Spirit, and the souls of mortals are made new again; for a house hath now been raised up to the glory of the Lord, where Christ our God reneweth the hearts of the faithful, unto the, salvation of mankind.

Glory ..., Both now ..., the foregoing is repeated.

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

Spec. Mel.: “Go thou quickly before ...”:

O ye faithful, the festive day of the dedication hath overtaken us, decreeing that all the chosen of Christ be renewed, and that with radiant countenance they faithfully chant hymns from the depths of their hearts unto the Master, as the Redeemer Who reneweth us.

Glory ..., Both now ..., the foregoing is repeated.

The canons: one of the Dedication, with 6 Troparia, including the Irmos; one of the forefeast, with 4 Troparia; and one of the holy hieromartyr, with 4 Troparia.

ODE I

Canon of the Dedication, the composition of John the monk, in Tone IV:

Irmos: Through 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.

O Christ Who of old guided Israel the chosen by a pillar, Thou didst plant the Church in Sion through the laver of baptism; and it crieth aloud: Let us chant a hymn to our God!

Today the coming of Thine unapproachable glory hath fashioned a heaven, the temple planted for Thee on earth; and therein we chant together a hymn to our God.

The Church is not adorned with the law, O Lord, nor by the outstretched hands of servants, but, boasting in the grace of the Cross, it singeth to Thee: Let us chant a hymn to our God!

Theotokion: At the will of the Father thou didst conceive without seed the Son of God through the divine Spirit, and hast given birth in the flesh to Him Who was begotten of the Father without mother and came forth from thee without father for our sake.

Canon of the forefeast, the acrostic whereof is the Greek alphabet (excluding the Theotokia), the composition of Joseph, in Tone IV:

Irmos: O Thou who wast born of the Virgin, * drown I implore Thee, in the depth of dispassion * the triune nature of my soul, * as Thou didst the mighty strongholds of the warriors, * that in the mortality of my flesh * as on a timbrel * I may chant a hymn of victory.

Be glad, O heaven, and rejoice, O earth! For the most holy Cross cometh forth, sanctifying with grace those who venerate it as a well-spring of holiness and the cause of all deification.

O most holy Cross, strengthen us who bow down before thee with faith, that we may piously tread the path of heaven, that, avoiding the pitfalls of the adversary, we may come to share in divine glory.

O most precious Cross, as we are acknowledged by the Creator through thee, we ever embrace thee with heart and soul, gazing upon thee as thou liest before us; and we are enlightened in mind, glorifying the Word, Who accomplisheth all things.

Theotokion: O all-immaculate Theotokos, preserve thou the city of God the King of all, the God-pleasing and precious treasure, thy portion, which ever praiseth thee and honoreth thy birthgiving with faith.

Canon of the holy hieromartyr, the acrostic whereof is: "I hymn the glory of thy wonders, O blessed one", the composition of Joseph, in Tone V:

Irmos: Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

By thy supplications, O divinely blessed hierarch, enlighten those who celebrate this thy splendid and divine repose, thy most radiant memory and sacred festival.

Even before the mysteries of initiation were performed upon thee, thou wast shown to exercise thyself in almsgiving and prayer, O wise and all-blessed Cornelius, seeking the Lord of all with upright mind.

When the preeminent of the apostles taught thee at the behest of the Master, O blessed one, thou didst learn the laws of the Savior Who, in the excess of His goodness, had united Himself to the flesh.

Theotokion: Thou settest the hearts of the faithful on fire, that they may ever glorify thee with never-ending love, O Lady, Birthgiver of God; for thou art the glory of all mankind, having given birth to the Lord of glory, O pure one.

Katavasia: Inscribing the invincible weapon of the Cross upon the waters, * Moses marked a straight line before him with his staff * and divided the Red Sea, * opening a path for Israel who went over dry-shod. * Then he marked a second line across the waters * and united them in one, * overwhelming the chariots of Pharaoh. * Therefore let us sing to Christ our God, * for He hath been glorified.

ODE III

Canon of the Dedication

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

O Christ, by the Spirit Thou hast sanctified Thy Church on earth, anointing it today with the oil of Thy gladness.

O Good One, Thou hast revealed today the tabernacle of Thy glory, a well-built dwelling-place made by the hands of men, which surpasseth understanding.

Having Thee as an immovable foundation, O Christ, the Church is crowned with Thy Cross as with a royal diadem.

Theotokion: Thou alone on earth, O Mother of God, art the mediatrix of good things which transcend nature; wherefore, we offer to thee the cry: Rejoice!

Canon of the forefeast

Irmos: Not in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.

Glorified and enlightened by thy precious embrace, O most glorious Cross of the Lord, with faith we glorify thee, who art the glory of Christ.

Arriving in gladness, O ye faithful, let us draw forth the ever-living waters of the Cross as from a pure well-spring; and, saved, let us praise God.

In that He is life, Jesus died, hanging upon the Tree of the Cross; and embracing it now with faith, we drive away the passions, the mediators of death.

Theotokion: Having revealed thyself, O pure Virgin, dispel the darkness of my soul, crush thou the members of sin, and save me, O thou who hast given birth to the compassionate One.

Canon of the holy hieromartyr

Irmos: By Thy command Thou didst establish the earth upon nothing * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

Thou and all thy household received the enlightenment of the Holy Spirit and the fullness of the grace of God through the divine mouth, and by the arrival of, the preeminent apostle of God, who declared the doctrines of salvation unto you.

Exalted in the virtues like a cedar of lofty stature, O blessed hierarch Cornelius, thou hast put forth for us fragrant fruits: the gift of doctrines, the grace of miracles and the working of healings.

Having been deemed worthy of the greatest of splendor, O Cornelius, with the preeminent apostle and many others thou didst make haste to preach the divine proclamation everywhere; and we, enlightened thereby, have been delivered from the darkness of ignorance.

Theotokion: Thou wast the radiant habitation of purity, bearing the incarnate Bestower of light, Who in His love for mankind manifested Himself as a man like unto us and destroyed corruption, O most pure Virgin Bride of God, thou incorrupt restoration of mankind.

Katavasia: The rod of Aaron is an image of this mystery, * for when it budded it showed who should be priest. * So in the Church, that once was barren, * the wood of the Cross hath now budded forth, * filling her with strength and steadfastness.

Kontakion of the Forefeast, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

The Church hath been shown to be a heaven of great splendor, * which enlighteneth all the faithful; ** and, standing therein, we cry aloud: Establish this house, O Lord!

Sessional Hymn of the Dedication, in Tone VIII:

Spec. Mel.: “That which was commanded ...”:

Christ showed forth the tabernacle of witness, and the godly Moses set it up on earth; and Solomon dedicated the temple with sacrifices; and we, hastening to the new Jerusalem with faith, like David utter divine hymnody unto Him Who was crucified for our sake, asking forgiveness for all things wherein we have sinned.

Glory ..., Sessional Hymn of the holy hieromartyr, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

The Church received thee as the holy first-fruits from among the gentiles; and thou enlightenest it with thy virtuous deeds, O divinely wise Cornelius, initiate of the sacred mysteries.

Both now ..., Sessional Hymn of the forefeast, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Moses stretched out his arms to heaven on high, prefiguring the Cross, the divine weapon of the faithful, to which Christ nailed our sins. Wherefore, the enemy mourned, his senses wounded painfully, and said: “This spear of wood hath pierced my heart! Christ releaseth all from the bonds of Hades!”

ODE IV

Canon of the Dedication

Irmos: Beholding 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!

The Church is sprinkled not with the sacrifices of dumb beasts, but with the precious and life-bearing blood which flowed from Thy side; and it crieth out in splendor: Glory to Thy power, O Lord!

The beloved habitations of the Lord cry out together to those who desire plainly to see the glory of His countenance: Glory to Thy power, O Lord!

Portraying the anointing of Thy chosen people, the Church is anointed today with costly ointments, invisibly receiving the divine grace of the Spirit.

Theotokion: Thou hast given birth without knowing wedlock, O Virgin, and even after giving birth thou wast shown to remain a virgin; wherefore, with never-ceasing voices and unwavering love we cry out to thee: Rejoice, O Sovereign Lady!

Canon of the forefeast

Irmos: For the sake of love for Thine image, * O compassionate One, * Thou didst ascend the cross * and the nations melted away. * For Thou, O Lover of mankind, * art my strength and my praise.

The Cross of the Lord, which is worshiped by the faithful, is seen to be as bright as the sun; and as we kiss it our souls are enlightened.

God the Lord hath appeared incarnate, uplifted upon the Tree; and He enlighteneth those who bow down before it, ever delivering them from evils.

Grant cleansing from offenses, O Word of God, unto those who today bow down with faith before Thy precious Cross, which lieth before us.

Theotokion: Without abandoning the bosom of the Father, the Word descended into thy womb as a babe, O Maiden, desiring to restore me who lie subject to corruption.

Canon of the holy hieromartyr

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

Receiving the grace of the Spirit, O all-famed Cornelius, thou didst pass over the earth like a radiant sun, dispelling the darkness of idolatry.

Issuing forth like a great river, thou waterest the whole face of the earth with divine teachings, choking the tares of polytheism, O Cornelius.

Having died to all the world, O all-blessed Cornelius, thou didst announce to all those dead through the passions, the divine resurrection of Him Who was slain for our sake.

Theotokion: O pure Virgin, thou didst supra-naturally become the precious dwelling-place of the Wisdom of the Father, by Whom we have now been delivered from the malice of the crafty one.

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

ODE V

Canon of the Dedication

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.

On Sinai of old Thou didst show to Moses the God-seer a tabernacle not made by the hands of men, O Christ, prefiguring Thy Church.

O Lord, thou didst build a tabernacle on the earth, and by Thy power Thou dost join the ranks of heaven to the choirs of mankind.

O Lord, we know Thee to be the Source of life. And arriving, O holy Christ, Thou didst proclaim peace to Thy Church.

Theotokion: We wield thee against the enemy as a mighty weapon, O Bride of God, for we have acquired thee as our dominion and the hope of our salvation.

Canon of the forefeast

Irmos: **Do Thou O Lord send down upon us * Thine enlightenment, and free us * from the gloom of transgression, O Good One, * granting us Thy peace.**

Against the corrupting passions strengthen us who honor and venerate thee, O precious Cross, most holy ensign of the holy Passion.

O ye faithful, illumined today in heart and soul with goodly sights, let us approach and bow down before the sacred and divine Tree.

Moses of old, in sweetening the waters of Marah, prefigured thee with a tree, O precious Cross, for thou hast exuded the sweetness of salvation for mankind.

Theotokion: O most pure Maiden, pray thou for us to Christ Who was clad in material flesh through thy precious blood and hath renewed mortals.

Canon of the holy hieromartyr

Irmos: O Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

Cleaving wholly to the Almighty, even when subjected to violence by vile and murderous men thou didst not offer worship to deaf idols, O initiate of the sacred mysteries.

In supplications thou didst call upon the invisible God Most High, O Cornelius, and, causing great wonder, didst demolish the temple of the abominable idols.

Keeping the commandments of the Almighty, thou didst endure imprisonment and loose the foolish from the bonds of false belief, O divinely wise one.

Theotokion: Rain down upon me remission of sins, O most pure one, and visit me who am afflicted and buffeted by the perils of life and the passions of the flesh.

Katavasia: O thrice-blessed Tree, on which Christ the king and Lord was stretched! * Through thee the beguiler fell, * who tempted mankind with the tree. * He was caught in the trap set by God, * who was crucified upon thee in the flesh, * granting peace unto our souls.

ODE VI

Canon of the Dedication

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.

Christ the King desired the beauty of the Church He now hath chosen, and hath shown her to be the mother of the gentiles, who from slaves have been made sons by the Spirit.

The hordes of the malicious demons tremble before the Church of Christ which is marked with the sign of the image of the Cross and covered with the overshadowing of the Spirit.

Having Christ, and not sand, as its foundation, the Church of the nations is crowned with unapproachable beauty and adorned with a royal diadem.

Theotokion: O wonder more recent than all other wonders! Without knowing a man the Virgin hath conceived in her womb Him Who sustaineth all things, yet without confining Him.

Canon of the forefeast

Irmos: I have reached the depths of the sea * and the tempest of my many sins hath engulfed me; * but do Thou raise up my life from the abyss * O Greatly-merciful One.

The Creator, His side pierced while He hung suspended upon thee of His own will, O Cross, poured forth blood and water, whereby we who kiss thee with faith have been edified.

O life-giving Tree of the Lord, thou wellspring of immortality and deliverance of the whole world, save us who venerate thee as our saving protector.

Thou hast been revealed to us to be a mighty weapon, whereby we kiss thee in a sacred manner, with uprightness of soul and thus overpower all the assaults of the adversary, O divine Cross.

Theotokion: O Birthgiver of God, thou wast the holy temple of Him Who resteth in the saints; wherefore, illumine us who hymn thee with faith, O Virgin Mother.

Canon of the holy hieromartyr

Irmos: Calm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.

While offering up thy supplications in purity, thou didst manifestly behold the angel of God, who taught thee the exalted things of salvation.

Enlightened by the Spirit, thou wast shown to be a light-giving star illumining the ends of the earth with radiant splendors, O Cornelius, initiate of the sacred mysteries.

O blessed one who before wast darkened by delusion, having recognized the Lord of glory thou didst obtain sight through thy supplication, and received divine cleansing for thyself and thy household.

Theotokion: The Lord of glory became incarnate of thy virginal blood in a way that He alone knoweth, O all-hymned one, saving us by His goodness.

Katavasia: Jonah stretched out his hands in the form of a cross * within the belly of the sea monster, * plainly prefiguring the redeeming Passion. * Cast out from thence after three days, * he foreshadowed the marvelous Resurrection of Christ our God, * who was crucified in the flesh and enlightened the world * by His Rising on the third day.

Kontakion of the Dedication, in Tone II:

Spec. Mel.: “The steadfast ...”:

Grant inner enlightenment and spiritual renewal of heart * unto those who with faith celebrate * the sacred dedication of the temple of Thy house, * of which it was Thy good pleasure to have built in Thy divine name, ** O Thou Who art glorious in the saints.

Ikos: The most wise Solomon of old, celebrating the memorial of the dedication, brought dumb beasts as whole-burnt offerings and sacrifices to God; and now that truth and grace have come to earth, He Who offered Himself as a sacrifice for our salvation hath abolished sacrifices, in that He is the Lover of mankind. He Who alone is glorious in the saints hath sanctified the church and shown it to be unshakable.

ODE VII

Canon of the Dedication

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.

Of old the flame of the furnace was shown to be dew-bearing; and now spiritual anointing with oil doth sanctify those who cry aloud: Blessed art Thou in the temple of Thy glory, O Lord!

In this new tabernacle, as in the God-receiving furnace, all of us who are of the spiritual Israel cry aloud, bedewed: Blessed art Thou in the temple of Thy glory, O Lord!

O ye who are wounded with the most sweet divine desire, come ye, let us join ourselves to Christ the Bridegroom in this bridal-chamber, crying: Blessed art Thou in the temple of Thy glory, O word!

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

Canon of the forefeast

Irmos: The three youths in Babylon, * regarded the tyrant’s command as foolishness, * and cried aloud in the midst of the flame: * Blessed art Thou, O Lord God of our fathers!

Of old, O precious Cross, Jacob prefigured thee in blessing the children of Joseph; but we, bowing down now, honor thee, drawing forth enlightenment.

The sayings of the divine prophets have now received their fulfillment, O most sacred Cross; for the Lord of all hath been lifted up upon thee, delivering all from corruption.

Embracing thee now with heart and mouth, O most precious Cross, we ever draw forth sanctity, health and salvation of soul and body.

Theotokion: **O** blessed Virgin, pray thou for us who entreat thee, for we all place our hope in thee and cry out to thee: O Lady, disdain not thy flock!

Canon of the holy hieromartyr

Irmos: **The supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!**

Thou wast the first-fruits of the gentiles, O Cornelius; for thou wast the first to receive holy baptism and the grace of the Spirit, like the divinely eloquent ones before thee.

Performing most magnificent miracles through divine grace, thou didst draw to the Faith those who from of old were steeped in false knowledge, teaching them to chant: Blessed art Thou, O God!

Hidden in the earth and protected by a bush, O wise one, thou wast revealed by the words of God, pouring forth the grace of miracles and driving away infirmities.

O Cornelius, thou wast shown to be the sweet-sounding harp of the doctrines of salvation, making sweet the souls of all, and chanting: Blessed art Thou, O God!

Triadicon: **L**et us all glorify the Unity in three Hypostases: the beginningless Father, the consubstantial Son, and the Holy Spirit, chanting: Blessed art Thou, O God!

Theotokion: **O** all-immaculate Virgin, thou hast been shown to have deified human nature by thy divine birthgiving; wherefore, as is meet we, the faithful, glorify thee.

Katavasia: **T**he senseless decree of the wicked tyrant, * breathing forth threats and blasphemy hateful to God, * confused the people. * Yet neither the fury of the wild beast nor the roaring of the fire * could frighten the three Children: * but standing together in the flame, * fanned by the wind that brought refreshment as the dew, they sang: * ‘Blessed and supremely praised art Thou, * O our God and the God of our fathers.’

ODE VIII

Canon of the Dedication

Irmos: **H**aving 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.

Today Thy Church hath been adorned like a bride, with a noetic robe woven on high of divine grace, O Lord, and she summoneth her people to chant in gladness: Bless the Lord, all ye works of the Lord!

Today Christ, the second Adam, hath shown forth a noetic garden of paradise, this new tabernacle which, instead of the tree of knowledge, offereth the life-bearing weapon of the Cross unto those who chant: Bless the Lord, all ye works of the Lord!

Triadicon: **W**orshiping Thee, the beginningless Father, the Son and the Holy Spirit, the one Godhead, perfect, beginningless, indivisible, consubstantial, uncommingled, in three Hypostases, we chant: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hou, O most pure Virgin, who alone among all generations hast been shown to be the Mother of God, wast the dwelling place of the Godhead, O all-immaculate one, and remained unconsumed by the fire of the unapproachable Light. Wherefore, we all bless thee, O Mary Bride of God.

Canon of the forefeast

Irmos: **O** almighty Redeemer of all, * having descended and bedewed the children * in the midst of the flame, * Thou didst teach them to sing: * All ye works bless and hymn the Lord.

Let us bow down before the Cross of the Lord, the unbroken weapon of salvation, the ready help of the faithful, our mighty defense, which now lieth before us all.

Prefiguring thee, the most precious Cross, Moses lifted a brazen serpent up high on a pole to oppose the serpents, as it is written, and by thee we are delivered from the deception of the noetic serpents.

Thou art the enlightenment of our souls, O light-giving and most precious Cross; for, embracing thee, with thy divine power we cut down the princes and powers of darkness.

Theotokion: **W**e honor the pure Virgin who, for our salvation, gave birth supernaturally to the beginningless and uncreated Word, crying out in hymnody: We bless thy birthgiving, O Virgin!

Canon of the holy hieromartyr

Irmos: **U**nto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.

With uprightness of mind thou didst speak of the one God Who appeared on earth from among the spiritual beings; wherefore, O God-bearer thou didst become the honored first-fruits of the gentiles and the receptacle of the Spirit.

With the burning ember of thy fiery words, O blessed one, thou didst burn up the tinder of vainglory; wherefore, thou hast passed over to the never-waning Light, illumining all who hymn thee with love.

O divinely wise Cornelius, the Word Who calleth all things into being out of nothingness was to thee thy portion and lot, thy help and deliverer, thy might and boast, thy light and guide.

Triadicon: **O** holy Father, holy Word, all-holy and uncreated Spirit, indivisible Trinity: save those who with love hymn Thy dominion, kingdom and majesty.

Theotokion: **P**our forth upon us thy mercies in abundance, O holy Maiden, and ask for the forgiveness of all our transgressions, whether committed in knowledge or in ignorance, and those made through inattention.

Katavasia: **O** children equal in number to the Trinity: * bless ye God, the Father and Creator; * hymn ye the Word Who came down * and transformed the fire into dew; * and supremely exalt ye Him Who giveth life unto all, * the most holy Spirit, * throughout the ages!

ODE IX

Canon of the Dedication

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.

O Come ye with a pure heart and, gazing with wakeful spiritual eyes upon the beauty of the Church, the daughter of the King, which outshineth gold in luster, let us magnify her.

Rejoice and be glad, O bride of the great King, radiantly beholding the beauty of thy Bridegroom, crying out with thy people: We magnify Thee, O Bestower of life!

O Savior, grant Thy Church excellence from on high, for it acknowledgeth none other than Thee who of old laid down thy life for her; and she is great in this knowledge.

Theotokion: **R**ejoice, O joyous Bride of the great King; for through thee, O pure one, we have been delivered from the curse of Eve, finding life in thy birthgiving, O unwedded one.

Canon of the forefeast

Irmos: **T**hy birthgiving was revealed to be incorrupt, * God came forth from thy womb, * and He appeared upon earth in mortal flesh * and dwelt among mankind; * Wherefore we all magnify thee, O Theotokos.

Suspended upon thee, Christ truly raised up that which had fallen into the depths of perdition, O Cross of the Lord; wherefore, we now bow down before thee with love, and honor and glorify thee.

Let us purify our souls and hearts with good works alone, and, beholding the saving Tree which lieth in our midst, with divine wisdom let us bow down before it with faith and love.

Like the great sun thou dost illumine those in darkness with thy brilliance, driving away the demons, O most beautiful Cross; wherefore, we cry out: Illumine all who bow down before thee with faith!

Theotokion: Illumine me with divine light, O Virgin, thou receptacle of the Light, truly dispelling the darkness of my passions and the deep night of pleasures, O all-holy Birthgiver of God.

Canon of the holy hieromartyr

Irmos: O Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

The Church summoneth all to a sacred festival, thine honored memorial, O preacher of Christ; for thou wast shown to be standing with the holy disciples and as one who is likened to them, inherited the Holy Spirit.

Thou wast adorned with the dogmas of piety as a sacred priest, emulating the divine servants of God; and thou dost ever pour forth rivers of healing, driving away the sicknesses of mankind, O most sacred Cornelius.

Adorned with the robe of salvation which the incarnate Christ wove, thou now goest about the kingdom on high with all joy, gazing in purity upon the incomprehensible beauty of the Bridegroom, O right glorious one.

Theotokion: Ask enlightenment for us, O thou who hast given birth to the Light Who shone forth from Light, and drive far from me the darkness of pleasures and temptations, O most pure Lady, our unashamed intercessor.

Katavasia: O Theotokos, thou art a mystical Paradise, * who untilled brought forth Christ. * by Whom the life-giving Tree of the Cross hath been planted upon the earth: * Therefore celebrating its exaltation on this day, * Him do we worship * and thee do we magnify.

Exapostilarion of the Dedication:

Spec. Mel.: “By the Spirit in the sanctuary ...”:

The most wondrous and most precious and holy Church, which Thou didst redeem by Thy most pure blood, O good Word, do Thou renew by the Spirit, and adorn it with divine rays, glorifying it by the glorying of those who properly celebrate the dedication of thy temple.

Glory ..., Both now ..., Exapostilarion of the forefeast, in the same melody:

With light-giving splendors, the Cross of the Lord summoneth to its elevation all who with divine love stand before it. Come ye all, and with joy, love, fear and faith let us kiss it and glorify the one Creator and Master!

On the Praises, 6 Stichera of the Dedication: 3 in Tone IV:

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

Today the divine, sacred, honored and light-bearing temple * of the resurrection of Christ * is splendidly consecrated, * and His sepulcher giveth divine life unto the world; * a well-spring of immortality gusheth forth, * pouring forth streams of miracles, * and, overflowing with the waters of grace, * and granting healings ** unto those who hymn it with faith.

Shining forth from on high, * a radiant beam hath shone forth, * illumining all; * wherefore, with faith let us all honor * the resurrection of Christ the Creator * and in hymns let us celebrate * the life-bearing and divine festival of the dedication, * and let us be jubilant in psalms, ** that we may find the Savior and Lord to be merciful to us.

Desiring to see beforehand the holy scepter of the Cross * borne aloft in the midst of the earth, * let us purify our souls in advance, * and being illumined with light, * let us render our thoughts radiant, * and, shining with divine power let us hymn Christ * Who imparteth His holiness through the precious Tree * unto those who cry out with faith ** and fervently hymn Him.

And 3 Stichera, in the given Tone:

The composition of John the Monk, in Tone I: **B**e thou renewed, be thou restored, O new Jerusalem! For thy light hath come, and the glory of the Lord hath shone upon thee! This house hath the Father built! This house hath the Son established! This house hath the Holy Spirit restored, Who illumine all, making firm and sanctifying our souls!

The composition of Anatolius: **S**olomon of old, in consecrating the temple, offered up sacrifices and wholeburnt offerings of dumb beasts, O Lord. But Thou, O Savior, wast well pleased to abolish such prefigurings, that the truth might be known, wherefore generations of mortals now offer un-bloody sacrifices to Thy glory; for Thou dost sanctify all things through the Holy Spirit, O Thou Who hast dominion over all.

The composition of John the Monk, in Tone IV: **T**he Church of the nations is renewed today through the precious and life-bearing blood which flowed from the most pure and incorrupt side of Christ our God, Who was incarnate of the holy Virgin. Wherefore, assembling, ye choirs of the faithful, let us glorify the Father, the Son and the Holy Spirit, the one Godhead Who sustaineth all things.

Glory ..., in Tone III:

Arise unto thyself, O man! Be thou new instead of old! And celebrate the restoration of the soul while yet thou hast life, that the path of all life may be restored to thee; for the old hath passed away, and, lo! all things are new! Transformed by a change for the good, offer this to the feast as fruit, for thus we are renewed, and thus the day of the dedication is honored.

Both now ..., of the forefeast, by John the Monk, in Tone III:

In Tone III: O Christ our God, Who for the common resurrection of the race of mankind didst accept voluntary crucifixion, and by the pen of the Cross didst stain Thy fingers with blood as with ink of royal purple, and in Thy love for mankind didst as King affix Thy signature to the document of our remission: Disdain us not who are in distress and are again far from Thee, but have pity upon Thy people who find themselves in evil circumstances, O Long-suffering One. Arise Thou, and do battle with those who fight against us, in that Thou art almighty.

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

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

O Christ, by the Spirit Thou hast sanctified Thy Church on earth, anointing it today with the oil of Thy gladness. (Twice)

O Good One, Thou hast revealed today the tabernacle of Thy glory, a well-built dwelling-place made by the hands of men, which surpasseth understanding.

Having Thee as an immovable foundation, O Christ, the Church is crowned with Thy Cross as with a royal diadem.

Christ the King desired the beauty of the Church He now hath chosen, and hath shown her to be the mother of the gentiles, who from slaves have been made sons by the Spirit.

The hordes of the malicious demons tremble before the Church of Christ which is marked with the sign of the image of the Cross and covered with the overshadowing of the Spirit.

Having Christ, and not sand, as its foundation, the Church of the nations is crowned with unapproachable beauty and adorned with a royal diadem.

Theotokion: O wonder more recent than all other wonders! Without knowing a man the Virgin hath conceived in her womb Him Who sustaineth all things, yet without confining Him.

Troparion of the Dedication, in Tone IV:

Thou didst show forth the beauty * of the holy dwelling-place of Thy glory here below, O Lord, * like the splendor of the firmament on high. * Establish it throughout all ages, * and through the Theotokos * accept the supplications we unceasingly offer unto Thee therein, ** O Thou life and resurrection of all.

Troparion of the holy hieromartyr, in Tone IV:

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

Troparion of the forefeast, in Tone IV:

O Lord, we offer unto Thee in supplication * the life-creating Cross of Thy goodness, * which Thou hast bestowed upon us, * unworthy though we are. * Save Thou all Orthodox Christians, and this Thy city, * which entreateth Thee through the Theotokos, ** O Thou Who alone lovest mankind.

Kontakion of the forefeast, in Tone IV:

The Church hath been shown to be a heaven of great splendor, * which enlighteneth all the faithful; ** and, standing therein, we cry aloud: Establish this house, O Lord!

Kontakion of the Dedication, in Tone II:

Grant inner enlightenment and spiritual renewal of heart * unto those who with faith celebrate * the sacred dedication of the temple of Thy house, * of which it was Thy good pleasure to have built in Thy divine name, ** O Thou Who art glorious in the saints.

Prokeimenon, in Tone IV: Holiness becometh Thy house, O Lord, * unto length of days.

Verse: The Lord is King, He is clothed with majesty.

EPISTLE TO THE HEBREWS, §307 (HEB. 3: 1-4)

Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Who was faithful to Him Who appointed Him, as also Moses was faithful in all his house. For this Man was counted worthy of more glory than Moses, inasmuch as He Who built the house hath more honor than the house. For every house is built by some man, but He Who hath built all things is God.

Alleluia, in Tone II: His foundations are in the holy mountains.

Verse: Glorious things are spoken of thee, O city of God.

GOSPEL ACCORDING TO MATTHEW, § 67 (MT. 16: 13-18)

At that time, when Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist, some Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Bar-Jonah for flesh and blood hath not revealed it unto thee, but my Father Who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

Communion Verse: O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.