

THE 24th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE MOTHER XENIA
AT VESPERS

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

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

Having first transformed thy love * and made thyself steadfast by the higher activity of the mind, * thou didst depart from the wickedness * of the vanity of pleasures, O blessed one, * and, becoming a stranger, ** didst walk aright by the difficult ascent of the virtues.

Hastening to the divine haven, * thou didst calmly pass through the tumult of the waves of life, * and didst steer the ship of thy soul * through the bitterness of pleasures * without foundering, O most honored one, ** laden with mystic freight.

Becoming a stranger * in godly emulation * of Him Who for our sake came down from on high to raise up the fallen, * thou didst abide, O wise one, unknown among thy kin; * and thou ever prayest to God, O Xenia, ** on behalf of the pious.

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

Most glorious art thou among generations of generations, * O Virgin Mother and Maiden, Mary, * the Theotokos who hath given birth in the flesh * to the Son of the beginningless Father, * Who is truly equally everlasting with the Spirit. ** Him do thou beseech, that we be saved.

Stavrotheotokion: **U**pon beholding the Lamb * lifted up upon the Cross, * the immaculate Virgin cried aloud, weeping: * “O my Child most sweet, what is this new and most glorious sight? * How is it that Thou Who holdest all things in Thy hand ** hast been nailed to the Tree in the flesh?”

Troparion, in Tone VIII:

In thee, O mother, was the image of God preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Xenia.

AT MATINS

Both canons from the Oktoechos, with 8 Troparia, including the irmos of the first;
and that of the venerable one, with 4 Troparia.

Canon of the venerable one, in Tone VIII:

ODE I

Irmos: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

By thy right pleasing supplications unite me to God, for I have become a stranger to every virtue and have estranged myself from Him through mine unseemly deeds, O honored and venerable Xenia, for I praise thy strange life.

Noetic fire set thee alight like right flammable tinder, and prevailed upon thee to renounced the deception of the world and a fleshly bridegroom with most manly understanding, and to wed thyself to the Lord in purity.

Comprehending a strange life which abideth in the heavens and passeth not away, thou didst adopt a name in accordance with thine activity, and didst hasten after thine immortal Bridegroom like a thirsting deer.

Theotokion: With hymns let us praise the most pure Mary, the joyous Mother of God, the divine shelter, the right calm haven, the salvation of all the faithful.

ODE III

Irmos: O Thou Who established the heavens by Thy word * and founded the earth upon the multitude of waters, * establish me unto the hymning of * Thy glorification O Lord.

Thou didst cling to divine love, O honored one, prevailing upon thy pure soul to accept the oblivion of the pangs of asceticism and nature.

Having acquired the golden wings of the virtues, thou didst soar aloft to the heights of heaven, O blessed one, like an incorrupt dove.

Theotokion: O radiant cloud of the noetic and supremely radiant Sun Who shone forth from thy womb, O Virgin, illumine the souls of those who hymn thee.

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

Loving the Word of God the Father, Who had appeared on earth in His tender compassion, O blessed one, thou didst follow Him as if He were thy Bridegroom, and didst straightway abandon thy corruptible bridegroom, leaving behind corruptible wealth; wherefore, living as a stranger, in accordance with thy name, thou didst mortify the passions and received the inheritance of the living, O divinely inspired one. Entreat Christ God, that He grant forgiveness of sins unto those who celebrate thy holy memory with love.

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

From the snares of enemies visible and invisible, we have been overcome by the storms of our uncountable sins, and fleeing unto the safe harbor of thy goodness O pure one, we have thee as our rampart and sure protection. Wherefore we thy servants beseech thee to ceaselessly make fervent supplication, O all-pure one, unto Him who seedlessly became incarnate from thee, that those who worthily hymn thee may be granted the remission of their sins.

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

ODE IV

Irmos: **F**rom the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

Thou didst bring to Christ as a dowry thy purity, the mortification of thy members and the pangs of abstinence; and thereby received the kingdom of heaven and everlasting delight.

Providing in thyself a model for the good, thou didst draw many souls to salvation, removing them from passionate attachment to the world, O divinely wise and right wondrous Xenia

Bedewing thy couch with tears, O venerable one, and eating thy bread with ashes, thou hast received the consolation which waxeth not old, and the delight of paradise.

Theotokion: **R**ejoice, O holy Theotokos, who hast come from among us! Rejoice, thou who hast given birth to Joy for the world! Rejoice, thou who alone art the help of mankind, O blessed and holy Theotokos!

ODE V

Irmos: **D**isperse, O Word, the darkness from my soul, * O Christ God, the Light-Giver, * Having driven out the primordial darkness of the abyss, * grant unto me the light of Thy commandments, * that early in the morning I may glorify Thee.

Like a heifer desiring the divine beauty of the Herdsman, thou didst cry aloud: “Where now dost Thou tend Thy flock? Tell me: at what place hast thou come to rest? I desire to behold the transcendent vision of Thee, and am wholly consumed!”

“Seeking the beauty of My love, and having shone forth with the virtues” the Bridegroom cried, “look for Me in the heavens! There do I tend My flock, and thither do I ever call My sheep!”

O honored Xenia, thou wast shown to be a most comely turtle-dove, a most radiant swallow and a noetic nightingale, who eluded the entrapment of spiritual snares and hast flown to the beauty of Christ, which thou didst desire, O right wondrous one.

Theotokion: **O** Virgin, in latter days for those on earth thou hast given birth without father to Him Who on high was without mother, but Who assumed our whole nature in His surpassing compassion. Him do thou beseech, that He save from corruption those who hymn thee.

ODE VI

Irmos: **C**leanse 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.

Glorifying thy strange life and thy superhuman asceticism, O glorious one, He Who had become a stranger for thy sake truly adorned thee with most glorious signs and wonders, O venerable one.

Crowned with a wreath of the virtues, thou didst hasten to Christ, Whom thou didst desire, and Who, in a manner strange and beyond understanding, proclaimed thee with a circlet of stars to those near and those afar, O glorious Xenia.

By thine entreaties, O venerable one, make me thine, for I have wandered far away from the commandments of our God; and make me a stranger to cruel Gehenna and the passions which beset me.

Theotokion: **H**e Who sitteth upon the shoulders of the cherubim without being circumscribed, made His abode, circumscribed within thy womb, though not in His divinity; and He issued forth from thee, saving mankind.

Kontakion of the saint, in Tone II: Spec. Mel.: “Thy blood ...”:

Celebrating thy strange memorial, O Xenia, * we who honor thee with love hymn Christ, * Who giveth thee the power * of healing in all things. ** To Him do thou ever pray on our behalf.

ODE VII

Irmos: **T**hou didst bedew the Children in the furnace, * and Thou didst preserve Thy Mother as a Virgin after childbirth: * Blessed art Thou, O Lord God of our fathers.

Rome boasteth of thy birth, and Mylassa boasteth yet more greatly, having acquired thy relics, from whence miracles flow forth upon the faithful, O bride of God.

Thou hast been shown to be a river of healings, engulfing the sea of the passions of those who chant: Blessed art Thou, O Lord God of our fathers!

Thou didst lull to sleep the soul-destroying passions during thy many vigils, O blessed one, and didst fall into the sleep which becometh the righteous, praying for the world.

Theotokion: **C**ease thou never to entreat Him Who was incarnate of thee in a manner past all telling, O all-hymned Theotokos, that our souls be delivered from the snares of the enemy.

ODE VIII

Irmos: **O** Thou who dost cover Thy chambers on high with the waters, * Thou Who hast set the sands to bound the sea * and Who upholdest all things: * the sun doth sing Thy praises, * the moon giveth Thee glory, * every creature offereth a hymn unto Thee, * as their Creator, unto the ages.

Betrothing thyself to Christ, the only Man comely in beauty, as is written, thou didst piously acquire all manner of the virtues, O glorious one; and thou hast made thine abode in the divine bridal-chamber, receiving the grace of healings as thy marriage portion, throughout all ages.

“My soul hath cleaved unto Thee, O Christ!” didst thou cry out with love; “Like a thirsting land I seek thee, the living Water, O Lord, and offer Thee showers of tears! With the stream of Thy love do Thou water me, O Savior, throughout all ages!”

Truly loving Him Who is desire, O maiden, thou didst adorn thyself and wast glorified, cleaving unto the supremely glorious God, thou didst lead to the Savior the holy choir of virgins who emulated thee, and with them dost dance in the mansions on high.

Theotokion: **T**he Word of the Father chose thee alone, O all-pure one, the beauty of Jacob, and made His abode within thee; and as was His good pleasure, He Who surpasseth all mankind in comeliness issued forth from thee, cleansing our darkened nature.

ODE IX

Irmos: **B**lessed be the Lord God of Israel, * Who hath exalted the horn of salvation on our behalf * in the house of His child David, * wherein the Dayspring from on high hath visited us, * and guided us on the path of peace.

By thy weakness thou didst vanquish the impotent foe, O glorious one, leading a strange life and mortifying the carnal passions; and thou now dwellest in the heavens, where thou hast thy true place of abode, as a pure virgin.

Blessed be the Lord Who hath shown thine honored shrine to be a calm haven of healings, unto us who are ever beset by the abyss and tempest of the passions, O God-bearing Xenia, thou glory of monastics and boast of virgins.

O God-bearing Xenia, we, the faithful, honor thee as the temple of virginity, the pure turtle-dove, the immaculate dove, the bride of Christ comely in beauty and unblemished, a model of the divine virtues and an enclosed garden.

Theotokion: Following thy words, O blessed one, all of us, the generations of generations, ever call thee blessed; for thou, O pure Virgin, didst truly give birth to the blessed God Who truly maketh blessed all who serve Him.

AT LITURGY

Troparion of the saint, in Tone VIII:

In thee, O mother, was the image of God preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Xenia.

Kontakion of the saint, in Tone II:

Celebrating thy strange memorial, O Xenia, * we who honor thee with love hymn Christ, * Who giveth thee the power * of healing in all things. ** To Him do thou ever pray on our behalf.