

THE 24th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE HOLY XENIA, BLESSED IN CHRIST, THE HOMELESS
WANDERER OF SAINT PETERSBURG

If the superior so desires, this service may also be celebrated on September 11th, the anniversary
of the solemn glorification of the blessed one.

AT LITTLE VESPER

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

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

While thou wast homeless upon the earth, * by thy humility * thou didst prepare
within thy heart * a home and dwelling-place for the Holy Spirit; * and thou now
rejoicest in the bridal-chamber of Christ, ** O blessed Xenia, thou intimate of Christ.
(Twice)

When thy husband died suddenly, * the desire for a worldly life died within thee, *
whereupon thou didst give thyself wholly over to Christ, * appearing to the world *
like one bereft of reason; ** seeking life everlasting.

Homeless and a stranger to the world, * thou didst seek Christ as thine only
refuge, * O Xenia, who art close to God and mortals; * and, rejoicing now in the
kingdom of Christ, * be thou mindful of thy friends ** who have recourse to thine
intercession.

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

Joy of the ranks of heaven, * and mighty intercession for mankind on earth, * O
most-pure Virgin: * save us who have recourse unto thee, * for in thee, after God,
have we placed our hope, ** O Theotokos.

Then, “O gladsome Light...” Prokeimenon of the day.

Stichera Aposticha, in Tone VI:

Spec. Mel.: “On the third day ...”:

A stranger to the world, yet not estranging thyself from those therein, * taking pity
on the people, * though called a fool, thou didst instruct in wisdom, * and, showing
all manner of endurance, thou didst heal the suffering; * for the power of Christ **
was made perfect in thy weakness.

Verse: The Lord preserveth the proselytes. * He shall adopt for His own the
orphan and the widow.

Thou didst give away thine earthly wealth, O Xenia, * as though it were something
unrighteous. * And thou didst spurn the shelter of thy home, * covering thyself with
the mercy of God. * And, emulating the wandering of Christ, ** thou hast attained
unto the kingdom of Christ.

Verse: The Lord setteth aright the fallen; * the Lord loveth the righteous.

Thou didst show forth a model of patience and guilelessness, O Xenia, * denouncing the foolishness of the world. * We know thine intercession before God. * Pray thou for us amid our needs, * and guide those who are homeless and bereft of their native land, ** that they may reach the heavenly homeland.

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

Spec. Mel.: “On the third day ...”:

Love hath waxed cold, and iniquities have multiplied, * as the Lord foretold. * Protect us, O Theotokos, * from the machinations of the soul-destroying enemy, * and as thou art the Mother of the Most High, ** ask for us help from on high.

Troparion of the saint, in Tone IV:

Spurning the vanity of this earthly world, * thou didst take up the cross of a homeless life of wandering. * Thou didst not fear tribulations, deprivations and the mockery of men, * but didst come to know the love of Christ, * wherein thou dost now delight in heaven. * O divinely wise and blessed Xenia, ** pray thou for the salvation of our souls.

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

Litany & dismissal.

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera: 3 in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O blessed Xenia, * loving the heavenly homeland, * thou didst truly abide on earth as a stranger, * passing through it as though it were a foreign land. * And now, abiding in the house of the heavenly Father, * and delighting in the hospitality of the Master in the mansions on high, * forget not those who with faith celebrate thy memory, * and deliver us from multifarious tribulations, ** remembering us before the throne of the Lord of glory.

O glorious Xenia, * like a wise virgin * thou didst go forth to meet Christ, the Bridegroom, at the midnight of thy life, * bearing a lamp alight with the flame of divine love, * and though called a fool by the world, * thou art full of transcendent wisdom. * Wherefore, unto us who celebrate thy memory with faith * give thou of the oil of wisdom which thou hast acquired in abundance, ** pouring forth drops thereof onto our wounds.

O Xenia of manly intelligence, * who can declare the strength of thy soul? * For, going forth to do battle with the prince of darkness and this world, * thou didst call thyself Andrew, * for naught affrightened or vexed thee: * “Enduring hunger, cold and nakedness, * I can do all things in Christ, Who strengtheneth me!” * thou didst cry with the apostle. ** Wherefore, Christ, the Judge of the contest, hath crowned thee.

And 5 Stichera, in Tone II:

Thou didst emulate Andrew, the fool for Christ’s sake, choosing voluntary poverty; and thou didst disdain all the good things of this world, O blessed one, acquiring good things which transcend the world; and thou dost freely distribute gifts to those in need of them, and who ask thine aid.

Thou wast a companion of the prophets, O Xenia, for, through the Spirit, thou didst perceive things to come; and thou showest thyself to dwell with the venerable, having emulated their strict way of life; and thou lovest the unmercenary physicians, freely imparting healing to the infirm to this day.

What shall we call thee, O blessed Xenia? What hymns shall we offer thee? For fleeing worldly honors in this earthly life, thou hast inherited heavenly glory. Wherefore, glorified now by all, disdain not also our earnest praises.

Warmed by the fervor of the Holy Spirit, and invested with His grace, as with divinely woven raiment, with manly wisdom thou didst endure nakedness and cold; and, satisfying thy spiritual hunger with the word of God, thou didst shun food for thy body, ascending in spirit from power to power. Wherefore, thou hast inherited the blessedness of the righteous.

Finding thyself an honored widow in thy youth, thou didst emulate the daughter of Phanuel, frequenting the temple of God, and serving God day and night by fasting and prayer. Wherefore, thou hast been vouchsafed to behold Christ the Savior, not borne in the arms of Symeon, but in everlasting glory, sitting in heaven on a most exalted throne.

Glory ..., in Tone III:

Behold, the blessed Xenia doth now assemble us to celebrate her feast, crying out with the voice of the Church: “O my children and friends, wherefore love ye vanity and seek after delusion? Why do ye trouble yourselves in vain? Behold me, who have considered all things as but dung, and have obtained freedom from all vainglory. Wherefore, follow after me, as I followed Christ, and set not your hearts on riches which are fleeting, that when the time cometh ye may dwell with me in the mansions of joy without end!”

Both now ..., Dogmatic Theotokion, in the same tone:

How can we, O all-honored one, * not marvel at thine Offspring? * who is both God and man. * For without knowing a man, O all-immaculate One, * without a father thou hast given birth to a Son in the flesh, * who without a mother was begotten from the Father before all ages, * yet in no way undergoing change, fusion or separation, * but preserving fully the characteristics of both natures. * Wherefore, O Sovereign Lady, and Virgin Mother, * beseech Him to save the souls of those ** who with Orthodox faith confess thee to be the true Theotokos.

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, 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 hastened 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 Litiya, the Sticheron of the temple, and this Sticheron of the saint, in Tone VIII:

O blessed wanderer who considered all vanities as but dung, that thou mightest obtain Christ, the pearl: We behold thee walking the streets of Saint Petersburg, sanctifying them with thy pain-wracked steps, unafraid of the dark, and hiding thyself at night outside the city. Then, bending the knees of thy soul and body, O what ardent entreaties thou didst utter unto God! Moreover, thou didst joyfully seek out reproaches, behaving as a fool for Christ's sake amid afflictions, and being mystically vouchsafed the gift of clairvoyance. O holy Xenia, wonder-working benefactor of the people, be thou ever our advocate!

Glory ..., in Tone IV:

Thy life, O Xenia, was in accordance with thy name; for thou wast as a stranger to this world, as an alien to this age, but as a friend to the Holy Church. Thou didst sojourn on earth like a temporary guest, but abidest in heaven as an eternal resident. And there thou dost live as one chosen by God, while we on earth bless thee as our intercessor.

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

O Theotokos, surety of sinners! Forsake not us who are perishing, but cover us with the garment of thine aid, that, holding fast to the hem of thy robe, we may be drawn forth from the abyss of falls, glorifying thy tender compassion.

On the Aposticha, these Stichera, in Tone I:

Hasten thou to our aid, O righteous Xenia, for we are all in tribulation, having failed to acquire steadfast faith, and are bereft of boldness in our supplications. We therefore flee to thee, O blessed one. Wherefore, make up for our weakness, entreating Christ God on our behalf.

Verse: The Lord preserveth the proselytes. * He shall adopt for His own the orphan and widow.

Thy prophecies proclaimed a hidden truth, O blessed one; wherefore, those who followed thy precepts with faith received deliverance from misfortunes; but those who resisted them came to share in bitter grief, nothing profited.

Verse: The Lord setteth aright the fallen; * the Lord loveth the righteous.

Truly thy life was in accordance with thy name, O Xenia; for, dwelling in heaven in spirit, thou didst show thyself to be a stranger on earth, having here no abiding city, but seeking that which is to come, wherein thou now makest thine abode.

Glory ..., in Tone VII:

Thou didst show thyself to be a new Andrew, willingly taking upon thyself the struggle of foolishness, calling thyself Andrew, O Xenia; wherefore, like him vouchsafed the sight of heavenly things, thou openest eyes darkened by vanity, and dost intercede for all who for thy sake ask mercy of Christ the Savior. Him do thou entreat, O blessed one, that our souls be saved.

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

Having recourse unto thy protection, O Sovereign Lady, * all we born of earth cry aloud to thee: * O Theotokos, our hope, deliver us * from our countless transgressions, ** and save thou our souls.

After the Blessing of the loaves, this Troparion of the saint, in Tone IV:

Spurning the vanity of this earthly world, * thou didst take up the cross of a homeless life of wandering. * Thou didst not fear tribulations, deprivations and the mockery of men, * but didst come to know the love of Christ, * wherein thou dost now delight in heaven. * O divinely wise and blessed Xenia, ** pray thou for the salvation of our souls.

And this Troparion, in Tone VIII:

O wanderer, Christ the Lord hath revealed thee as a fervent intercessor for our race; * for, accepting sufferings and tribulation in thy lifetime, * and serving God and mankind with love, thou didst acquire great boldness. * Wherefore, we run with fervor to thee amid perils and sorrows, * crying out from the depth of our hearts: ** Put not our hope to shame, O blessed Xenia!

And “Virgin Theotokos, rejoice! ...,” (Once).

AT MATINS

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

Spurning the vanity of this earthly world, * thou didst take up the cross of a homeless life of wandering. * Thou didst not fear tribulations, deprivations and the mockery of men, * but didst come to know the love of Christ, * wherein thou dost now delight in heaven. * O divinely wise and blessed Xenia, ** pray thou for the salvation of our souls. (Twice)

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

No longer dost thou endure afflictions and tribulations, O blessed one, wandering about on foreign ground; rather, thou dwellest in the heavenly homeland, and hast found there consolation with the choirs of the righteous. Wherefore, from misfortunes and multifarious perils do thou ever deliver us who unceasingly call upon thee. (Twice)

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

Rejoice, O Virgin Theotokos who received the greeting of joy from the angel and brought Joy into the world! Rejoice, O thou who hast given birth to thy Creator and Lord! Rejoice, thou who wast deemed worthy to become the Mother of God!

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

To thee, O blessed one, was grace given by God to care for the people, to heal the infirm and comfort the sorrowing, to pilot those beset by the storm of perils to the right calm harbor, and to guide the lost and desperate to the path of salvation. Wherefore, celebrating thy memory now, we cry out with fervor: Forget us not, O blessed one, in thy bold supplications! (Twice)

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

Thee do we have, O Sovereign Lady, as our only hope and refuge, we have acquired Thee as an indestructible rampart against all enemies and perils. Now and forever, forsake us not.

Polyeleos, and this magnification: We bless thee, O holy and blessed Xenia, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

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 V:

Open Thou our mouths, O Savior, and grant discourse of understanding unto Thine unprofitable servants, that we may worthily hymn the blessed Xenia; for her struggles transcend the earthly mind, and her humility doth conceal her life as with a covering. Yet enlightened by her miracles and intercession, with heartfelt love we cry out unceasingly: Leave us not bereft of thine aid, O most wise Xenia! (Twice)

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

Not in wisdom, nor in power, nor yet in riches do we boast, but in thee, O most immaculate one; for thou hast borne aloft the human race to heights surpassing those of the angels, having given birth to the pre-eternal Word, and having acquired maternal boldness before thy Son and God, we fall down before thee and pray: Forget us not, who are orphans, O all-hymned Mother and Virgin!

Song of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: Harken, O God, unto my prayer, when I make supplication unto Thee.
Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, §78 (LK 15:1-10)

At that time, there drew near unto Jesus all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

After Psalm 50, this Sticheron, in Tone VI:

Of thine own will thou didst choose a harsh way of life, enduring all manner of afflictions, denouncing the foolishness of this world, and showing forth the wisdom

of God; and thou hast now found consolation in the heavens. And we, wandering about upon the earth, cry out to thee without ceasing: Forget us not, O blessed one, entreating Christ God on our behalf!

Canon of supplication to the Theotokos (the Paraclysis), with 6 Troparia, including the Irmos; and that of the saint, with 8 Troparia.

ODE I

Canon of the blessed one, the acrostic whereof is: “With praises we honor Xenia of manly intelligence”, the composition of Valeria, 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 unto Thee, a hymn of victory.

O blessed Xenia, truly thy manner of life was in accord with thy name; for, going about on the earth, as in a foreign land, and hoping to pass over to the heavenly homeland, thou didst spurn all earthly things as they were a shadow and a dream.

Shaking off all vanity like dust from thy foot, thou didst resolve to tread the harsh way to the promised land, O manly-minded Xenia, offering hymns of victory unto the Lord, and vanquishing the enemy, the slayer of mankind as though he were Amalek.

Disdaining prosperity like the fleshpots of Egypt, and mocking the haughty world, O wise Xenia, thou didst pass over the abyss of the sea of life unharmed, God guiding thee with His mighty hand, to Whom thou didst chant to Him a hymn of victory.

Theotokion: O most pure and blessed Virgin, thou hope of the hopeless and help of the embattled, divinely moving star of those at sea, life-bearing well-spring of those lost in the wilderness: Grant thou ease to our souls.

Katavasia: The Irmoi of the feast of the Meeting.

ODE III

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.

Harkening to John, the beloved disciple of the Savior, who saith: “He who loveth the world hath not the love of the Father in him!”, thou didst hate the sin-loving world and didst hasten to the house of the Father, O blessed one.

Making thyself a fool for Christ’s sake, filled with wisdom which transcendeth that of the world, and perceiving with a pure eye things yet to come as though they were in the present, O divinely wise Xenia, thou didst emulate the prophets of God.

Fervent prayer became food for thee, O righteous one; mockery and ridicule, thy sweet drink; humility of mind, thy vesture of adornment; and the effulgence of the Spirit, thy crown.

Theotokion: **O** ye faithful, let us in nowise be slothful in moving our mouths to supplication, like the mother of Samuel, calling upon the Queen of heaven and earth.

Sessional Hymn, in Tone V:

When making thy supplications secretly at night, O blessed one, thou didst kneel down in the snow. Thy soul became whiter than snow, and the tears which thou didst shed in the fervor of thy heart warmed the ground. As it slept, thy city was saved by thy prayerful vigil, and the wrath of God was averted from it. And now that thou hast departed from this world, we are greatly afflicted: a night bereft of light hath descended upon us, the darkness of sin hath thickened around us, the sleep of slothfulness and negligence hath closed our eyes; thy city hath been betrayed into the hands of the godless ones, and thy homeland hath been enslaved to the enemy. Wherefore, hasten thou to make supplication, and come quickly to our aid, O Xenia great in boldness. **(Twice)**

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

O intercessor and ready helper of the Christian race, protectress of the homeless and those deprived of their native land: ever entreat thy Son and God with the blessed Xenia, on behalf of the Russian people, in the homeland and in the Diaspora, that we may attain unto the heavenly homeland, which cannot be taken away.

ODE IV

Irmos: **I** have heard of Thy glorious Dispensation, * **O Christ our God:** * how Thou wast born of the Virgin, * that Thou mightest deliver from error * those who cry aloud to Thee: * **Glory to Thy power, O Lord.**

Setting aside thy womanly weakness thou didst call thyself Andrew, O thou of manly mind, struggling against the spirits of wickedness, and crying out to Him Who giveth thee power: Glory to Thy power!

Utterly rejecting the arrogance of Eve which closed paradise, O divinely wise one: thou didst choose to be called a fool, putting the deceitful serpent to shame.

Concealing the mind of Christ within thee O most wise one, thou hast trampled underfoot the wisdom of the world; and admonished the people, pronouncing beforehand the judgments of God, and directing our steps to the straight path.

Theotokion: **W**e strive to incline thy tender compassion unto us, O Theotokos, setting forth before thee the blessed Xenia as our advocate, through whose intercession we hope to acquire it, fervently hymning her memory.

ODE V

Irmos: Having acquired the chosen people by Thy blood, O Lord, * do Thou grant us peace, * preserving Thy flock in oneness of mind.

Enduring nakedness and cold, distributing thy clothing to the poor, O blessed one, thou didst declare to thyself, saying: “The robe of baptism sufficeth for me!”

Heal thou our wounds, hearken to our entreaties, grant peace to our life, and hasten to our aid, O right loving Xenia.

Admonish the youths and guide them to the path of truth, make the elderly wise and teach them to understand divine things, moving them in every way to good works, O Xenia, who hast acquired heavenly wisdom.

Theotokion: Setting grief aside, let us arise and lift up our eyes, O brethren, and behold the Queen and Theotokos in the heavens, covering us with her light-bearing protection.

ODE VI

Irmos: In mine affliction I cried unto the Lord, * the God of my salvation, * and He hearkened unto me.

Pilot us, who are imperiled on the sea of life, O blessed one, guiding us to the right calm haven, and praying to Him Who alone is able to save us.

Desiring to do good deeds, we commit evils; and though we know the commandments of God, we neglect them and sin. Help us who are weak, O kind-hearted Xenia.

On our behalf cry out with a mighty voice to the Lord, Whom thou didst serve, O Xenia, as Moses did in the wilderness; and God, Who desireth to save men, will hearken unto thee.

Theotokion: If thou dost not stretch forth thy hands unto us, O Mother of God, we will have no way to escape the pit of destruction; wherefore, we cry to thee: Save us, O Sovereign Lady!

Kontakion of the saint, in Tone III:

Abiding on earth like a stranger, * and sighing for the heavenly homeland, * thou wast accounted a fool by the foolish and unbelieving, * but art recognized by the faithful as most wise and holy; * wherefore thou art crowned by God with glory and honor, * O Xenia of manly mind and divine understanding. * Wherefore, we cry out to thee: ** Rejoice, for after thine earthly sojourn thou dwellest in the house of thy Father!

Ikos: Who is this who knocketh on the gates of the kingdom of heaven, whose raiment is white, and whose face shineth more brightly than the sun? Whence cometh she, and what doth she demand? She is the daughter of the heavenly Father, the

faithful handmaid of the Son of God, the chosen vessel of the Holy Spirit, who wandered the earth as a stranger. She is now translated to the kingdom of heaven. Wherefore, open wide the gates unto her, and greet her with gladness, crying aloud: Rejoice, O Xenia, for after thine earthly sojourn thou now dwellest in the house of thy Father!

ODE VII

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!

Taking the light yoke of Christ upon thy shoulders, and considering every earthly burden as but naught, O blessed one, thou didst carry heavy stones up to the pinnacle of the church, laboring industriously, and crying out: Blessed art Thou, O Lord God of our fathers!

In spirit we hunger and thirst and are naked; wherefore, grant us thine instruction as sweet food, O blessed one, and cool our throats with the dew of thy supplications on our behalf, wretched though we are, that we may cry out to the Lord in thanksgiving: Blessed art Thou, O Lord God of our fathers!

Though we emulate the sin-loving life of the publican, we have not acquired his humility of mind; and we have given ourselves over to the pride of the Pharisee, yet do not possess his virtues. What, therefore, can we do, weak as we are, O Xenia, if not flee to thee and cry aloud: Entreat the God of our fathers on our behalf!

Theotokion: There is no one else in all the world like unto thee, O Theotokos, who hast maternal boldness before the Savior and hast surpassed the angels in glorious purity. Wherefore, we fall down before thee, O Sovereign Lady. Ever entreat the God of our fathers on our behalf!

ODE VIII

Irmos: In wisdom hast Thou fashioned all things, O Master, * Thou didst establish the earth firmly upon the fathomless depths of the waters, * in accordance with Thy knowledge, * wherefore we hymn Thee chanting: * Unceasingly bless ye the Lord all ye works of the Lord.

Be thou our helper, O blessed one, rescuing us from tribulations and pain, from temptations, upheavals and misfortunes, and fulfill the desires of our hearts which are for what is good, that, thanking God for thee, we may cry out: Bless the Lord unceasingly, O ye works of the Lord!

Thou didst cause the sovereign's fever to cease, and, appearing to the queen in a dream, didst foretell that she would bear a child; wherefore, in thanksgiving she cried out: Bless the Lord unceasingly, O ye works of the Lord!

We are thy children, O blessed Xenia. Leave us not orphaned, but come to our aid. Forget not those who care for thy glory, but grant unto them joy, that we may all chant together: Bless the Lord unceasingly, O ye works of the Lord!

Theotokion: **M**ay thine all-sweet name, redolent of myrrh, ever be in our mouths, O Theotokos; and may our hearts, which burn with divine love, call upon all creation to cry aloud: Bless the Mother of God unceasingly, O ye works of the Lord!

ODE IX

Irmos: **With hymns do we magnify thee, O most glorious Bride, * and all-holy Theotokos, * who hast given birth to the Creator of all things, * visible and invisible.**

The splendid mysteries of thy life and thy struggles have now been revealed to the world, O blessed Xenia; wherefore, rejoicing in thee, without ceasing we magnify Christ God, Who hath glorified thee.

Even though thou hast been translated from earthly things, yet, knowing that thou dost ever abide with us even after death, and dost protect us from misfortunes by thy supplications, we magnify thee in thanksgiving, O blessed one.

Mindful of thy care for us who are weak and impoverished, we fall down before thee with love, O our mighty intercessor; wherefore, leave us not orphaned, but ever come thou to our aid, that in thee we may ever magnify the heavenly Father.

Theotokion: **O** Virgin Lady, the supplications of the blessed Xenia to thee, offered on our behalf, do thou bear to thy Son and God, strengthening them with thy maternal mediation; and save those who magnify thee, O most pure one.

Exapostilarion in Tone III:

“O house of my Father, open thy doors unto me who have been translated from a foreign land!” the blessed Xenia crieth, knocking at the gates of the kingdom of heaven.

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

O Sovereign Lady, thou portal of heaven, palace of the King, indestructible bulwark of Christians: stretching forth unto us thy hands which held God, lead us to the everlasting mansions.

On the Praises, 4 Stichera, in Tone VIII:

We have mindlessly turned away from Christ, the Sun of righteousness, and the cruel winter of hardness of heart is upon us; yet with the fervor of thy supplications, O blessed one, warm thou our frozen hearts, that we may awaken from the sleep of insensibility, proclaiming the springtime of the Spirit.

We have become lost in the night of sin, and a spiritual darkness hath surrounded us. How will we avoid stumbling into the pit of destruction? How will we find the path to salvation? Lighting the lamp of thy tender compassion, O blessed one, come forth to meet us who are perishing, and, stretching out thy hands to us, lead us to the straight paths.

Where is the wise man, where the scribe, where the disputer of this age? Hath not God rendered the wisdom of the world foolish? Wherefore, thou appearest to the world as a fool, O Xenia, preaching Christ, the Wisdom of God; and enlightened by His grace, thou teachest all to abstain from the vanity of the world.

Having acquired perfect poverty, cast off worldly thoughts, and offered understanding to God as a sacrifice, like the widow's mite O most wise one, thou appearest to mortals as a fool; yet we know thee to be wiser than the wise. Wherefore we ask instruction of thee: Enlighten our mind with thy splendor, driving away the gloom of ignorance!

Glory ..., in Tone VI:

Setting aside all earthly care, concealing thy wisdom with a cloak of foolishness and serving God and mankind in secret, O blessed Xenia, thou didst acquire the grace of the Holy Spirit. Wherefore, as thou hast boldness before the Savior, cease thou never to entreat Him, that our souls be saved.

Both now ..., Theotokion:

Exceedingly surpassing all in the beauty of thine immaculate virginity, O most holy Virgin Mother, thou didst ineffably give birth to God. Wherefore, the human race rejoiceth in thee, and in thee, the true Theotokos, it boasts confidently, placing its hope in thee; for thou art the intercessor and salvation of the world.

Great Doxology. 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 saint.

Hearkening to John, the beloved disciple of the Savior, who saith: “He who loveth the world hath not the love of the Father in him!”, thou didst hate the sin-loving world and didst hasten to the house of the Father, O blessed one. (Twice)

Making thyself a fool for Christ’s sake, filled with wisdom which transcendeth that of the world, and perceiving with a pure eye things yet to come as though they were in the present, O divinely wise Xenia, thou didst emulate the prophets of God.

Fervent prayer became food for thee, O righteous one; mockery and ridicule, thy sweet drink; humility of mind, thy vesture of adornment; and the effulgence of the Spirit, thy crown.

Pilot us, who are imperiled on the sea of life, O blessed one, guiding us to the right calm haven, and praying to Him Who alone is able to save us.

Desiring to do good deeds, we commit evils; and though we know the commandments of God, we neglect them and sin. Help us who are weak, O kind-hearted Xenia.

On our behalf cry out with a mighty voice to the Lord, Whom thou didst serve, O Xenia, as Moses did in the wilderness; and God, Who desireth to save men, will hearken unto thee.

Theotokion: **I**f thou dost not stretch forth thy hands unto us, O Mother of God, we will have no way to escape the pit of destruction; wherefore, we cry to thee: Save us, O Sovereign Lady!

Troparion of the saint, in Tone IV:

Spurning the vanity of this earthly world, * thou didst take up the cross of a homeless life of wandering. * Thou didst not fear tribulations, deprivations and the mockery of men, * but didst come to know the love of Christ, * wherein thou dost now delight in heaven. * O divinely wise and blessed Xenia, ** pray thou for the salvation of our souls.

Kontakion of the saint, in Tone III:

Abiding on earth like a stranger, * and sighing for the heavenly homeland, * thou wast accounted a fool by the foolish and unbelieving, * but art recognized by the faithful as most wise and holy; * wherefore thou art crowned by God with glory and honor, * O Xenia of manly mind and divine understanding. * Wherefore, we cry out to thee: ** Rejoice, for after thine earthly sojourn thou dwellest in the house of thy Father!

Prokeimenon, in Tone IV: Wondrous is God in His saints, * the God of Israel

Verse: In congregations bless ye God, the Lord from the well-springs of Israel

EPISTLE TO THE GALATIANS, §208 (GAL 3:23-29)

Brethren: But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

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

Verse: He set my feet upon a rock, and He ordered my steps aright.

GOSPEL ACCORDING TO MATTHEW, §104 (MT 25:1-13)

The Lord spake a parable saying: "The Kingdom of heaven is likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

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