

THE 26th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE FATHER XENOPHON OF
CONSTANTINOPLE, AND MARY HIS WIFE AND CHILDREN
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the saints, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Shining forth in glory of soul, * thou didst illumine thyself * with almsgiving and faith; * for, rejoicing, thou didst distribute thy wealth to the poor, * and thy righteousness abideth forever * in the unwaning light which shone forth from thee, O father, * where thou dost behold thy children * and her that gaveth them birth, ** dwelling in the heavenly city.

Having disdained corruptible glory, * ye have been deemed worthy * of incorruptible and divine glory; * for, having trampled down all the comeliness of life, * O God-bearers, in truth ye greatly desired * the most comely Christ, Who saved you * from the threefold waves and the tempest of the world * and guided you, O most noetically rich ones, ** to the calm and radiant life.

Having slain the passions of the flesh, * ye did array yourselves in garments of dispassion, * having woven them of the purity of your life; * and having manifested while yet in the body * a life equal to that of the angels, * O ye of mighty wisdom, * ye have all been deemed worthy * of the glory of the angels in the highest, ** O ye who now delight in the divine radiance.

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

The only uncontainable God, Who became a man in His goodness, didst thou bear in thy womb without restraint and confinement, O all-holy Bride of God. Wherefore, I beseech thee: Release me from the passions which restrain and confine me, that having traversed the straight and narrow path, I may attain unto that which leadeth to life, O Virgin.

Or this Stavrotheotokion: **U**pon beholding the ripe Cluster, Whom thou didst bear in thy womb without being tilled, hanging upon the Tree, O pure one, thou didst exclaim lamenting and crying aloud: ‘I beseech Thee O my Child, pour forth that sweetness by which the drunkenness of the passions is taken away, for my sake, O Benefactor, who didst bear Thee in Thy tender compassion!’

Troparion, in Tone IV:

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

AT MATINS

Both canons from the Oktoechos, and that of the saints, with four Troparia, the acrostic whereof is: “I hymn Xenophon with his wife and children,” the composition of Theophanes, in Tone II:

ODE I

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

O all-wise ones, having now truly obtained the tree of life and the delight of paradise as a family, pray ye to the Lover of mankind, that He save those who praise you.

Thy servant, O Master, fervently traveling the path of Thy commandments, hath attained unto the mansions of paradise through twofold desire, and doth enjoy everlasting life.

Thou didst show thy home to all as a new tent of Abraham. Wherefore, O wondrous one, rightly and justly hast thou found rest in the bosom of Abraham.

Theotokion: The beginningless Word, Who shone forth from the Father before all ages and dwelt wholly within thee, O all-immaculate one, hath made me a new man.

ODE III

Irmos: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none is holy save Thee, O Lord.

Honored with most splendid glories, thou didst adorn thyself with a splendid life; for thou didst show forth the action and ascent of the vision of God, crying out: Thou art our God, and none is holy save Thee, O Lord!

As a steward of all things, thou didst receive the care of all and didst distribute thy wealth unto those who asked it of thee, wisely receiving the rank of monastics, O venerable father.

Nourishing thyself with the laws of the Master, O wondrous one, with instruction and edification in the Law of the Lord thou didst teach thy children, crying aloud: Thou art our God, and none is holy save Thee, O Lord!

Theotokion: Come, O ye faithful, let us hymn Mary, who alone remaineth a Virgin after giving birth, her who is more holy than all the saints, the unwedded Theotokos; and let us cry out: Rejoice, O pure Mother! Rejoice, O Sovereign Lady!

Kontakion of the saints, in Tone IV: Spec. Mel.: “Thou hast appeared ...”:

Having gladly distributed thy riches to the poor, * O blessed one, * with thy spouse and children * thou wast vigilant in the commandments of the Lord. ** Wherefore, ye have inherited divine delight.

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

Keeping vigil in the commandments of the Master, O blessed Xenophon, and instructing thy wife and children in like manner, with them hast thou inherited the Kingdom on high, having left behind the tempest of all temptations. Wherefore, we all piously praise and honor you with love, and faithfully cry aloud: O all-blessed God-bearers, pray ye to Christ God, that He grant forgiveness of sins unto those who lovingly celebrate your holy memory.

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

All we, the generations of mankind, call thee blessed, in that thou art the Virgin who alone among women hast given birth without seed unto God in the flesh; for the fire of the Godhead made its abode within thee, and thou didst feed the Creator and Lord with milk as an infant. Wherefore, we, the race of men and of angels, glorify thy birthgiving, and together we cry out to thee: Entreat Christ God to grant forgiveness of sins unto those who with faith worship thine all-holy Offspring.

Or this Stavrotheotokion: **U**pon beholding the Lamb, Shepherd and Redeemer upon the Cross, the ewe-lamb weeping and bitterly lamenting exclaimed, crying aloud: The world rejoiceth, receiving its deliverance through Thee; but my womb is pained to see the crucifixion which Thou in the tender compassion of Thy mercy dost endure. O longsuffering Lord, Abyss of mercy, inexhaustible Wellspring, take pity and grant forgiveness of transgressions unto those who with faith hymn Thy divine Passion!

ODE IV

Irmos: I have heard report of Thy dispensation, O Lord, * and have glorified Thee * Who alone lovest mankind.

Saved from the tempest of life, ye made haste to the harbor of piety, O most blessed children.

Having learned both human and divine knowledge, it was your will to serve God.

Most gloriously delivered from the abyss of the temporal world, O venerable ones, ye are come to the Abyss of blessings.

Theotokion: Delivered by the Blood which flowed from the side of Thy Son, O Mother of God, we all bless thee.

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Passing over to that life which perisheth not, O Arcadius, thou didst make haste to reach the sacred city and didst bow down there before the tomb of Life.

Truly magnificent was the providence of the Master of all concerning thee, and wondrous and most glorious was His divine direction, O all-blessed Arcadius!

Christ, Who of old lay in the arms of Simeon the divine elder, taking thought aforetime concerning thee, O Arcadius, guided thee, leading thee to a godly elder.

Theotokion: In a manner transcending nature didst thou give birth unto the beginningless Son, Who is equally everlasting with the Father and hath become incarnate of thee, O all-immaculate Maiden. Wherefore, we proclaim thee to be the pure Theotokos.

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Desiring the blessed life, hastening to the assembly of monastics, thou didst make an inspired life thy companion, O John.

Rejecting the corruption and the deadly poison of the malice of the slayer of mankind, O John, thou didst make haste to the life-bearing tomb of Christ.

Thou didst emulate the life of John the Baptist, O John, for like him thou didst make thine abode in the wilderness dwelling there in purity, and purifying thyself for Christ.

Theotokion: He that spread out the heaven at His behest, O pure Mother of God, hath made of thee another animate heaven, and from thee He hath shone forth upon those who are in darkness.

Kontakion of the saints, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

Having fled the sea of life, * the righteous Xenophon, * with his honored spouse and children, ** rejoice together in the heavens, magnifying Christ.

Ikos: Strange is the path which thou didst tread with thy spouse in a godly manner, O Xenophon, for ye were not mindful of nature, and clearly showed yourselves to be as bodiless ones on earth. Wherefore, the portals of heaven have been opened unto you, and with your children ye join chorus with the angels, as godly laborers in the vineyard of the Lord. Wherefore, entreat ye Christ, that He grant the radiance of illumination unto the hearts of us that keep your splendid memory, magnifying Christ, the Bestower of crowns.

ODE VII

Irmos: The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

The God-bearer, gazing upon your company with purity of mind, proclaimed: The righteous God, divinely rewarding your piety, hath gathered you together, for He is merciful!

The Lover of mankind, beholding the zeal of your piety, accepting your desire and perceiving your faith, hath gathered you all together at one table, for He is the supremely glorious Benefactor.

Theotokion: **O** all-immaculate one, be thou a sure hope, a certain trust, a steadfast rampart, a shelter and helper for me, who place my trust in thee; for in thee, O pure one, do I set all my hope of salvation.

ODE VIII

Irmos: **In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!**

Ye did steadfastly endure separation one from another as if it were a furnace burning with fire, for, torn apart within, your souls aflame, ye did suffer the torment of martyrdom through the pangs of filial attachment.

From on high the dew-bearing cloud of God's love for mankind overshadowed you on the mountains of Zion, where the dew of the Spirit enlightened the disciples, who cried aloud: Bless ye the Lord, all ye works of the Lord!

O spiritually rich fathers, ye were united in nature and joined together by grace, entreat our Benefactor to be merciful and kind unto us who celebrate your sacred memory.

Theotokion: **G**od the Word, the only-begotten Son, Who before the ages shone forth ineffably from the beginningless Father, didst thou bear as the firstborn of creation. Wherefore, O Mother of God, all we, the nations, glorify thee.

ODE IX

Irmos: **The Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify**

Taking the Cross of Christ upon your shoulders, ye did truly tread the path of abstinence, exercising every virtue, until ye did in truth receive the life which ageeth not, being crowned together as a family.

Having acquired dominion over the wisdom of the flesh, ye did lay up the wealth of the Spirit as treasure, receiving the grace of healing from the Source of gifts. And now, having passed on to Him, ye rest eternally.

Conquering the wiles of the serpent, O venerable ones, ye have been called to the ultimate of honors, receiving crowns of righteousness from Christ, as is meet. Him do ye now entreat, that He save our souls.

Unto Him, that in the beginning was motherless in His first begetting, dost thou now give birth in the flesh without father, O Bride of God; and through the activities of His two natures, divine and human, is He known and believed.

Exapostilarion in Tone III: Spec. Mel.: “Heaven with stars ...”:

In God-pleasing manner didst thou distribute thy wealth to the poor, and with thy whole family thou didst unite thyself unto the Lord, O Xenophon. Him do thou beseech, O all-blessed one, that He deliver us from the passions.

Theotokion: Truly thy mighty works surpass the armies of the angels and choirs of the saints, O pure one. Wherefore, entreat Christ on behalf of us sinful people.

AT LITURGY

Troparion of the saints, in Tone IV:

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

Kontakion of the saints, in Tone IV:

Having gladly distributed thy riches to the poor, * O blessed one, * with thy spouse and children * thou wast vigilant in the commandments of the Lord. ** Wherefore, ye have inherited divine delight.

Another Kontakion of the saints, in Tone IV:

Having fled the sea of life, * the righteous Xenophon, * with his honored spouse and children, ** rejoice together in the heavens, magnifying Christ.