

THE 29th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE TRANSLATION OF THE RELICS OF THE HOLY
HIEROMARTYR IGNATIUS THE GOD-BEARER
AT VESPERS

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

Spec. Mel.: “As one valiant among the martyrs ...”:

As the last successor of the Theologian * thou didst follow in his steps, * hastening from the East * and appearing in the West, * illumining all * with the lightning flashes of divine preaching; * and, departing there from the world, O all-wise one, * thou didst shine forth unto God, ** crowned with the splendor of grace. (Twice)

In a sacred manner thy relics were given to thy city, * O all-wise God-bearer, * and they were all the more splendidly hallowed by thy suffering, * illumining with grace * in their return unto us, * becoming the cause of our solemnities, * filling with divinely inspired gladness * and delighting with sweet fragrance ** those who piously honor thee. (Twice)

Previously thou didst shine forth, * more brightly than the morning-star * from the East upon the lands of the West; * and now, in the return of thy divine relics, * thou hast shone forth beams of light upon the earth out of the evening sky, * and dost entreat Christ * to deliver from corruption and misfortunes * those who with faith ** celebrate thy most honored memory. (Twice)

Glory ..., the composition of Anatolius, in Tone VIII:

O God-bearing Ignatius, soaring aloft to Christ Whom thou didst desire, thou hast received the reward of the sacred ministry of the Gospel of Christ, which thou didst complete in the shedding of thy blood. Wherefore, as the wheat of the immortal Husbandman, thou wast ground by the teeth of the wild beasts and been shown to be sweet bread for Him. Pray for us, O blessed spiritual athlete.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VIII:

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

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

On the Aposticha, the Stichera from the Oktoechos;

Glory ..., the composition of the Studite, in Tone I:

O thy steadfast and adamant soul, O right blessed Ignatius! For, with unwavering desire for Him Who loveth thee, thou didst say: “The fire of the love of material things cannot be found in me; rather the living water speaketh within me, saying: Come to the Father.” Wherefore, afire with the divine Spirit, thou didst submit to the wild beasts who separated thee quickly from the world, sending thee to Christ, Whom thou didst desire. Him do thou entreat, that He save our souls.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

Standing at the foot of the Cross * of thy Son and God, * and looking upon His long-suffering, * O pure Mother, * weeping, thou didst say: * “Woe is me, O my sweetest Child! * How is it that Thou sufferest these things unjustly, ** O Word of God, that Thou mayest save mankind?”

Troparion of the 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 Ignatius, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the saint, with 6 Troparia, the acrostic whereof is: “In songs do I hymn Ignatius, the star of the East”, the composition of Theophanes, in Tone IV:

ODE I

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.

Guiding my life to virtue, O God-bearer Ignatius, illumine me with the light of the grace which shineth in thee and by thy supplications set at naught the tumult of the passions.

In thy harvest, O God-bearer Ignatius, thou wast like a most fertile soil, increasing its seed a hundredfold for Christ, Who watereth souls with the gentle rain of the Spirit.

The Master and God of all, perceiving with the power of His foreknowledge the nobility of thy soul, O God-bearer Ignatius, illumined thee with the divine radiance of grace.

Illumined by the rays of the noetic Sun, O all-wise one, thou didst hasten radiantly from the East like a material sun, and by thy preaching cast light upon the gloominess of the West.

Theotokion: O all-pure Bride of God, thou hast given birth to One of the most holy Trinity Who through thee revealed Himself as like us in the flesh, as the Father willed and with the cooperation of the all-holy Spirit.,

ODE III

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

Heal my mind which hath been afflicted with cruel carnal passions, O ever-memorable Ignatius, martyr of Christ.

Knowing well that thou wast of one mind with the apostles, Christ appointed thee as a teacher shining with divine light upon all the Churches.

Seeing the Bestower of life slain for thy sake, O Ignatius, with love thou didst hasten to endure death for His sake.

Theotokion: Cleansed by the Spirit beforehand, O pure one, thou hast given birth to the Word of the Father, for the benefit of rational nature.

Sessional Hymn, in Tone III: Spec. Mel.: “Of the divine Faith ...”:

Illumined by the divine Spirit, with pastoral boldness and great wisdom thou didst put to shame the savagery of the tyrants; and, drawing thyself across the chasm of delusion, O venerable father, thou didst reach the divine haven. Entreat Christ God, that He grant us great mercy. (Twice)

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

Without separating Himself from the divine Essence, when taking flesh in thy womb, He remained God though He had become a man; and even after thy birthgiving, preserved thee, His Virgin Mother, as immaculate as thou wast before giving birth. Him do thou earnestly beseech, that He grant us great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who sprang forth from her without pain suspended upon the Cross, cried out, lamenting maternally: “Woe is me, O my Child! How is it that Thou dost suffer willingly, desiring to redeem mankind from the indignity of the passions?”

ODE IV

Irmos: **B**eholding 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.

Fittingly called the God-bearer, in that thou didst clothe thyself with life in Christ, thou dost radiantly anoint all to receive crowns by desire, O confirmation of martyrs.

Thou wast inspired by the power of Him Who for thy sake was nailed to the Cross, O God-bearer Ignatius; for permitting the wild beasts to separate thee from this world, thou didst depart to Him Whom with love thou didst desire.

Desiring the beauties of the Master, and loving Him with unwavering devotion, O God-bearing martyr Ignatius, thou didst diligently emulate His sufferings.

Adorned with the purple robe of thy blood and the oil of thy priestly anointing, O holy hierarch, initiate of the mysteries of God, thou dost shine forth with joy, crying unto Christ: Glory to Thy power, O Lord!

Theotokion: **H**e Who by His divine power created all things out from nothingness, O Mother of God, was born of thee, illumining the world with the radiant beams of divinity and the splendor of divine knowledge.

ODE V

Irmos: **T**hou, 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.

Now beholding Christ face to face, no longer as a reflection in a mirror, O Ignatius, thou hast truly united thyself to Him Who loveth thee.

Thou hast truly drawn forth enlightenment from the well-spring of the Bestower of light, O Ignatius; for Christ, holding thee in His most pure hands, did hallow thee.

Acquiring a mind illumined by the Spirit of God, O Ignatius, thou sendest forth the divinely inscribed laws of grace like tablets.

Theotokion: **F**rom on high the angel joyously cried unto thee, O Theotokos, announcing to thee the ineffable conception of the Master.

ODE VI

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.

Possessed of the hypostatic Wisdom of God, thou didst set at naught the dogmas of the philosophy of the Greeks, O initiate of sacred mysteries, and with a tumult thou didst consign to oblivion all recollections of their falsehood.

Cease thou never to pray on behalf of those who celebrate thy memory, O all-blessed one, that they be delivered from most grievous temptations and misfortunes, in that thou art a right acceptable priest.

Excelling in courage and wisdom, O venerable and God-bearing martyr, thou wast shown to be adorned with the beauty of righteousness, and chastity, encompassed by the virtues.

Theotokion: Finding thee alone like a most pure rose, a lily of the valley, in the midst of thorns, O Mother of God, the Bridegroom and Word issued forth from thy womb.

Kontakion of the hieromartyr, in Tone IV:

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

Thou didst shine forth from the East today, * illumining all creation with thy doctrines, ** and adorned with martyrdom. O God-bearing and divine Ignatius

Ikos: Sanctifying Jeremiah from his mother’s womb and, as the all-knowing One, foreknowing when he would be born, and that he would be a habitation of His Holy Spirit, God straightway filled him with life from his childhood and sent him, as His prophet and herald, to proclaim His holy coming to all on earth. And when God Himself was born of the Virgin and went forth to preach, He found the God-bearing and divine Ignatius to be a disciple worthy of His grace from infancy.

ODE VII

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.

Adorned with the divine myrrh of the priesthood, O venerable one, and with the blood of thy martyrdom, thou didst shine forth in both, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Having enlightened the whole world with thy laws, as with the Bread of heaven, thou didst feed the faithful who cry out to thy Master: Blessed art Thou in the temple of Thy glory, O Lord!

Illumined with radiant beams and shining with the splendor of the effulgence of the Source of light, thou didst receive heavenly delight, rejoicing, O God-bearer, thou boast of martyrs.

Being the grain of God, as thou didst say O ever all-memorable martyr, thou wast ground by the teeth of wild beasts, and for Him Who nurtureth all things in His divine goodness, thou wast a most pure bread

Theotokion: **R**ejoice, O sanctified and divine habitation of the Most High; for through thee, O Theotokos, joy hath been granted to those who cry: Blessed art thou among women, O all-immaculate Sovereign Lady!

ODE VIII

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.

Standing before the tribunal, O wise and holy one, with purity of mind thou didst theologize concerning the uncreated Trinity; and, undaunted before the thrones of the savage tyrants, with noetic splendor thou didst cry aloud: Bless the Lord, all ye works of the Lord!

Rationally governing thy mind with divine dogmas, O blessed Ignatius, with torrents of wisdom thou didst utterly drown the wicked demon-tyrant, the prince of deception, crying out: Bless the Lord, all ye works of the Lord!

Shining with the boundless light of the Divinity, O invincible martyr, thou didst dispel the inconstant darkness of ungodliness, sending forth radiant epistles to those who chant: Bless the Lord, all ye works of the Lord!

Thou didst not fear the savagery and rapacity of the wild beasts, O godly Ignatius; for the power of the Most High which shone forth from the Virgin arrayed thee in the armor of the Cross as thou didst chant: Bless the Lord, all ye works of the Lord!

Theotokion: **A**lone among all generations, O most pure Virgin, thou wast shown to be the Mother of God; and a dwelling-place of the Godhead, O all-immaculate one, unburnt by the fire of the unapproachable Light. Wherefore, we all call thee blessed, O Mary Bride of God.

ODE IX

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.

Most divine love, holding thy soul fast, O blessed one, burned up all the material grief of this world with immaterial fire, and presented thee as one crowned, to Him Who is the Summit of all desires.

Thou didst hasten to the most calm and radiant haven, O God-bearer, escaping the raging of both savage and rational beasts as though they were a tempest of threefold waves; and now thou art transported in ecstasy, receiving everlasting delight.

Adorned with an ornate crown, O initiate of the sacred mysteries, thou dost excel; for in thee the glory of the priesthood and martyrdom are joined, and as one who shareth in both thou hast been glorified by thy Master.

As one of manifest sanctity, possessing boldness before thy Master and God, O Ignatius, pray thou, that those who with faith celebrate thy memory be delivered now from temptations.

Theotokion: **Q**uench the flame of my passions with the radiant dew of thy prayer, O all-pure one, in that, without being consumed, thou didst receive the divine Fire in thy womb; for thee do I have as the hope of my salvation, O Bride of God.

Exapostilarion in Tone III: Spec. Mel.: “O Light immutable ...”:

The Church of Christ doth possess thy splendid festival as a treasure which cannot be taken away, having received thy divine relics, from whence myrrh floweth forth upon all, O God-bearer Ignatius.

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

The Light which shone forth timelessly from the Father before the ages hath now, in these latter times, issued forth from thee, O Virgin, for the salvation of the world. Cease thou never to intercede with Him, on behalf of thy people.

On the Aposticha, the Stichera of the Oktoechos.

Glory ..., the composition of the Studite, in Tone I:

Thine annual festival, O God-bearer Ignatius, hath arisen like an animate pillar and an inspired cloud, proclaiming thy mysteries and the mighty deeds which thou didst show forth when upholding the Faith even to the shedding of thy blood. Yea, blessed and ever-memorable was thy voice when thou didst say: “As the grain of God I am ground by the teeth of the wild beasts.” Wherefore, as thou wast an emulator of the suffering of thy Christ, pray thou, that our souls be saved.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

Upon beholding Thine unjust slaying, O Christ, * the Virgin, cried out to Thee, weeping: * “O my sweetest Child! * How is it that Thou diest unjustly? * How is it that Thee Who hast suspended the whole earth upon the waters * dost hang upon the Tree *? * Leave me not alone * who am Thy Mother and handmaiden, ** I pray, O greatly merciful Benefactor!”

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos; and 4 from ODE III of the saint's canon:

Heal my mind which hath been afflicted with cruel carnal passions, O ever-memorable Ignatius, martyr of Christ.

Knowing well that thou wast of one mind with the apostles, Christ appointed thee as a teacher shining with divine light upon all the Churches.

Seeing the Bestower of life slain for thy sake, O Ignatius, with love thou didst hasten to endure death for His sake.

Theotokion: **C**leansed by the Spirit beforehand, O pure one, thou hast given birth to the Word of the Father, for the benefit of rational nature.

Troparion of the 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 Ignatius, entreat Christ God, that our souls be saved.

Kontakion of the hieromartyr, in Tone IV:

Thou didst shine forth from the East today, * illumining all creation with thy doctrines, ** and adorned with martyrdom. O God-bearing and divine Ignatius

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

Verse: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE HEBREWS, §311 (4: 14-5: 6)

Brethren: As we have a great High Priest Who is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but He that is called of God, as was Aaron. So also Christ glorified not Himself to be made a high priest, but He that said unto Him: 'Thou art My Son; today have I begotten Thee. As He saith also in another place: 'Thou art a priest for ever after the order of Melchizedek.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO ST. MARK., §41 (9: 33-41)

At that time, Jesus and His disciples came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

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