

THE 5th DAY OF THE MONTH OF FEBRUARY

COMMEMORATION OF THE HOLY MARTYR AGATHA OF PALERMO IN SICILY

If this day fall outside the Great Fast, the service for the Afterfeast of the Meeting and of the martyr. But if this day fall within the Great Fast, then only that of the martyr.

AT VESPERS

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

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

Let us now celebrate the saving grace * of the ineffable manifestation of God; * for Christ God, becoming immutably a child through the Virgin Maiden, * is now borne by His Mother * unto God the Father in the temple; ** and Symeon, receiving Him in his arms, embraceth Him.

Thou wast seen by the prophets, O Jesus, * for of old they beheld Thee as far as they were able; * but now, O Word of God, of Thine own will * Thou hast appeared in the flesh, through the Virgin Mary, to all the world * and hast revealed Thy salvation to all those descended from Adam, ** in that Thou lovest mankind.

O Christ Who of old ordained the law of Mount Sinai, * fulfilling the provisions of the law now on Mount Sion * Thou hast desired to be borne into the temple, * a babe in the flesh, * in the arms of the Theotokos, with the wholeburnt offerings; ** and wast given into the arms of Symeon.

And 3 Stichera of the martyr, in Tone IV:

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

Thou didst preserve thy body unsullied * for Christ thy Bridegroom, * adorned with the beauties of virginity, * O Agatha, bride of God; * and, luminous with the splendors of martyrdom, * thou hast made thine abode * in the bridal-chamber of God. * Wherefore, we celebrate thy universal triumph, ** glorifying the Savior Who ever glorifieth thee.

Thou didst endure the severing of thy breasts, * the burning of fire * and the laceration of thy body, O glorious one, * gazing with the eyes of thy heart toward thine eternal rewards, * the blessedness which cometh therefrom * and the imperishable crown, * which hath now been given thee by Christ, * for Whom thou didst suffer, ** O much suffering athlete.

The uncontrollable raging of the savage fire * didst thou halt by thy supplications, * O thou of goodly renown, * and thou didst save the city * which doth venerate thy precious relics, O martyr, * from whence it receiveth rivers of healings * through the divine Spirit. * For, suffering therein, thou didst bring low the enemy ** and didst receive the crown of victory, O all-praised one.

If this day falleth within the Great Fast:
Glory ..., Both now ..., Theotokion, in Tone IV:

Take pity, O Sovereign-Lady, * upon me who am brought low by the assaults of the demons, * and have been cast down into the pit of destruction; * and set me firmly upon the rock of the virtues, * fending off the attacks of the enemy. * Vouchsafe that I may obey the commandments * of thy Son and our God, * that I may receive forgiveness ** on the Day of Judgment.

Or this Stavrotheotokion, in the same melody:

Beholding Christ, Who is the Lover of mankind, crucified, * His side pierced by a lance, * the most pure one cried aloud, weeping: * “What is this, O my Son? * What have the thankless people done to Thee * in return for the good Thou hast done for them? * Thou makest haste to leave me childless, O most Loving One. * I marvel at Thy voluntary crucifixion, ** O Compassionate One!”

But if this day fall outside the Great Fast, we chant: Glory ..., in Tone VIII:

A most glorious miracle took place during the martyrdom of the all-glorious Agatha, the martyr of Christ God, like unto that of Moses. For, obtaining the law of the people, on the mountain he received letters inscribed by God on tablets; but here an angel from heaven, an intelligence venerable and acting freely, brought an inscribed scroll to her grave, showing forth honor from God and deliverance for her native land.

Both now ..., the composition of Andrew of Crete, in the same tone:

He Who is borne upon the cherubim and hymned by the seraphim, hath been borne into the temple of God today in accordance with the law, sitting in the arms of the elder as upon a throne, and as God doth receive the offerings from Joseph: a pair of turtledoves - the undefiled Church and the people newly-chosen from among the gentiles; and two young pigeons - the Old, and the beginning of the New. And Symeon, having finally received the fulfillment of the promise made to him, blessed the Virgin Mary, the Theotokos, foretelling in imagery the sufferings she would endure and asked from God deliverance, and cried aloud: “Lettest now Thy servant depart, O Master, as Thou didst tell me before; for I have seen Thee, the pre-eternal Light, the Savior and Lord of the Christian people!”

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “On the third day ...”:

Recieve in thine arms, O Symeon, the Creator of all things! O elder, take up Christ, to Whom the Virgin Maiden gave birth without seed, for the joy of our race.

Verse: Now lettest Thou Thy servant depart in peace, * O Master, according to Thy word.

Having assembled O ye people, let us hymn God, the Creator of the law, before Whom the multitudes of angels tremble, the only Benefactor and Bestower of the law, for the salvation of our souls.

Verse: A light to enlighten the gentiles, * and the glory of Thy people Israel.

Now lettest Thou Thy servant depart in peace, O Master, as Thou didst say; for I have beheld Thee, the pre-eternal Light of revelation for the nations and Israel, O Christ, and of my bodily union.

Glory ..., Both now ..., the composition of Andrew Pyrrhus, in Tone II:

Him Whom the ministers on high entreat with trembling hath Symeon now received in his arms, announcing that God hath united Himself to mankind. And, seeing God as a heavenly man, created from the things of the earth, he cried aloud with joy: “O Lord Who revealest the never-waning light to those in darkness, glory be to Thee!”

Troparion of the martyr, in Tone IV:

Thy ewe-lamb Agatha, O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls.

Glory ..., Both now ..., Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

AT MATINS

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

Let the choir of the angels marvel at the wonder! And let us mortals lift up our voices in hymnody, beholding the ineffable condescension of God; for He Who alone is the Lover of mankind, and before Whom the hosts of heaven tremble, do the arms of the elder now embrace.

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

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

Spec. Mel.: “Of the shepherds’ pipes ...”:

Thou wast born on earth, O Thou Who art co-beginningless with the Father, and hast been borne into the temple, O Unapproachable One. And, rejoicing, the elder took Thee in his arms, crying: “Now lettest Thou Thy servant depart, whom Thou hast visited according to Thy word, O Thou Whose good pleasure it is, as God, to save the human race!”

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

Canon of the feast, with 8 Troparia, including its Irmos, and that of the martyr, with 4 Troparia.

ODE I

Canon of the Feast

Irmos: **T**he Sun once passed over dry land * in the midst of the deep. * For the water on both sides became firm as a wall * while the people traversed the sea on foot, * chanting in a manner pleasing to God: * Let us sing unto the Lord; * for gloriously hath he been glorified.

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe in the arms of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, hasten straightway to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Fashioner, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother as a babe to God the Father, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the martyr, the acrostic whereof is: “With goodly hymns I hymn the good one”, the composition of Theophanes, in Tone II:

Irmos: **C**ome, 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.

Desiring the first Cause of good things, thou wast granted a name of goodly renown, of ineffable forethought, O martyr, signifying beforehand the goodness of thy character.

Having disdained carnal-mindedness, O pure one, thou wast taken up to the most radiant life, gazing upon thy most desired Bridegroom.

As a bride of Christ thou wast adorned with divine goodness and the beauty of virginity, O glorious one, and art crowned with thy divine blood of honorable martyrdom as with a twofold crown.

Theotokion: **O** Virgin Theotokos, thou wast a habitation fit for God, more spacious and pure than the heavens; and now the choir of virgins rejoiceth in thee.

ODE III

Canon of the feast

Irmos: **O** Lord, the firm foundation of those who put their trust in Thee, * do Thou establish the Church, * which Thou hast purchased * with thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-formed man, who through deception had become childish of mind.

Without undergoing change, the Creator became a Babe, rendering our nature divine, the product of earth to which it returneth again.

Canon of the martyr

Irmos: **O** Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

O martyr Agatha, bright and most beauteous glory and flower of the divine martyrs, heal thou the affliction of my soul and adorn it.

Thou didst illumine thyself with thy native virtues, O Agatha, and, spurning transitory things and loving the kingdom of God, thou didst call thyself a martyr.

Attracted by divine desire, O Agatha, thou didst prefer Christ to all things beautiful, boldly and manfully trampling underfoot the savagery of the tormenters.

Theotokion: **O** pure Bride of God, entreat God to Whom thou hast given birth, that He deliver those who hymn thee from trials and evil circumstances, from sufferings and tribulations, O all-blessed one.

Kontakion of the martyr, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

Let the Church be adorned today * with a glorious robe of purple * dyed in the pure blood of the martyr Agatha, * crying out: ** Rejoice, thou boast of Catania!

Sessional Hymn of the martyr, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Adorned with the glory of the Faith, with piety, reverence and virginity, and with zeal for suffering, thou wast called a venerable intellect, with a will of thine own, who, as the bride of God, dost pray that true worship be given to God, deliverance to thy homeland, and great mercy unto us.

Glory ..., Both now ..., Sessional Hymn of the feast, in the same tone:

Rejoicing, the sacred Symeon embraced Thee Who wast incarnate of the Virgin, O Christ, crying out: "Now lettest Thou Thy servant depart, O Master!" And Anna, the blameless and glorious prophetess, now offereth Thee confession and hymnody. And we cry out to Thee, O Bestower of Life: Glory to Thee Who hast thus been well pleased!

But if this day falleth within the Great Fast:

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.

Or this 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, maternally lamenting: * "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

Canon of the feast

Irmos: **T**hy virtue, hath covered the heavens, O Christ, * for having come forth from the Ark of Thy sanctification, * from Thine undefiled Mother, * Thou hast appeared in the temple of Thy glory * as an infant borne in arms, * filling all with Thy praise.

Rejoicing, the Theotokos cried aloud: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word Who hath become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfilleth the tenets of the law; and cry aloud to Him: All things are filled with Thy praise!

Beholding the beginningless Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried aloud to Him: All things are filled with Thy praise!

Canon of the martyr

Irmos: I hymn Thee, O Lord, for I have heard report of Thee, * and I was afraid; * for Thou comest to me, seeking me who am lost. * Wherefore, I glorify Thy great condescension towards me, * O greatly Merciful One.

The mindlessness of the false serpent hath been put to shame and denounced; for virgins now trample underfoot his savagery, since Christ hath shone forth from the Virgin and illumined all.

Keeping thy lawful chastity undefiled, O athlete, rejoicing thou didst cast down the spirits of wickedness, armed with the grace of Christ, taking His Cross upon thy shoulders.

Be mine intercessor, O all-wise one, and rescue me from evils and temptations, from tempest and tribulation, and deliver me from the violence of the enemy, that, set free, I may hymn thee as my good intercessor, O all-famed martyr.

Theotokion: Thou dost immeasurably surpass the angelic hosts in splendor, O most pure one, having ineffably given birth to Christ, the noetic Sun, Who doth illumine the thoughts of the faithful with the rays of His divinity.

ODE V

Canon of the feast

Irmos: In a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: 'Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.'

The divine elder, comprehending the glory that was revealed of old to the prophet, and beholding the Word held in His Mother's arms, cried aloud: Rejoice, O pure one, for like a throne, God the unwaning Light. Who reigneth with peace, is held by thee!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the unwaning Light, Who reigneth with peace!

Isaiah, purified by the burning ember brought by the seraphim, and the elder illumined by the O Mother of God, cried to her: thou hast given me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Canon of the martyr

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.

Guided by the divine commandments, O glorious Agatha, thou wast loosed from the bonds of passionate carnal attachment, and revealed to be a fruitful olive-tree.

Gazing, full of love for Christ, upon the most splendid radiance, thou didst spurn the pleasures which drag one downwards, desiring the beauty of Him alone.

That thou mayest be deemed worthy to behold the ineffable life of the elect, O glorious one, rejoicing thou didst mightily endure tortures, O all-praised Agatha.

Theotokion: **T**o thee who hast given birth to Christ, the Creator of all, we cry aloud: Rejoice, O pure one! Rejoice, O thou who hast shone forth the Light upon us! Rejoice, thou who hast contained the Infinite One!

ODE VI

Canon of the feast

Irmos: **T**he Elder, having seen with his eyes the salvation * that was to come unto the peoples from God, * cried aloud unto Thee: * ‘O Christ, Thou art my God.’

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Clearly bearing the lineaments of Him Who begot Thee before the ages, in Thy tender compassion Thou hast now been clothed in the weakness of the earth-born.

Now lettest him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child, depart in peace.

Canon of the martyr

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

Being vain-minded, the tyrant hoped to seduce thee, the beautiful virgin; but the shameless one was repulsed, dashing himself against thy firm resolve.

Grace was poured forth through thy lips, O all-famed martyr; for thou didst openly and manifestly denounce the shameless one, having been enriched with discourse taught thee by God.

Possessing a venerable mind with free will, O all-praised one, thou wast shown to be a most precious stone, O honored Agatha, becoming the sure deliverance of thy native land.

Theotokion: **P**raising thee in hymns, we cry out to thee: Rejoice, O most rich mountain of Christ God, wherein He was pleased to dwell, for the salvation of our race, O Bride of God!

Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin’s womb by Thy birth * and didst bless the hands of Symeon as was meet, * by anticipation Thou hast now saved even us, O Christ God. * But in the midst of battle grant peace to Thy community, * and strengthen the hierarchs whom Thou hast loved, ** O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne unto Symeon. Looking upon Him from heaven, the bodiless hosts in amazement proclaim: “We behold things wondrous, most glorious, unapproachable and ineffable: for He Who created Adam is borne as an infant; He Whom naught can contain is held in the elder’s arms; He Who is in the infinite bosom of His Father is willingly constrained in the flesh, but not in His divinity, He Who alone is the Lover of mankind.”

ODE VII

Canon of the feast

Irmos: O Thou who in the midst of the fire * bedewed the children as they discoursed on things divine, * and Who didst take up Thy dwelling in the pure Virgin: * O Word of God Thee do we reverently praise chanting: * O God of our fathers, Blessed art Thou.

I go to announce glad tidings unto Adam and Eve who dwell in Hades, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God, the Redeemer of the race of mortals shall go even unto Hades; He shall grant forgiveness to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Canon of the martyr

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

Speaking with exceeding great splendor, thou didst awe the tyrant with thy discourse of wisdom and grace; and bearing patiently, without pain, the fiery embers of torment, thou didst cry aloud: O God of our fathers, Blessed art Thou!

Looking upon thy youth and the swelling of thy breasts: the evil-hearted one wickedly schemed, but was held fast by his cruel rage; but thou O martyr, didst cry aloud, exclaiming to thy Bridegroom: O God of our fathers, Blessed art Thou!

The disciple of Christ stood radiantly when under guard, healing the grievous wounds which she had suffered, wherefore O invincible martyr, virgin of Christ, thou didst rejoice, saying: O God of our fathers, Blessed art Thou!

Theotokion: Adam had to die, having violated the commandment of the Almighty; but when thou hast given birth to eternal Life, O all-immaculate Virgin, thou didst deliver him from death, wherefore he crieth to thy Son: O God of our fathers, Blessed art Thou!

ODE VIII

Canon of the feast

Irmos: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, join ye now in chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry aloud: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of those who chant with faith: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Canon of the martyr

Irmos: Sing of the acts of God * Who descended into the fiery furnace with the Hebrew children, * and transformed the flame into dew, * and exalt Him supremely as Lord throughout all ages

Deemed worthy to live in gladness and everlasting joy, O Agatha, pray thou to the Lord, that those who honor thee may be illumined with thine ineffable glory and may enjoy life incorruptible.

With mind, heart and soul ineffably loving Christ, Who alone is full of surpassing love, thou didst soar aloft to Him, crying: "I run after Thee and shall dwell with Thee throughout the ages!"

Arrayed like the daughter of a king in supra-natural garments and beautiful raiment, thou standest before Christ in honor, O Agatha, crying aloud: "Thee shall I supremely exalt throughout the ages, O Lord!"

Theotokion: Bearing Christ, the Myrrh poured forth upon us, within thy womb, O Theotokos, thou hast perfumed the world with a fragrance of godly scent. Wherefore, we cry aloud to Thee, O Virgin: Rejoice, O phial redolent with the scent of myrrh!

ODE IX

Canon of the feast

Irmos: In the shadow and the letter of the Law, * let us, the faithful, discern a figure: * every male child that openeth the womb * shall be sanctified to God. * Therefore we magnify the firstborn Word * and Son of the beginningless Father, * the firstborn Child of a Mother who hath not known a man.

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the martyr

Irmos: **G**od the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

Adorned with crowns of victory at the right hand of the Source of life, O divinely wise Agatha, pray thou now, that thy homeland may be delivered from tempest, as of old thou didst halt the onslaught of the fire, that we may all magnify thee unceasingly with hymns.

Preserving all things by His divine providence, and rewarding now thy valor, O martyr, Christ hath granted thee to dwell in the mansions of heaven, as His own all-immaculate bride, and hath deemed thee worthy to rejoice with the angels and martyrs.

By thy supplications, O honored and most glorious spiritual athlete, render Christ, the Judge of all, merciful to me, and cleanse me of the multitude of my transgressions, ever unceasingly entreating the Compassionate One, O thou adornment of the martyrs.

Theotokion: **T**he Son Who is co-beginningless with the Father, and Who was ineffably incarnate of thy pure blood hath revealed Himself to us like the sun, O most pure unwedded Mother; and, driving the darkness away, He hath illumined all things.

Exapostilarion of the martyr: Spec. Mel.: “Hearken, ye women ...”:

For the sake of Christ thou didst endure the severing of thy breasts and all other torments, O good virgin athlete; wherefore, thy Bridegroom hath granted thee to dwell in the beautiful bridal-chamber, where thou dost rejoice eternally with the angels, O glorious virgin martyr Agatha.

Glory ..., Both now ..., Exapostilarion of the feast:

The elder, brought into the temple by the Spirit, took the Master of the Law in his arms, crying: Do Thou now loose me from the bond of the flesh according to Thy word: for mine eyes have seen the revelation of the Gentiles, and the salvation of Israel!

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Holding the Master * in his arms * with fear and joy, * Symeon asked to be released from life, ** hymning the Theotokos.

Verse: Now lettest Thou Thy servant depart in peace, O Master, * according to Thy word.

Symeon cried aloud: * “Now let me depart * unto true life, O my Savior; * for I have seen Thee, O Master, ** the Light of the world!”

Verse: A Light to enlighten the gentiles, * and the glory of Thy people Israel.

The chaste and venerable Anna, * hath now confessed * in prophecy * Him Who sprang forth from the Virgin ** for the deliverance of mortals.

Glory ..., Both now ..., in the same melody:

Rejoice, O thou who received * the Joy of the world, * Christ the Bestower of life, * causing the grief of our first mother ** to cease, O Virgin.

AT LITURGY

Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

Troparion of the martyr, in Tone IV:

Thy ewe-lamb Agatha, O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls.

Kontakion of the martyr, in Tone IV:

Let the Church be adorned today * with a glorious robe of purple * dyed in the pure blood of the martyr Agatha, * crying out: ** Rejoice, thou boast of Catania!

Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin’s womb by Thy birth * and didst bless the hands of Symeon as was meet, * by anticipation Thou hast now saved even us, O Christ God. * But in the midst of battle grant peace to Thy community, * and strengthen the hierarchs whom Thou hast loved, ** O Thou Who alone lovest mankind.