

THE 6th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, BUCOLUS, BISHOP OF
SMYRNA

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

AT VESPERS

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

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

The Creator of all, our Redeemer, * is carried into the temple by His Virgin Mother; * wherefore, the elder, receiving Him, * cried out with joy: * “Now lettest Thou Thy servant depart in peace, O Good One, ** as Thou hast willed!”

Symeon, taking from the Virgin into his arms * Him Who was begotten before all ages, * cried aloud: “I have beheld, O Savior, * the light of Thy glory which shineth upon the ends of the earth! * Now lettest Thou Thy servant depart in peace, O Good One, ** for I have seen Thee today!”

Symeon, taking in his arms the Savior * Who in the fullness of time was born for the salvation of mankind, * cried out, rejoicing: * “I have seen the Light of the gentiles, the Glory of Israel! Now lettest Thou me depart from things here, * by Thy command, ** as Thou hast said, in that Thou art God.

And these Stichera of the holy hierarch, in Tone VI:

Spec. Mel.: “On the third day ...”:

Shining with the light of beneficent virtues, O most sacred one, thou wast mystically placed as a light upon the candle-stand of the divine Church, illumining it with thy sacred teachings, O father.

The Holy Spirit, sanctifying thee, O sacred Bucolus, hath through thee imparted sanctity, enlightenment and deliverance to those who approach with faith, O God-bearer.

Preaching the supreme goodness of our God, O wise one, thou dost bless afflicted people with grace, leading them to the Savior, as a most sacred priest.

Glory ..., Both now ..., of the feast, in Tone V:

Examine ye the Scriptures, as Christ our God said in the Gospels, for therein we find Him born, wrapped in swaddling bands, laid in a manger, fed with milk, undergoing circumcision, and carried by Symeon, not in semblance or disguise, but in truth appearing to the world. To Him do we cry aloud: O pre-eternal God, glory be to Thee!

But if this day falleth within the Great Fast, the Theotokion; or if it fall on a Wednesday or Friday, the following Stavrotheotokion:

Glory ..., Both now ..., Stavrotheotokion in Tone IV;

Stavrotheotokion: 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!”

On the Aposticha, these Stichera, in Tone II:

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

Bearing the Creator * and Master * as a Babe in her arms, * the most pure Virgin ** entereth the temple.

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

Recieve, O Symeon, * the Lord of glory * as thou * wast told by the Holy Spirit. ** For, lo! He is come!

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

O good God, * now have mine eyes * beheld Thy promise! * O Lover of mankind, ** make speed to release me, Thy servant!

Glory ..., Both now ..., the composition of Germanus, in Tone V:

The Ancient of days, having become a babe, is borne into the temple by the Virgin Mother, fulfilling the promise of His own law; and Symeon, receiving Him, said: “Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!”

Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch Bucolus our father, ** entreat Christ God, that our souls be saved.

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:

Spec. Mel.: “When the stone had been sealed ...”:

Thou, the Life of all, having become a babe for my sake, wast carried into the temple; and Thou, Who of old didst inscribe the law on tablets on Mount Sinai, didst place Thyself under the law, that Thou mayest release all from the ancient bondage to the law. Glory to Thy tender compassion, O Savior! Glory to Thy kingdom! Glory to Thy dispensation, O Thou only Lover of mankind!

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

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

Spec. Mel.: “The co-beginningless Word ...”:

Thou wast borne into the temple, the Creator, Master and Maker of the law, fulfilling the rites thereof, O Savior; and Thou, O only Compassionate One, Who fillest all with awe and sustainest all creation, didst desire, in Thy good will, to be carried in the flesh in the arms of Symeon, that Thou mayest reveal Thy light unto us.

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

Canon of the feast, with 8 Troparia, including the Irmos;

And that of the saint, 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 holy hierarch, the acrostic whereof is: “I sing the glory of the great Bucolus”, the composition of Joseph, in Tone VI:

Irmos: **W**hen Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Ever illumined with divine splendors and sacred and luminous radiance, O father, enlighten the soul of me who honor thy radiant festival.

The noetic Sun, showing thee to be a star of great brilliance, hath illumined the world with the splendors of thy virtues, O all-wise Bucolus, thou holy hierarch of Christ.

Showing forth a life ever sanctified and pure and untouched by defilement, O wise and most glorious Bucolus, thou wast known on earth as a hallowed vessel of Christ.

Theotokion: **T**he Supremely good One, Who is the Only-begotten Son of the Father, as God became incarnate in thy womb, O pure one, deifying mankind in the abundance of His compassions.

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 divine our nature, the product of earth to which it returneth again.

Canon of the holy hierarch

Irmos: **T**here is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Becoming a child of the day and the light by thy godly labors, O holy hierarch, thou hast now manifestly made thine abode among the saints, shining with grace.

Piously preaching the one Essence of the Trinity, thou didst uproot from the earth the error of polytheism, as an honorable hierarch, a true minister of the Word.

Thou didst reveal the path of life to all who had been deceived by the assaults of the enemy, and, as a shepherd of the Word, didst bring them, saved, to the Word, the Chief Shepherd.

Theotokion: **B**e thou a refuge and guardian to me who am constantly assailed by the cruel threefold waves of the passions on the sea of life, O only pure Ever-virgin.

Sessional Hymn of the holy hierarch, in Tone IV:

Spec. Mel.: “Having been lifted up ...”:

Shining with the light of the priesthood, thou didst illumine the people, O holy hierarch, destroying the darkness of idolatry, and dispelling the gloom of the passions with the radiance of healings; wherefore thou hast passed over to the never-waning radiance, praying earnestly for us who honor thee, O blessed Bucolus.

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

Spec. Mel.: “Joseph marveled ...”:

Thou didst become a babe for my sake, O Ancient of days, and didst partake of purification, O most pure God, that I might be assured, it was flesh Thou didst assume from the Virgin. And Symeon, taught thereby, recognized Thee as God appearing in the flesh, and having kissed Thee, our Life, rejoicing he cried aloud: “Release me, for I have seen Thee, the Life of all!”

But if this day falls within the Great Fast:

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

The Lord, Who, seated on the cherubic throne * and abiding in the bosom of the Father, * made His abode in thy womb, O Sovereign Lady, * hath become incarnate, * and ruleth over the nations. * Wherefore we chant unto Him with understanding, * and beseech Thee to entreat Him, ** that thy servants be saved.

Stavrotheotokion: **S**he who in the latter days * gave birth in the flesh unto Thee O Christ, * Who wast begotten of the beginningless Father, * upon seeing Thee hanging upon the Cross, cried aloud: * “Woe is me, O Jesus, most beloved Christ! * How is it that Thou Who art glorified as God by the angels * dost now consent to be crucified by iniquitous men O my Son? ** I hymn Thee, O Thou Long-suffering One!”

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 holy hierarch

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Knowing beforehand the beauty of thy soul and thy purity of mind, O divinely blessed one, with sanctity God ordained thee a wise sacred preacher.

Illumined by the Spirit, thou hast illumined those who are in the darkness of error, O most glorious holy hierarch, and through baptism hast made them children of the day.

The glorious Theologian chose thee, who art resplendent with grace, and with divine admonitions laid hands upon thee; ordaining thee a sacred priest, O all-wise Bucolus.

Theotokion: With his mind Moses beheld thee prefigured in sanctity in the bush which mystically revealed the Fire Which was to dwell in thy womb, O Ever-virgin Theotokos.

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!

Isaiiah, 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 holy hierarch

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Arrayed with sanctity in the sacred vesture of the hierarchy, O honored hierarch Bucolus, thou didst illumine the ungodly, preaching the uncreated Unity in three Hypostases.

Thou didst snatch men from the mouth of the noetic wolf by the teachings of thy divinely eloquent mouth; and with thy theology, O father, thou didst close the unstopped mouths of the heretics.

The vile Marcian was vanquished by thy sacred words and all his wickedness was cast out, O glorious Bucolus, the putrid mire thereof being shaken off.

Theotokion: Jesus, the transcendent God, Who by His will hath brought all things into existence, was born of thy womb, O all-immaculate one, renewing the laws of nature.

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 holy hierarchy

Irmos: **B**eholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Possessing exalted humility, purity of mind, love unfeigned, and pure faith and love, the glorious Bucolus was shown to be a habitation of the Trinity.

Into the mysteries, O all-famed Bucolus, the Spirit led thee, who didst greatly adorn the sacred cathedra of Smyrna, and by thine own hand making Polycarp the pastor there after thee.

Understanding thy name in the Spirit, O most wise one, by grace thou didst lead to the cathedra one who, after thee, would be a guide of the reason-endowed sheep, shining with the radiance of the virtues.

Theotokion: **O** Sovereign Lady, thou portal of grace who hast opened the gates of heaven to mankind, do thou open to me the most radiant doors of repentance and free me from the gates of death.

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 holy hierarch

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

Having given understanding to the ignorant, and setting aright those who had stumbled through deception, O father, thou hast saved and led to God the pure who piously chant to Him: O God of our fathers, Blessed art Thou!

Thy cheeks which preached the incarnation of Him Who, in His ineffable tender compassion, shone forth upon us, were adorned, O all-blessed one; and to Him didst thou cry out earnestly: O God of our fathers, Blessed art Thou!

Tempering the passions of thy body by abstinence, O glorious one, thou didst show thyself unaffected by the assaults of the deceiver, and now dost truly chant: O God of our fathers, Blessed art Thou!

Theotokion: Delivered from the ancient condemnation by thy birthgiving, O all-immaculate one, we who because of thee have been saved hymn thee as our Sovereign Lady, O Virgin, crying out with faith and saying: Blessed art Thou who hast given birth to God in the flesh!

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 holy hierarch

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Thou didst flourish like a palm-tree in the courts of God, and as needs be, didst fall into the sleep of the righteous; but thy divine tomb doth ever delight to those who behold thy wonder, O Bucolus, preacher of God.

God, the hypostatic Word of God, hath ordained thee a sacred hierarch who anointeth the people with sanctity, O holy hierarch and instructor of the people of Smyrna, luminary of the whole world.

Thou didst theologize concerning the incarnate Word saving many people from error, as a godly disciple of him who shone forth in theology, O God-bearing Bucolus.

Theotokion: O Theotokos, in a sacred manner the divine company of the prophets learned thy mystery, understanding from afar and clearly setting forth the divine signs of thy birthgiving to God.

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 holy hierarch

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Having illumined the Church of Christ like a light, like a radiant beam, like a great sun, like a lightning-flash, thou hast enlightened the thoughts of the faithful. And thou hast made thine abode where the never-waning light shines, chanting to the uncreated Trinity the thrice-holy hymn.

Having passed beyond the flesh and the world, O performer of sacred rituals, rejoicing, thou hast passed over to the ranks of heaven, deified by a most radiant disposition. Wherefore, we on earth celebrate thy memory with faith, O all-wise Bucolus.

The earth covered thy blessed body, which manifestly poured forth healings and spiritual gifts, and heaven beareth thy spirit with the elect of ages past, truly adorned with divine splendors, O glorious Bucolus.

Theotokion: At the cry of the angel, O pure one, thou hast given birth to Christ, Emmanuel, Who hath united those below with the angels, O Virgin who alone art blessed, who alone art most praised, who alone art the cause of our deification.

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!

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

On the Aposticha, these Stichera, in Tone II:

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

Today the Savior is brought as a babe * into the temple * of the Lord, * and the elder Symeon receiveth Him ** in his aged arms.

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

The Ancient of days * is most gloriously seen * as a babe in the flesh * on this day, ** and is carried into the temple.

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

The all-pure one cried out: **"O Symeon, receive * as a babe in thine arms * the Lord of glory, ** the salvation of the world!"

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

Great and awesome is the mystery, * and strange the dispensation! * He Who holdeth all things * is formed as a babe, ** and as a babe is borne in arms.

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 holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch Bucolus our father, ** entreat Christ God, that our souls be saved.

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.