

THE 18th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS LEO, POPE OF ROME
AT VESPERS

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

Spec. Mel.: “What shall we call you ...”:

What shall we name thee, O divinely inspired one? * Head of the Orthodox Church of Christ? * Eye of piety, * possessed of spiritual understanding * to see clearly the hearts of men, * and pouring forth the word of life upon all the ends of the earth? * Divinely inscribed scroll * of the right Faith? ** Pray thou that our souls be saved.

What now shall we call thee, O wondrous one? * Preacher of the Truth, * firm foundation? * Senior among the honored supreme council? * Excellent rule of doctrines, * possessing the rule of correction? * The one who cut down the division of Nestorius * and the confusion of Eutyches ** with divinely wrought revelations?

What now shall we call thee, O marvelous one? * Prince and ruler, * splendidly exercising spiritual mastery * over the passions of the body? * Vessel of divine mercy, * habitation of perfect love? * Loving pastor * awaiting the repentance of sinners? ** Pray thou that our souls be saved.

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

Whom hast thou emulated, O wretched soul, * who in no wise dost rouse thyself to repentance * nor fearest the fire * which awaiteth the wicked? * Arise, and cry aloud, * calling upon her who alone is quick to help: * O Virgin Mother, * entreat thy Son and our God, ** to deliver me from the snares of the deceiver!

Stavrotheotokion: **T**he ewe-lamb, as she beheld the Lamb * stretched out of His own will upon the Tree of the Cross, * cried out maternally, * in pain with her weeping: * O my Son, what is this strange sight? * O Longsuffering One, how is it that Thou art slain, * Who, as Lord, bestoweth life upon all, * granting resurrection to mortals? ** I glorify Thy great condescension, O my God!

Troparion of the holy hierarch, in Tone VIII:

O most wise Leo, instructor in Orthodoxy, teacher of piety and purity, * beacon for the whole world, divinely inspired adornment of hierarchs: * by thy teachings thou hast illumined all. ** O harp of the Spirit, entreat Christ God, that our souls be saved.

AT MATINS

Canon, the acrostic whereof is: “I weave hymns to the divinely wise Leo”, the composition of Theophanes, in Tone VIII:

ODE I

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

Anointed with the oil of the priesthood, O all-blessed and most noetically rich hierarch, didst adorn it with divers virtues.

Like a ripe cluster of grapes thou didst pour forth understanding, O father; offering the joyous cup of thy wisdom unto all, O thrice-blessed one.

Thou wast heir to the throne of the preeminent Peter, possessing his character and zeal for the Faith, O divinely wise one.

Theotokion: In giving birth to the Savior, O pure Mother of God, thou didst free the first-formed man, who had been condemned for transgressing the law of God.

ODE III

Irmos: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Thou didst carefully set up the pillar of the Orthodoxy of the Church of Christ, O divinely wise Leo; and wielding it, the Church destroyeth the ungodly hosts and assemblies of the heretics.

Replete with the divine grace of heaven, O father, thou didst set forth the dogmas of the Church, contending against all the blasphemies of the heretics, O Leo, most noetically rich champion of piety.

Illumined with a most radiant light, thou didst utter discourse on the ineffable and divine incarnation, setting forth the twofold Essence and twofold activity of the incarnate God.

Theotokion: Like a bride thou wast adorned with the comeliness of virginity, O joyous Virgin Mother who knewest not wedlock; for thou hast far surpassed every creature, in that thou hast given birth to the Word, the Cause of all.

Sessional Hymn of the holy hierarch, in Tone III:

Spec. Mel.: “Of the divine Faith ...”:

Like a lion of righteousness, thou didst cause audacity to cease, confirming Orthodoxy by thy deeds, as was thy hope. And proclaiming the doctrines of Truth thou didst denounce the hidden works of deception. O venerable father, entreat Christ God, that He grant us great mercy.

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: The 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

Irmos: From the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

O most blessed one, thou didst truly reveal thyself to be a lion, driving off the vexing foxes and terrifying the thoughts of the impious with thy kingly roaring.

Seeking the hidden Truth, with the exposition of thy dogmas thou didst lay bare the traces of heresies abominable to God, O most honorable initiate of the sacred mysteries.

Rising like dawn in the West, O thrice-blessed and divinely wise one, thou didst send forth a scroll of pious dogmas like rays emanating from the Church, illumining and enlightening our souls.

Theotokion: Mortify the uprisings of my passions, O good Virgin Birthgiver of God, and quell the tumult of my transgressions, destroying the tempest of sin by thy quietude.

ODE V

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Thou wast a preacher of the twofold activity of Christ the Savior; for thou, O divinely wise and blessed hierarch, didst say that He operated in each of the Natures He had, in a single unified participation. (Twice)

Acknowledging that the Word is equal in might to Him Who begat Him, O thrice-blessed one, thou didst confess that He became incarnate, and proclaim in excellent manner that the traits of His flesh operate both without commingling and immutably.

Theotokion: The mystery known to God alone before time began, that the Master and Lord of all would become a man and unite Himself to the flesh without change, was made manifest through thee, O Virgin, in whom He came to be.

ODE VI

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Thou wast the successor to the honorable Peter, enriched by his authority and having acquired his fervent zeal, writing a divinely inspired scroll, rejecting the vexing heretical commands, and bringing together, without commingling, the union of Christ's Natures.

O God-pleasing servant of the ineffable mysteries, in a supra-natural manner thou didst preach Christ the Lord, the only Son, begotten of the Father before time, Who for our sake was born of the Virgin and revealed Himself to be consubstantial with the Father.

Theotokion: We, the faithful, confessing thee to be the mediatrix of our salvation, O all-pure one, cry out: Rejoice, O pure one! Rejoice, O Virgin Bride! Rejoice, overshadowed mountain of God, for thou hast poured forth everlasting joy upon the world!

Kontakion of the holy hierarch, in Tone III: Spec. Mel.: "Today the Virgin ...":

Seated upon the throne of the priesthood, O glorious one, * and having shut the mouths of the noetic lions, * with the divinely inspired dogmas of the adored Trinity * thou didst shed upon thy flock the light of the knowledge of God. * Wherefore, thou hast been glorified as a divine initiate ** of the mysteries of the grace of God.

ODE VII

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * 'Blessed art Thou, O Lord our God, throughout the ages'.

Thou gavest no sleep to thine eyelids until thou didst uproot the delusion of the mindless Eutyches, crying aloud: Blessed art Thou, O Lord our God, throughout the ages!

Confessing Christ to be one Hypostasis in two Natures, with a twofold activity and will, thou dost now chant: Blessed art Thou, O Lord our God, throughout the ages!

Theotokion: Entangled in the bonds of my transgressions, I have recourse unto thee now, O Mother of God. In the tender compassion of thy mercy, deliver me, who cry out: Blessed is the fruit of thy womb, O most pure one!

ODE VIII

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

Bright as the sun, O divinely eloquent one, thou didst manifestly shine forth from the West the most glorious wonder, teaching all to worship the one Christ in two Essences - indivisible, immutable, and uncommingled; thereby causing the confusion and commingling of Eutyches to wither away, and cutting down the division of Nestorius.

Moved by God, thou didst show thyself to be like a second Moses to the people of God, and didst set forth the doctrines of piety as upon divinely inscribed tablets, crying out to the Council of the honored teachers: Ye children, bless; ye priests hymn; ye people supremely exalt Christ throughout all ages!

Thou didst acknowledge the only-begotten and co-beginningless Word of the Father, Who, incorporeal from before the beginning, became incarnate, though timeless - entered time, and though the infinite Creator - became circumscribed by the flesh; and thou teachest, crying out: Ye priests hymn; ye people supremely exalt Him throughout all ages!

Theotokion: God, Who illumined the sky with the beauties of the stars, the sun and the moon, wrapped Himself in the robe of the flesh He fashioned from thy blood, O most pure one, showing thee to be another animate heaven. Ye children, bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

ODE IX

Irmos: All are awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

Thou shinest forth now, adorned with a crown of majesty, O initiate of the mysteries of Christ, and as a faithful hierarch thou hast truly clad thyself in righteousness. As thou joinest chorus in the sweetness of paradise, O wondrous one, pray thou earnestly to the Master on behalf of thy flock.

As a true patriarch, shining with faith and grace, thou hast now made thine abode, as is meet, where the chief seats and thrones and ranks of the patriarchs are, O all-blessed father Leo. Wherefore, we all call thee blessed throughout the ages.

Having departed the storm of life, thou didst pass on to Christ, O most excellent Leo, finding rest in the place of verdure, where the torrents of sweetness, light never-waning, ineffable gladness and abiding joy are.

Theotokion: Full life do I reap, untainted by the tree of knowledge; for thou, O all-immaculate one, revealing the paths of life, hast blossomed forth Christ, the Tree of life. Wherefore, we, the faithful, magnify thee as the Theotokos, O all-pure one.

Exapostilarion, in Tone III:

Spec. Mel.: “The heaven with stars ...”:

The glory of hierarchs, defender of the faithful and pillar of the virtues hast thou been shown to be, O divinely wise father. Wherefore, be thou ever mindful of those who hymn thee with love.

Theotokion: **A**ll the sinful have thee as intercessor, O most holy Virgin. By thy maternal supplications render thy Son easily reconciled with us.

AT LITURGY

Troparion of the holy hierarch, in Tone VIII:

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Kontakion of the holy hierarch, in Tone III:

Seated upon the throne of the priesthood, O glorious one, * and having shut the mouths of the noetic lions, * with the divinely inspired dogmas of the adored Trinity * thou didst shed upon thy flock the light of the knowledge of God. * Wherefore, thou hast been glorified as a divine initiate ** of the mysteries of the grace of God.