

THE 29th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER CASSIAN THE ROMAN, THE
CONFESSOR

When February hath 28 days, the service to Saint Cassian is chanted at Compline on the 28th
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the venerable one, in Tone VI:
Spec. Mel.: “Having set all aside ...”:

Wisely perceiving * the deception of transitory things, * O most glorious one, * and even after thy departure * from here to the Lord * hindering those who demanded to have it, * as something that in nowise abideth, * being fleeting and temporal. * Wherefore, as a wise overseer, * thou hast passed over to a better life, * having pleased Christ, O Cassian, ** by thy life and works.

Taking up thy cross in childhood, O glorious father, * with eagerness treading * the path which is hard and narrow, * yet of surpassing honor, * thou didst submit to the commandments of Him Who called thee. * Wherefore, for thy labors * thou hast obtained as twofold recompense and fitting reward: * the heavenly kingdom of Christ * and a place to rejoice in the light * with all the saints, O Cassian. * With them do thou unceasingly pray ** on behalf of our souls.

A thing of wonder * was every virtue, O divinely wise one, * wherewith, at first on earth in the flesh, * thou didst watchfully observe silence, * O venerable one, * later revealing thyself * with words and material things, * being humble, meek and innocent, * a prophetic and right goodly herald. * And now, that thou hast hastened to God, * marveling, ** thou hast received the grace of healing.

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

Having stumbled because of mine evil disposition, * and been enslaved to wicked deception, O Bride of God, * wretch that I am, * I flee to thy most wondrous loving-kindness * and thy fervent aid, * O most holy Maiden. * Deliver me from the bonds of temptations and grief, * O most immaculate one, * and save me from the assaults of the demons, * that I may glorify thee, * and hymn and bow down before thee with love, ** magnifying thee, O Sovereign Lady, as ever-blessed.

Stavrotheotokion: **A** sword pierced thy heart, * O most pure Lady, * as Symeon said, * when thou didst behold Him * Who shone forth from thee ineffably, * condemned by the iniquitous * and lifted up upon the Cross, * tasting vinegar and gall, His side pierced, * His hands and feet run through with nails; * and, lamenting, thou didst exclaim, crying out maternally: * “What is this new mystery, ** O my Child most sweet?”

AT COMPLINE OR MATINS

Canon, in Tone II:

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Having crowned thy life with divine virtues, O venerable Cassian, thou didst depart unto God. Beseech Him, we pray, that we who commemorate thy holy repose with faith may be delivered from transgressions.

Wholly inclined toward the God of all, O right glorious one, thou didst turn away from passionate thoughts, and deified by partaking of the immaterial, thou didst become light, hymning the supremely glorious Lord Who glorified thee.

In thy divine teachings thou wast a physician for souls, O Cassian, and, setting aright the thoughts of monastics by grace, thou didst lead them to everlasting life. Wherefore, we all honor thee with love.

Theotokion: **W**e all know thee, O pure one, as her who conceived God in the womb; for in a manner past understanding thou hast given birth to God Who clothed Himself in mortal flesh, the supremely glorious Lord Who hath illumined the company of the venerable. Gloriously hath He been glorified!

ODE III

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

Christ hath shown thee to be the enlightenment of those in darkness, a star shining forth in the heights of the Church, O all-praised and venerable one, the adornment of fasters.

Emulating Him Who took upon Himself the Cross and enlightened the world, O Cassian, thou didst crucify thyself to worldly pleasures, overcoming the wiles of the demons.

Thy heart was full of wisdom, O most wise one, and through the Holy Spirit poured forth an abyss of teaching, which nourisheth flocks of monastics.

Theotokion: **O** all-immaculate one, I pray thee to offer divine mediation, and heal my soul which is afflicted by the passions and all manner of assaults by wicked demons.

Sessional Hymn, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

As one venerable, thou didst offer thyself to God; and, illumined by goodly visions, O Cassian, thou didst shine like the sun in the splendor of thy divine teachings, ever enlightening the hearts of all who honor thee. Earnestly entreat Christ on behalf of those who praise thee fervently with love.

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

As one who loveth sin, I beseech thee who hast given birth to the sinless God Who taketh away the sins of the world: O most pure one, have compassion on my greatly sinful soul and cleanse me of my many sins; for thou art the cleansing, salvation and aid of the faithful.

Stavrotheotokion: **T**he ewe-lamb, beholding Him Who was crucified upon the Tree of His own will, said, weeping and lamenting: “How hath the thankless assembly of the Jews rewarded Thee, O my Son, Who delighted them with many and great gifts? Yet I hymn Thy long-suffering, O my Son and God.

ODE IV

Irmos: **F**rom a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

With thine ascetic struggles thou didst make the uprisings of thy flesh subject to thy spirit, O venerable one; and with thy sacred teachings thou didst lay bare every machination and pursuit of the deceiver.

Mortified of thine own will toward worldly mortality, thou hast received the inheritance of the life to come, O most glorious Cassian; and written laws for the instruction and perfecting of monastics.

The grace of the Spirit abode in thy soul, O most noetically rich father, manifestly showing thee to be above all carnal understanding and the snares of the deceiver.

Theotokion: **O** all-immaculate one, thou hast ineffably given birth to the Timeless One, Who entered time, illumining the venerable who live by faith, and bringing low the serpent, the author of evil.

ODE V

Irmos: **O** Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

By thy virtues, O God-pleaser, thou wast caught up, and rejoicing borne aloft, having attained unto the mansions of heaven, and received the honors due for thy labors.

Gazing upon the beauty of Christ with a pure mind, thou didst stand immovable day and night, O most glorious one, receiving divine revelations.

Watered with torrents of tears, O God-bearing father, like a tree with lofty branches thou didst produce the fruits of correction which divinely gladden the thoughts of all.

Theotokion: **O** Virgin who, in a manner past understanding, shone forth Life from thyself; slaying the enemy who brought death to us all, and enlivening the world, which hymneth thee without ceasing.

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.**

Thou didst tread the narrow path, O father, and by thy words revealed it to all. And those who walk it well are led into the spaciousness of paradise.

Thy life was venerable and thine end blessed and honorable, O Cassian our father, converser with the holy angels.

Thou didst cast off slumber and, keeping vigil in visions and spiritual activities, didst live angelically on the earth, O all-blessed God-bearer.

Theotokion: **L**oving thee, O all-immaculate one, as one comely and beauteous, Jesus was born from thee in the flesh and hath deified me in His boundless loving-kindness.

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.**

Ever deified by most splendid visions, O divinely wise one, thou wast revealed to be a never-waning beacon, shining forth salvific discourse which illumineth the minds of all who praise thee.

Thy tongue, sharpened by the Spirit, manifestly inscribing the law of salvation, hath set forth models whereby all are corrected, O all-blessed one, ever rejoicing the flock of monastics.

Salvific thoughts and words which dispel the ignorance of men's hearts hast thou richly poured forth, O venerable and God-bearing father. Wherefore, with faith we honor thee, keeping thine all-holy memory.

Theotokion: **T**hou wast a bridal-chamber of divine glory and a fiery throne, whereupon the incarnate Word rested in His supreme goodness. Him do thou beseech, O pure one, to have compassion and mercy upon us.

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!**

Shining like a star in word and life, O Cassian, thou dost illumine all the ends of the earth, doing away with the darkness of ignorance and commanding all to chant: Bless the Lord, all ye works of the Lord!

Dying, thou didst set like the sun, O most blessed one; yet thou didst leave behind Thy never-waning discourses, which illumine the souls of us who with faith keep thy holy memory, O venerable one.

Thou dost ineffably delight in noetic beauty, having left behind thy corruptible body, and been deemed worthy to behold those things upon which the hosts of heaven gaze, O glorious one, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hou hast been revealed to be more spacious than the heavens, O Virgin, for they could not contain Him, yet thou didst ineffably hold Him and give birth to Him in a manner past understanding, Who as God, is twofold in nature but one in Hypostasis.

ODE IX

Irmos: **T**he 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

Might and power were given thee by God to drive away the princes of the prince of this world. Wherefore, having truly contended mightily, O divinely wise father, rejoicing, thou hast been numbered among the choirs of the venerable.

Like a sweetly fragrant rose, the divinely inspired words of thy godly tongue perfume us; for thou wast the goodly fragrance of Him Who emptied Himself for our sake in His tender compassion and clothed Himself in our flesh, O most honored God-bearer.

Thy memory, shining forth today in holiness, doth illumine the hearts of those who praise thine angelic life, O Cassian. Thereon do we entreat in prayer: pray thou that forgiveness of sins be granted to all.

Theotokion: **W**e offer unto thee the voice of Gabriel, crying: Rejoice, O table who bore the divine Bread! Rejoice, O impassable gate! Rejoice, thou joy of all the saved and boast of the venerable, O Ever-virgin Theotokos!