

THE 15th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, BLESSED
AUGUSTINE, BISHOP OF HIPPO
AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.
On “Lord, I have cried ...,” we chant 8 Stichera of the holy hierarch; 4 in Tone VIII:
Spec. Mel.: “O most glorious wonder ...”:

O holy hierarch, father Augustine, * thy life was in accordance with thy name. * Thou who didst preach the greatness of God, * wast adorned with the greatness of deeds, * and crowned with the greatness of struggles, * and illumined with the greatness of thy love for Christ. * Wherefore, pray thou * that great mercy be given to us ** who honor thee. (Twice)

O holy hierarch, father Augustine, * even though the land of Hippo hath fallen silent, * yet do we glorify thee as the uprooter of heresies, * the confirmation of the Orthodox Faith, * the great boast of monastics, * the adornment of hierarchs, * the lover of poverty, and elucidator of the Scriptures, * as our fervent intercessor. ** Pray thou that we be granted great mercy.

Bedewed by the divine words of Ambrose, * thou didst put forth the grain of the virtues an hundredfold, * and wast an ornament for the Church, * a blazing beacon, and a flame burning up heresies, * warming the hearts of the faithful, * O prelate of the city of Hippo, * blessed father and holy hierarch. * Ask now of Christ ** great mercy for us who honor thee.

And 4 Stichera in Tone II:

Spec. Mel.: “With what wreaths of praise ...”:

With what wreaths of praise shall we crown the holy bishop, the earthly angel and heavenly man, the hierarch of the Church of Christ most great, the prelate of Hippo and adornment of the whole world, who wast full of the love of Christ and exalted wisdom, the elucidator of dogmas, the confirmation of the Faith, the true guide of monastics, whom Christ our God, Who hath great mercy, hath crowned? (Twice)

With what precious crowns shall we bless our instructor, whose sound hath gone forth into all the world, whose divinely eloquent mouth was filled with the Spirit, which the grave, the arbiter of oblivion, hath not stopped, but which even now uttereth honeyed teachings and indicateth the path of life? Him hath Christ our God crowned, Who hath great and rich mercy.

With what wreaths adorned shall we crown the hierarch, the honored boast of the great Ambrose, the excellent luminary of the whole world, the most wondrous pastor of the Church, the fervent comforter of the sorrowful, the unshakable confirmation of the timid, the steadfast opponent of Pelagius, the utter uprooting of heresies, the vigilant lover of the purity of the Church, whom Christ our God, Who hath great mercy, hath crowned?

Glory ..., in Tone VI:

Come, ye multitudes of monastics, let us bless our guide and honor his holy memory, for he ever prayeth for us who keep his most honored memory and cry out to him with love: Pray for us to the most compassionate God, Whom thou didst ever serve, Whose field thou didst cultivate, Whose sheep thou didst tend, Whose talant thou didst increase; and ever beseech Him on our behalf, O holy hierarch Augustine, that our souls find mercy.

Both now ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace, but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hasted He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

On the Aposticha, these Stichera, in Tone IV:

He Who appeared to Mary in the garden and cast away from her the lamentation of tears, appeared likewise unto thee in a garden and commanded thee to open the Scriptures and to read; and having read, thou didst show forth a wondrous way of life. Pray thou unto Christ that we also may follow it, that we may be led to the kingdom of heaven.

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

Greatly did thy mother weep when she beheld thee perishing, and she earnestly prayed that thou be saved; and the fruit of such prayers could not perish. Wherefore, having been catechized with divine words, thou didst utterly leave the wide path, and walking the path of monasticism thou wast shown to be exalted among hierarchs, a treasury of divine doctrines, a harp of the Spirit, a sacred-initiate of dogmas and the boast of the Church of Christ.

Verse: The saints shall boast in glory, * and they shall rejoice upon their beds.

Amassing a spiritual treasure, thou didst distribute thine earthly riches unto those in need; and embracing voluntary slavery thou didst receive the rank of monk, and became a model for hierarchs and a rule for monastics, a standard of the virtues, a cup full of love, and a most true teacher of meekness. O blessed Augustine our father, pray thou on behalf of our souls.

Glory ..., in Tone V:

Tagaste boasteth of thy birth, both Medeiros and Carthage are magnified by thee, and in thee doth Rome also rejoice; but Milan boasteth in thee yet more, for therein wast thou born in the Spirit; and the great diocese of Hippo doth possess thee as its chief hierarch and good shepherd, while the whole world cherisheth thee as an honorable teacher mighty leader and fervent intercessor for men's souls.

Both now ..., Theotokion, in Tone V:

Thou art the temple and portal, * the palace and throne of the King, * O most honored Virgin, * through whom Christ the Lord, my Redeemer, * Who is the Sun of righteousness, * hath revealed Himself unto those who sleep in darkness, * deigning to enlighten those * whom He hath fashioned in His image by His own hand. * Wherefore, O all-hymned one, * as thou hast acquired a mother's boldness before Him, ** entreat Him without ceasing, that our souls be saved.

After "Now lettest Thou Thy servant depart ...,"

Troparion of the holy hierarch, in Tone IV:

Today the whole world rejoiceth, * celebrating thy commemoration, * and thereon it praiseth thy struggles * wherewith thou didst toil; * and thy deeds proclaim thy love for Christ. * For thou didst trample down heresies, * didst denounce the delusion of Manes, * and wast a beacon of the Church. * O holy hierarch, father Augustine, * entreat Christ God, ** that our souls be saved.

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On “God is the Lord ...,” the Troparion of the holy hierarch, in Tone IV:

Today the whole world rejoiceth, * celebrating thy commemoration, * and thereon it praiseth thy struggles * wherewith thou didst toil; * and thy deeds proclaim thy love for Christ. * For thou didst trample down heresies, * didst denounce the delusion of Manes, * and wast a beacon of the Church. * O holy hierarch, father Augustine, * entreat Christ God, ** that our souls be saved. (Twice)

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

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

Assemble together for the commemoration of our holy hierarch, ye multitudes of monks, and let us honor him with sacred hymns; and all the more let us glorify him by our manner of life, for he seeketh the salvation of his children showing himself to be a fervent intercessor for those who honor his memory. Let no one turn away from the countenance of the blessed one, let no one commit himself to the path of destruction, let no one neglect his own salvation, for we are all children of the blessed hierarch.

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

How can I hymn thee worthily, how can I glorify thee, O our Lady? I am perplexed and filled with awe, afraid of mine audacity; but I also fear silence. Yet accept our praise in the tender compassion which is thy wont, and send down rich mercy upon those who hymn thee.

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

Let us all praise the orator of the Spirit, the instructor of Orthodoxy, the holy hierarch Augustine. For he struck down heresies and shepherded well the flock of Christ; he hath likewise led countless people to the mansions of heaven; and even now poureth forth healings upon those who celebrate his memory with faith.

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

The Archangel Gabriel offered thee the salutation “Rejoice!”, but what shall we mortals offer thee? How can we chant a worthy hymn, how can we offer praise and glory; what thanks can we offer? Yet blessing thee in accordance with thine own words, we cry out to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

Polyeleos, and this magnification: We magnify thee, O holy hierarch Augustine, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice).

After the Polyeleos, the Sessional Hymn, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

Gazing upon the beauty of the heavens and regarding the beauty of the earth, thou didst cleave unto the Creator of all things with all thy heart, and casting all aside, thou didst desire Him alone. Wherefore, having distributed thy possessions among the poor, thou didst acquire spiritual riches, and didst become an experienced monk, a holy hierarch and a great treasury of dogmas.

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

We all hymn thee, O Virgin Theotokos, who hast delivered our first ancestor from the curse and led mankind into paradise; and we, thy servants, ever entreat thee: Beseech the most compassionate God, that He grant forgiveness of transgressions and in His loving-kindness save us who set our hope on thee, O most hymned Virgin.

Song of ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

Let every breath ...,

GOSPEL ACC. TO ST. JOHN, § 35 FROM THE MIDPOINT (JN. 10: 1-8)

The Lord said to the Jews that came to Him: “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.

After Psalm 50, this Sticheron, in Tone VI:

Come, let us honor the memory of the holy hierarch, crying out to him with faith: O hierarch father Augustine, great boast of the Church, wondrous instructor of the whole world, most true teacher of monastics: As thou standest now before the throne of the Lord, look down upon us, thy children, and forsake not us who love thee, but cry out unto us as we do battle with the foe: I am with you, and lo! no one shall be against you!

Canon of supplication to the Theotokos (the Paraclysis), with 6 Troparia; and that of the holy hierarch, the acrostic whereof is “We offer a canon to the hierarch Augustine”, with 8 Troparia, in Tone IV:

ODE I

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

O blessed hierarch, in thy holy prayers remember those who today celebrate thy festival, that we also may set aside earthly care and leave the path of destruction, and set our steps toward the kingdom of God.

Possessing a name which signifieth greatness, thou didst clearly seal within thy soul the greatness of the Most holy Trinity, Whose hidden mystery thou didst broadly elucidate as far as is possible. Entreat the Godhead, that we find mercy because of the great multitude of our sins.

Having penetrated with faith that which is inaccessible to the corruptible mind, O father Augustine, thou didst clearly preach it; and thou didst thunder upon all the ends of the world, setting forth the greatness of dogmas. Ask also for us, who honor thee, spiritual enlightenment and great mercy.

Theotokion: **O** Ever-virgin, we hymn thee, the boast of our race; for God, having arrived through thee, made His abode among us, that He might save mankind from sins; and having saved mankind, He hath glorified him with His own divinity and deified him through the gift of His own grace.

ODE III

Irmos: **O** Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Hippo possesseth thee as a precious lamp, yet now the whole world adorneth itself for thy commemoration, O Augustine. For thou wast a bulwark of Orthodoxy and the confirmation of the Church, a rule of life and a most honorable law of virtue.

Though Hippo hath fallen silent, the grave, the arbiter of oblivion, hath not closed thy mouth. For the whole world proclaimeth thy corrections and struggles and hymneth the labors whereby thou didst toil in teaching, instructing and setting forth the divine doctrines whereof thou hadst drunk.

When divine love came upon thee, O holy hierarch, thou didst reject all earthly things; and having distributed thy corruptible riches, thou didst acquire treasure in the heavens; and having left all thy kin, thou didst receive the choirs of angels as fellow intercessors in prayer.

Theotokion: **H**onoring thee with love, we bless thee, O Mother of God, most comely flower of the garden of incorruption, never-fading wreath of chastity, great throne of the Almighty, glory of the Christian race and great astonishment of the angels.

Sessional Hymn of the holy hierarch, in Tone VIII:

Full of divine wisdom, thou didst proclaim the precious doctrines of the Church, setting forth the corrections of the dogmas, interpreting the divine Scriptures, honoring the memory of the saints with discourses, and providing a rule for monastics by thy manner of life and thy writings; and having thus ascended to the heights of theology, and like Moses having struck the hidden and unapproachable rock of theology with the staff of divine love, thou didst cause to flow a wellspring of water flowing toward life everlasting, wherewith thou didst give drink in abundance to a thirsting people. Wherefore, we cry unto thee: O holy hierarch Augustine our father, entreat Christ God, that He grant forgiveness of transgressions unto those who with love honor thy holy memory.

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

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

ODE IV

Irmos: **H**e who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

The foolish and mindless Manicheans didst thou denounce, and their false teachings didst thou blow away like dust with the wind of thy divine teachings; and didst cast down the pride of Pelagius, and bring the assembly of Donatists to the Orthodox Faith, O Augustine.

Though the blessed Monica wept, beholding thee departing from the straight path, yet her prayer was not in vain; for a blessed bishop prophesied unto her, saying, “The fruit of such prayers cannot perish!”, signifying thee, O honorable hierarch.

Bishop Valerius ordained thee a hierarch and treated thee like his own son; and when he reposed, thou didst receive the see of Hippo, wherein thou didst labor diligently for thirty five years, teaching and instructing, and providing a model of virtue for all.

Theotokion: **O** our Sovereign Lady, most pure Ever-virgin! In the hour of evil circumstances hearken unto us and save us, earnestly praying for us with the holy hierarch, that at the hour of judgment we may find mercy, and be speedily delivered from divers misfortunes.

ODE V

Irmos: **A**ll creation stands in awe of thy divine glory; * for thou, **O** Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

God heard thy prayer, O holy hierarch, and took thee to Himself before thy city fell captive to the barbarians, bestowing upon thee a crown of glory, in that thou wast a good shepherd, a good laborer of the vineyard of God, and a faithful servant who increased well the talent of thy Master.

Mystically interpreting the Sacred Scriptures, thou didst love the Gospel of John and his first epistle best of all; yet thou didst also clearly interpret the Sermon on the Mount, and by thy sacred commentaries, elucidate the Psalms of David, O divinely wise father.

Recognizing the mystery of the love of God, thou didst say that one cannot find the spirit of serenity until one finds the serenity which is with God, Who hath created it. As thou hast found this, pray for us, that we who are whirled about amid earthly things may also find it.

Theotokion: **H**e who fleeth to thy protection, O Lady, findeth speedy rest from sins and the evil circumstances of life; wherefore, grant thy precious protection unto us who have recourse unto thee, O fervent helper of Christians.

ODE VI

Irmos: **C**elebrating the divine and solemn feast * of the Mother of God * **O** ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Admonishing for three days the bishops who had fallen away from the Orthodox Faith, thou didst enlighten them with thy divine exhortations; wherefore, having rejected false doctrine and ardently embraced Orthodoxy, they showed thee to be a leader of the saved.

Thou didst teach that humble virginity is to be honored and embraced, but didst also magnify honorable matrimony, and didst teach that widowhood is likewise to be honored in every way; and thou didst take care for abstinence, teaching thy disciples to follow it and to attain salvation thereby, O thrice blessed father.

Carthage boasteth in thy youth, Tagaste in thy childhood, Rome in thy teaching, and Milan in thy repentance; but most of all the city of Hippo is glorified by thee, as its blessed pastor and honored prelate.

Theotokion: **T**he Archangel Gabriel, appearing before the Virgin in Nazareth, announced the universal mystery, that God desired to be born of a woman in order to deify mankind. Wherefore, with love we ever magnify thee as the cause of our salvation.

Kontakion of the holy hierarch, in Tone II:

O holy hierarch and theologian, * boast of the Church of Christ, * instructor in piety and confirmation of the Orthodox Faith, * uprooter of heresies and treasury of mystic teachings, * blessed father Augustine, * all-wondrous hierarch, ** pray thou ever for us all.

Ikos: **E**nlighten the darkened eyes of my heart, O holy hierarch, and teach me worthily to hymn thy memory and to praise the wondrous life which thou didst live like an angel. Teach me to take thy doctrines into my soul, and guide me in walking the path of virtue, that I may never depart from the path which leadeth to life everlasting. Show me that which I should think, say and do. Bind thou my hands and feet with the fear of God; impel me toward the love of Christ, that I may ever behold and not be deceived by the corruptible beauties of this world. Strengthen us, that we may assiduously seek the things which are to come; and pray thou ever on behalf of us all.

ODE VII

Irmos: **R**efusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * **O** supremely hymned Lord and God of our Fathers, Blessed art Thou.

No one so confessed his sins, no one so declared his love for the Lord like thee, O holy hierarch. “I love my God, and count everything else to be as dust. Him alone do I seek, and unto Him alone do I desire to cleave!”, thou didst say.

Thou wast a model for thy disciples, O father, and even when thou didst receive the honorable episcopate thou didst not slacken in thy monastic struggles, but didst take even greater care, struggling in ascetic endeavors and vigils, in fasting and labors, until thou wast more like an angel than a man.

Thou didst teach ancient Rome not to be troubled by its fall, O holy hierarch, for the city of God, the Church of Christ, will not fall forever. The dogmas thereof thou didst widely elucidate, and thou didst earnestly summon all the people, faithful and infidel alike, to become its children.

Theotokion: Adam fell when the advice of Eve entered his ears; but, saved by thee, O Maiden, he ever chanteth unto thee with joy: Rejoice, restoration of our race! Rejoice, crushing of the serpent! Rejoice, all-wondrous correction of Eve!

ODE VIII

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Rejoice, O father, for thou didst heed the divine words of the great Ambrose, who instructed and taught thee, showing thee how to tread the good path. O Augustine, thou worthy fruit of an honorable mother, O greatest disciple of a great teacher, pray for our souls.

He Who of old saved Paul on the road to Damascus ensnared thee by Paul's epistle, saying: "Take and read!" And when thou hadst read, thou didst count all worldly things as but dung; and finding Christ our Lord as a most precious pearl, with true love thou didst cleave unto Him.

Thou didst teach that mercy is shown in giving to the needy and forgiving those who offend us; and thou wast thyself a good instructor in this; for having distributed all thy possessions to the poor, thou didst acquire abundant meekness beyond calculation, and who among mortals can describe thy love as is meet?

Theotokion: O Mother of God, cause of all good things, with tender compassion thou treatest us who are in misfortunes, and dost cause all to be saved who honor thee with love. Stand before us who are afflicted, lift from us our yoke of sin, and save us, O all-hymned Virgin.

ODE IX

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Treading the path of virtue, thou didst cry aloud to those walking with thee, and without pausing, didst exclaim: "Say 'It is enough' and thou art lost!" Yet strengthen us, thy disciples, O father, to tread well the path of salvation unto the kingdom of heaven.

O honorable hierarch Augustine, beacon of the whole world, most wondrous instructor, against the passions strengthen us who today celebrate thy holy festival; aid us amid tribulations; guide us toward virtue; and pray unto the Lord, that He grant us salvation of soul.

When we pray to thee, O holy hierarch, look down upon us from the heights of heaven, and visit us in thy mercy. For thou dost behold the evil lack of faith and the tumult of the sea of life, and thou hearest the cries of the churches which have been destroyed. Help us who are weak, for as an honorable hierarch thou hast boldness before the Lord.

Theotokion: O Mother of the Almighty, pure Ever-virgin, having opened unto us the door of life, look upon us and cover us with thy precious veil. O Lady, help thy weak children, for in thee do we hope, and in thee do we ever boast.

Exapostilarion of the holy hierarch:

Come ye all, and let us ever bless the holy hierarch Augustine as a good shepherd, a wise instructor, a beacon of our Orthodox Faith, and an intercessor for our souls.

Glory ..., Both now ..., Theotokion:

O Virgin, boast of Christians, defender of the afflicted, strengthening and healing of the infirm, speedy redeemer of those weighed down by sin: Save us who trust in thee!

On the Praises, 4 Stichera of the holy hierarch, in Tone VIII:

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

What shall we call thee, O holy hierarch! Adornment of the city of Hippo? Yet thou art the boast of the whole world. An honorable man? Yet thou wast an angel in thy manner of life. Radiant lamp? Yet thy light hath never been extinguished, divinely eloquent mouth? Yet the grave, the arbiter of oblivion, hath not stopped thee. Great is thy virtue, and great are the wreaths wherewith Christ hath crowned thee. Pray thou that our souls be saved.

What now shall we declare thee, O Augustine? Great hierarch or glory of monastics? Excellent shepherd or boast of ascetics? Bold denouncer of heresies or true instructor in meekness? Model of the virtues or rule of repentance? Love of wisdom or glory of anchorites? Exemplary lover of the poor or one who utterly forsook all worldly things? Beauty of monastics, adornment of hierarchs or teacher of wisdom? Pray thou that our souls be saved.

What now shall we call thee, O Augustine? Beloved disciple of the great Ambrose? Yet thou didst surpass him in the depths of thy theology. Wondrous successor of Valerius? Yet thou didst shine more brightly than he. Holy fruit of the holy Monica? Yet thou didst achieve greater holiness than she, and having ascended to the heights of heaven, thou didst taste of everlasting joy. Pray that our souls be saved.

Proclaiming the city of God, whose great citizen thou wast and a expounder of the ineffable mysteries of God, thou didst make steadfast the Orthodox Churches, instructing and teaching them by thine acts and words; and having set now like the sun in the West, thou dost illumine us with thy writings, teaching us to seek the grace of God and not to think ourselves great, but rather to be filled with the Spirit, of Whose inspiration thou didst abundantly partake, as a sacred-initiate of theology. Pray thou that our souls be saved.

Glory ..., in Tone VI:

Who can fittingly hymn the labors wherewith thou didst toil throughout the whole Church, cutting down ungodly heresies with the sword of thy corrections, denouncing the Arians, casting down the Manicheans, exhorting the Donatists to return to the Orthodox Faith, crushing the audacity of Pelagius, and planting Orthodoxy, until thou hadst assembled many children in the habitation of the Church and, instructing and guiding them, didst lead them to the mansions of heaven? Gather us together, who are cruelly separated, and lead us to Christ our God, ever entreating Him that our souls be saved.

Both now ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canon of the holy hierarch.

Hippo possesseth thee as a precious lamp, yet now the whole world adorneth itself for thy commemoration, O Augustine. For thou wast a bulwark of Orthodoxy and the confirmation of the Church, a rule of life and a most honorable law of virtue.
(Twice)

Though Hippo hath fallen silent, the grave, the arbiter of oblivion, hath not closed thy mouth. For the whole world proclaimeth thy corrections and struggles and hymneth the labors whereby thou didst toil in teaching, instructing and setting forth the divine doctrines whereof thou hadst drunk.

When divine love came upon thee, O holy hierarch, thou didst reject all earthly things; and having distributed thy corruptible riches, thou didst acquire treasure in the heavens; and having left all thy kin, thou didst receive the choirs of angels as fellow intercessors in prayer.

Admonishing for three days the bishops who had fallen away from the Orthodox Faith, thou didst enlighten them with thy divine exhortations; wherefore, having rejected false doctrine and ardently embraced Orthodoxy, they showed thee to be a leader of the saved.

Thou didst teach that humble virginity is to be honored and embraced, but didst also magnify honorable matrimony, and didst teach that widowhood is likewise to be honored in every way; and thou didst take care for abstinence, teaching thy disciples to follow it and to attain salvation thereby, O thrice blessed father.

Carthage boasteth in thy youth, Tagaste in thy childhood, Rome in thy teaching, and Milan in thy repentance; but most of all the city of Hippo is glorified by thee, as its blessed pastor and honored prelate.

Theotokion: **T**he Archangel Gabriel, appearing before the Virgin in Nazareth, announced the universal mystery, that God desired to be born of a woman in order to deify mankind. Wherefore, with love we ever magnify thee as the cause of our salvation.

Troparion of the holy hierarch, in Tone IV:

Today the whole world rejoiceth, * celebrating thy commemoration, * and thereon it praiseth thy struggles * wherewith thou didst toil; * and thy deeds proclaim thy love for Christ. * For thou didst trample down heresies, * didst denounce the delusion of Manes, * and wast a beacon of the Church. * O holy hierarch, father Augustine, * entreat Christ God, ** that our souls be saved.

Kontakion of the holy hierarch, in Tone II:

O holy hierarch and theologian, * boast of the Church of Christ, * instructor in piety and confirmation of the Orthodox Faith, * uprooter of heresies and treasury of mystic teachings, * blessed father Augustine, * all-wondrous hierarch, ** pray thou ever for us all.

Prokeimenon, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

EPISTLE TO THE HEBREWS, § 335 (HEB.13: 17-21)

Brethren: Obey those who have the rule over you, and submit yourselves: for they watch for your souls, as those who must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the ever lasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Verse: The law of his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO JOHN, § 36 (JN. 10: 9-16)

The Lord said to the Jews who came to Him: “I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he who is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd.”

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