

THE 1ST DAY OF THE MONTH OF SEPTEMBER

THE BEGINNING OF THE INDICTION, WHICH IS THE NEW YEAR, THE
COMMEMORATION OF OUR VENERABLE FATHER SYMEON, ARCHIMANDRITE
AND STYLITE, AND HIS MOTHER, MARTHA

THE SYNAXIS OF THE MOST HOLY THEOTOKOS IN MIASENA
COMMEMORATION OF THE HOLY MARTYR ATHALAS
COMMEMORATION OF THE FORTY HOLY MARTYRED WOMEN AND THEIR TEACHER, THE DEACON
AMMON

COMMEMORATION OF THE HOLY MARTYRS CALLISTA AND HER BRETHREN,
EVODUS AND HERMOGENES

COMMEMORATION OF THE RIGHTEOUS JOSHUA, SON OF NUN
AT VESPERS

We chant “Blessed is the man ...,” but if it be Saturday we chant the full Kathisma.

On “Lord, I have cried ...,” 10 Stichera: 3 Stichera of the Indiction, in Tone I:

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

Having prayerfully learned * the all-glorious and divine teaching of Christ, * let us each and every day cry out to the Creator: * Our Father, Who dwellest in the heavens, * give us our daily bread, ** and overlook our transgressions.

Thou, Who once on Mount Sinai * inscribed the tablets, * hast now in the flesh in the city of Nazareth * received the book of the prophet to read, O Christ God, * and unrolling it, taught the people ** so as to fulfill that which was written concerning Thee.

As once in the wilderness * the bodies of the Jews * who did not truly subject themselves to Thee, the Master of all, * fell into the abyss as was fitting; * so now with psalmody do Thou scatter ** the bones of the impious and unbelieving Hagarenes in Hades, O Christ.

And these 3 Stichera of the venerable one, in Tone V:

Spec. Mel.: “O venerable father ...”:

O venerable father, were it possible for thy pillar to speak, it would not cease to hymn thy pangs, labors and lamentations. For, rather than bearing, it was borne, like a tree watered by thy tears. The angels were amazed, men marveled, and the demons feared thy patience, O venerable Symeon. Pray that our souls be saved!

O venerable father, emulating thy Master through the power of the divine Spirit, thou didst mount thy pillar as though it were a cross. He rent asunder the handwriting of the sins of all, and thou didst put down the uprisings of the passions. He was like a lamb, and thou wast like an immolation. He ascended the Cross; thou, the pillar. O venerable Symeon: pray that our souls be saved!

O venerable father, having drenched thy body with tears and cleansed thy soul, thou didst scale the heights of the virtues. Wherefore, making thy pillar a material habitation, and the heavenly Sion thy noetic and heavenly city, by thy virtues thou didst astound the angels and strike men with awe, putting the demons to shame. O venerable Symeon: pray that our souls be saved!

And 4 Stichera of the venerable one, in Tone II:

The sacred Symeon sprang forth as good fruit from goodly stock, nurtured from infancy more by grace than by milk. And, lifting up his body upon the pillar of stone, he lifted his mind up to God, and fashioned a heavenly dwelling-place with his virtues; and rejoicing in chorus with the divine powers, he became an abode of Christ God, the Savior of our souls.

Thy memory and the meekness of thy heart are forever abiding, O venerable father Symeon, blessed favorite of Christ, for though thou hast departed from us, O good pastor, yet in spirit thou dost not leave us, interceding in love before God, and joining chorus with the angels in the heavens. With them do thou pray that our souls be saved.

By Cyprian: **O** all-praised father, the shrine of thy relics poureth forth healings, and thy holy soul, united with the angels, doth rejoice as is meet. Wherefore, O venerable one, having boldness before the Lord, and holding chorus with the incorporeal ones in the heavens, with them do thou pray that our souls be saved.

By Germanus: **O** God-bearer, thou didst love the most exalted philosophy and wast beyond the world, dwelling above visible things, and didst show thyself to be a divine and undefiled mirror of God. Ever united to the light, thou wast manifestly embraced by it, and received a most notable end, O blessed one. Pray thou on behalf of our souls, O wise Symeon.

Glory ..., by Germanus, in Tone VI:

Divine grace doth overshadow the shrine of thy relics, O sanctified Symeon. Wherefore, having recourse to the fragrance of the myrrh of thy miracles, we draw forth the healing of our infirmities. Yet, O venerable father, entreat Christ God on behalf of our souls.

Both now ..., of the Indiction, the composition of Byzantium, in Tone VI:

O beginningless Word and Son, Who art united with the Holy Spirit, Creator and Fashioner of all things visible and invisible: bless Thou the crown of the year, preserving the multitude of the Orthodox in peace, through the prayers of the Theotokos and of all Thy saints.

Entrance, Prokeimenon of the day, and Three Lessons:

Two for the New Year:

THE READING FROM THE PROPHECY OF ISAIAH

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that He might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the wasted cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vinedressers. But ye shall be named The priests of the Lord; men shall call you The ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

THE READING FROM THE BOOK OF LEVITICUS

The Lord spake unto the sons of Israel saying: If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall

reign over you; and ye shall flee when none pursueth you. And I will break the pride of your power, and I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish ye yet seven times for your sins.

One for St. Symeon:

THE READING FROM THE WISDOM OF SOLOMON

But 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 loved 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 concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

On the Aposticha, these Stichera of the Indiction, in Tone I:

The composition of John the Monk:

The New Year hath dawned, summoning all to honor those who enlighten it: Callista, Evodus and Hermogenes, the sibling sufferers; Symeon, the equal of the angels; and Joshua, son of Nun; the seven youths of Ephesus, and the choir of martyred women forty times radiant: sharing in whose memory, O ye who love the feasts of the Church, let us piously cry aloud: bless, O Lord, the works of Thy hands, and grant us safely to pass through the cycles of the year.

Verse: To Thee is due praise, O God, in Sion; * and unto Thee shall a vow be rendered in Jerusalem.

O Christ our God, Who hast made all things in wisdom and hast brought things that were not into existence: bless Thou the crown of the year and preserve our cities unharmed; gladden all right-believing Orthodox Christians with Thy strength, granting them victory over their adversaries, and bestowing great mercy upon the world, for the sake of the Theotokos.

Verse: We shall be filled with the good things of Thy house; * holy is Thy temple, wonderful in righteousness.

In Tone II: By Cyprian: Wondrous art Thou, O Lord, and wondrous are Thy works, and Thy ways are inscrutable, for Thou art the Wisdom of God, the perfect Hypostasis and Power, co-beginningless and equally ever-existent: and by Thy creative and almighty authority Thou didst ineffably enter the world through Thy Mother who knew not a man, seeking to benefit Thy creation, not altering in Thy divinity, but appointing the times and seasons for our salvation, O Immutable One. Wherefore, we cry unto Thee: O good Lord, glory be to Thee!

Verse: Thou shalt bless the crown of the year * with Thy goodness, O Lord.

By the Damascene: O pre-eternal Word of the Father, Who created all things in wisdom and fashioned every creature by Thine almighty word: bless Thou the crown of the year with Thy goodness, and for the sake of the Theotokos, nullify heresies, for Thou art good and the Lover of mankind.

Glory ..., of the venerable one, in Tone V:

O venerable father, thou didst discover a goodly ladder, whereby thou didst ascend on High as if on the fiery chariot which found Elijah, but though he did not leave the means of his ascent behind for others, even after thy death thou hast left for us thy pillar, O heavenly man, earthly angel, inextinguishable beacon of the world, venerable Symeon: pray thou that our souls be saved!

Both now ..., by John the Monk, in Tone V:

O Thou that art ever King and abidest for endless ages: accept the supplication of sinners entreating salvation, O Lover of mankind, and grant fertility unto Thine earth, bestowing seasonable weather thereon; on behalf of Orthodox Christians contend Thou against the godless barbarians, as once Thou didst for David, when they came to Thine habitations and defiled the all-holy place, O Savior. And through the prayers of the Theotokos, grant victories to them, O Christ God, for Thou art the victory and boast of the Orthodox.

Troparion of the Indiction, in Tone II:

O Fashioner of all creation, * Who in Thine authority hast appointed the times and seasons: * bless Thou the crown of the year with Thy goodness, O Lord, * preserving in peace Orthodox Christians and Thy city, ** and through the prayers of the Theotokos do Thou save us.

Glory ..., of the venerable one, in Tone I:

Thou wast a pillar of patience, O venerable one, * emulating the forefathers: * Job, in afflictions; Joseph, in temptations, * and the life of the incorporeal hosts while in the body, * O Symeon our father. ** Entreat Christ God that our souls be saved.

Both now ..., of the Theotokos, in Tone I:

Rejoice, O divinely joyous Virgin Mary, * haven and intercession of the human race, * for from thee the Redeemer of the world became incarnate, * for thou alone art a Mother and a Virgin, * ever-blessed and most glorified. ** Entreat Christ God to grant peace unto the world.

AT MATINS

On “God is the Lord ...,” the Troparion of the Indiction, in Tone II:

O Fashioner of all creation, * Who in Thine authority hast appointed the times and seasons: * bless Thou the crown of the year with Thy goodness, O Lord, * preserving in peace Orthodox Christians and Thy city, ** and through the prayers of the Theotokos do Thou save us. (Twice)

Glory ..., that of the venerable one, in Tone I:

Thou wast a pillar of patience, O venerable one, * emulating the forefathers: * Job, in afflictions; Joseph, in temptations, * and the life of the incorporeal hosts while in the body, * O Symeon our father. ** Entreat Christ God that our souls be saved.

Both now ..., that of the most holy Theotokos, in Tone I:

Rejoice, O divinely joyous Virgin Mary, * haven and intercession of the human race, * for from thee the Redeemer of the world became incarnate, * for thou alone art a Mother and a Virgin, * ever-blessed and most glorified. ** Entreat Christ God to grant peace unto the world.

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

Spec. Mel.: “Joseph marveled ...”:

As to the Master of all and the Bestower of blessings, before Thee do we fall down in faith, earnestly crying aloud: Be Thou entreated in Thy tender compassion, O Savior, and by the prayers of her who gave birth to Thee, and of all who have ever been well-pleasing unto Thee, and in so far as Thou art good, grant a good year to those who honor Thee in two natures and faithfully glorify Thee.

Glory ..., Sessional Hymn of the venerable one, in Tone VIII:

Spec. Mel.: “Of the wisdom ...”:

Taking up the Cross of the Lord, O wise one, and following after Him unto the end, thou didst not turn thy mind back to the world, O divinely wise one. Having slain the passions by abstinence and labors, thou didst prepare thyself as a temple for thy Lord. Wherefore, thou hast received a reward of heavenly gifts, to heal the afflicted and cast out evil spirits, O most venerable Symeon. Entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love.

Both now ..., the Sessional Hymn of the Indiction in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

As to the Master of all and the Bestower of blessings, before Thee do we fall down in faith, earnestly crying aloud: Be Thou entreated in Thy tender compassion, O Savior, and by the prayers of her who gave birth to Thee, and of all who have ever been well-pleasing unto Thee, and in so far as Thou art good, grant a good year to those who honor Thee in two natures and faithfully glorify Thee.

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

Spec. Mel.: “Of the wisdom ...”:

Having trained thy soul in godly manner by abstinence, labors and. prayers, thou didst become a companion of the martyrs, O blessed one, and didst truly receive gifts of miracles to heal the infirmities of those who faithfully honor thee. Wherefore, thou dost expel legions of demons by the authority given thee against them from on high, O most blessed Symeon. Entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love.

Glory ..., in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

Thou didst faithfully enter upon the struggle of torment, O Callista, preaching Christ our God with thy two brethren; for, nurtured with hope, thou didst truly make of them noetic vessels of the Church of Christ. Wherefore O martyr, thou hast joined thyself unto them in the life on High.

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

O Virgin Mother, quickly accept thou our supplications, and bear them to thy Son and God. O all-pure Sovereign Lady, loose thou the evil circumstances which surround those who have recourse unto thee, and crush the attacks and audacity of those who now arm themselves against thy servants, O Virgin.

If it be a temple dedicated to the venerable Symeon, after the Polyeleos, the Sessional Hymn to the venerable one, in Tone VIII:

Spec. Mel.: “Of the wisdom ...”:

Excelling in faith, O wise father, and disdaining all transitory things, by the power of the Spirit thou didst follow after Christ, and wasting thy body with abstinence, O venerable one, thou didst ever behold the glory of Heaven, wherefore, thou didst truly find thy pillar to be a ladder of divine ascent, well-fitting thy desire, O most sacred Symeon. Entreat Christ God that He grant remission of offenses unto those who faithfully celebrate thy holy memory.

Glory., in Tone V: Spec. Mel.: “The co-beginningless Word ...”:

Thou didst adorn thy life with abstinence, having mortified thy body. Thou didst in no wise heed the attacks of the enemy, O blessed father, and didst depart unto God and everlasting life as a worthy heir. Wherefore, cease thou never to pray that our souls receive mercy.

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

O most holy Virgin, have mercy on us who have recourse to thee, O compassionate one, and who entreat thy fervent aid; for, as thou art good, thou canst save all by thy maternal entreaties, in that thou art the Mother of God Most High. Do thou ever entreat Him on our behalf, O divinely gracious one.

Song of Ascents, the first antiphon of Tone IV:
Note: Prokeimenon, Gospel and Sticheron of the Temple.

Then, Psalm 50.

ODE I

Canon of the Indiction, with 6 Troparia, including its Irmos, which is sung twice.

The composition of John the Monk, in Tone I:

Irmos: Let us all sing a song of victory, O ye people, * unto Him that freed Israel from bitter slavery to Pharaoh * and led them dry-shod through the depth of the sea, * for He hath been glorified.

Let us all chant a hymn of victory unto Christ, by Whom all things were fashioned and in Whom the incomprehensible is perfected, as the hypostatic Word begotten of God the Father, for He hath been glorified.

Let us all chant a hymn of victory unto Christ, Who through the Father's good pleasure appeared from the Virgin and proclaimed unto us the acceptable year of the Lord for deliverance, for He hath been glorified.

The Bestower of the law, arriving in Nazareth, taught on the Sabbath day, laying down for the Jews the law of His ineffable coming, whereby He hath saved our race, in that He is merciful.

Theotokion: O all ye faithful, chanting, let us ever praise the most wondrous Maiden who shone forth Christ upon the world and who filleth all things with the joy of everlasting life, for she hath been glorified.

Canon of the holy martyred women, with 4 Troparia, the acrostic whereof is:

“I hymn the pangs of the steadfast martyred women”, in Tone IV:

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.

Steadfastly did ye struggle against the adversary, O martyrs, at first by fasting and then by bloody suffering. Wherefore, we faithfully honor your memory.

Wounded with the love of Him that for our sake endured the Cross and death, the holy women followed in His steps, forgetting the weakness of their flesh.

Having demolished with the sword of faith pagan sacrifices and demonic idols, ye brought yourselves unto the temple of Heaven, O animate vessels, most honorable martyrs.

Theotokion: Strengthened by the grace of Him who shone forth from thy womb, O all-immaculate one, the virgin maidens fended off the three-fold wave of torments, and, rejoicing, they followed thee.

Canon of the venerable one, the acrostic whereof is: “Accept this hymn, O most blessed Symeon”; The composition of John the Monk, in Tone VIII:

Irmos: Let us sing unto the Lord all ye people * Who engulfed Pharaoh in the Red Sea, * singing a hymn of victory, * for He hath been glorified.

O God-bearing Symeon, by thine entreaties grant the divinely conferred light of knowledge unto me who with the vile organ of my tongue weave a hymn for thee.

Persians, Ethiopians, Indians and Scythians, and a multitude of Arabs acknowledged thy wisdom, O father, and Christ Who is glorified in thee.

Full of spiritual grace, being, like Jacob, David and Moses from shepherd lands, thou wast shown to be a leader of the flocks of the Word, O blessed one.

Theotokion: O most pure Theotokos, rejoice! O honored one, who in thy womb didst contain the infinite God, ask that those who hymn thee be delivered from grievous circumstances.

Katavasia: Inscribing the invincible weapon of the Cross upon the waters, * Moses marked a straight line before him with his staff * and divided the Red Sea, * opening a path for Israel who went over dry-shod. * Then he marked a second line across the waters * and united them in one, * overwhelming the chariots of Pharaoh. * Therefore let us sing to Christ our God, * for He hath been glorified.

ODE III

Canon of the Indiction

Irmos: Establish me, O Christ, upon the immovable rock of Thy commandments, * and enlighten me with the light of Thy countenance; * for there is none more holy than Thee, * O Lover of mankind.

O Good One, establish Thou that which Thy right hand hath lovingly planted on the earth, preserving Thy Church, the fertile vineyard, O Almighty One.

O Master, God of all things, lead through this year which beginneth those who adorn themselves with divinely beautiful spiritual works, and who hymn Thee with faith.

O compassionate Christ, grant me a tranquil year and fill me with Thy divine words which Thou didst reveal when Thou didst speak to the Jews on the Sabbath.

Theotokion: We ever glorify thee, for thou alone didst, in a manner surpassing nature, and beyond human comprehension, receive grace in thy womb and without changing didst give birth unto Christ God.

Canon of the holy martyrs

Irmos: The bow of the mighty hath waxed feeble * and the weak have girded themselves with strength: * therefore is my heart established * in the Lord.

Made strong by the strength of the Almighty, ye trampled down the power of the adversary; wherefore, ye have been crowned by Christ as victors.

By the divine power of Christ the mouths of the beasts were rendered impotent; and, honoring God, ye were delivered unharmed, O God-bearers.

Deified by looking to God, ye rejected the coldness of polytheism and attained unto the warmth of the glory on High, O spiritual athletes.

Theotokion: Piously we proclaim thee, knowing thee to be the most true Mother of God, O all-immaculate one; for through thee hath the Creator deigned to commune with us.

Canon of the venerable one

Irmos: Thy fear, O Lord, do Thou plant * in the hearts of Thy servants * and be Thou the confirmation of us * who in truth call upon Thee.

Swiftly fleeing the wintry vexations of the demons, thou didst make haste unto thy salvific monastery, O Symeon, from whence thou didst receive life which ageeth not.

Rejoicing, thou didst incline thy dutiful ear to the Master Who blesseth, O all-blessed one, and thereby didst find the blessed life.

Receiving the seed of the Word, and having watered it with thy tears, with the blades of thy heart thou didst reap the abundant grain of the virtues.

Theotokion: Ineffably didst thou conceive the Savior and Lord Who deliveth from grievous circumstances us who call upon thee in truth, O Bride of God.

Katavasia: The rod of Aaron is an image of this mystery, * for when it budded it showed who should be priest. * So in the Church, that once was barren, * the wood of the Cross hath now budded forth, * filling her with strength and steadfastness.

Kontakion of the Indiction, in Tone II:

O Christ our King Who livest in the highest, * Creator and Maker of all things, visible and invisible, * Who hast fashioned days and nights, seasons and years: * bless Thou now the crown of the year; * preserve and keep in peace Orthodox hierarchs, * this city and Thy people, ** O greatly Merciful One.

Sessional Hymn of the Indiction, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

O Thou Who bestowest fruitful seasons and rains from heaven upon those on earth, accept now the supplications of Thy servants, and deliver from all want Thy city, for Thy compassions are truly manifest in all Thy works. Wherefore, bless Thou our goings out and our comings in, set aright among us the work of our hands, and grant us forgiveness of offenses O God: For, as Thou art mighty, Thou didst bring all things from non-existence into being.

Another Sessional Hymn, of the venerable one, in the same melody:

Having forsaken all things of the world, and while still bodily on earth, thou wast a heavenly angel in spirit; for, having slain the assailing passions with thy flesh, thou wast shown to be a favorite of the Trinity, O blessed one. Wherefore, heal thou the sufferings of the infirm and by thy word drive away the evil spirits by grace, O most blessed Symeon, and entreat Christ God to grant forgiveness of offenses unto those who lovingly honor thy holy memory.

Glory ..., another Sessional Hymn, of the holy women, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Having finished the race and kept the faith, O reason-endowed ewe-lambs, with faith ye brought yourselves to the Lamb and Shepherd through martyrdom. Wherefore, magnifying Christ, O right wondrous ones, we joyously praise your sacred memory today.

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

Do thou guide to the path of repentance, * us who have ever wandered away into the trackless wastes of evil * and have angered the supremely good Lord, * O blessed Mary who knewest not wedlock, ** thou refuge of despairing men and dwelling-place of God.

ODE IV

Canon of the Indiction

Irmos: I have considered Thy dispensation, * O Almighty One, * and with fear have I glorified Thee, O Savior.

The beginning of the year do Thy people offer unto Thee, O Savior, glorifying Thee with angelic hymns.

As Thou lovest mankind, O Christ, deem those who begin the year worthy to complete it in a manner well-pleasing unto Thee.

O only and almighty Lord, having calmed the world, grant it cycles of years.

Theotokion: Let us all now hymn the Theotokos as the haven of our souls and our steadfast hope.

Canon of the holy martyrs

Irmos: He 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.

Having endured torments and the destruction of your bodies in divers ways, and the dismemberment and immolation of your limbs, ye have inherited the kingdom of heaven, delighting in the tree of life, O right wondrous ones.

The hosts of heaven marveled at the struggle of the blessed virgins, for in their womanly nature they vanquished the foe, strengthened by the power of Him Who shone forth from a woman.

Spurning all the vanity of the world, ye cleaved unto God alone with all your soul. Wherefore, ye endured the pangs of abstinence and suffering, O patient brides of Christ.

Bearing the Cross about as a most mighty weapon, ye set yourselves against regiments of the adversary and carried away the victory, with Christ Who vanquished the world by the power of His divinity.

Theotokion: **H**e Who is of two natures, and to Whom thou didst give birth, O all-immaculate one, hath descended into thy womb like the gentle rain upon the fleece, as the divinely eloquent prophet said of old. To Him do we cry aloud: glory to Thy power, O Christ!

Canon of the venerable one

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Laying the foundation of thine abstinence not on sand, but on thy most profound labors, O most blessed one, thou didst erect an unshakable tower of the virtues.

Causing thy body to dwell in a harsh abode, thou didst nail down thy spirit with fear and found a dwelling-place of divine inheritance, O venerable one.

Thou didst subdue the hidden passions of thy body, O most noetically rich father, and, lying in dung with worms, thou didst emit a sweet fragrance, O father.

Emulating the life creating Dead One in thy voluntary suffering, thou didst commit thyself alive to a dark pit, as to a tomb.

Theotokion: **O** most pure Mary, do thou ever entreat God Whom thou didst bear, that He grant thy servants remission of sins.

Katavasia: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

ODE V

Canon of the Indiction

Irmos: **O** Christ Who art our cleansing, come unto us, * who out of the night of the deeds of gloomy delusion, * valiantly hymn Thee as a Benefactor, * granting us an expeditious path, * ascending upon which we find glory.

O Christ, Who fillest all things with goodness: do Thou grant unto Thy servants a year of varied seasons, crowned with mildness, fruitfulness and blessings.

Yearly recompense, a turn for the better and a state of peace do Thou show unto us who know Thee to be Him Who became like unto men, O Word of God.

Thou didst come to earth proclaiming from the Father the release of captives and the recovery of the blind, and the acceptable time, O Thou who art co-beginningless with the Father.

Theotokion: **W**e set our hopes and our desire on thee, O pure Theotokos, do thou render merciful unto us Him Whom thou didst bear, O Virgin.

Canon of the holy martyrs

Irmos: **T**he wicked will not behold Thy glory, O Christ, * but we who rise early to hymn Thee shall behold Thee, * the Only-Begotten effulgence of Thy Father's divinity, * O Lover of mankind.

As unblemished ewe-lambs, as acceptable sacrifices, ye brought yourselves to the true Lamb and Shepherd, O martyrs, as offerings most noetically rich and acceptable immolations.

Slain in the body, ye did live in soul for Him Who slew the might of death, O martyrs, for ye emulated His Cross, death and voluntary suffering.

One in mind, though many in bodies, lacerated with divers wounds and burned by fire, the divinely wise ones confessed the Lord Jesus alone.

Theotokion: **O** thou who alone art all-immaculate, raise me up who have fallen into the pit of temptations, and set me aright, O thou that didst bear God the Pilot Who in His goodness first united disparate natures.

Canon of the venerable one

Irmos: **I**lluminate us O Lord with Thy commandments, * and with Thine arm raised on high * grant us Thy peace, * O Lover of mankind!

Christ showed thee forth as a new Daniel, O Symeon; for from the den of wild beasts he returned thee unharmed by an apparition.

Casting thyself wholly upon the Lord, thou didst lay thyself bare to storm, cold and burning heat, and to the malice of the adversary.

Thou didst show thyself to be a new Moses and Elijah, taking food but once during the whole forty-day fast all throughout thy life, O venerable one.

Girded about with a rope as with a cincture of gold, O venerable Symeon, thou didst show thyself to be a traverser of the heavens with divine wings.

Theotokion: **E**ver beseech thy Son and our God, O pure Mary who knewest not wedlock, that He send down great mercy upon us, the faithful.

Katavasia: **O** thrice-blessed Tree, on which Christ the king and Lord was stretched! * Through thee the beguiler fell, * who tempted mankind with the tree. * He was caught in the trap set by God, * who was crucified upon thee in the flesh, * granting peace unto our souls.

ODE VI

Canon of the Indiction

Irmos: **T**hou didst save the Prophet from the sea monster, O Lover of mankind; * lead me up also I pray, * from the abyss of transgressions.

O Master, with the beginning of the year grant us to begin a life well-pleasing unto Thee.

O compassionate Savior, show us forth who hymn Thee to be full of spiritual days in the study of Thy law.

Theotokion: **O** most pure and all-immaculate Theotokos who hast given birth to the Lord, from misfortunes deliver us who hymn thee.

Canon of the holy martyrs

Irmos: **P**refiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.

Our first mother Eve, beholding him who of old drove her from paradise through deception wounded and trampled underfoot by women, rejoiceth in a godly manner.

Diligently joining abstinence to suffering, ye have now incorruptibly united yourselves to the Bridegroom of souls and, with joyful spirit, dwell in the divine bridal chamber.

The raging and towering waves of torments were not able to sink the martyrs' ships, for with mighty hands upon the rudder they reached the divine harbors.

Theotokion: **B**eholding the fulfillment of thy words, O Mother of God, magnify exceedingly Him Who hath magnified thee; for all generations now truly bless thee.

Canon of the venerable one

Irmos: **O** Thou that putteth on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

Christ hath shown thee to be a worker of signs and wonders and an acceptable habitation of divine activity, O blessed one.

Thy body didst thou raise up upon thy pillar as upon a cross, O Symeon. Wherefore, thou hast been glorified with Christ Who was lifted up upon the Cross for thy sake.

Having found the path on high, O wondrous Symeon, raise up to the heights of heaven those who faithfully hymn thee.

Theotokion: **W**e recognize thee as the mountain which Daniel beheld, from whence Christ, the unquarried Stone of faith, was cut.

Katavasia: Jonah stretched out his hands in the form of a cross * within the belly of the sea monster, * plainly prefiguring the redeeming Passion. * Cast out from thence after three days, * he foreshadowed the marvelous Resurrection of Christ our God, * who was crucified in the flesh and enlightened the world * by His Rising on the third day.

Kontakion of the venerable one, in Tone II:

Making of thy pillar a fiery chariot, * searching the heights thou didst unite thyself to those who are on High. * Wherefore, thou wast a converser with angels, O venerable one, * praying unceasingly with them to Christ God ** on behalf of us all.

Ikos: What human tongue can ever suffice to confess in praise the unblemished life of Symeon? Yet, by the wisdom of God, I shall hymn the suffering and struggles on earth of this mighty spiritual giant; for he was shown to be a beacon to all mankind in the magnitude of his patience, shining forth in the choirs of the angels; for, unceasingly hymning Christ with them, and having acquired purity through abstinence, he prayeth without ceasing for us all.

ODE VII

Canon of the Indiction

Irmos: Scorning the impious decree of the godless one, * the Children brought up together in godliness * feared not the threat of fire, * but standing in the midst of the flames, they sang: * O God of our fathers, blessed art Thou.

O ye Orthodox peoples who now begin the year, let us set a beginning to our hymns to Christ Who reigneth over the everlasting Kingdom; and let us piously chant: O God of our fathers, blessed art Thou!

O Christ, Who before wast, shalt be and art the Lord: fill Thou this year with Thy good gifts for those who hymn Thee, the Source of goodness, chanting: O God of our fathers, blessed art Thou!

Theotokion: As servants petitioning their Master, we set before Thee Thy pure Mother, O Christ, that Thou mayest deliver from every evil circumstance Thy servants who chant: O God of our fathers, blessed art Thou!

Canon of the holy martyrs

Irmos: Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O supremely hymned Lord, God of our fathers, * blessed art Thou.

How undefeatable was thy wisdom, O God-bearing Ammon! For, as the leader of the choir of virgins, thou didst not fear tortures, ending thy life with them; and as a deacon and initiate of the mysteries of divine glory, thou didst chant: O supremely hymned Lord, God of our fathers, blessed art Thou!

As a wise bridal escort, with words of courage thou didst anoint the martyrs, urging them to gaze upon the Bridegroom and to endure the pain of their flesh, crying aloud: O supremely hymned Lord, God of our fathers, blessed art Thou!

“**L**et us not grow slothful! Lo, the arena lieth open, ye maidens; let us stand forth manfully! Christ stretcheth forth His hand which beareth wreaths. Let us have no pity upon our bodies!” the valorous ones cried out in the stadium: O supremely hymned Lord, God of our fathers, blessed art Thou!

Theotokion: **B**lessed is the Fruit of thy blessed womb, Whom the hosts of heaven and the assemblies of mankind bless, and Who hath delivered us from the ancient curse, O blessed one.

Canon of the venerable one

Irmos: **I**n Babylon, the pious youths did not worship the golden image, * but, bedewed in the midst of the fiery furnace, * they chanted a hymn, saying: * O supremely exalted God of our fathers, blessed art Thou!

Thou didst loose drought for the doubting and didst open the gates of the rain for them; and by thy supplications thou didst restrain the quaking earth, and teaching the people to cry aloud: O God of our fathers, blessed art Thou!

As a most magnificent beacon of the Church and a most radiant sun, O Symeon, thou didst shine, scattering thy rays in all directions, teaching the people to cry aloud: O God of our fathers, blessed art Thou!

A sea of humanity gathered in the garden of thine abstinence, flowing like water from all directions, O favorite of Christ, are taught by thee to cry aloud: O God of our fathers, blessed art Thou!

Of old Christ rested in the arms of the elder Symeon, and in His invisible power He rested also within the tablets of thy heart, O venerable Symeon. Wherefore, thou didst cry aloud: O God of our fathers, blessed art Thou!

Theotokion: **O** pure Virgin, it becometh Him Who without seed was incarnate from thee to come forth, for thou wast shown to be greater than all in purity. And crying aloud to Him in hymns, we say: O God of our fathers, blessed art Thou!

Katavasia: **T**he senseless decree of the wicked tyrant, * breathing forth threats and blasphemy hateful to God, * confused the people. * Yet neither the fury of the wild beast nor the roaring of the fire * could frighten the three Children: * but standing together in the flame, * fanned by the wind that brought refreshment as the dew, they sang: * ‘Blessed and supremely praised art Thou, * O our God and the God of our fathers.’

ODE VIII

Canon of the Indiction

Irmos: **U**nto Christ who saved the children * that sang His praises * and who bedewed the raging furnace, * let us hymn and supremely exalt throughout all ages.

O Christ, the honored Church offereth Thee the beginning of the year, as to the Author of our salvation, crying: Hymn ye and supremely exalt Christ throughout the ages!

The Creator Who hath wisely renewed all that He brought into existence, and hath brought forth the cycles of the seasons by His will, hymn ye and supremely exalt Him throughout the ages!

Let us chant unto God, Who hath brought forth all things and Who changeth the seasons for the manifold prosperity of mankind: Hymn ye and supremely exalt Christ throughout the ages!

Theotokion: **W**ith the cycles and seasons of time, we, the assemblies of men, hymn thee in Orthodox manner as the Theotokos, the pure Virgin Mother of God, the salvation of all.

Canon of the holy martyrs

Irmos: **T**he 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.

In splendid robes, dyed with the blood of your martyrdom, did ye array yourselves, having truly put off the old man corrupted by sins, chanting: O ye works, hymn the Lord and supremely exalt Him throughout all ages!

O martyrs, illumined by the outpourings of abundant light and the divine splendors of the noetic Sun: ye passed through the night of ungodliness, chanting with oneness of mind and soul: O ye works, hymn the Lord and supremely exalt Him throughout all ages!

As ewe-lambs, as unblemished heifers, as divine turtledoves, as voluntary holocausts and immaculate sacrifices ye offered yourselves to the Creator, O martyrs, chanting together: O ye works, hymn the Lord and supremely exalt Him throughout all ages!

At the command of the most iniquitous tyrants ye were subjected to an undeserved death, your limbs severed, your fingers broken, beaten without mercy, consumed by fire, beheaded by the sword. Wherefore, with joy have ye received the rich rewards of immortality.

Theotokion: **O** most honored Bride of God, who alone knewest not wedlock, the women followed after thee, inhaling the fragrance of thy myrrh, and they truly reign with thee, hymning Christ, the only-begotten Son Who shone forth from thy womb, throughout the ages.

Canon of the venerable one

Irmos: **Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.**

Having divorced thyself from every attachment, yet taking pity on thy mother's weakness, after thy death thou didst appear to her while she was yet alive, crying aloud: Hymn the Lord and supremely exalt Him throughout all ages!

Thou didst gird up the paralyzed youth and command Phylarchus to take up his bed upon his shoulders, O most sacred one, crying aloud: Hymn the Lord and supremely exalt Him throughout all ages!

Cleansing with the suffering of Job the foulness of thy putrid flesh, thou didst transform it into a pearl of great price, O Symeon, favorite of Christ, glorifying Him throughout all ages.

Theotokion: **O** Virgin Theotokos, who received joy from the angel, thou who hast given birth unto the Lord of glory, and shone forth Light upon the world: we all hymn thee throughout all ages.

Katavasia: **O** children equal in number to the Trinity: * bless ye God, the Father and Creator; * hymn ye the Word Who came down * and transformed the fire into dew; * and supremely exalt ye Him Who giveth life unto all, * the all-holy Spirit, * throughout the ages!

ODE IX

Canon of the Indiction

Irmos: **The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.**

O Word of God, Power, true hypostatic Wisdom, Who sustaineth and directeth all things wisely, do Thou now peacefully order the season which hath dawned for Thy servants.

All Thy works, O Lord: the heavens, the earth, light, and the sea, the waters and all the springs, the sun, the moon, darkness, the stars, fire, men and beasts, praise Thee together with the angels.

Thou alone art pre-eternal, in that Thou art the Creator of the ages. O reigning Godhead, One, indivisible, in three Hypostases: through the supplications of the pure Mother of God, show forth this year as fruitful for Thine inheritance.

Theotokion: **O** Savior of all, Maker, Creator, and Ruler of all creation: through the supplications of her who gave birth to Thee without seed, grant peace to Thy world, preserving Thy Church ever undisturbed.

Canon of the holy martyrs

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

The all-blessed ones put forth streams of healings, as from a wellspring, upon those in need; they put an end to the pestilence of infirmities and dispel the burning heat of the passions; and they water the hearts of those who love God, to render them fertile with divine works.

The divine beacons Ammon, and Celsina, and with them the forty godly and divinely wise women who suffered lawfully, have been crowned and now join chorus with the angels. Let us bless them as is meet.

Seizing dominion over the enemy, ye were exalted, and became like unto angels; and ye now delight freely in the tree of life in paradise, O brides of God, and have received the wellspring of good things, praying for the world.

Theotokion: **O** immaculate Maiden, thou hast been revealed to be a dwelling-place of Wisdom, an animate throne and portal, surpassing the understanding of the greatest mind. Wherefore the virgins loved thee as their queen, O Virgin, and have followed after thee, O divine Maiden.

Canon of the venerable one

Irmos: **T**he prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

When thou didst gain dominion over the passions through patience, O God-bearing Symeon, Christ accepted thee as a participant in His Kingdom. Wherefore, we honor thee with hymns.

Having been deemed worthy of the grace of healing from among the inviolate treasures of the Spirit, O God-bearing Symeon, thou dost bestow healings upon those who celebrate thy memory.

Having trod the heavenly path on the air of the virtues, girded about with sufferings, thou didst take flight to the tabernacles of heaven. Pray thou that our souls be saved.

Theotokion: **T**hou hast appeared as a bush burning with fire yet remaining unconsumed, O Lady, having conceived without seed the God and Savior of the world, Whom we unceasingly magnify.

Katavasia: O Theotokos, thou art a mystical Paradise, * who untill'd brought forth Christ. * by Whom the life-giving Tree of the Cross hath been planted upon the earth: * Therefore celebrating its exaltation on this day, * Him do we worship * and thee do we magnify.

Exapostilarion of the Indiction:

Spec. Mel.: "To the disciples ...":

O Lord and God of gods, Being of three Hypostases, unapproachable, uncreated, and the almighty Creator and Ruler of all; before Thee do we all fall down, and Thee do we entreat: blessing this beginning year, in that Thou art good, do Thou preserve all Orthodox Christians and Thy people in peace, O Compassionate One.

Glory ..., Exapostilarion of the venerable one, in the same melody:

Thy life, O venerable one, which shone like a radiant beacon, hath illumined all the world with rays of miracles; for, praying for us who honor thee, O blessed one, by thy pillar thou didst ascend unto God as by a ladder, to that place where there is truly the ultimate fulfillment of all desires, O Symeon.

Both now ..., Another Exapostilarion, in the same melody:

O Maker and Ruler of all creation, Who in Thine authority hast fixed the times and seasons: crown the cycles of the year with blessings of goodness, O Compassionate One, preserving Thy people in peace, unharmed and whole, we pray, through the supplications of her who gave birth to Thee, and of the divine angels.

On the Praises, 4 Stichera of the Indiction, the composition of John the Monk:

In Tone III: O pre-eternal Word of the Father, Who art in the image of God, and Who, in Thine authority, hast fixed the times and seasons: Bless Thou the crown of the year with Thy goodness, granting peace unto Thy Churches and victories to Orthodox Christians, fertility to the earth and great mercy to us.

In Tone IV: Thy Kingdom is the Kingdom of all ages, O Christ God, and Thy dominion continueth throughout all generations; for Thou hast fashioned all things in wisdom, fixing the times and seasons for us. Wherefore, giving thanks for all things, we cry aloud: Bless Thou the crown of the year with Thy goodness, and grant us to cry out to Thee without condemnation: Glory be to Thee, O Lord!

By Andrew of Pyres: Thy travels are great and wondrous journeyings, O God. Wherefore, we magnify the power of Thy dispensation: for, being Light of Light, Thou didst come to Thy wretched world and destroy the primeval curse of ancient Adam, as Thou wast well pleased to do, O Word; and in Thy wisdom Thou hast appointed times and seasons for us, that we may glorify Thy goodness, which doth accomplish all things. O Lord, glory be to Thee!

Sticheron of the holy martyrs, by Germanus, in Tone II: When by Thy Passion, O Lord, Thou didst establish the whole world, then were the weak girded about with power, and women stood forth manfully against the most cruel tyrant and won a maternal victory; and they entered into the delight of paradise, unto the glory of Thee Who wast born of women and hast saved the human race.

Glory ..., of the venerable one, in Tone II:

The sacred Symeon sprang forth as good fruit from a goodly stock, nurtured from infancy more by grace than by milk. And lifting up his holy body upon the pillar of stone, and having lifted his mind up to God, he fashioned a heavenly dwelling-place with his virtues; and rejoicing in harmony with the hosts of God, he became an abode of Christ, the Savior of our souls.

Both now ..., of the Indiction, by Germanus, in Tone VIII:

O Christ, Word and God, Who hast created all things in Thine ineffable wisdom, and hast appointed times and seasons for us: bless Thou the works of Thy hands and with Thy power make glad all right-believing Orthodox Christians, granting them might against the barbarians, in that Thou alone art good and the Lover of mankind.

Then, the Great Doxology.

After the Trisagion: the Troparion of the Indiction, in Tone II:

O Fashioner of all creation, * Who in Thine authority hast appointed the times and seasons: * bless Thou the crown of the year with Thy goodness, O Lord, * preserving in peace Orthodox Christians and Thy city, ** and through the prayers of the Theotokos do Thou save us.

Glory ..., of the venerable one, in Tone I:

Thou wast a pillar of patience, O venerable one, * emulating the forefathers: * Job, in afflictions; Joseph, in temptations, * and the life of the incorporeal hosts while in the body, * O Symeon our father. ** Entreat Christ God that our souls be saved.

Both now ..., of the Theotokos, in Tone I:

Rejoice, O divinely joyous Virgin Mary, * haven and intercession of the human race, * for from thee the Redeemer of the world became incarnate, * for thou alone art a Mother and a Virgin, * ever-blessed and most glorified. ** Entreat Christ God to grant peace unto the world.

Then the litanies, dismissal and First Hour.

AT THE HOURS

At the First Hour, the Troparion of the Indiction; Glory ..., that of the venerable one; Both now ..., the Theotokion of the Hour. After the Trisagion, the Kontakion of the Indiction, alternating with that of the venerable one for the other Hours.

AT LITURGY

On the Beatitudes: 8 Troparia: 4 from ODE III of the Canon of the Indiction, and 4 from ODE VI of the Canon of the venerable one.

O Good One, establish Thou that which Thy right hand hath lovingly planted on the earth, preserving Thy Church, the fertile vineyard, O Almighty One. (Twice)

O Master, God of all things, lead through this year which beginneth those who adorn themselves with divinely beautiful spiritual works, and who hymn Thee with faith.

O compassionate Christ, grant me a tranquil year and fill me with Thy divine words which Thou didst reveal when Thou didst speak to the Jews on the Sabbath.

Christ hath shown thee to be a worker of signs and wonders and an acceptable habitation of divine activity, O blessed one.

Thy body didst thou raise up upon thy pillar as upon a cross, O Symeon. Wherefore, thou hast been glorified with Christ Who was lifted up upon the Cross for thy sake.

Having found the path on high, O wondrous Symeon, raise up to the heights of heaven those who faithfully hymn thee.

Theotokion: **We** recognize thee as the mountain which Daniel beheld, from whence Christ, the unquarried Stone of faith, was cut.

After the Entrance, the Troparia as follows:

Troparion of the Indiction, in Tone II:

O Fashioner of all creation, * Who in Thine authority hast appointed the times and seasons: * bless Thou the crown of the year with Thy goodness, O Lord, * preserving in peace Orthodox Christians and Thy city, ** and through the prayers of the Theotokos do Thou save us.

Troparion of the Theotokos, in Tone I:

Rejoice, O divinely joyous Virgin Mary, * haven and intercession of the human race, * for from thee the Redeemer of the world became incarnate, * for thou alone art a Mother and a Virgin, * ever-blessed and most glorified. ** Entreat Christ God to grant peace unto the world.

Troparion of the venerable one, in Tone I:

Thou wast a pillar of patience, O venerable one, * emulating the forefathers: * Job, in afflictions; Joseph, in temptations, * and the life of the incorporeal hosts while in the body, * O Symeon our father. ** Entreat Christ God that our souls be saved.

Glory ..., Kontakion of the venerable one, in Tone II:

Making of thy pillar a fiery chariot, * searching the heights thou didst unite thyself to those who are on High. * Wherefore, thou wast a converser with angels, O venerable one, * praying unceasingly with them to Christ God ** on behalf of us all.

Both now ..., Kontakion of the Indiction, in Tone II:

O Christ our King Who livest in the highest, * Creator and Maker of all things, visible and invisible, * Who hast fashioned days and nights, seasons and years: * bless Thou now the crown of the year; * preserve and keep in peace Orthodox hierarchs, * this city and Thy people, ** O greatly Merciful One.

But if it be a temple dedicated to the Theotokos: Both now ..., the Kontakion of the temple; the Kontakion of the Indiction is moved into first position (among the Kontakia).

Prokeimenon of the Indiction, in Tone III: Great is our Lord, and great is His strength, * and of His understanding there is no measure.

Verse: Praise ye the Lord, for a psalm is a good thing, let praise be sweet unto our God.

And of the venerable one, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

EPISTLE FOR THE INDICTION:

EPISTLE TO TIMOTHY, §282 (1 Tim 2:1-7)

My child Timothy: I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity.

EPISTLE FOR THE VENERABLE ONE:

EPISTLE TO THE COLOSSIANS, §258 (COL. 3:12-16)

Brethren: Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfection. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Alleluia, in Tone IV: To Thee is due praise, O God, in Sion; and unto Thee shall a vow be rendered in Jerusalem.

Verse: Thou shalt bless the crown of the year with Thy goodness.

Verse of the venerable one: Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

FOR THE INDICTION:

GOSPEL ACCORDING TO ST. LUKE, §13 (LK. 4:16-22))

At that time: Jesus came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it is written: The Spirit of the Lord is upon me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those who are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all those who were in the synagogue were fastened on Him. And He began to say unto them, This day is this Scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth.

FOR THE VENERABLE ONE:

GOSPEL ACCORDING TO ST. MATTHEW, §43 (MT. 11 :27-30)

The Lord said unto His disciples: All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Communion Verse for the Indiction: Thou shalt bless the crown of the year with Thy goodness.

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

NOTE: If September 1st falls on a Sunday, the service to the holy women is omitted, and is chanted when the ecclesiarch decides. The service of the Resurrection is sung, followed by that of the Indiction and of the saint; thus:

At Little Vespers: the Stichera of the Resurrection and of the Theotokos, as usual. Troparion of the Resurrection; Glory ..., Both now ..., Theotokion.

At Great Vespers we sing “Blessed is the man ...,” the entire kathisma. On “Lord, I have cried ...,” 3 Stichera of the Resurrection and one of Anatolius; 3 Stichera of the Indiction, and three to St. Symeon; Glory ..., of the Indiction; Both now ..., the Dogmatic of the tone. The Readings as above. At Litiya, the Sticheron of the temple, then the Aposticha Stichera of the Indiction, printed at the end of the Praise Stichera. On the Aposticha, the Stichera of the Resurrection with their proper verses; Glory ..., of the saint; Both now ..., of the Indiction. At the blessing of the loaves: “Virgin Theotokos, rejoice ...” (Twice), and the Troparion of the Indiction once. And the reading from the epistles of the Apostles.

At Matins, On “God is the Lord ...,” the Troparion of the Resurrection (Twice); Glory ..., of the saint; Both now ..., of the Indiction. After the kathismata, the Resurrectional Sessional Hymns and their Theotokia, and the reading from the interpretations of the Gospel, as appointed. After the Troparia on Psalm 118 (“Blessed art Thou, O Lord ...”), the Hypakoi and reading. The Songs of Ascent, Prokeimenon of the tone, and “Let every breath ...”. Resurrectional Gospel. “Having beheld the Resurrection ...” and Psalm 50. Sticheron of the Resurrection. Canon of the Resurrection, four Troparia, including its Irmos; that to the Theotokos, two Troparia; that to the Indiction, four Troparia; and of the saint, four Troparia. Katavasia: the first canon from the feast of the Exaltation of the Cross. After the Third Ode, the Kontakion of the Indiction, and that of the saint; the Sessional Hymn of the saint, (Twice); Glory ..., Both now ..., of the Indiction. And the reading of the life of St. Symeon. After the Sixth Ode, the Kontakion of the Resurrection, and its Ikos; and the reading from the Prologue. At the Ninth ODE we chant “More honorable “ The Exapostilarion of the Resurrection; Glory ..., of the saint; Both now ..., of the Indiction. On the Praises, 4 Stichera to the Resurrection, three for the Indiction in Tone III: “O pre-eternal Word ...,” with the verse of the Indiction; then the Idiomelon of the saint, in Tone II: “The sacred Symeon ...,” with the verse: “Precious in the sight of the Lord is the death of His saints.” Glory ..., the Evangelical Sticheron; Both now ..., “Most blessed art thou ...” The Great Doxology. After the Trisagion, the Troparion of the Resurrection alone. Litanies, and dismissal. And the reading from the catechetical writings of St. Theodore the Studite, and the usual departure. The First Hour is read in the vestibule. And the final dismissal. At the Hours we say the Troparion of the Resurrection, Glory ..., of the Indiction, Both now ..., the Theotokion of the Hour. After Our Father, the Kontakion of the Indiction. At the Third Hour, the Troparion of the Resurrection; Glory ..., of the saint. Thus also, for the rest of the Hours, we alternate the Kontakia of the Resurrection, the Indiction

and the saint.

At the Liturgy, four of the verses for the Beatitudes from the Resurrectional service; four for the Indiction, from ODE III of its canon; four for the saint, from ODE VI of his canon. After the Entrance, the Troparion of the Resurrection, then of the Indiction and of the saint; the Kontakion of the Resurrection; Glory ..., of the saint; Both now ..., of the Indiction. Prokeimenon, Epistle, Alleluia and Gospel, first of the Indiction, then for Sunday (from the series), and of the saint. The Communion verses: of the Indiction and then of the saint.