

THE 28th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR VENERABLE FATHER CHARITON THE CONFESSOR
AT VESPERS

We chant “Blessed is the man ...”: the first antiphon.

On “Lord, I have cried ...,” 6 Stichera of the venerable one, in Tone IV:

Spec. Mel.: “Thou hast granted a sign ...”:

By abstinence and through fervent prayer * thou didst cause the passions of thy body to wither up, * and with torrents of tears * thou didst drown the deceitful serpent, O blessed one; * and thou wast well-pleasing in great measure unto God, * O venerable Chariton. * Wherefore, Jesus, the Lover of mankind * the Savior of our souls, ** hath adorned thee with heavenly gifts. (Twice)

With the sweat of thy struggle * thou didst quench the burning ember of the passions, O right wondrous one, * thyself partaking of fire through thy wounds and pangs; * and thou didst confess the condescension of the incarnate Word * before the iniquitous tyrants, * and wast a witness for Him, * adorned with the wounds * of thy many and varied torments, ** O most noetically rich and God-bearing Chariton. (Twice)

Fleeing, thou didst withdraw * into the desert places and the mountains, * preserving thy soul undefiled, * and wast shown to be a habitation of the Trinity, O most sacred and blessed Chariton; * by the power thereof * thou didst found sacred houses, O blessed one, * and monasteries for the edification and salvation of monastics * who honor thy holy memory, ** O ever-memorable one. (Twice)

Glory ..., the composition of John the Monk, in Tone IV:

O God-bearing Chariton, even after death thou dost live in Christ in the heavens, for Whose sake thou didst crucify thyself to the world; for, being above the flesh and the world, thou didst truly live, transcending visible things. Yet thou didst not live for thyself alone, but Christ our God dwelt within thee. Him do thou entreat, that our souls be saved.

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

Prophet David, the ancestor of God, * spoke of thee in psalmody unto Him Who hath accomplished great things in thee. * For God was well pleased without father to become a man from thee, * the Queen who standeth at His right hand, * and He - the source of life - showed thee to be His mother, * that He might renew His own image, corrupted by the passions. * Having found the lost sheep wandering on the mountain * He hath laid it upon his shoulders, * that He may bring it to his Father; * and in accordance with His own will * unite it to the heavenly Powers * and thus, O Theotokos, save the world, ** Christ, Who is richly and abundantly merciful.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, thou shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

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 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 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 venerable one, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

O all-famed Chariton, * thou didst layout thy life * with care for the virtues; * for they who submit to thy teachings * praise Christ in hymnody and the Orthodox Faith. * Standing before them, * pray thou that they be made firm ** in the peace of the divine Spirit.

Verse: Precious in the sight of the Lord * is the death of His saints.

O divinely inspired Chariton, * thy life doth appear to us * to be equal to that of the angels; * and thy confession was offered up * as a sacrifice of sweet savor * and goodly incense, to the heavens. * And now, pray thou, that peace and great mercy ** be granted to our souls.

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

O most noetically rich Chariton, * for as a conqueror of the passions * thou didst vanquish the robbers. * And while joining chorus with the crowned ones, O blessed one, * be thou mindful of us * who celebrate thy memory. * Pray thou now unto Christ, that He grant our souls ** peace and great mercy.

Glory ..., in Tone VIII:

We honor thee, O Chariton our father, the instructor of a multitude of monks; for we have truly learned to walk aright in thy steps. Blessed art thou who, having labored for Christ, didst denounce the power of the enemy. O converser with angels, companion of the venerable and of the righteous: with them entreat the Lord, that our souls find mercy.

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

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Chariton our father, entreat Christ God, that our souls be saved.

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

AT MATINS

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Chariton our father, entreat Christ God, that our souls be saved. (Twice)

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

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

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

Having disdained the enjoyment of things earthly and corruptible, thou didst follow after Christ, and didst come to love the inhabitants of the desert more than the beauty of the world and passing delight. Hence, thou wast deemed worthy to bear witness and hast joined the choirs of fasters. With them pray that thy servants be saved. (Twice)

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

He that sitteth upon the throne of the cherubim * and abideth in the bosom of the Father * doth sit in thy womb as upon a throne, O Lady; * for, being truly God incarnate, * He reigneth over all nations, * and with understanding we now chant to Him. * Him do thou also entreat, ** that thy servants be saved.

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

Spec. Mel.: "Of the Wisdom ...":

Emulating the ways of John the Baptist and the virtues and fasting of Elijah the Tishbite, thou didst live incorporeally, glorifying the beginningless Trinity with the angels and vanquishing the assaults of the brigands with thy valor. Wherefore, thou didst struggle mightily in thy contest, worshiping the divine incarnation of Christ and His divinity, O blessed Chariton. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

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 thine all-holy Offspring.

Polyeleos, and this Magnification: We bless thee, O venerable father Chariton, and we honor thy holy memory, thou instructor of monastics and converser with the angels.

Selected Psalm Verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

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

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

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

Having disdained the enjoyment of things earthly and corruptible, thou didst follow after Christ, and didst come to love the inhabitants of the desert more than the beauty of this world and passing delights. Hence, thou wast deemed worthy to bear witness and hast joined the choirs of fasters. With them pray that thy servants be saved.

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

O Theotokos, fleeing to thy divine protection after God, * I humbly fall down and beseech thee: * Have mercy, O most pure one, * for my sins have submerged my being, * and trembling O Sovereign Lady, I fear the torments to come, * O pure one, entreat thy Son, ** that I may be delivered from them.

Hymn of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 10 (MT. 4: 25 - 5: 13)

At that time: there followed Jesus great multitudes of people from Galilee, and (from) Decapolis, and (from) Jerusalem, and (from) Judaea, and (from) beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed (are) the poor in spirit: for theirs is the kingdom of heaven. Blessed (are) they that mourn: for they shall be comforted. Blessed (are) the meek: for they shall inherit the earth. Blessed (are) they which do hunger and thirst after righteousness: for they shall be filled. Blessed (are) the merciful: for they shall obtain mercy. Blessed (are) the pure in heart: for they shall see God. Blessed (are) the peacemakers: for they shall be called the children of God. Blessed (are) they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when (men) shall revile you, and persecute (you), and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great (is) your reward in heaven.

After Psalm 50, this Sticheron, in Tone VI:

O venerable father, the report of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed: legions of the demons and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou dost possess boldness before Christ God, beg peace for our souls.

ODE I

Canon of the most holy Theotokos, with 6 Troparia, including its Irmos, the acrostic whereof is: "I chant praise unto the Life-bearing Maiden", in Tone II:

Irmos: Traversing dryshod the impassible, peculiar path in the sea, * Israel the chosen cried aloud: * Let us chant unto the Lord, * for He hath been glorified!

The immaterial ladder of old, and the path of the sea made strangely firm, revealed thy birthgiving, O pure one. Her do we all hymn, for she hath been glorified.

The power of the Most High, the perfect Hypostasis, the Wisdom of God incarnate of thee, O most pure one, hath conversed with mankind, for He hath been glorified.

The Sun of thy righteousness hath passed through the impassible door of thy locked womb, O pure one, and hath shone forth upon the world, for He hath been glorified.

And the canon of the venerable one;

The composition of John the Monk, in Tone IV:

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Having navigated the deep of the sea of the passions, O blessed one, with the life-bearing sign of the Cross thou didst cause the wicked noetic pharaoh to drown by the power of God.

Disposed toward the Lord from thine infancy, with divine wisdom thou didst proclaim Christ before the tyrants; and like Moses didst cast down the arrogance of those who contended against thee.

Having forsaken the deception of Egypt and become an inhabitant of the desert, O venerable Chariton, in purity thou didst converse with the Pure One, and hast received a heavenly inheritance.

Theotokion: By the will of the Father, thou didst conceive the Son of God without seed, through the divine Spirit; and hast given birth to Him in the flesh, Who was begotten of the Father without mother and cameth forth from thee for our sake without father.

Katavasia: I shall open my mouth ...,

ODE III

Canon of the most holy Theotokos

Irmos: **The bow of the mighty hath been broken * by Thy might, O Christ, * and the enfeebled * have girded themselves with power.**

He Who, as the Creator of time, is not bound by time, O Virgin, and hath willingly made Himself a child through thee.

Let us hymn the womb which is far more spacious than the heavens, through which Adam hath come to abide in the heavens, rejoicing.

Canon of the venerable one

Irmos: **Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.**

The reason-endowed flock of thy disciples rejoiceth in thee, O venerable one, spiritually partaking of thy splendor.

O venerable Chariton, to the Spirit of life thou didst subject carnal knowledge, as the cause of enmity towards God.

Like David thou didst lay low the power of the noetic alien Goliath, O venerable one, with the weaponry of the Spirit.

Theotokion: **Thou alone, O Mother of God, hast, in a manner past nature, become the mediatress of blessings for those on earth; wherefore, we cry out to thee: Rejoice!**

Sessional Hymn of the venerable one, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Tested by the pangs of suffering and made firm though feats of asceticism, thou didst shine with greater luster than gold in thy piety and became a pure receptacle of the Spirit, dispelling the darkness of the evil spirits, and assembling against them multitudes of monastics, thou didst become a shepherd and a most radiant beacon for them, O blessed Chariton. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

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

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

ODE IV

Canon of the most holy Theotokos

Irmos: **I have heard report O Lord, * of Thy glorious dispensation, * and I have glorified, Thine unapproachable power, * O Lover of mankind.**

Behold! the most manifest Mother of God, the divine mountain of the temple of the Lord, is exalted far above the heavenly hosts.

O Virgin who alone, outside the laws of nature, hast given birth to the Ruler of creation: thou hast been deemed worthy of a divine calling.

Canon of the venerable one

Irmos: **F**or the sake of love for Thine image, * **O** compassionate One, * **Thou** didst ascend the cross * and the nations melted away. * **For Thou, O Lover of mankind, * art my strength and my praise.**

Rejoicing in the Lord as a victor, O venerable one, thou didst challenge the incorporeal foe, crying: God is my strength and Lord!

Grace crowned thee with the spiritual athlete's wreath of the kingdom of Christ, O Chariton; for thou didst uproot the drunkenness of deception, O blessed one.

Having mortified with the pangs of abstinence the pleasures which tormented thee before thy repose, O Chariton, thou wast invested with a life-bearing death.

Theotokion: **T**hy birthgiving wast shown to be ineffable, O Birthgiver of God who alone art pure and blessed; wherefore, falling down before thee, we cry out: Rejoice!

ODE V

Canon of the most holy Theotokos

Irmos: **T**he burning Ember was revealed to Isaiah, * and the Sun hath shone forth from the Virgin's womb, * granting the enlightenment of the knowledge of God * to those who in darkness have gone astray.

Clouds of gladness rain down delight upon those on earth; for unto us hath a Child been given Who hath existed from before the ages: our God incarnate of the Virgin.

Light hath shone forth upon my life and my flesh, and hath destroyed the gloom of sin: the most Exalted One Who, in the latter days, was incarnate without seed from the Virgin.

Canon of the venerable one

Irmos: **T**hou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Thou, O venerable and all-blessed Chariton, hast been splendidly manifest as a bright mirror of the light of the effulgence of the Most High.

Thou, O venerable one, dost shine with twofold grace; for thou wast piously adorned with the wounds of suffering and with the pangs of asceticism.

Thou, O venerable and all-blessed one, hast been revealed to be a physician of souls, having sought out divine wisdom from earliest infancy.

Theotokion: **W**e wield thee as an invincible weapon against the enemy, O Bride of God, and have acquired thee as our might and the hope of our salvation.

ODE VI

Canon of the most holy Theotokos

Irmos: O Master, hearkening unto the sound of entreaties * from a soul in pain, * do Thou deliver me from my grievous sins, * for Thou alone art the Cause of our salvation.

Human nature, enslaved to sin, hath obtained freedom through thee, O pure Lady; for thy Son hath been sacrificed like a lamb.

We all cry out to thee, the true Mother of God: Save us thy servants from the wrath-filled, for thou alone hast boldness before thy Son.

Canon of the venerable one

Irmos: The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Laying thy foundation on Christ, and not on sand, thou didst acquire virtues more pure than gold, O father, and became the dwelling-place of the Most holy Trinity.

The serpent is known to be the instrument of evil; yet, vanquished by thine excellence, O Chariton, it wrought vengeance upon the wicked through the providence of the Righteous One.

Naught was able to separate thee from the love of Christ: neither a body covered with wounds, nor the threat of a sentence of death; for thou didst delight in divine solitude, O blessed one.

Theotokion: O wonder newer than all wonders! For, conceiving in her womb Him Who sustaineth all things by His word, without knowing a man, the Virgin did not confine Him.

Kontakion of the venerable one, in Tone II:

Spec. Mel.: "In supplications ...":

Having delighted in abstinence * and bridled the desires of thy flesh, O divinely wise one, * thou wast shown to increase in faith, * and didst flourish like the tree of life in the midst of paradise, ** O all-blessed and sacred Chariton.

Ikos: Standing before God, open thou my mouth by thy right acceptable supplications, O thrice blessed and all-glorious venerable martyr, that I may hymn thy divine life and speak worthily of thy virtues which thou didst perfect on earth through thy fervent love. For thou wast a most mighty confessor, and, loving vigil and purity, didst practice abstinence with faith, O all-blessed and most sacred Chariton.

ODE VII

Canon of the most holy Theotokos

Irmos: Of old the youths revealed themselves to be rhetors * with a love for supreme wisdom, * for from the depths of their God-pleasing souls, * they theologized with their lips as they sang: * O supremely divine God of our fathers, blessed art Thou!

At night, Jacob beheld God as in a dream, and He Who was incarnate from thee hath manifested Himself in splendor unto those who chant: supremely divine and glorified is the God of our fathers!

He Who wrestled with Jacob, prefiguring the ineffable union in thee, O pure one, whereby He willingly united Himself to mankind, is the supremely divine and glorified God of our fathers.

The vile one who did not proclaim Thee, the Son of the Virgin, to be One of the All-hymned Trinity, cried out with steadfast thought with his tongue: supremely divine and glorified is the God of our fathers!

Canon of the venerable one

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Emulating in the zeal of thy piety the children of Abraham who were cast into the furnace, O God-bearer, thou didst trample underfoot the command of the tyrant, crying aloud: Blessed art Thou, O Lord my God!

When thou wast as in a furnace of burning temptation, O venerable one, from heaven the cooling grace of God visited thee who cried aloud: Blessed art Thou, O Lord my God!

As one wounded with love for God in Trinity, thou didst offer Him an equal number of monasteries, which chant in spirit: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Rejoice, O sanctified and divine habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O all-immaculate Lady!

ODE VIII

Canon of the most holy Theotokos

Irmos: Disdaining the golden image, the thrice-blessed children, * beholding the immutable and living image of God, * chanted in the midst of the flame: * Let all existing creation hymn the Lord * and supremely exalt Him throughout all ages!

Unto Him Who is incomparable in grace, and through thee became visible on earth and dwelt among mankind, do we the faithful cry aloud, chanting: Let all existing creation hymn the Lord and supremely exalt Him throughout all ages!

Truly proclaiming thee the pure one, we glorify thee, O Theotokos, for thou didst given birth to the One of the Trinity Who became incarnate. And with the Father and the Spirit we chant unto Him: Let all existing creation hymn the Lord and supremely exalt Him throughout all ages!

Canon of the venerable one

Irmos: Having spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

The deception of the Persians who kindle fire in their unrighteousness, thou didst utterly consume, O venerable one, while thou thyself remained untouched through the activity of the Holy Spirit; and thou hast elevated men to piety, that they may chant: Bless the Lord, all ye works of the Lord!

Having cast off the old man, thou didst truly clothe thyself in Christ, denouncing the hordes of the ruler of this world with the wounds of thy suffering, and crying out in gladness: Bless the Lord, all ye works of the Lord!

As a true disciple of Paul, O venerable Chariton, thou didst follow in his steps; and thou wast shown to be a guide for monks and a standard of virtue for all who cry: Bless the Lord, all ye works of the Lord!

Theotokion: Alone among all generations, thou hast been revealed as the Mother of God, O pure Virgin. Thou wast the abode of the Godhead, O all-immaculate one, who wast not consumed by the fire of the unapproachable Light. Wherefore, we all call thee blessed, O Mary, thou Bride of God.

ODE IX

Canon of the most holy Theotokos

Irmos: Thou art all desire, Thou art all sweetness, * O Word of God, Son of the Virgin, * God of gods, most holy Lord of the saints. * Wherefore, we magnify Thee * and her who hath given birth to Thee.

In thy womb, O pure one, the Word of God was given to corruptible nature as a staff of strength. And he restored what had been dragged down to Hades. Wherefore, we magnify thee, O all-pure one, as the Theotokos.

O Master, mercifully accept Thy mother as an intercessor on our behalf, as Thou hast willed, and all things shall be filled with Thy goodness, that we all may magnify Thee as our Benefactor.

Canon of the Venerable One

Irmos: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Not even the grave, the conduit of oblivion, was able to conceal thy virtues, O venerable Chariton; for thine everlasting memory hath shone forth like the sun, and we magnify it as is meet.

Come, brethren, and, spiritually celebrating the annual commemoration of the God-bearer and emulating his virtues, let us give rein to our zeal and cry out with him: We magnify thee, O Thrice-holy Lord!

As thou hast boldness before Christ, O confessor, ever preserve those who piously magnify thee, and who are whirled about by the passions and are drowning amid the tempest of sin.

Theotokion: **R**ejoice and be glad, O Bride of the great King, radiantly contemplating the beauty of thy Bridegroom, which in luster is brighter than gold and doth outshine the sun!

Exapostilarion of the venerable one:

Spec. Mel.: “Hearken, ye women ...”:

Having first been well tested by suffering and then completed a second divine race by fasting, thou didst ascend to the heavens, O venerable father Chariton, and standest before Christ, praying for us who fervently hymn thee. **(Twice)**

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

O thou who hast given birth to ineffable Joy, make partakers of the joy of heaven all who truly honor thee, O most pure one, and cry out to thee from the depths of our souls: Forget not thy servants, O blessed Mary!

On the Praises, 4 Stichera of the venerable one, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

The grace of the Spirit, * shining upon thee, O Chariton our father, * illumined thee with splendor; * hence thou didst annul the night of the passions * and attain unto the daylight of dispassion, * having united thyself in pure fashion unto the most pure Light. * Abiding therein, * forget not, O divinely eloquent one, ** those who with faith hymn thy sacred memory. **(Twice)**

Bearing the grace of heaven * which thou didst desire, O Chariton, * thou didst spurn the things of this earth; * wherefore, like one incorporeal, thou didst choose a life of suffering, * desiring to quench thy thirst with piety, * as if from a torrent of ever-existing sweetness; * and with thy tears thou didst dry up * the turbid spring of the passions, O venerable one, ** watering the souls of us all.

From divine grace, O Chariton, * thou didst worthily receive the grace of healings; * hence, the deceptions of evil spirits fail before thee, * for passing through unpleasant afflictions, * and escaping corruption, O venerable one, * thou didst pour forth like water * the streams of thy grace; * and drinking thereof, ** we hymn thy memory.

Glory ..., in Tone V:

O venerable father, on hearing the voice of the Gospel of the Lord, thou didst forsake the world, holding wealth and glory to be as naught. Wherefore, thou didst cry out to all: Love God, and ye will receive everlasting grace; prefer nothing above His love, that, when He cometh in His glory, ye may find rest with all the saints! Through his supplications, O Christ, preserve and save our souls.

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

We, the faithful bless thee, O Virgin Theotokos, and we glorify thee as is meet, for thou art the impregnable city, the impassable rampart, the steadfast intercessor and refuge of our souls.

Great Doxology, litanies and dismissal.

AT LITURGY

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

The reason-endowed flock of thy disciples rejoiceth in thee, O venerable one, spiritually partaking of thy splendor. (Twice)

O venerable Chariton, to the Spirit of life thou didst subject carnal knowledge, as the cause of enmity towards God.

Like David thou didst lay low the power of the noetic alien Goliath, O venerable one, with the weaponry of the Spirit.

Laying thy foundation on Christ, and not on sand, thou didst acquire virtues more pure than gold, O father, and became the dwelling-place of the Most holy Trinity.

The serpent is known to be the instrument of evil; yet, vanquished by thine excellence, O Chariton, it wrought vengeance upon the wicked through the providence of the Righteous One.

Naught was able to separate thee from the love of Christ: neither a body covered with wounds, nor the threat of a sentence of death; for thou didst delight in divine solitude, O blessed one.

Theotokion: **O** wonder newer than all wonders! For, conceiving in her womb Him Who sustaineth all things by His word, without knowing a man, the Virgin did not confine Him.

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Chariton our father, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, in Tone II:

Having delighted in abstinence * and bridled the desires of thy flesh, O divinely wise one, * thou wast shown to increase in faith, * and didst flourish like the tree of life in the midst of paradise, ** O all-blessed and sacred Chariton.

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

Verse: Sing unto the Lord a new song; His praise is in the church of His saints.

EPISTLE TO THE CORINTHIANS, § 176 (II COR. 4:6-15)

Brethren: God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we

are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth; the generation of the upright shall be blessed.

GOSPEL ACCORDING TO LUKE, § 24 (LK. 6: 17-23)

At that time, Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

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