

THE 1st DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY APOSTLE ANANIAS OF THE SEVENTY
COMMEMORATION OF OUR VENERABLE FATHER
ROMANUS THE MELODIST
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the holy apostle, in Tone IV:

Spec. Mel.: “Called from on high ...”:

When, at the command of the Most High, * Saul was blinded * and held fast in darkness, * he came unto thee, * begging divine cleansing, * O thou who hadst received divine illumination; * then, as a wise hierarch, O all-blessed one, * thou didst make a son by adoption through baptism, * him who later adopted the whole world. * Wherefore, we bless thee with him * as an apostle of Christ, * O divinely wise Ananias: ** Pray ye, that we be saved!

Having most gloriously learned things divine, * thundering forth, O blessed one, * awakening those sleeping in the graves of vanity, * who cast off mortality; * thou didst sound the trumpet * of the saving Word of God, * Who dwelt among mortals * and transformed * those held fast in Hades, * whom thou didst make into precious vessels * of Jesus the Master * and Savior of our souls, ** Who hath slain death.

As a bearer of light, * and a preacher of God, * as a divinely chosen witness * to the sufferings of Christ * and a fellow heir and partaker * of the glory which is to come, * thou dost abide with the Master, * ever delighting in the effulgence which floweth forth * from the never-waning Light, * O divinely eloquent Ananias, * by thy supplications * deliver from dark misfortunes ** those who now celebrate thy splendid feast.

And 3 Stichera of the venerable one, in Tone I:

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

The melodious harp * of the Spirit of God, * the nightingale, the cicada chanting divine hymns, * the flute of the Church, * hath set forth his melodious compositions before us all, ** gladdening thereby the divinely wise.

The most radiant and luminous beacon, * the sweet-sounding harp * which hath as strings the goodly significant words of the Spirit, * doth chant, manifestly teaching the ends of the earth * to glorify with never-ceasing hymnody, ** the one effulgence of the Godhead.

Having acquired boldness before the Master of all * and standing now, before Him, O father, * pray thou, that we who celebrate thy memory * and thy splendid festival * be delivered from misfortunes and perils, ** O divinely blessed Romanus.

Glory ..., of the holy apostle, the composition of Byzantium, in Tone I:

Instructed by a revelation from God, in that thou art an eyewitness of the Word and an initiate the mysteries of His wonders, thou didst enlighten the Apostle Paul, the chosen vessel and great receptacle of the Spirit, as an apostle before the disciples and a faithful observer of the new covenant, O venerable one. Wherefore, emulating Christ thy Teacher, thou didst shed thy blood, O Ananias, hierarch of Christ, becoming a confessor by suffering martyrdom. And, having finished thy course and kept the faith inviolate, thou dwellest now in the highest with the heavenly ministers of God. Pray thou, that our souls be saved.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone I:

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

Stavrotheotokion: Standing before the Cross of thy Son and God, * and beholding His long-suffering, O pure Mother, * thou didst say, weeping: * “Woe is me, O my Child most sweet! * How is it that Thou dost suffer unjustly, O Word of God, ** that Thou mightest save mankind?”

On the Aposticha, the Stichera from the Oktoechos, and an additional Sticheron for the apostle, in Tone IV:

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Covered with stones as with flowers, O Apostle Ananias, thou didst show thyself to be a receptacle of sufferings, and shed thy blood for Him Who of His own will suffered in the flesh for our sake. Wherefore, Damascus boasteth of thy sacred festival today, and not it alone, but all the lands of the world; and manifestly proclaiming thy miracles, it crieth aloud: Pray thou to God, that He grant us forgiveness of our sins!

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

Thou didst show thyself to be a first-offering of good works, a starting-point of salvation, O Romanus our father; for, composing angelic hymns, thou didst show thy life to be godly. Entreat Christ God, that He deliver from perils and tribulations those who hymn thee.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

Seeing Thee crucified, O Christ, she who gave Thee birth cried out: “What is this strange mystery which I behold, O my Son? How is it that Thou diest, suspended in the flesh on the tree, O Bestower of life?”

Troparion of the holy apostle, in Tone III:

O holy Apostle Ananias, * entreat the Merciful God * that He grant remission of sins ** unto our souls

Glory ..., Troparion of the venerable one, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Romanus.

Both now ..., Theotokion, or Stavrotheotokion.

AT MATINS

One canon from the Oktoechos, with 6 Troparia;
and two canons for the saints, with 8 Troparia.

ODE I

Canon of the holy apostle, the acrostic whereof is: “Let the glory of Ananias be glorified” The composition of John the monk, in Tone VIII:

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

O all ye faithful, let us open mouths of praise, and let us make radiant our tongues in commemorating the archpastor Ananias; and with him let us chant unto our God.

The most glorious Ananias led the Church of Damascus to Christ, the most pure Bridegroom, as an undefiled bride. With her let us chant aloud to our God.

Thou wast an original disciple, O Ananias; and didst restore the sight of the new disciple who before was a persecutor; and thou dost sing: Let us chant unto our God!

Theotokion: The ranks of the angels and the generations of mortals unceasingly praise thee, O Mother who knewest not wedlock; for thou didst bear their Creator in Thine arms as a babe.

Canon of the venerable one, in Tone VI:

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

By thy supplications, O wise and godly Romanus, send down upon us radiant beams of light from the heavens, that we may praise thy sacred memory with hymns.

Offering thyself wholly unto Christ from thy youth, O Romanus, thou didst follow after Him, enlightening thy mind with luminous radiance from the heavens.

Adorned with the beauty of the all-accomplishing and Holy Spirit, O wise Romanus, thou hast been revealed to the ends of the earth to be like a luminous star shining with the radiance of the virtues.

Theotokion: From thee did the co-beginningless Word of God issue forth in latter times, O Theotokos; uplifting Adam, the first man, to salvation.

ODE III

Canon of the holy apostle

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Following the commands of thy Teacher, O apostle, thou didst become a high priest and a martyric sacrifice.

By thy supplications, O Apostle Ananias, render the Redeemer well-disposed to be merciful to those who hymn thee.

When He appeared to thee, His face enshrouded in ineffable light, the Lord restrained all the savagery of the wild beast.

Theotokion: All of us Christians have acquired thee as our refuge and bulwark; and we glorify thee unceasingly, O thou who knewest not wedlock.

Canon of the venerable one

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Full of the true knowledge of piety and pouring forth divine preaching, thy mind became the dwelling-place of the Holy Trinity, O wise Romanus.

Chanting divine hymns, thy precious tongue gushed forth torrents of streams, wisely explaining to us Christ's ineffable nativity from the Virgin.

Behold, thou dost lavishly nurture our thoughts with wise teachings and beautiful hymns; and thou dost fill them with most divine sweetness, O godly eloquent Romanus.

Theotokion: Thou art more exalted than all the armies of heaven, O Virgin; for thou didst conceive their Creator, the Son of God, in thy womb, and, even after giving birth, remained ever virgin.

Kontakion of the venerable one, in Tone VIII:

Adorned from childhood with the godly virtues of the Spirit, * O most wise Romanus, thou wast a most precious adornment of the Church of Christ; * for thou hast adorned it with most beautiful hymnody. Wherefore, we entreat thee: * Grant thy divine gift unto those who desire it, that we may cry out to thee: ** Rejoice, O most blessed father, thou beauty of the Church!

Sessional Hymn of the holy apostle, in Tone VIII:

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

Enlightened by the knowledge of God, O Ananias, thou wast a priest and martyr of Jesus and a divine apostle. And having immersed in water the former persecutor Saul, who had been blinded by God, through deifying instruction thou didst show him to be a great enlightener of our souls. Wherefore, we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

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

Spec. Mel.: "The co-beginningless Word ...":

Planted like a tree by the rippling waters of fasting, O blessed father, through God's labor thou didst produce the fruits of thy pangs, which in time thou didst present to the Husbandman and Creator. Wherefore, we hymn thy holy memory, honoring thee, O venerable Romanus.

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

O fervent and invincible intercessor, * diligent and unashamed hope, * rampart, protection and haven * of those who have recourse to thee, * O pure Ever-virgin do thou, together with the angels, * entreat thy Son and God, ** that He grant peace, salvation and great mercy to the world.

Stavrotheotokion: **B**eholding Thee suspended on the Cross between two thieves of Thine own will, O Christ, Thy Mother, her womb rent asunder maternally, said: “O my sinless Son, how is it that Thou art unjustly nailed to the Cross like a malefactor, desiring to give life to the human race, in that Thou art compassionate?”

ODE IV

Canon of the holy apostle

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

Instructed by Thee, O Christ, the ever-memorable Ananias vanquished death in martyrdom and received honors from Thee.

Thou wast a disciple of the persecuted Word, O ever-memorable Ananias, and the teacher of him who persecuted the pious.

To the blinded Saul the Lord revealed thee, who wast hiding, O Ananias, and He showed thee forth as the mediator of his healing.

Theotokion: **O** most pure Virgin, entreat God, to Whom thou hast given birth, that He deliver all who hymn thee from every evil circumstance.

Canon of the venerable one

Irmos: **C**hrist is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Thou wast a receptacle of the divine Spirit, O Romanus, and a fire-breathing mouth proclaiming divine hymns, delighting the souls of those who have recourse to thee.

Thou wast like a heavenly harp and lyre, drawing every mind to thyself by thine all-telling and beautiful hymns.

The grace of the all-accomplishing and most holy Spirit wafted forth and dwelt in thy radiant soul, O all-famed one, and made thee a receptacle and wise herald of God.

Theotokion: **T**he serpent poured forth venom into the ears of our first mother; but thou, O pure one, hast shaken him off, having conceived Christ at the cry of the archangel and given birth unto Him.

ODE V

Canon of the holy apostle

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

He Who in His mercy rested within thee, in that thou wast a right manifest apostle, O blessed Ananias, showed thee to be an ever-flowing fountain, a divine haven for the tempest-tossed, and a beam of light, rendered by the unapproachable Light, for those in darkness.

He Who seeth hidden things and knoweth all things even before they come into being revealed to thee the hidden sun who before was a persecutor, but then became an apostle of the truth, which but a short time before he had sought to destroy.

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Theotokion: **A**s thou hast maternal boldness before thy Son, O most pure one, spurn not the thought of thy kinship with us, we pray; for thee alone do we Christians set before the Master, that He mercifully purify us.

Canon of the venerable one

Irmos: **I**lluminate with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

The grace of the Comforter, finding thee, O divinely wise Romanus, to be as a right magnificent sanctuary, a most pure vessel, made thee a temple adorned with light; and thou didst rejoice.

Appearing to thee at night, the Ever-virgin, who truly gave birth to the incarnate Son of God, illumined thy soul and filled thy mind with divine understanding.

Revealing thyself to all as most truly sweet through the writings of thy sacred words, O ever-memorable one, thou dost gladden all, illumining our mind and teaching to all the knowledge of the Savior.

Theotokion: **O** pure, most pure Lady, who hast given birth to the Light, the eternal Word of the Father, by thy luminous supplications enlighten my mind and dispel the darkness of my soul.

ODE VI

Canon of the holy apostle

Irmos: **C**leanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Accustomed to serving the living God, O most sacred Ananias, thou didst destroy the manifold enmity of the mindless ones, teaching all to worship the one Godhead in three Hypostases.

Taking the rudder of the Church in thy hands, thou didst move toward Christ, the Helmsman, O apostle Ananias; and with the Spirit steered it like a divine ship.

O Master, Thou fashioner of the straight path, Thou didst command Thy glorious disciple to set out straightway to find the Thy most righteous and elect vessel of prayer.

Theotokion: **M**ay we be delivered from grievous transgressions by thine entreaties, O pure Birthgiver of God; and may we obtain the divine effulgence of the Son of God Who became ineffably incarnate through thee, O most pure one.

Canon of the venerable one

Irmos: **B**ehold the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Filled with enlightenment, and led by God up to the heights of the virtues, thou didst reject all earthly things, and became a heavenly pillar and beacon of piety.

Thou didst cause the desires of the flesh to wither away, adorning thy soul with the most radiant beams of purity, and didst array thy comely beauty in the magnificence of the virtues.

Hating transitory, vain, corrupt and fleeting pleasure, thou didst enter the temple of the Theotokos, and there didst sanctify thy mind, soul and body, O right glorious one.

Theotokion: **A**ll the prophets, foreseeing with divine vision Thy most immaculate nativity from the Virgin, which would take place splendidly on earth in the latter times, O my Christ, manifestly proclaimed it.

Kontakion of the holy apostle, in Tone II:

Spec. Mel.: “In supplications ...”:

O Ananias, helper most fervent in supplications * and speedy heeder of those who petition thee, * accept our entreaty, * and beg Christ to have mercy upon us, ** for He alone doth rest in the saints.

Ikos: **I**llumining the darkness and blindness of my heart with the light of Thine effulgence, O my Christ, grant me discourse, that with a pure mind I may praise the divinely radiant virtues and sufferings of the blessed apostle; for Thou art the Well-spring of wisdom and the Bestower of good things, O greatly Compassionate One. Wherefore, having enlightened my tongue, accept this laudation in hymnody, O Thou Who alone dost rest in the saints.

ODE VII

Canon of the holy apostle

Irmos: **T**he Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: ‘O God of our fathers, blessed art Thou.’

Let the divinely chosen flock wisely blow the clarion-voiced trumpet, sounding forth the sufferings of the shepherd Ananias, and crying out to Christ, his Chief Shepherd: O God of our fathers, blessed art Thou!

Let the honored Church of Christ glorify thee, O Ananias, as the disciple of God, a faithful hierarch and a witness to the divine Passion, crying aloud: O God of our fathers, blessed art Thou!

Concealing himself, not out of fear of death, but out of love for thy flock, seeing the wolf become as tame as a lamb, Ananias cried out: O God of our fathers, blessed art Thou!

Theotokion: **T**hou didst reveal Thyself, O Christ, incarnate from the Virgin's womb for our salvation. Wherefore, knowing Thy Mother to be the Theotokos, we cry out in an Orthodox manner: O God of our fathers, blessed art Thou!

Canon of the venerable one

Irmos: **I**n Babylon the Children feared not the fiery furnace; * but cast into the midst of the flames * they were bedewed and sang: * 'O God of our fathers, blessed art Thou.'

Thou didst have Mary the Theotokos as thy tutor, instructing and teaching thee, and commanding thee to chant: Blessed art Thou, O Lord God of our fathers!

Thou didst shine forth in the world like the most radiant sun, O divinely wise Romanus, radiantly illumining those who cry out with faith: Blessed art Thou, O Lord God of our fathers!

The sound of thy words hath filled the whole world and taught all to chant with comeliness unto Christ: Blessed art Thou, O Lord God of our fathers!

Theotokion: **N**ow do all the generations of mankind call thee blessed as thou didst foretell, O pure Theotokos; and with faith they render thee glory, crying: Blessed is the Fruit of thy womb, O most pure one!

ODE VIII

Canon of the holy apostle

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

The glorious Ananias expected to hear something terrible about the predatory power of the destroyer of Thy flock, O Master, but when he heard of his inexplicable conversion into a shepherd, he leapt for joy, crying aloud: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

Let Thine all-glorious and blessed city rejoice today and leap up in the Spirit, having received thy goodly help, O glorious one; and, giving thanks to the Savior, let it cry: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

At the command of the Bestower of light, O all-honored Ananias, thou didst preach to Saul the light-creating power of Him Whom he had seen; and thou didst restore his sight, touching him with thy healing hands, and didst remove the darts of the serpent as though they were scales, crying: supremely Exalt Christ throughout the ages!

Triadicon: **T**he thrice-radiant Godhead, the single luminous Effulgence which doth emanate from the one nature in three Hypostases - the beginningless Father, the Word Who shareth the same nature as the Father, and the consubstantial Spirit Who reigneth with Them - Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

Theotokion: **O** all-holy Lady, who savest those in need and intercedest fervently, take pity on all in grief, save me and raise me up who have fallen grievously, extending to me a helping hand before the end, that the night of death not overtake me as I sleep, that I may glorify thee as is meet throughout the ages.

Canon of the venerable one

Irmos: **Suffering affliction for the sake of the laws of their fathers, * the blessed Children in Babylon * scorned the foolish decree of the King. * Standing together in the midst of the flames, they remained unharmed, * and sang a song fitting for almighty God: * ‘O ye works of the Lord, praise ye the Lord * and supremely exalt Him throughout all ages.’**

Rejecting all the beauty, sweetness and glory of the world, thou didst cause thy soul to soar up to the choirs on high, to the glories and splendors of heaven, to ineffable beauties, to the habitations of paradise, to the light of the Godhead, crying out, O wise one: Thee do we supremely exalt O Christ, throughout the ages!

Set afire with divine desire, thou didst make ascents in thy heart and didst acquire an incorporeal life while yet in the flesh. And emulating the angelic ranks, O wise one, even while in the world thou didst love the hymnody of heaven, O Romanus, crying out with faith: Thee do we supremely exalt, O Christ, throughout the ages!

With the exalted tone of thy divine and most sweet discourses, O most blessed Romanus, thou dost gladden every thought of men, dost delight them as thou wert a server of rich foods, dost enlighten them with splendor and teachest them to cry aloud: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Theotokion: **T**he most evil serpent, the slayer of mankind, deceiving me by offering to make me an equal with God, carried me captive away from the sweetness of paradise. But the Master of nature, the Son of God, hath come forth, incarnate from the Virgin Mary, and restored me to the heights, deifying me: Him do we supremely exalt throughout all ages!

ODE IX

Canon of the holy apostle

Irmos: With never ceasing praises we magnify thee, * the Mother of God Most High, * who art higher than the most pure hosts, * and who beyond comprehension knew not wedlock, * yet hath truly given birth to God.

Thou didst destroy the darkness of ignorance, O all-praised one, and didst shine forth upon Damascus the true light of the three Hypostases. As a loving father and a beloved archpastor, preserve it in the Orthodox Faith.

Celebrating this annual solemnity, come ye, and, illumined radiantly with spiritual dignity, let us hymn the thrice radiant virtues of Ananias, the servant and preacher of the Trinity.

O how far above mortal nature is thy dignity, O blessed Ananias! For as a disciple thou wast beloved, as a pastor thou hast found rest, and as a spiritual athlete thou hast been glorified with Christ, adorned with the crown of martyrdom.

Theotokion: **O** most pure and most immaculate vessel of sweet fragrance, entreat Christ, to Whom thou hast given birth, that He grant our Orthodox hierarchs victory over all heresy and that thy people be delivered from the yoke of slavery; for without ceasing we magnify thee.

Canon of the venerable one

Irmos: Ineffable is the birthgiving * of a seedless conception, * from a mother who knew not a man; * an undefiled childbearing. * For the birth of God hath renewed nature, * wherefore all generations rightly worship and magnify thee * as the Bride and Mother of God.

Thou hast joined the choirs of the incorporeal ones on high, O glorious one, where indescribable joy and everlasting delight abound, where the light of the Godhead and gladness abide, and where there is ineffable glory, O most blessed one.

Making thine abode with the righteous amid divine glory, thou dost look upon its ineffable beauty, seeing never-ending sweetness, and the choirs of the patriarchs, thou dost behold the comeliness of heaven which is truly desirable, O wise and glorious Romanus.

By thy supplications do thou deliver those who with faith celebrate thy radiant memory from all misfortunes, harm and the oppression of the alien one, O divinely wise and most blessed Romanus, and grant that they may receive the glory of heaven and the kingdom on high.

Theotokion: **T**he human race became subject to corruption and enslaved to sinful passions through the ancient fall of the first-formed man, O Virgin Theotokos; but the supremely good God Who was born from thee hath restored him in His compassion.

Exapostilarion from the Oktoechos; Glory ..., that of the holy apostle:

Spec. Mel.: “Hearken, ye women ...”:

Damascus, whose might thou hast extended through thy martyrdom, now boasteth in thee, O Ananias, for, as an excellent disciple of the persecuted Christ, thou didst teach the persecutor of Christ. Pray thou to Him on our behalf.

Both now ..., Theotokion:

O thy mysteries! O thy wonders! How is it that even after giving birth thou hast remained a virgin, as thou wast before birthgiving? Truly ineffable are all thy mysteries, O blessed Mary, Virgin and Mother!

On the Aposticha, the Stichera from the Oktoechos; and Glory ..., of the holy apostle;

The composition of Anatolius, in Tone VIII:

O Ananias, disciple of the Savior, glorious hierarch, glory of the martyrs, most radiant beacon, protector of our city: Pray thou earnestly, that Christ deliver thy flock from misfortunes and save our souls.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

Stavrotheotokion: **B**eholdings Thee O Lord Jesus, * nailed upon the cross and voluntarily accepting the passion, * the Virgin Mother cried aloud: * Woe is me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician * and healer of the infirmities of mankind, * Thou hast redeemed all from corruption ** by Thy tender compassion.

AT LITURGY

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

Following the commands of thy Teacher, O apostle, thou didst become a high priest and a martyric sacrifice.

By thy supplications, O Apostle Ananias, render the Redeemer well-disposed to be merciful to those who hymn thee.

When He appeared to thee, His face enshrouded in ineffable light, the Lord restrained all the savagery of the wild beast.

Theotokion: All of us Christians have acquired thee as our refuge and bulwark; and we glorify thee unceasingly, O thou who knewest not wedlock.

Troparion of the holy apostle, in Tone III:

O holy Apostle Ananias, * entreat the Merciful God * that He grant remission of sins ** unto our souls

Glory ..., Troparion of the venerable one, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Romanus.

Kontakion of the venerable one, in Tone VIII:

Adorned from childhood with the godly virtues of the Spirit, * O most wise Romanus, thou wast a most precious adornment of the Church of Christ; * for thou hast adorned it with most beauteous hymnody. Wherefore, we entreat thee: * Grant thy divine gift unto those who desire it, that we may cry out to thee: ** Rejoice, O most blessed father, thou beauty of the Church!

Kontakion of the holy apostle, in Tone II:

O Ananias, helper most fervent in supplications * and speedy heeder of those who petition thee, * accept our entreaty, * and beg Christ to have mercy upon us, ** for He alone doth rest in the saints.

Prokeimenon, in Tone VI: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

A READING FROM THE ACTS OF THE APOSTLES, § 21 (ACTS 9: 10-19)

In those days, there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Verse: God Who is glorified in the council of the saints.

GOSPEL ACCORDING TO LUKE, §51 (10:16-21)

The Lord said to His disciples: He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us 'through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.