

THE 12th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS SAVVA FIRST
ARCHBISHOP & TEACHER OF THE SERBIAN PEOPLES
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

O Savva, thou wast a God-pleasing hierarch, * a true pastor, * an unshakable pillar, * an immovable foundation of the Faith, * a firm grounding in piety, * an indestructible bulwark of the Church, * the adornment of hierarchs * and a well-spring of miracles; * wherefore, we piously bless thee with hymns * and celebrate thy most sacred memory. (Twice)

More radiant than the sun, * thy luminous memorial * hath shone forth upon thy faithful people, * resplendent with divine effulgence, * O most valiant and sacred father Savva, * dispelling the darkness of the demons. * Wherefore, we bless thee * and with supplication hymn thee * as a loving father and intercessor, * an advocate for our souls.

The shrine of thy holy body emitteth sweet fragrance, * O divinely inspired and holy hierarch, * for Thou wast the indwelling and sweet savor of Christ, * and casting down fetid heresies * by thy divinely inspired words, * thou hast perfumed thy people. * And now we entreat thee: * Be thou mindful of all who commemorate thee with faith, * in that thou hast acquired boldness before the Lord, O God-bearer.

Glory ..., in Tone VIII:

Having tilled the hard ground of the hearts of thy people with thy words, therein thou didst produce for God the ever-flowering fruits of piety. With the purity of thy life thou didst adorn their minds, didst move them to zeal for the angelic life of monastics with thee, and didst urge them to prevail over transitory things, O divine harp, vigilant eye, pastor of pastors, O blessed and sacred father Savva. Accept us who praise thee, entreating Christ God in behalf of our souls.

Now & ever ..., Theotokion, in the same tone:

Thy shelter is spiritual healing, O Virgin Theotokos; for, having recourse thereto, we are delivered from spiritual infirmities.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Having set thy mind * as master over the passions * and labored not in love of the flesh, * thou didst live angelically, * in purity, O Savva.

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

As master of thy countrymen, * to thy people * thou wast given by Christ * as an apostle and first hierarch, * O father.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

By thy supplications unto Christ, * O father Savva, * do thou preserve * thy reason-endowed flock * from being dispersed by the adversary.

Glory ..., in Tone IV:

From earliest childhood thou didst love the people who love thee, and didst labor for them until thy death; and even after death thou hast not forsaken those who have received thee whole and fragrant from thy strange journey, and who are gladdened, having thee as a royal ornament. For thou didst adorn them with the cathedra of thy primacy, and, having adorned them also with thy royalty, thou didst repose and didst make them steadfast by the Faith of the Trinity. And now they honor thy memory with the chanting of divine hymns, praying: O God-bearing and most sacred father Savva, entreat Christ God, that our souls be saved.

Now & ever ..., Theotokion, in the same tone:

Deliver us from our needs, O Mother of Christ God, who gavest birth unto the Creator of all, that we all may cry out to thee: Rejoice, O thou who alone art the intercession for our souls!

Troparion, in Tone III:

Thou wast a guide to the path which leadeth to Life, a primate and teacher; for, having arrived, O holy hierarch Savva, thou didst enlighten thy native land, and having regenerated it by the Holy Spirit, like an olive-tree in a noetic garden thou didst plant the most sacred children. Wherefore, honoring thee as one equally enthroned with the apostles and hierarchs, we beseech thee: Entreat Christ God, that He grant us great mercy.

Glory ..., Now & ever ..., Theotokion:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

Litany and dismissal.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Having loved the Father Who is in heaven, * and left thine earthly father, * thou didst depart unto the wilderness, O father; * and having thence received the effulgence of the Holy Spirit * through ascetic endeavor and prayer, * arriving like the sun * thou didst shine light upon thy people amid the darkness of ignorance, * preaching Christ in two essences, * Who for our sake shone forth from the Virgin. (Twice)

O divinely wise father Savva, we praise thee as is meet: * the preacher equal to the apostles, * equal in wisdom to the holy hierarchs, * the fellow-struggler with the ascetics, * the chosen pastor * and compassionate bestower of mercy, * the divinely flowing river of doctrines * which hath drowned iniquitous heresies.

The Church of Serbia hath been adorned * by the teaching of thy words, * and, rejoicing now in Orthodoxy, * with thy godly children * it honoreth thy sacred memory with splendor, * O sacred father Savva, * equal in honor to the holy hierarchs, * who standest forth with the angels, * an advocate for our souls.

And these stichera, in Tone VI:

Spec. Mel.: "Having set aside all ...":

Thou wast shown to be a God-bearer * wholly sanctified, * anointed by the Holy Spirit * with holy and divine oil, * and ever joining chorus, O venerable one, * entering into the Holy of holies; * and as an initiate of the sacred mysteries thou didst teach thy people * the mysteries of salvation, * as a truly chosen hierarch, * O God-bearing father Savva, * praying with boldness * in behalf of our souls. (Twice)

From youth thy life shone * with the radiance of the virtues, * O most blessed and holy hierarch, * and thou didst illumine thy people, * truly dispelling the gloom of falsehood. * And now thou hast made thine abode * where the light is never-waning, * where are the choirs of the angels. * Standing with them, O venerable father Savva, * remember us who celebrate thy memory, * praying with boldness * in behalf of our souls.

By faith and divine activity * was thy mind adorned * and clad with splendor, * O all-glorious and divinely wise one, * having learned incorruption * in a mortal and corruptible body; * and having transcended the passions, * thou didst gain the splendor of the incorporeal ones, * O God-pleasing and holy hierarch Savva, * thou radiant beacon of thy native land * and bold intercessor * in behalf of our souls.

Glory ..., in Tone II:

Seeking glory from Christ the King of all, and forsaking thy ruler and father, thou didst flee to Mount Athos, where, exchanging the height of nobility for the lowliness of a servant, thou didst lay waste to thy body with much labor, didst enlighten thy soul by prayer, and, remaining well in monasticism, didst live angelically in the wilderness. Thou didst preach in the world like the apostles, and by the pangs of asceticism and the travels of a wanderer, didst undergo the struggles of the martyrs. Who can describe the virtues whereby thou didst gain heaven on earth, O blessed father Savva, pastor and teacher? Yet as thou now standest before Christ God, pray that our souls be saved.

Now & ever ..., Dogmatic Theotokion, in the same tone:

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gaveth birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the Salvation of our souls.

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

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

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For

honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for His soul pleased the Lord; therefore 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 doth visit His chosen.

A READING FROM THE WISDOM OF SOLOMON

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

At Litia, these stichera:

In Tone II: O blessed Savva, thou didst acquire a venerable mind ever attentive unto God, free and motivated by thy will, unenslaved by the passions, a Soul cleansed by asceticism, a heart merciful and serving God; and by humility thou didst adorn thy wise discourse, having cleaved wholly unto Christ in prudence from thy Youth, O father. And thou wast given to thy people as their first hierarch, an apostle, as is meet, and thou didst beget them through the Gospel and didst enrich them with Orthodoxy. And now, standing before Christ God, pray that He deliver them from all misfortunes and save our souls.

In Tone IV: With thy discourses, as with evangelical well-springs, thou didst water the hearts of thy people, O holy hierarch, and by thy supplications thou didst cause the seed of piety to grow therein, and didst bring them to Christ as excellent fruit. And now, standing before Him with the choirs of the apostles and holy hierarchs, in thy prayers to Him remember us, that He preserve from all oppression us who celebrate thy memory in peace.

The great Church of Serbia, with the priests and princes of the people, and all the faithful, celebrating the goodly memory of the pastor and teacher in gladness, crieth out: The souls of the righteous are in the hands of God, and He hath given us their holy relics! Come, ye faithful, let us rejoice in spirit, honoring both of the feasts of the saint - his repose and the translation of his holy relics - and let us crown ourselves with the praises thereof, as with flowers, saying: Rejoice, O bestower of mercy, blessed Symeon, thou heavenly man! Rejoice, abode of purity, sacred Savva, thou earthly angel! Rejoice, O holy twain, who like apostles taught your people and went before them on the path of life! And as ye stand with the angels before the Trinity, ask peace for our land and great mercy for our souls.

Glory ..., in Tone V:

Having from thy youth escaped carnal love through desire for a purity akin to that of the apostles, and restrained thine untamed body with the reins of abstinence, thou didst bring it into goodly submission to thy soul, subjecting that which is worse to that which is better by the power of thy mind; and having been counted worthy to become a vessel of the divine Spirit, thou wast first to adorn the cathedra of Serbia, and didst teach thy flock with godly wisdom. And standing now with boldness before Christ, O blessed Savva, thou divinely wise and holy hierarch, entreat Him earnestly, that He save the souls of those who hymn thy holy memory.

Now & ever ..., Theotokion, in the same tone:

Rejoice, O portal of God! Rejoice, O pure Virgin, thou garden of paradise! Rejoice, O rampart and protection! Rejoice, O all-pure one! Rejoice, insuperable bulwark of the faithful! Rejoice, calm haven of those who have recourse unto thee, O pure one!

At the Aposticha, these stichera, in Tone II:

With what crowns of praise shall we adorn the most blessed Savva, the reasonable sun who shone forth from Christ, the noetic East, and hath illumined his people in the West, teaching them with divine understanding, and as a faithful servant caused them to grow in piety for his Master? Wherefore, Christ alone, Who loveth mankind and possesseth great mercy, hath adorned him fittingly with the ornaments of undying glory.

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

With what spiritual hymns shall we praise the sacred Savva? By him have we come to understand the tablets of the Gospel, the new covenant of God; by him have we truly come to know the Orthodox Faith, to worship the one God in Trinity, and, though far away from and alien to the mysteries of God, we have become close to them and true performers thereof. By law and custom we have become Christian people: we crown kings and consecrate bishops; and, adorned with all the ways of goodness, we glorify Christ, Who hath great mercy.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

With what beauties of hymnody shall we bless thee, O right wondrous father Savva, who leadest all to an understanding of God by the splendor of thy life? Thou dost astonish us by thy wondrous miracles; for, as Elijah called down fire of old, by thy supplication thou didst cause hail to fall from the heavens, didst restore thy brother to life, didst raise up one paralyzed, didst cause the sea to give forth fish as a gift to thee, didst straighten the spine of a hunchback, and didst perform many other wonders in God. Wherefore, we celebrate thy memory with love, magnifying Christ Who hath great mercy.

Glory ..., in Tone IV:

In gladness let us who have been assembled by the grace of the divine Spirit bless Symeon, the scion of piety, from whom the most sacred Savva, the grapes of purity, sprang forth; and with hymns let us praise the mystic luminaries of the Church, the champions of the Trinity who cast down heresies, the adornment of priests, the cause of assembly for monks and of consolation for the poor, who were rich in every virtue; let us cry out in supplication to them as they stand now before Christ, adorned with crowns of apostleship as well as asceticism: Ask peace for the world and great mercy for our souls.

Now & ever ..., Theotokion, in the same tone:

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us that call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of them that cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

At the Blessing of the Loaves, the troparion, in Tone III:

Thou wast a guide to the path which leadeth to Life, a primate and teacher; for, having arrived, O holy hierarch Savva, thou didst enlighten thy native land, and having regenerated it by the Holy Spirit, like an olive-tree in a noetic garden thou didst plant thy most sacred children. Wherefore, honoring thee as one equally enthroned with the apostles and hierarchs, we beseech thee: Entreat Christ God, that He grant us great mercy. (Twice)

And the Troparion of the Feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

AT MATINS

On "God is the Lord ...", the troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Then this troparion of the holy hierarch, in Tone VIII:

Instructor in Orthodoxy, teacher of piety and purity, beacon for the whole world, divinely inspired adornment of hierarchs: O all-wise Savva, by thy doctrines thou hast illumined all. O harp of the Spirit, entreat Christ God, that our souls be saved.

Glory ..., another troparion of the hierarch, in Tone III:

Thou wast a guide to the path which leadeth to Life, a primate and teacher; for, having arrived, O holy hierarch Savva, thou didst enlighten thy native land, and having regenerated it by the Holy Spirit, like an olive-tree in a noetic garden thou didst plant thy most sacred children. Wherefore, honoring thee as one equally enthroned with the apostles and hierarchs, we beseech thee: Entreat Christ God, that He grant us great mercy.

Now & ever ..., Theotokion:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

After the first chanting of the Psalter, this Sedalion, in Tone VIII:

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

Despising the falsehood of the world, riches and splendor, all the sordidness of visible beauty, and the great love of thy father, in poverty thou didst follow after Christ the Master, Who taught thee humility; and through ascetic endeavor and prayer thou didst inherit from Him true riches and splendor, an unshakable kingdom, and a goodly life forever. O father Savva, entreat Him now, that He grant remission of sins unto those who honor thy holy memory with love.
(Twice)

Glory ..., Now & ever ..., Theotokion:

Let us hymn the portal of heaven, the all-holy mountain, the radiant cloud, the unconsumed bush, the noetic garden of paradise, the restoration of Eve, the great treasure of the whole world, for in her hath salvation been wrought for the world and the remission of the ancient offenses. Wherefore, let us cry aloud to her: Entreat thy Son, that He grant remission of transgressions unto those who piously worship thy most holy birthgiving.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

In the doing of virtuous deeds and the splendor of thy discourses, thou didst shine forth as a great sun of the Church and didst illumine the assemblies of thy faithful people, destroying the darkness of the passions. O holy hierarch Savva, entreat Christ God, that He grant us great mercy.

Glory ..., another Sedalion, in the same tone:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

As a pillar and ground of the Church of Christ, O all-wise father, thou didst preserve it unshaken by the temptations of the evil one; for thou didst destroy all the malevolence of heresy, and didst teach thy people to worship the consubstantial Trinity in one Godhead. Wherefore, having assembled, we honor thee, O divinely wise Savva.

Now & ever ..., Theotokion:

As an uncultivated vine, O Virgin, thou didst produce the most comely Cluster of grapes, Who poureth forth upon us the wine of salvation which doth gladden the souls and bodies of all. Wherefore, ever blessing thee as the cause of good things, we cry out to thee with the angel: Rejoice, O thou who art full of grace!

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

Selected Psalm verses:

A: God be gracious unto us and bless us.

B: Cause Thy face to shine upon us, and have mercy on us.

Glory ..., Now & ever ...Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

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

Having adorned thy life with abstinence and confirmed thy discourse of wisdom by thy life, by learning thou wast shown to be excellent in the virtues. And apostolically teaching thy people of Christ Jesus through the law and the prophets, thou didst beget them through the Gospel, and didst cause them to grow through the Orthodox Faith. Wherefore, after thy repose thou hast received never-ending grace, and, lying in the grave, thou remainest intact. O father Savva, divinely blessed and holy hierarch, entreat Christ God, that He grant forgiveness of offenses unto those who with love honor thy holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

As the most immaculate Bride of the Creator, as the Mother of the Deliverer who knewest not man, as the receptacle of the Comforter, O most hymned one, haste thou to deliver me, who am the vile habitation of iniquity and am become in mind the plaything of the demons, from their machinations; and show me forth to be a splendid dwelling-place of the virtues, O unblemished light-bearer. Drive away the cloud of the passions, and, by thy supplications, vouchsafe me to share in the never-waning light of the Most High.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: There will I make to spring forth a horn for David, I have prepared a lamp for My Christ.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. MATTHEW §11 [5:14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

After Psalm 50, this sticheron, in Tone VI:

The grace of the Holy Spirit was poured forth in thy mouth, O father, and thou becamest a pastor of the Church of Christ, teaching thy people, the reason-endowed sheep, to believe in the Trinity, in the one Godhead.

Canon of the Theotokos, with 6 troparia, including the Irmos; and two canons of the saint, with a total of eight troparia.

ODE I

Canon of the Theotokos, in Tone VI:

Irmos: The children of those who were saved have concealed beneath the earth Him Who of old covered the pursuing tyrant with the waves of the sea; but let us chant unto the Lord like the maidens: Gloriously hath He been glorified.

Rejoice, O right laudable might of the fathers! Rejoice, O all-glorious adornment of our race! Rejoice, O well-spring of salvation pouring forth mercy upon those who ask it of thee with faith, O Mary who knewest not wedlock!

O all-pure Virgin, pure Theotokos, accept this praise from our defiled mouths, for thou art the defense and salvation of the world. Do thou earnestly make supplication, that our souls be saved.

Thou gavest birth to Christ, the Bread of life the Creator of all, O Virgin: By thy supplications unto Him, O Mother, from all sin, misfortune and grief free those who hymn thee.

Canon I of the holy hierarch, the acrostic whereof is: "Grant me the understanding to praise Savva, O my God", in Tone II

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

O Christ God, Thou Light from Light, Who wast begotten of the Father before time began and hast existed from the beginning with the Father and the Spirit: driving away the gloom of my soul, illumine my mind, I pray, that I may be able to hymn the sacred Savva, Thy favored one.

Even though thou art a man by nature, O father, yet didst thou live on earth like an angel, taking the path on the right from thy youth; and as a lover of chastity, O most sacred Savva, thou wast shown to be the honored habitation of the Holy Spirit.

Having loved the fear of God, the beginning of wisdom, and ever studied His commandments, thou wast a tree planted by springs of the water of the Spirit, O father Savva, and, watered thereby, thou didst bring forth fruit for Christ.

Theotokion: O pure one, Eve, our first mother, heard: "In pain shalt thou give birth to children." But thou, O Virgin, didst hear: "Rejoice, the Lord is with thee!" And with a joyful voice thou didst destroy the grief of our first mother, O Bride of God.

Canon II of the saint, which describeth his miracles, in Tone VIII-

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Having acquired boldness before Christ, O father, grant, I pray thee, a drop of understanding from the rich treasures of the Spirit, unto me who praise thy life, that I may fittingly praise thee who art worthy of praise.

Irrigated with the waters of the knowledge of God, thou didst spring forth as a branch from a goodly root, and in thy life didst produce a sweet-smelling fruit from thy youth, O God-bearer, and dost gladden the hearts and souls of those who hymn thee.

O thine all-wise knowledge of God, whereby thou didst ensnare thy father for Christ, like a deer in a trap, O father! And, having made thine own soul like a deer, O God-bearer, burning with love of Him, thou didst hasten to Him, the Well-spring of immortality.

Moved by love of the beauties of heaven which pass understanding, and having fled the scant glory of earthly things, thou didst seek Christ with the speed of a deer, and from Him thou didst not fail to obtain that which thou didst desire, O father Savva.

Held fast by love of purity, thou didst not enslave the nobility of thy soul by carnal love; wherefore, accepting now crowns of purity, thou dwellest with the angels in the presence of Christ. Pray thou to Him, O father Savva, in our behalf.

Theotokion: **T**hou wast revealed to Jacob as a ladder stretching from earth to the heavens, whereby God deigned to become a man, O blessed and all-pure one. O ineffable wonder, O incomprehensible vision, save those who have recourse unto thee!

Katavasia: **The Lord Who is mighty in battles uncovered the bed of the deep and leadeth His own people across on dry land, but engulfing the enemy therein, for He hath been glorified.**

ODE III

Canon of the Theotokos

Irmos: **All the heavens, which were established by. Thee, O Word and Power of God, confess Thine ineffable glory and the creation of Thine all-accomplishing hands; for there is none more holy than Thee, O Lord.**

All the ranks of angels glorify thee, O most holy Theotokos; and we unceasingly cry and chant in thanksgiving: Rejoice, O Mistress, thou sole help and assistance of all!

Who can fittingly hymn the birthgiving of thy womb? Creation, beholding the mystery accomplished in thee, cried out in wonder: There is no other salvation for us than thee, O Mistress!

Stretching forth thy mighty hand to those in misfortune, O Virgin Mother, and anticipating the needs of those in grief, bestow mercy upon those who ask it of thee; for thee have we all acquired as our deliverance amid tribulations.

Canon I of the Saint

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my soul doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

Having disdained things below as worthy to be trampled underfoot, and spurned the love of thy parents, thou didst seek Christ with love in the desert; and, loving Him and seeking His infinite beauty, thou didst wound thy soul with the sword of His love.

Displeased with all things on earth, and having asked thy parents for permission to hunt wild beasts, thou didst reach the wilderness, O father, where with great ascetic endeavor and ready vigilance in prayer and supplication, thou didst slay the passions, those soul-destroying beasts.

Having loved the humility of Christ, Who of His own will humbled Himself for our sake even assuming the guise of a servant, and having been exalted by Him, thou didst humble the prideful one, O sacred Savva, and through great asceticism wast counted worthy to become in the flesh a right spacious house of the Trinity.

Theotokion: Among other women no virgin was known to be a mother, nor was any mother vouchsafed to remain a virgin after giving birth. Yet both things found their fulfillment in thee, O Virgin Mother of God. Wherefore, with gladness of spirit I chant: There is none more immaculate than thee, O Mistress!

Canon II of the Saint

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Ascending the mountain of the understanding of the virtues, thou didst bring thyself to the tangible Mount Athos like another Isaac, where thou didst noetically sacrifice thy heart as it were a lamb, a whole burnt offering.

Adorning thy soul with tears as it were a lamp, and rising early unto Christ, by the stretching forth of thine arms in prayer thou didst slay thy body as it were Amalek, and didst ascend the mountain of dispassion.

Pierced by the love of dispassion, thou didst dry up the uprisings of the flesh; and having illumined thy soul with divine effulgence, O father Savva, pray that we also be given the noetic Light.

Having caused the flower of thy youth to wither away through hunger and mortified thy bodily members by asceticism, thou didst reject the body through fasting, assisted by vigils and supplications, O Savva, and by love of the Lord thou didst reach the summit of the virtues.

Exalted in nobility, excellent in goodness of soul, thou wast marvelous in the wisdom of thine understanding, resplendent in purity like an all-comely flower, O father Savva, and thou wast adorned with radiant humility.

Theotokion: **O** all-pure Mother of God, blessed and most immaculate, heal thou the wounds of my soul and drive away the passions of the flesh; free my mind from all harm and rescue me from all the peril of the enemy, O Mistress.

Katavasia: **The Lord Who giveth might unto kings and uplifteth the horn of His anointed, is born of the Virgin and cometh to baptism. To Him, O ye faithful, let us cry out: For holy is our God!**

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

God Who causeth all things to grow and increase and Who accepted the planting of Paul and the watering of Apollos, accepted also the planting of your faith and the watering of your teaching; and He hath multiplied the piety of your people through faith, causing it to grow by your supplications. And as faithful servants and reason-endowed husbandmen, ye have fittingly received from Him the reward for your labors. O venerable Symeon and sacred Savva, ye divinely wise fathers, pastors and teachers, entreat Christ, the Chief Pastor and Teacher, that He preserve your flock in peace and save our souls. *(Twice)*

Glory ..., Now & ever ..., Theotokion:

In thee, O thou who art full of grace, doth all creation rejoice-the assembly of the angels and the human race-O sanctified temple and noetic garden of paradise, thou boast of virgins, from whom God, Who is our God from before time began, was incarnate and became a babe; for He fashioned thy womb into a throne, and thine inner parts He made more spacious than the heavens. In thee doth all creation rejoice, O thou who art full of grace. Glory be to thee!

ODE IV

Canon of the Theotokos

Irmos: **Foreseeing Thy divine condescension upon the Cross, Habbakuk cried out in awe: Thou hast cut down the dominion of the mighty, O Good One, entering into fellowship with those who are in Hades, in that Thou art Almighty.**

Thou art the help of the world and the salvation of all, O pure Theotokos; wherefore, with our voices all of us, the peoples of the world, truly proclaim thee the Theotokos.

Thou art the bulwark, confirmation and hope of the faithful, and a tower of salvation, O all-holy and pure one. Cast down the assaults made against us, for in thee have we placed all our trust.

Rejoice, O animate city! Rejoice, O palace and throne of Christ the King! Rejoice, O boast of the venerable and adornment of holy hierarchs! Rejoice, O bride leading all to God! Rejoice, O joy of the world.

Canon I of the Saint

Irmos: I hymn Thee, O Lord, for I have report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Emulating the life of the angels, and having left behind thy sovereign father, thou didst reach Mount Athos, from whence thou didst hasten to Christ, the noetic East, through ascetic endeavor and supplication, and from Him didst shine forth like the sun upon the lands of the West.

Having plumbed the sea of life with love of knowledge, and come to know the depths of vanity, thou didst cast away riches as though they were filth; and having chosen the words of Christ, thou didst hide them in the vessel of thy heart, and didst desire to treasure them there as precious things.

Going unshod about the mountains to visit those who lived a self-restricted life, and fed by them as with warm loaves of bread, in their teachings thou didst receive the fervent supplications of all of them to Christ, and didst appoint ascents in thy heart.

In the Spirit thou didst beget him who begat thee in the flesh, urging him to forsake his dominion, consort and children; and as Abraham left his native country for a foreign land, O father, so did he come to thee and become a dweller in the wilderness and a fellow ascetic.

Theotokion: The tabernacle truly bore witness concerning thee in diverse images, for thou didst manifestly show forth the One of the Trinity Who became incarnate of thee immutably and hath restored the world, O all-pure Mother of God and Mistress.

Canon II of the Saint

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Having distributed many pieces of gold together, and having both exchanged corruptible things for incorruptible, like wise stewards ye now rejoice having received them. By your supplications to Christ save those who hymn you.

Thou didst call thy father as a man, but didst send him forth unto Christ as an angel; and his holy body, which had withered away through fasting, thou didst cause to pour forth a stream of myrrh, unto the uttermost assurance of the petition of thy heart.

The vain-minded Goth, despising thy fraternal life, fear of God and monastic vows, tried to oppress thy homeland; and, unable to dissuade him from such an intent, thou didst commit him to the judgment of God.

The blasphemous one who thought only of himself, and who, like that mindless one, refused to accept thy wise counsel, brought down upon himself the retribution of God; for the sword which he had sharpened to use against thy flock, O father, was thrust eternally into his own heart by an angel.

Illumined by the grace of Thy Cross, O Master, Thy holy father and son, the divinely wise Symeon and Savva, led the land of their own-people to Thee by faith. By their supplications do Thou save from the assault of the heathen those who chant: Glory to Thy power, O Thou Who art full of loving-kindness!

Theotokion: **H**aving appeared like a new Moses, like him thou didst erect a tabernacle in the wilderness, an enclosed garden on the Holy Mountain, which thou didst cause to flourish through the sweat of thy labors, and didst dedicate it to the Mother of God. With her do thou preserve it by thy supplications to the Lord.

Katavasia: **I** heard, O Lord, Thy voice, him whom Thou didst call the voice of one crying in the wilderness, for Thou didst thunder out over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which descended, He cried out: Thou art Christ, the Wisdom and Power of God!

ODE V

Canon of the Theotokos

Irmos: **I** rise early unto Thee, O Word of God, Who, in Thy loving-kindness, didst immutably debase Thyself and didst dispassionately subject Thyself to sufferings. Grant peace unto me who have fallen, O Thou Who lovest mankind.

Rejoice, O rampart of the faithful, mighty and all-pure mediatrix! Rejoice, O holy and most hymned mountain! Rejoice, O Mistress, thou animate ladder! Rejoice, O joy of all, help of the helpless and protection of those who have recourse unto thee with all their souls!

Crying aloud with a mighty voice, the choir of the prophets proclaimed the awesome mystery of thy birthgiving, for thou alone didst bear in thy womb the Lord Who kept thee a virgin even after giving birth, and preserved thee as thou wast before birthgiving.

Who can describe thy mysteries which are ineffable and past the understanding of men, O pure and all-pure one? For thou alone art more exalted than all others, O light-bearing and divine tabernacle, lamp and throne of God, O Virgin Mary, from whom the Planter of life hath shone forth upon us.

Canon I of the Saint

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee,

He Who knoweth all things beforehand, seeing the zeal of thine understanding, made thee the first pastor for His people in the West, to whom thou didst preach Christ the incarnate Word, the noetic East, Who is equal to the Father and equally enthroned with the Holy Spirit.

Truly emulating the ways of Job of Uz, O father, thou didst keep thy house open and, disclosing the door of thy tongue as salvation sweeter than honey for the starving, thou didst fill their souls with the angelic food of thy words.

Following the divine laws, thou wast shown to be giver of laws, a right acceptable hierarch, a most excellent rule, a guide for the lost, and a most radiant beacon illumining thy homeland, O divinely wise Savva.

Theotokion: Guide aright my mind, which is foundering in the deep of tribulations and sinketh under the assault of corrupting passions, O Mistress; and save me who flee to thee, O pure Theotokos, for I know none other help than thee.

Canon II of the Saint

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Emulating the compassion of thy Master, O father, as a disciple of the Lord thou didst bring the paralytic into the church; and having applied healing to him through supplication of Christ and tears, thou didst raise him up, whole, from the ground.

During his lifetime thou wast obedient to thine elderly father, and when he reposed, in the grave he hearkened unto thee alone; for his myrrh, requested by many but not received, O father, did he pour forth in abundance upon his people when thy letter arrived.

Thou wast shown to be another Elijah, for thou didst bring down hail from the sky by thy prayer, as he did fire; and therewith thou didst astonish the king with amazement, O father, working this wonder for the glory of God and against the adversaries, Christ our God helping thee in all things.

The king of Hungary, the adversary of thy homeland, moved against it, but his savagery was turned to meekness by thy words: he marveled at thy holiness and returned to his own country pacified. And saluting the stones of his city, he said: Wondrous is God in His saints!

Ye were shown to be the invincible foundation of the Church, corner-stones, having as confirmation in your hearts Christ Who hath cast down the mighty fastness of deception. By your prayers preserve it unconquered, O sacred Savva and God-bearing Symeon.

Theotokion: **D**esiring entry unto Christ God, and seeking out thee who goest on before us, in that thou art the heavenly temple of God, O Mother of God, thy favored ones erected in their land a temple to thine entry, wherein do thou never cease to grant aid to those who glorify thee.

Katavasia: **J**esus, the Author of life, cometh to annul the condemnation of Adam, the first-created. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding.

ODE VI

Canon of the Theotokos

Irmos: **B**eholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

I fall down before thee, O all-pure and good Theotokos. By thy supplications entreat the Bestower of all goodness, thy Son and Lord, that He deliver the world from all wrath.

I have been cast into the depths of a cruel tempest, and the sea assaileth me with my boundless transgressions and grievous deeds. But still thou the storm, and grant calm to my heart.

Thou art the consolation and refuge of thy servants, O pure one. Make thou abundant and compunction ate supplication to God in behalf of those who entreat thee with faith and love.

Canon I of the Saint

Irmos: **W**hirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

The land of thy people, once covered with the gloom of heresy, now shineth with the light of Orthodoxy, having cast off its old deception, becoming the New Israel, the people of God, guided by thee to the true law, O God-bearer.

An apostle sent by Christ, teaching the words of the Gospel, thou hast enlightened those in the night of ignorance; and working healings and great wonders, and astonishing all therewith, thou didst draw the fullness of thy people to Him through faith.

Seeking that which is greater, desiring that which is higher, thou didst journey to Jerusalem, Egypt and Sinai; and, going about the deserts in those places, and giving generously to the ascetics thou didst meet, thou didst enrich thy homeland with their prayers, O Savva.

Theotokion: **H**aving given birth to the Creator, the hypostatic Word, O all-pure Virgin Mother and Mistress, thou didst restore those who before had become subject to aging through the grievous tasting of the tree and had fallen headlong.

Canon II of the Saint

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Thou didst first make of thy heart an altar for the all-radiant Trinity, and didst raise up in thy homeland a temple to God the Savior, O father, wherein thou wast counted worthy by Christ to become a primate equal to the apostles, and didst pour forth upon thy people the word of life.

Hearing that thy brother had died, by thy boldness before Christ thou didst command an angel to restore to him his soul, and, arriving, thou didst find him alive again. O the faith! O the boldness! Thou who art earthly didst command one who is heavenly! O the truly awesome miracle!

Having stilled the noetic sea of the passions by ascetic endeavor, calling forth an abyss of mercy, thou didst likewise still the savagely raging material sea at thy word, didst save the ship from foundering and lead those therein to the Faith.

Having acquired Jesus Christ as Creator and Lord of all, Whom all things fear and before Whom they tremble, and bearing Christ in thy heart, having Christ speaking within thee, by His power thou didst rebuke the sea and winds, O father; and all things submitted to thee as to His excellent disciple.

Triadicon: **O** all-unoriginate Essence, Unity in three Hypostases, Father, Son and all-holy Spirit, Light and divinely originating Life: accept Thy favored ones as advocates for us, save Thy Churches which believe on Thee, and vouchsafe that we may glorify Thy dominion in peace.

Theotokion: **D**esiring to behold thy Son and God, the glory of the heavenly kingdom, O Theotokos, the venerable Savva and Symeon, having forsaken the glory of an earthly kingdom and taken His Cross upon their shoulders, followed in His life-bearing and divine steps.

Katavasia: In the wilderness the forerunner, the voice of the Word, the lampstand of the Light, the morning-star of the Sun, crieth out to all the people: "Repent and cleanse yourselves beforehand! For, lo! Christ standeth before you, delivering the world from corruption!"

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

The Church of thy people doth glorify thee as a great primate and companion of the apostles, O venerable one. As thou hast boldness before Christ God, by thy supplications save us from all misfortunes, that we may cry to thee: Rejoice, O divinely wise father Savva!

Ikos: By thy life thou wast shown to be an angel on the earth, O father; for, though a man by nature, thou didst emulate the purity of the incorporeal ones. Wherefore, thou fillest us with awe, that we cry out to thee such praises as these: Rejoice, O offspring of a pious father and child of a devout mother; rejoice, O God-given one, who in thy prayers didst from childhood follow Him Who gave thee! Rejoice, O radiant scion of fasting, right fragrant in purity; rejoice, O pillar of chastity beneath which every passion is crushed! Rejoice, thou who, exalted in humility, didst cast down the pride of the demons; rejoice, beacon of great radiance, who led thy people to Christ! Rejoice, exaltation of churches and consecration of hierarchs; rejoice, feeder of orphans and compassionate giver to the poor! Rejoice, thou who wast equally enthroned with the apostles through thy teaching of the Gospel; rejoice, fellow athlete with the martyrs in the rigors of thy journeys! Rejoice, performer of marvelous miracles and awesome wonders in God; rejoice, boast of thy homeland! Save those who chant to thee: Rejoice, O divinely wise father Savva!

ODE VII

Canon of the Theotokos

Irmos: The children in Babylon did not fear the flame of the furnace, but, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O Lord God of our fathers!

Cease not to entreat the Lord, O Virgin Mother and Mistress, that we be delivered from misfortunes and tribulations, that we may earnestly chant unto the Master: O God of our fathers, blessed art Thou!

The billows of my transgressions terrify and trouble me, but do thou, O good and all-pure one, ask forgiveness for me at the hour of trial, granting me salvation.

Thou gavest birth and wast still a virgin, remaining after birthgiving that which thou wast before giving birth, O pure Mistress; for thy womb was not consumed, O all-pure and blessed intercessor for our race.

Canon I of the Saint

Irmos: **The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.**

Beholding the God-pleasing correction of thy life, He Who as God of all knoweth all things before they happen, chose thee, joining thee to the apostolic choir of holy hierarchs, O God-bearer, and He illumined thy heart with grace; and thou didst enlighten thy people to cry unto Him: Blessed and all-glorious is God!

Having noetically illumined thy people with the rays of the words of the Gospel, thou didst lead them from that which is unworthy to that which is worthy, and their hearts, which had grown dry through wrong belief thou didst cultivate and make fruitful through faith in God, O father Savva.

Thou wast merciful and meek, holy and guileless, calm and persuasive, like Paul who, praising Christ, said: Such a high priest hath befitted us. Him do thou entreat, O hierarch Savva, that He preserve thy flock in peace.

Theotokion: **T**he laws of nature are restored in thee; for in manner transcending nature, O pure Virgin, thou didst all-gloriously give birth to Emmanuel, the unapproachable God, for the regeneration of us the faithful.

Canon II of the Saint

Irmos: **Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!**

Overcome by love of Christ Who for our sake willingly walked the earth in the flesh, O father, and voluntarily forsaking the heights of an earthly throne, like the sun thou didst travel about the earth, to the East and the West and over the depths of the sea.

Going about foreign lands as a disciple of Christ and a leader appointed by Him, and being accepted and loved by them, O father, thou didst cause them to marvel and didst bring them gifts, O father; for, within, thou wast all love, meekness and guilelessness.

He Who created the deeps by His command, acknowledging thee to be His disciple, acknowledging thee as His disciple, O father, ministered unto thee in thy pain, and taking up a great fish on a wave, as with His hands, while thou didst lie in the ship He placed it in thy hands.

They who sailed the deep with thee in a ship, beholding the sea submitting to thee and rendering up its gifts, were seized with awe, O father; and, taught the knowledge of God by that which is inanimate, in compunction they paid homage to thy holiness.

Fulfilling the desire of thy heart, for the sake of which thou didst journey upon the earth, God received thy spirit in a foreign city; and thou didst amaze them with the miracles thou didst perform during thy life, and after death with the dust of thy coffin and thy sepulcher.

Theotokion: The council of the venerable, following the steps of Him Who ineffably shone forth from thy womb, O Virgin Mother, hath been united to the choirs of heaven by thine ineffable Offspring. With them we pray: Ask thou remission of sins for us who honor thee.

Katavasia: The moist whistling wind and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace. Wherefore, bedewed amid the flame, they chanted with thanksgiving: O all-hymned Lord God of our fathers, blessed art Thou!

ODE VIII

Canon of the Theotokos

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Thou art our refuge, the consolation of all, O all-pure Virgin; for, lo! the Lord of all, having been born of thy womb, preserved thee a virgin even after thou gavest birth. Him do we all bless with lips never stilled, and we exalt Him supremely forever.

O what tongue sufficeth to declare thy mighty works, O pure one? For, behold! the whole multitude of mortals hath been freed from their primal condemnation, and, crying out to thee, they chant, pouring forth hymnody and exalting supremely thine all-pure birthgiving.

Ask thou thy Son and God, Who is easily moved to pity, that He now be merciful to us, thy servants, O pure one, and preserve us from every assault of the adversary; and quickly cast down the pride of the Moslems, that we may hymn thee for all ages.

Canon I of the Saint

Irmos: The venerable children, resplendent in soul and shining more brightly than now in the midst of the flame, were not consumed; for, summoning to them all things together, as many as were in creation, for divine hymnody, with joy they chanted: Hymn the Lord, ye works of the Lord!

By the grace of the Holy Spirit, Who resteth in the saints, O holy hierarch Savva, to thy people thou didst proclaim the Son Who is equally unoriginate and equally enthroned with the Father, Who became a man, and wrought salvation for those who chant: O all ye works, hymn the Lord and exalt Him supremely forever!

Having finished the race well, thou didst pass over to thy desired end, rejoicing; wherefore, thy Church, celebrating thy luminous memory, O father, summoneth the venerable pastors and teachers who, illumined, chant: O all ye works, hymn the Lord and exalt Him supremely forever!

When the Ishmaelites, the infidel children of Hagar, assail thy flock, O holy hierarch, rout them by thy supplications, in that thou hast acquired great boldness before Christ, that, celebrating thy sacred memory in peace, we may chant with joy: O all ye works, hymn the Lord and exalt Him supremely forever!

Canon II of the Saint

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

From its bosom the earth surrendered thee sanctified, whole and intact, astonishing the inhabitants of the city with sweet fragrance and miracles, and with the dust of thy tomb; and they cry out with the prophet: The righteous live for evermore!

The dust which surrounded thy suffering body hath been shown to be more costly than sapphires, O father; for it is curative and wonder-working, and is fittingly held to be more precious than gold by the faithful who chant: Precious in the sight of the Lord is the death of His saints!

In a dream thou didst urge the pious kings, who held thy holy and precious body as a sacred thing and a blessing, to permit thy children, the hierarchs and priests, to bear it away as a priceless treasure.

Vladislav, the Christ-loving sovereign, going before thy holy body as David of old did before the ark, rejoiced, chanting: "My soul doth magnify the Lord, for He hath given me a father and teacher!"; and, rejoicing, he enshrined it in his own church.

As ye stand now before the throne of your Master and are illumined with beams of light therefrom, O God-bearing Symeon and divinely wise Savva, by your supplications deliver us from sinful passions, from the incursion of the heathen, and from divers evil circumstances, O saints.

Theotokion: The Master, Who is borne up on the shoulders of the dread cherubim as upon a throne of fire, made His abode within thy womb, O pure one, and hath deified human nature by assuming the flesh. By thy supplications to Him save those who hymn thee as His Mother.

Katavasia: The Babylonian furnace which poured forth dew showed forth an all-glorious mystery, for the Jordan would receive the immaterial Fire in its streams and embrace the Creator, Who is baptized in the flesh. Him do the people bless and exalt supremely for all ages.

ODE IX

Canon of the Theotokos

Irmos: Ineffable is the Offspring of the seedless conception, and incorrupt the Fruit of the Mother who knew not man; for the birthgiving of God restoreth nature. Wherefore, in Orthodox manner all of us, the generations of men, magnify thee as the divine Bride and Mother.

Rejoice, O impregnable rampart! Rejoice, O protection of the world! Rejoice, O temple! Rejoice, O lampstand! Rejoice, O throne of God! Rejoice, O pure one, thou joy of all and help against the invisible foe, thou salvation and invincible weapon!

O Virgin Bride who knewest not wedlock, forget not thy servants who hasten to thy church; for thou alone art the hope of Christians and the confirmation of all who have recourse unto thee. O pure Mistress, fulfill thou our entreaties.

Thou art the glory of the angels, the mirror of the prophets, the radiant boast of the patriarchs and apostles. Thou art the adornment of Christian martyrs, the beauteous sanctification of fasters and the righteous, and the joy of the whole world. Wherefore, O pure one, we all magnify thee with hymns, as is meet.

Canon I of the Saint

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who became ineffably incarnate of the holy Virgin for our sake.

Thou wast truly shown to be adorned with virtuous works, O father, and thy luminous memorial hath been adorned, enlightening us with rays of grace. By thy prayers to Christ may we be delivered from misfortunes and perils, we pray thereon.

Thy native land, which raised thee for Christ, rejoiceth, and the Church of God the Savior is made radiant, having thee whole and sweetly fragrant within it; and it joyfully celebrateth thy memory today. Bestowing a reward upon it, O holy hierarch, deliver it from all oppression.

Hearken to the cry of entreaty and the hymns of thy people, O hierarch of Christ, and attend to their faith and love; and as a lover of thy homeland, O father, oppose those who fight against us with wrath, and grant thy protection from on high to those who praise thee.

Theotokion: **O** most immaculate one, thou hast healed the broken state and ancient suffering of mortals, having given birth to Christ the King Who bore our infirmities in the flesh. Wherefore, all of us, the generation of men, magnify thee, blessing thee as the Virgin Mistress and Bride of God.

Canon II of the Saint

Irmos: **H**eaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

In life and even after death thou wast shown to be great in patience and returning good amid evil, O father; for the hunchback who, limping, fell flat upon thy tomb, thou didst cure instead of seeking retribution upon him; and, walking aright within the church, he magnified the Lord.

Your most excellent love for Christ hath now been revealed through the grace given you, O Symeon and Savva: your relics are fragrant and pour forth myrrh, and your memory is glorious and honored in holiness; and persuaded thereby, we say: The memory of the righteous is celebrated with hymns of praise!

Now let us speak of those visible ones who love God, who desire to enter in where the angels are, and the things fittingly prepared for them, which eye hath not seen, nor ear heard, as Paul declareth. And who is able to describe them?

Beholding the divine effulgence of the angels and the choirs of all the saints, O sacred Savva and God-bearing Symeon, with them entreat ye Him Who loveth mankind, that He grant correction of life and remission of sins to those who praise your memory with faith.

Let us offer words of praise in common unto both; for both were of one soul in this life, both were fellow ascetics in the wilderness, both received good things which pass understanding, and both now stand before the Trinity. Receiving them, O father, by your supplications save those who hymn you.

Theotokion: **O** Mistress who above all hast boldness, entreat thy Son in behalf of the whole world. Be not mindful of our countless stumblings, but protect the people who cry out to thee with a voice of compunction: O pure Theotokos, save those who magnify thee as is meet!

Katavasia: **E**very tongue is at a loss how to praise thee fittingly; and even a heavenly intelligence cannot think how to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our divine love; for thou art the intercessor of Christians, and we magnify thee.

Exapostilarion:

O holy hierarch, we know thee to be a beacon of great radiance, a child of prayer, the offspring of the wilderness, a dwelling-place of purity, the fellow ascetic of monks, the feeder of the poor, the splendor of hierarchs. Wherefore, O father, we, the faithful, hymn thee.

Glory ..., Another Exapostilarion, to both saints:

O Savva and Symeon, ye luminous rays who shone forth from Christ the noetic Sun of the East and who with the splendor of your words and the manifestation of the virtues have illumined the benighted land of your own people in the West: cease not now in your supplications to the Lord, that He preserve in peace those who honor your memory.

Now & ever ..., Theotokion:

O most pure Queen who gavest birth to the hypostatic Wisdom, the transcendent Word, the Physician of all, heal thou the sores and wounds of our souls, and preserve us untouched by any assault, for we ever pray to thee, O helper of the world.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O sacred father Savva, * who wast reared well in abstinence, * thou didst grow to the all-glorious stature of the virtues, * gazing forth upon the mystic beauties of Christ. * And having illumined thy mind with His splendors, * thou didst enlighten thy people, * and didst drive heresies from the Church of Christ. * Wherefore, having acquired thee as a luminary, * we praise thine all-radiant memory, blessing thee with sanctity. (Twice)

Having increased the talant entrusted to thee, * thou wast found worthy of the joy of thy Lord. * And thou now standest with the choirs of holy hierarchs and fasters, * adorned with hierarchal vesture and the crown of asceticism, O all-blessed one, * shining in spirit with the grace of divine effulgence * and with noetic radiance. * Wherefore, by thy supplications * illumine those who celebrate thy radiant and holy memory, * O sacred father Savva.

Having received thy precious relics, O blessed Savva, * we honor thee with faith and love; * for thou wast shown to be the instrument of the Holy Spirit, * proclaiming aloud the ineffable mystery of salvation * with thy divine teachings, * and announcing to us the incarnation of the Word * Whom we have come to know in greater purity through thee, O father. * Before Him do we now set thee forth as intercessor, that we may be preserved in thy traditions.

Glory ..., in Tone VI:

Like the sun hath the memorial of the holy hierarch of Christ shone forth, noetically illumining the hearts of the faithful; and, celebrating it today with splendor, we cry out to him in supplication: Rejoice, O might of chastity, who preserved the state of thy soul in freedom and armed thyself with the shield of abstinence! Rejoice, O primate and teacher of thy Christian people! Rejoice, adornment of the Church, ornament of hierarchs and boast of monks! O all-sacred Savva, most blessed father, unceasingly entreat Christ God, that He send peace upon the whole world, that our souls may be saved.

Now & ever ..., Theotokion:

○ Theotokos, thou art the true vine who hast put forth for us the Fruit of life. Entreat Him, O Mistress, with the holy apostles, that He have mercy upon our souls.

Great Doxology. Trisagion through Our Father ... Troparion. Litanies. Dismissal.
First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I of the saint, and 4 from Ode VI of Canon II.

Having disdained things below as worthy to be trampled underfoot, and spurned the love of thy parents, thou didst seek Christ with love in the desert; and, loving Him and seeking His infinite beauty, thou didst wound thy soul with the sword of His love. (Twice)

Displeased with all things on earth, and having asked thy parents for permission to hunt wild beasts, thou didst reach the wilderness, O father, where with great ascetic endeavor and ready vigilance in prayer and supplication, thou didst slay the passions, those soul-destroying beasts.

Having loved the humility of Christ, Who of His own will humbled Himself for our sake even assuming the guise of a servant, and having been exalted by Him, thou didst humble the prideful one, O sacred Savva, and through great asceticism wast counted worthy to become in the flesh a right spacious house of the Trinity.

The land of thy people, once covered with the gloom of heresy, now shineth with the light of Orthodoxy, having cast off its old deception, becoming the New Israel, the people of God, guided by thee to the true law, O God-bearer.

An apostle sent by Christ, teaching the words of the Gospel, thou hast enlightened those in the night of ignorance; and working healings and great wonders, and astonishing all therewith, thou didst draw the fullness of thy people to Him through faith.

Seeking that which is greater, desiring that which is higher, thou didst journey to Jerusalem, Egypt and Sinai; and, going about the deserts in those places, and giving generously to the ascetics thou didst meet, thou didst enrich thy homeland with their prayers, O Savva.

Theotokion: **H**aving given birth to the Creator, the hypostatic Word, O all-pure Virgin Mother and Mistress, thou didst restore those who before had become subject to aging through the grievous tasting of the tree and had fallen headlong.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest: for the voice of the Father bare witness unto Thee, calling Thee His beloved Son; and the Spirit in the guise of a dove confirmed the certainty of His words. O Christ God, Who hast appeared and enlightened the world, glory be to Thee!

Troparion of the holy hierarch, in Tone VIII:

Instructor in Orthodoxy, teacher of piety and purity, beacon for the whole world, divinely inspired adornment of hierarchs: O all-wise Savva, by thy doctrines thou hast illumined all. O harp of the Spirit, entreat Christ God, that our souls be saved.

Another troparion of the hierarch, in Tone III:

Thou wast a guide to the path which leadeth to Life, a primate and teacher; for, having arrived, O holy hierarch Savva, thou didst enlighten thy native land, and having regenerated it by the Holy Spirit, like an olive-tree in a noetic garden thou didst plant thy most sacred children. Wherefore, honoring thee as one equally enthroned with the apostles and hierarchs, we beseech thee: Entreat Christ God, that He grant us great mercy.

Theotokion, in Tone III:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

Kontakion of the hierarch, in Tone VIII:

The Church of thy people doth glorify thee as a great primate and companion of the apostles, O venerable one. As thou hast boldness before Christ God, by thy supplications save us from all misfortunes, that we may cry to thee: Rejoice, O divinely wise father Savva!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

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

THE EPISTLE TO THE HEBREWS §318 [7:26-8:2].

Brethren: Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

THE GOSPEL ACCORDING TO ST. JOHN §36 [10:9-16]

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

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