

The 5th Day of February

Afterfeast of the Meeting of the Lord; Commemoration of the Holy Martyr Agatha of Palermo in Sicily;

also, the Commemoration of our Father among the Saints Theodosius, Archbishop of Chernígov, Wonderworker of All-Russia, whose service is provided following this;

and the Commemoration of the Icon of the Mother of God “Search of the Lost,”
(whose service is not provided in RLE as of 12/2016).

Vespers

At “Lord, I call...,” 8 stichera:

Note: If this day falls outside of Lent, then the service is of the Afterfeast of the Meeting and of the Martyr. But if it be Lent, then it is only that of the Martyr (*cf. Typicon*). In that case the first two stichera for the Saint are sung thrice and the third sticheron is sung twice, for a total of 8 stichera.

4 stichera, of the Feast, in Tone 1: *To the melody, “Joy of the ranks of heaven....”*

Let us celebrate today the saving grace of the ineffable manifestation of God: /
For Christ God, having without change became a Babe through the Virgin Maiden,
Is borne by His Mother into the temple of God His Father ///
And receiving Him, Symeon embraces Him in his arms. (*twice*)

Thou wast seen by the prophets of old /
Insofar as they were able, O Jesus; /
But now, Thou hast revealed Thyself of Thine own will, O Word of God, /
In the flesh through the Virgin Mary, O Christ, /
And hath made manifest to all Thy salvation, /
O Thou, who art descended from Adam, ///
For Thou art the lover of mankind.

O Christ, who of old laid down the Law upon Mount Sinai /
Now fulfills the Law upon Mount Sion; /
Thou hast desired to be carried forth into the temple in the arms of the Theotokos, /
And be given in to the arms of Symeon. ///
Together with the doves of sacrifice.

And 4 stichera of the Martyr, in the Tone 4: *To the melody, “Thou hast given a sign....”*

Thou didst preserve thy body incorrupt for Christ thy Bridegroom /
O Agatha, bride of God, /
Adorned with the virtues of virginity. /

Radiant with the light of martyrdom, /
Thou didst enter into the divine bridal chamber. /
Therefore, we celebrate thy universal festival ///
And glorify the Savior who hath glorified thee forever. *(twice)*

Thou didst bear the flogging of thy body, /
Being burned in the flames /
And the severing of thy breasts, O glorious one, /
Ever gazing with the eyes of thy heart /
Upon the everlasting rewards of bliss /
And the unfading crown now given thee by Christ ///
For whom thou didst suffer, O long-suffering Agatha.

Through thy prayers, O good and glorious Agatha /
Thou didst save from the raging river of Mount Ætna's fire /
The city of Catania which venerates thy holy relics /
From which flow abundant rivers of divine healing by the grace of the Spirit; /
For when thou didst suffer there, thou didst bring low the enemy ///
And didst receive the crown of victory, O most-blessed one.

Note: If it be Lent, then we sing: (taken from the 28th Day of February):

Glory..., Now and ever...: the Theotokion, in the same Tone: (and melody)

Be merciful and gracious to me, O Lady, /
And strengthen me on the rock of virtues /
For by the craftiness of demons I have fallen into the pit of perdition. /
O help me to defeat the assaults of the enemy, /
And vouchsafe that I may fulfill the commands of thy Son and our God ///
That I may receive the remission of sins on Judgment Day.

Or this Stavrotheotokion, in the same Tone: (and melody)

Beholding Christ, who loveth mankind, crucified, /
His side pierced by a spear, /
The all-pure one, cried aloud, lamenting: /
“What is this, O my Son? /
How have these thankless people rewarded Thee /
For all the good things Thou hast done for them? /
Dost Thou hasten to leave me childless, O most beloved Son? ///
I marvel, O Compassionate One, at Thy voluntary crucifixion!”

Note: But if this day falls outside of Lent, then:

Glory..., in Tone 8: (by the Sykeote)

Most glorious was the miracle that took place /
At the martyrdom of the all-glorious Agatha, the martyr of Christ, /
Which rivalled that of Moses. /
For, when obtaining the Law on Sinai /
He received tablets inscribed by God, /
But here, an angel from heaven brought an inscribed tablet to her grave /
Upon which were written these words: /
“O righteous spirit, thy voluntary suffering ///
Hath earned thee honor from God and brought deliverance to thy native land.

Now and ever..., in the same Tone: (by St. Andrew of Crete)

He who is borne aloft by the cherubim /
And praised in hymns by the seraphim, /
Is brought today into the holy temple in accordance to the Law /
And rests in the arms of the Elder as on a throne. /
From Joseph He receives gifts fitting for God; /
A pair of doves, the symbols of His spotless Church /
And of the newly-chosen people, the Gentiles; /
And two young pigeons, for He is the Originator of the two Covenants, both Old and
the New. /
And Symeon, having been granted the fulfillment of the prophecies concerning
himself, /
Blesses Mary the Virgin Theotokos and foretells in figures the Passion of her Son. /
From Him he begs release and cries aloud: /
‘Now let me depart, O Master, as Thou hast promised me; /
For I have seen Thee, the pre-eternal Light, ///
The Lord and Savior of the people that bear the name of Christ.

At the Aposticha, these stichera, in Tone 6: To the melody, “On the third day....”

Take up in thine arms, O Symeon, /
Take up the Creator of all; /
O Elder, take up Christ to whom the Virgin Maiden gave birth without seed ///
Unto the joy of mankind.

Verse: Lord, now lettest Thou Thy servant depart in peace according to Thy word.

Let us praise the Giver of the Law, /
Before whom the hosts of angels tremble; /
Come all ye people assembled /
And let us praise the only Benefactor, ///
Unto the salvation of our souls.

Verse: A light to enlighten the gentiles, and the glory of Thy people Israel.

Lord, now lettest Thou Thy servant depart in peace, /
From the bonds of corruption /
As thou didst promise, /
For I have beheld Thee, O Christ ///
The pre-eternal Light which enlightens the Gentiles and Israel.

Glory..., now and ever..., of the Feast, in Tone 2: (by Andrew Pyrrhus)

Him whom the ministers at the Liturgy on high entreat with trembling /
Symeon has now received below in his earthly arms, /
And he proclaims the union of the Godhead with mankind. /
Seeing the heavenly God as a mortal man, /
He makes ready to withdraw from earthly things, and raises his cry in joy: /
“Glory to Thee, O Lord, ///
Who hast revealed to those in darkness the Light that knows no evening!”

The Troparion of the Martyr, in Tone 4:

O Jesus, Thy lamb Agatha /
Cries out to Thee with great love: /
“O my Bridegroom, I long for Thee in pain, /
I am crucified with Thee, and in baptism buried with Thee; /
I suffer for Thy sake in order to reign with Thee, /
I die for Thee in order to live in Thee. /
Accept me as a spotless victim /
Since I am put to death because of my love for Thee.” ///
Through her prayers, O Merciful One, save our souls. /

Glory..., now and ever..., the Troparion of the Feast, in Tone 1:

Rejoice, O Virgin Theotokos, full of grace! /
From thee hast risen the Sun of Righteousness, Christ our God, /
Who gives light to those in darkness. /
Rejoice, also, O righteous Elder; /
Thou didst acept in thine arms the Redeemer of our souls ///
Who grants us the resurrection.

Matins

After the 1st Kathisma, the Sessional Hymn, in Tone 6:

Let the choirs of angels be amazed at this wonder /
And let us mortals lift up our voices in praise /
Beholding the ineffable condescension of God: /
For the One before whom the heavenly powers tremble, the only Lover of mankind ///
Is now carried in the aged arms of the Elder.

Glory..., now and ever..., Repeat: “Let the choirs of angels...”

After the 2nd Kathisma, the Sessional Hymn, in Tone 8: To the melody, “The shepherd’s pipes....”

Thou, O unoriginate Son of the Father /
Wast born on the earth /
And carried into the temple, O unapproachable One. /
There the Elder took Thee in his arms rejoicing, and he cried aloud: /
Lord, now lettest Thou Thy servant whom thou didst visit depart in peace /
According to Thy word, ///
Whose good pleasure it is to save the race of mankind.

Glory..., now and ever..., Repeat: “Thou, O unoriginate Son...”

The Canon

The Canon of the Feast, with 8 Troparia, including its Irmos; and
that of the Martyr, with 4 Troparia.

Ode 1

The Canon of the Feast, in Tone 3

*having the Acrostic: “The Elder joyously embraced Christ,”
the composition of Cosmas.*

Irmos: *The sun once shone with its rays upon dry land in the midst of the deep; for the water on both sides became firm as a wall while the people crossed the sea on foot offering songs acceptable to God: Let us sing to the Lord, for He hath been greatly glorified.*

Refrain: Most Holy Theotokos, save us!

Let the clouds drop with rain, for Christ the Sun, riding upon a swift cloud, is carried by pure hands as a babe into the temple. Therefore let us the faithful cry aloud: Let us sing to the Lord, for He hath been greatly glorified.

Ye hands of Symeon, weakened by age, be strong, and ye, the feeble legs of the Elder, run straight to meet Christ. Forming a choir with the bodiless powers, let us sing to the Lord, for He has been greatly glorified.

Be joyful, O heavens stretched out in wisdom, and be ye exceedingly glad, O earth. For Christ the Fashioner, who came forth from the bosom of the Godhead and who was before all things, as a newborn child is offered to God His Father in the temple by His Mother the Virgin: for He has been greatly glorified.

The Canon of the Martyr, in Tone 2

*having the Acrostic: "With beautiful hymns I praise the beautiful martyr"
the composition of Theophanes.*

Irmos: O come, ye people, let us sing a song to Christ our God who parted the sea and through it led his people whom He had brought out of the bondage of Egypt: for He hath been glorified!

Refrain: Holy martyr Agatha, pray to God for us!

Yearning for the first Cause of good things, O martyr, thou wast given the name Agatha, symbolizing thy good and virtuous character.

Having disdained the carnal pleasures of this life, O pure one, thou didst embark upon the path leading to the most radiant life, where thou dost now gaze upon thy beloved Bridegroom.

Glory...

As a bride of Christ thou art adorned with divine goodness and the beauty of virginity, O glorious one, and with the shedding of thy blood, thou hast received a twofold crown.

Now and ever...

Theotokion: O Virgin Theotokos, the choir of virgins in heaven rejoiceth in thee for thou didst provide a pure dwelling place fit for God, more spacious than the heavens.

Katavasia, the irmosi of the Feast: The sun once shone with its rays... (see above)

Ode 3

The Canon of the Feast

Irmos: O Lord, the firm foundation of those that put their trust in Thee, do Thou confirm the Church, which Thou hast purchased with Thy precious blood.

The firstborn of the Father before all ages has appeared from an undefiled Maiden as a firstborn child and He stretches out His hand to Adam.

That He might restore the first-formed man who, through beguilement had become

childish in his mind, God the Word has appeared as a Child.

The Creator, having become a young child without undergoing change, has, according to the form of His divinity, reshaped our nature, taken from the earth and destined to return to earth once again.

The Canon of the Saint

Irmos: O Lord, who didst slay sin upon the tree, firmly establish us in Thee, and plant the fear of Thee. in the hearts of us who praise Thee.

O holy martyr Agatha, thou bright glory and beautiful flower of all the martyrs, heal the afflictions of my soul and adorn it by thy prayers.

Thou didst illumine thyself with thy natural virtues, O Agatha, and, spurning the transitory things of this world and loving the kingdom of God, thou didst answer the call of the martyrs.

Atending to thy holy desire, O Agatha, thou didst prefer Christ over all the beautiful things of the world, and boldly and courageously thou didst trample underfoot the savagery of thy tormenters.

Theotokion: O pure and blessed Bride of God, entreat God to whom thou hast given birth, that He deliver those who praise thee from every trial and evil circumstance, from all sufferings and tribulations.

Katavasia: O Lord, the firm foundation... *(see above)*

The Kontakion of the Martyr Agatha , in Tone 4: To the melody, “Today thou hast appeared to the universe....”

Let the Church be adorned this day with glorious purple /
Dyed with the pure blood of the martyr Agatha, ///
Crying out: Rejoice, O praise of Catania.

Sessional Hymn of the Martyr, in Tone 3: To the melody: “Of Divine Faith...”

Thou art adorned with the glory of the Faith, /
With piety, reverence and the beauty of virginity, /
And when zealously awaiting thy suffering, /
Thou didst truly possess an awesome intellect, with a will of thine own. /
And now as a bride of God, /
Thou dost pray that Orthodox prayers be offered to God, ///
For the deliverance of thy homeland, and great mer - cy for us.

Glory..., now and ever..., Sessional Hymn of the Feast, in the same Tone:

Saint Symeon embraced Thee, /
Who was incarnate of the Virgin, O Christ, /
And he cried aloud with joy: /
“Now lettest Thou Thy servant depart, O merciful Lord!” /
Anna, the pure and glorious prophetess also bears witness to Thee; /
And we, the faithful cry aloud: ///
Glory to Thee, O Giver of life, who hath thus been so well pleased!

Note: If it be Lent, then we sing:

Glory..., Now and ever..., the Theotokion, in Tone 3:

Without separating Himself from the divine Essence /
When He took flesh in thy womb, /
The one Lord remained God although He had become a man; /
And even after thy birthgiving He preserved thee, His Virgin Mother, /
As immaculate as thou wast before giving birth. /
Him do thou earnestly beseech, ///
That He may grant us great mercy.

Or this Stavrotheotokion, in the same Tone:

When the chaste ewe-lamb and incorrupt Virgin Mother, /
Beheld Him hanging on the Cross /
The One who sprang forth from her womb without giving pain /
She cried out lamenting with a mothers' sorrow: /
“Woe is me, O my Child, /
How dost Thou voluntarily endure suffering /
In Thy desire to save mankind ///
From the passion of impiety.

Ode 4

The Canon of the Feast

Irmos: *Thy virtue, O Christ, has covered the heavens, for proceeding forth from the Ark of Thy sanctification, from Thine undefiled Mother, Thou hast appeared in the temple of Thy glory as an infant in arms, and the whole world was filled with Thy praise.*

The Theotokos cried: “O Symeon, initiate of the ineffable mysteries: Rejoice, and take in thine arms Christ, the Word become a child, concerning whom thou wast told long since by the Holy Spirit, and cry aloud to Him: The whole world hath been filled with Thy praise!”

O Symeon, receive with joy Christ in age a babe, the Consolation of God's Israel, for which thou hast hoped, the Maker and Master of the Law who fulfils the order of the Law; and cry unto Him: "The whole world hath been filled with Thy praise!"

Symeon was amazed when he beheld incarnate the Word that is without beginning, carried by the Virgin as on the throne of the cherubim, the Cause of all being, Himself become a babe; and he cried aloud to Him: "The whole world hath been filled with Thy praise!"

The Canon of the Saint

Irmos: I sing to Thee, O Lord, for I have heard the report of Thee and am afraid, for Thou comest seeking after me who has gone astray. Therefore, I glorify Thy great condescension towards me, O greatly merciful one.

The false and mindless serpent has been denounced and put to shamed; for virgins now openly trample his savagery, for Christ hath shone forth from the Virgin and illumined all.

Keeping thy chastity undefiled, O holy witness of the Lord, thou didst joyfully cast down the spirits of wickedness, and being armed with the grace of Christ, thou didst take up His Cross upon thy shoulders.

Be thou my intercessor, O all-wise Agatha, and rescue me from every evil and temptation, from the tempest and from tribulation, and deliver me from the violence of the enemy, so that being set free, I may praise thee as my good intercessor, O all-glorious martyr.

Theotokion: Thou dost surpass the angelic hosts in splendor, O most pure Lady, who ineffably gave birth to Christ, the spiritual Sun, who doth illumine the thoughts of the faithful with the rays of His divinity.

Ode 5

The Canon of the Feast

Irmos: In a figure Isaiah saw God upon a throne, lifted up on high and borne in triumph by angels of glory; and he cried: "Woe is me! For I have seen before-hand God made flesh, Lord of the light that knows no evening and King of peace."

The aged servant of God, seeing before him the Word held in the arms of His Mother, understood that this was the Glory made manifest of old to the prophet; and he cried, "Rejoice, O holy Lady; for as a throne dost thou carry God, Lord of the light that knows no evening and the King of peace."

The Elder bent down and reverently touched the footprints of the Mother of God who knew no wedlock, and he said: "O pure Lady, thou dost carry Fire. I am afraid to take

God as a babe in my arms, Lord of the light that one, thou dost bear Fire! I fear to hold the infant God, Lord of the light that knows no evening and the King of peace.”

“Isaiah was cleansed by receiving the coal from the Seraph,” cried the old man to the Mother of God. “Thou dost fill me with light as thou dost entrust to me, with thy hands as with tongs, Him whom thou holdest, Lord of the light that knows no evening and the King of peace.”

The Canon of the Saint

Irmos: O Lord, bestower of light and Creator of the ages, by the light of Thine ordinances guide Thou us, for we know no other God but Thee.

Guided by the divine commandments, O glorious Agatha, thou wast loosed from the bonds of passions and carnal attachments and revealed to be like the good and fruitful olive-tree.

Gazing with love upon the most splendid radiance of Christ, thou didst spurn the pleasures which drag one down, desiring only the beauty of Him alone

O all-praised and glorious Agatha, thou didst courageously endure torture so that thou mightest be deemed worthy to partake of the ineffable life of the elect.

Theotokion: We, the faithful cry aloud to thee who hast given birth to Christ the Creator of all: Rejoice, O most pure Lady! Rejoice, O thou who hast shone forth the Light upon us! Rejoice, thou who hast contained the uncontainable and Infinite God!

Ode 6

The Canon of the Feast

Irmos: The Elder, having seen with his eyes the salvation that was to come to the people, cried aloud unto Thee: “O Christ that comest from God, Thou art my God.”

Thou hast been set up in Sion as a stumbling stone and rock of offense for the disobedient, but unto the faithful Thou art salvation which cannot be broken

Bearing faithfully the image of Him who begat Thee before all ages, Thou hast now from pity put on the weakness of mortal man.

Now lettest Thou depart in peace him who worships Thee as the Son of the Most High and Son of the Virgin; God become a Child.

The Canon of the Saint

Irmos: An abyss of sins has encompassed me and I appeal to Thine infinite compassion: raise up my life up from corruption, O God!

The vain and evil-minded tyrant hoped to possess thee, the beautiful virgin; but the shameless one was repulsed when he dashed himself against thy firm resolve.

Grace poured forth from thy lips, O all-famed martyr; for thou didst openly and courageously denounce the shameless one, having been enriched with the words taught thee by God.

Possessing a noble mind with a firm and free will, thou wast revealed to be a most precious stone, O Agatha, and the sure deliverance of thy native land.

Theotokion: **W**e praise thee in song, O Bride of God, and we cry aloud to thee: Rejoice, O most precious mountain of Christ God, in which He was well pleased to dwell for the salvation of our race!

Katavasia: The Elder, having seen... (see above)

The Kontakion of the Feast, in Tone 1:

By Thy Nativity, Thou didst sanctify the Virgin's womb, /
And didst bless Symeon's hands, O Christ God. /
Now Thou hast come and saved us through love. ///
Grant peace to all Orthodox Christians, O only Lover of mankind!

Ikos: **L**et us hasten to the Theotokos desiring to behold her Son brought to Symeon. The bodiless powers, looking at Him from on high, were filled with amazement, saying "Now we see wondrous and most marvelous things, past all telling and understanding. He who created Adam is carried as a babe; He who cannot be contained is encompassed by the arms of the Elder; He who rests unconfined in the bosom of His Father, is voluntarily circumscribed in the flesh, but not in His divinity, He who alone loveth mankind."

Ode 7

The Canon of the Feast

Irmos: *O Word of God who in the midst of the fire hast dropped dew upon the children as they discoursed on things divine, and who hast taken up Thy dwelling in the pure Virgin; Thee do we praise, devoutly singing: "Blessèd art Thou, O God of our father!"*

"I depart," cried Symeon, "to declare the good tidings to Adam abiding in Hades and to Eve;" and with the prophets he sang rejoicing: "Blessèd art Thou, O God of our fathers!"

"To deliver our kind formed from dust, God will go down even unto Hades." He will give freedom to all the captives and sight to the blind, and He will grant the mute to

cry aloud:” Blessèd art Thou, O God of our fathers!”

“A sword shall pierce thy heart, O all pure Virgin,” Symeon foretold to the Theotokos, “when thou shalt see thy Son upon the Cross to whom we cry aloud: “Blessèd art Thou, O God of our fathers!”

The Canon of the Saint

Irmos: The three children trampled upon the ungodly command to adore the golden idol on the field of Dura and besprinkled with dew in the midst of the fire sang: Blessèd art Thou, O Lord God of our fathers.

Speaking with exceeding grace, thou didst awe the tyrant with thy words of wisdom; and bearing patiently, without pain, the intense fiery heat of thy torment, thou didst cry aloud: Blessèd art Thou, O Lord God of our fathers!

Gazing upon the youthful swelling of thy breasts, the evil-hearted one wickedly schemed to possess thee, but he was held fast in his cruel rage, for thou O martyr, cried aloud to thy Bridegroom: Blessèd art Thou, O Lord God of our fathers!

The imprisoned disciple of Christ healed the grievous wounds which thou had suffered, O invincible martyr, Agatha, virgin of Christ, and thou didst cry aloud rejoicing: Blessèd art Thou, O Lord God of our fathers!

Theotokion: Adam had to suffer death for violating the commandment of the Almighty; but when thou gavest birth to the eternal Life, O all-immaculate Virgin, thou didst deliver him from death, and he cried aloud to thy Son: Blessèd art Thou, O Lord God of our fathers!

Ode 8

The Canon of the Feast

Irmos: Standing together in the unbearable fire yet not harmed by the flame, the children, champions of godliness, sang a divine hymn: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

O people of Israel, beholding your Glory, Emmanuel, the Child of the Virgin, offered before the Ark of God, dance now and sing together: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

“Behold,” cried Symeon, “this is He who is at once God and a child, who shall become a sign that is spoken against.” Unto Him let us, the faithful, sing: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

He that is Life, God the Word, has here become a little child: and He shall be the fall of the disobedient and the rising again of all those who sing with faith: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

The Canon of the Saint

Irmos: Sing of the acts of God who descended into the fiery furnace with the Hebrew children and transformed the flames to dew, exalt Him above all as Lord forever.

Being deemed worthy to live in gladness and everlasting joy, O Agatha, pray thou to the Lord, that those who honor thee may be illumined with thine ineffable glory and may enjoy the incorruptible and everlasting life.

With thy mind, heart and soul loving Christ, who alone is full of surpassing love, thou didst soar aloft to Him, crying: “I run to Thee and shall dwell with Thee throughout all ages!”

Arrayed like the daughter of a king in beautiful raiment, thou didst stand before Christ in honor, O Agatha, and thou didst cry aloud: I shall bless thee, O Lord, and exalt Thee above all forever.

Let us bless the Father and the Son and the Holy Spirit, the Lord.

Theotokion: By giving birth to Christ, myrrh was poured upon us from within thy womb, O Theotokos, thus perfuming the whole world with a divine fragrance. Therefore, we cry aloud to Thee, O Virgin: Rejoice, O vessel redolent with the scent of myrrh!

We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.

Katavasia: Standing together... (see above)

Ode 9

The Canon of the Feast

Irmos: We faithful saw the figure in the Law and the Scriptures; every male child that open'd the womb was holy to God. Therefore we also magnify the Only-begotten Son of the unoriginate Father, the First-born Son of the unwedded Mother.

Of old the people offered a pair of doves and two young pigeons. In their stead, the godly Elder and Anna the Prophetess, sober in spirit, ministered and gave glory to the Child of the Virgin, the Only-begotten Son of the Father, as He was brought into the temple.

“Thou hast committed to me the exceeding joy of salvation, O Christ” cried Symeon. “Take Thy servant, who is weary of the shadow, and make him a new preacher of the mystery of grace, as he magnifies Thee in praise.”

Holy Anna, sober in spirit and venerable in years, with reverence confessed the Master freely and openly in the temple; and proclaiming the Theotokos, she magnified her before all who were present.

The Canon of the Saint

Irmos: God the Word from God, who in His ineffable Wisdom came to renew Adam, grievously fallen through food into corruption, and who was made flesh ineffably for our sakes from the Virgin, do you faithful magnify in hymns with one accord.

Adorned with thy crowns of victory and standing at the right hand of the Source of life, O divinely wise martyr Agatha, pray that thy homeland may be delivered from all approaching storms, as once thou didst halt the fire, that we may all unceasingly praise and magnify thee.

Holding all things in His divine providence, and rewarding now thy valor, O martyr, Christ hath granted thee to dwell in the mansions of heaven as His own immaculate bride and deemed thee worthy to rejoice together with the angels and all the martyrs.

By thy prayers, O honored Agatha, pray that Christ, the Judge of all, may be merciful to me, and cleanse me of the multitude of my transgressions, O thou most beautiful adornment of all the martyrs.

*Theotokion: T*he co-eternal Son of the Father, who was ineffably incarnate of thee hath revealed Himself to us like the Sun, O most pure unwedded Mother; and driving away the darkness, He hath illumined all things.

Katavasia: We faithful saw... (see above)

Exapostilarion of the Martyr:

O glorious virgin martyr Agatha, thou didst endure the severing of thy breasts and all the other torments for the sake of Christ, O good virgin. Therefore, thy Bridegroom hath granted thee to dwell in the beautiful bridal-chamber of heaven, where thou dost rejoice eternally with the angels,

Glory..., now and ever..., the Exapostilarion of the Feast:

The Elder brought to the temple by the Spirit, took in his arms the Master of the Law and cried to Him: “Now let me depart in peace from the bonds of the flesh, O Lord, according to Thy word: for mine eyes have seen the revelation that brings light to the Gentiles and the salvation of Israel!

At the Aposticha, these stichera, in Tone 2: To the melody, “O house of Ephrata ...”

Holding the Master in his arms /

With fear and joy, /

Symeon asked to be released from life, ///

As he sang the praises of the Theotokos.

Verse: Lord, now lettest Thou Thy servant depart in peace.

Symeon cried aloud: /

“Now let me depart unto true life, O my Savior; ///
For I have seen Thee, O Master, the Light of the world!”

Verse: A light to enlighten the Gentiles, and the glory of Thy people Israel.

The chaste and ven’rable Anna, /
Hath prophetically proclaimed /
Him, who sprang forth from the Virgin, ///
For the deliverance of mankind.

Glory..., now and ever..., in the same Tone (and melody):

Rejoice, O Virgin, /
Thou who received the Joy of the world, /
Christ the Giver of life, /
Who caused the grief of our first mother Eve to cease.

Liturgy

The Troparion of the Feast, in Tone 1:

Rejoice, O Virgin Theotokos, full of grace! /
From thee hast risen the Sun of Righteousness, Christ our God, /
Who gives light to those in darkness. /
Rejoice, also, O righteous Elder; /
Thou didst accept in thine arms the Redeemer of our souls ///
Who grants us the resurrection.

The Troparion of the Martyr, in Tone 4:

O Jesus, Thy lamb Agatha /
Cries out to Thee with great love: /
“O my Bridegroom, I long for Thee in pain, /
I am crucified with Thee, and in baptism buried with Thee; /
I suffer for Thy sake in order to reign with Thee, /
I die for Thee in order to live in Thee. /
Accept me as a spotless victim /
Since I am put to death because of my love for Thee.” ///
Through her prayers, O Merciful One, save our souls. /

5 FEBRUARY

The Kontakion of the Martyr, in Tone 4:

Let the Church be adorned this day with glorious purple /
Dyed with the pure blood of the martyr Agatha, ///
Crying out: Rejoice, O praise of Catania.

The Kontakion of the Feast, in Tone 1:

By Thy Nativity, Thou didst sanctify the Virgin's womb, /
And didst bless Symeon's hands, O Christ God. /
Now Thou hast come and saved us through love. ///
Grant peace to all Orthodox Christians, O only Lover of mankind!

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