

## The 25<sup>th</sup> Day of November

**The Leavetaking of the Entrance of the Most Holy Theotokos; the commemoration of our Fathers among the Saints and Hieromartyrs, Clement, Pope of Rome and Peter, Patriarch of Alexandria.**

**NOTE:** If the Leavetaking of the Entrance of the Theotokos occurs on a Sunday, see below. Otherwise:

### Vespers

**At “Lord, I call...,” 6 stichera.**

**3 stichera, of the Feast, in Tone 1: *To the melody, “O most glorious wonder....”***

**T**oday let us the faithful /  
Dance for joy, singing to the Lord with psalms and hymns /  
Venerating His hallowed Tabernacle, the living Ark /  
That contained the Word who cannot be contained; /  
For she, a young child in the flesh is offered in wondrous fashion to the Lord /  
And with rejoicing Zachariah the great high priest receives her, ///  
As the dwelling place of God.

**T**oday the living Temple of the holy glory of Christ our God, /  
She who alone among women is pure and blessed, /  
Is offered in the temple of the Law /  
That she may make her dwelling in the Holy place. /  
Joachim and Anna rejoice with her in spirit /  
And the choirs of virgins sing to the Lord, ///  
Chanting psalms and honoring His Mother.

**T**hou, O Virgin Mother of God, /  
Art she whom the prophets proclaimed; /  
Thou art the glory of the apostles and the pride of the martyrs, /  
The restoration of all who dwell on earth /  
For through thee we are reconciled to God. /  
So, we honor thy coming into the temple of the Lord, /  
And being saved by thine intercession ///  
We all cry to thee with the angel: Rejoice, Most Holy Lady!

**And 3 stichera, of St. Clement, in Tone 2: *To the melody, “When from the tree....”***

**A**s a branch of the life-giving Vine, /  
O holy hierarch father Clement, /  
Thou pourest the wine of the knowledge of God upon afflicted souls /

Bringing joy to all hearts saddened by the darkness of error /  
 And to those once held in the gloominess of idolatry. ///  
 Therefore, we celebrate thy holy and light-bearing memory

**A**s a disciple of the chief apostle, Peter, /  
 O Clement, our all-praised father, /  
 Thou didst establish thyself as a precious stone standing next to him /  
 And with the strength of thy words didst break down the fortress of idolatry /  
 And didst raise up divine temples for the worship of the Trinity ///  
 For whom thou didst suffer, O blessed martyr, receiving thy crown of victory.

**T**hou didst shine from the lands of the West, O holy father Clement, /  
 And upon reaching the lands of the East thou wast slain, O thrice-blessed one; /  
 Like the light-giving sun, thou didst illumine the earth /  
 With the radiance of thy dogmas and the power of thy wounds; /  
 And now thou dost shine unto Christ in heaven ///  
 Being illumined with the glory of divine communion.

**Glory... now and ever..., of the Feast, in Tone 8:**

**A**fter thy birth, O Lady and Bride of God, /  
 Thou hast gone to dwell in the temple of the Lord /  
 There to be brought up in the Holy of Holies, /  
 For thou art thyself holy; /  
 And Gabriel then was sent to thee, O Virgin all immaculate, to bring thee food. /  
 All the powers of heaven stood amazed, /  
 Seeing the Holy Spirit dwell in thee. /  
 Therefore, O Mother of God, without stain or blemish, ///  
 Glorified in heaven and on earth, save the race of mankind.

**At the Aposticha, these stichera of the Feast, in Tone 5: To the melody, "Rejoice, O Life-giving Cross...."**

**H**eaven and earth rejoice, beholding the spiritual heaven, /  
 The only Virgin without blemish, enter the house of God, /  
There to be reared in reverence. /  
 To her Zachariah in amazement cried: /  
 "O Gate of the Lord! Unto thee I open the gates of the temple. /  
Rejoice, and go around it in gladness. /  
 For I know and believe that the deliverance of Israel /  
 Shall now come to dwell openly in our midst, /  
 And that from thee shall be born God the Word, ///

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Who grants the world great mercy.

*Verse:* And the virgins, her companions, shall be brought before the King.

Aнна, truly blessed by God's grace, /  
Led with gladness into the temple of the Lord the pure and Ever-virgin, full of grace, /  
And she called the young girls to go before her, lamps in hand. /  
“Go, child,” she said, “to Him who gave thee unto me, /  
Be an offering and a sweet-smelling incense unto Him, /  
Go into the place which none may enter; /  
Learn its mysteries and prepare thyself to become the pleasing and beautiful  
dwelling place of Jesus, ///  
Who grants the world great mercy.”

*Verse:* And they shall come with joy and gladness, and they shall enter into the  
palace of the King.

**T**he most holy Virgin, /  
Temple that is to hold God, /  
Is dedicated within the temple of the Lord; /  
And the young girls, bearing lamps, now go before her. /  
Her noble parents, Joachim and Anna, leap for joy and dance, /  
For they have borne her that is to bear the Creator; /  
And she, the all-pure, with rejoicing goes ‘round the divine habitations /  
And is fed by the hands of an angel. /  
She, it is that shall become Mother of Christ, ///  
Who grants the world great mercy.

**Glory... now and ever..., of the Feast, in Tone 6: (The composition of Sergius the  
Hagiapolite)**

**T**oday let us, the assembly of the faithful gathered together, /  
Celebrate in spirit, /  
And reverently praise the Divine maiden, Virgin and Mother of God, /  
As she is led into the temple of the Lord; /  
She who was forechosen from all generations /  
To be the dwelling place of Christ the Master and God of all. /  
O virgins bearing lamps, go before her, honoring the majestic advance of  
the Ever-virgin. /  
O mothers, setting aside every sorrow, follow them in gladness, /

Singing the praises of her who became the Mother of God /  
And mediatrix of all joy for the world. /  
With the angel joyfully let us all cry “Rejoice” /  
To her that is full of grace ///  
Ever interceding for our souls.

**The Troparion of the Hierarchs Clement and Peter, in Tone 4:**

**O** God of our fathers /  
Deal with us according to Thy compassion /  
Take not away Thy mercy from us /  
But through the prayers of our fathers, Clement and Peter, ///  
Guide our lives along the way of peace.

**Glory... now and ever..., the Troparion of the Feast, in Tone 4:**

**T**oday is the preview of the good will of God, /  
And the proclamation of the salvation of man: /  
The Virgin appears clearly in the temple of God, /  
And Christ is foretold to all. /  
To her, therefore, let us cry with mighty voices: /  
Rejoice, O thou fulfillment ///  
Of the Creator’s providence.

**Note:** If the Leavetaking of the Entrance of the Theotokos occurs on a Sunday, then the service of the Hieromartyr Peter is omitted and served whenever the Superior wishes, and:

At **Small Vespers** on Saturday evening, the stichera are of the Resurrection and the Theotokos.

At the **Great Vespers**, the usual **Kathisma**. At “Lord, I call...,” 10 stichera: Resurrection—4; Feast—3; and St. Clement—3; Glory..., Feast; Now and ever..., Dogmatic Theotokion in the Tone of the Week. Entrance and the Prokeimenon of the Day. At the **Litya**, four stichera of the Feast, of which one (verse 3) is presented here:

**In Tone 4:**

**C**ome, all ye faithful, /  
And let us praise her who alone is undefiled; /  
She who was foretold by the prophets and offered in the temple,  
The Mother pre-ordained before all ages, /  
Who in the last times hath been shown forth as Theotokos. ///  
O Lord, at her intercessions grant us Thy peace and great mercy.

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**At the Aposticha:** All Resurrection. Glory..., now and ever..., Feast: *“Today let us, the assembly...,”* (see above). **At the blessing of the bread:** The Troparion: *“Rejoice, O Virgin Theotokos... (thrice).”*

**Further Note:** If All-night Vigil is not served, then at the blessing of the loaves: The Troparia: Resurrection (twice); Glory... St. Clement (Tone 4): *“Truly didst thou amaze the whole world ...”* (see below); Now and ever... Feast *“Today is the preview of the good will of God....”*

**The Troparion of St. Clement, in Tone 4:**

Truly didst thou amaze the whole world with the miracles of God, /  
O holy hieromartyr, father Clement, /  
For thou didst save the people who took refuge from the waters of the sea /  
In the Church of God where thy wondrous relics repose; /  
And, through thine intercessions and in a manner surpassing all understanding /  
The flooding waters returned to their shore on the day of thy memorial. ///  
O all-wondrous father Clement, entreat Christ God to save our souls.

**Further Note:** Then at Matins, (of the All-Night Vigil), after “God is the Lord...,” the Troparia: Resurrection (twice). Glory... St. Clement; Now and ever... Feast. After the Kathismas, the Resurrection Sessional Hymns with their Theotokia. The Polielely and the rest, as usual. After the Polielely, the Prokeimenon and Matins Gospel. *“Having beheld the Resurrection of Christ...”* Psalm 50, and the rest, as usual. Canons: Resurrection—4; Theotokos—2; Feast (1<sup>st</sup> Canon—4; and St. Clement—4. Irmos: Resurrection. Katavasia: *“Christ is born....”* After the 3<sup>rd</sup> Ode: Kontakion and Ikos—Feast; Kontakion—St. Clement:

**The Kontakion of St. Clement, in Tone 2:**

Thou art revealed to all as a branch of the vineyard of Christ /  
Arrayed in sanctity and exuding the sweetness of wisdom through thy  
supplications before the Lord. /  
Therefore, we offer these, our spiritual hymns, like robes of royal purple to thee ///  
And we sing: Save thou thy servants, O holy hierarch, father Clement.

Then, the Sessional Hymns—St. Clement; Glory..., now and ever... Feast. After the 6<sup>th</sup> Ode: Kontakion and Ikos—Resurrection. The Magnificat is sung. After the 9<sup>th</sup> Ode: Exapostilaria: Resurrection; Glory... St. Clement; Now and ever... Feast. At the Praises, 8 stichera: Resurrection—4 and Feast—4 (including “Glory” and verses). Glory... Gospel sticheron; Now and ever... *“Thou art most-blessèd...”* (as usual). Great Doxology. Resurrectional Troparion. Usual Litanies and Dismissal.

At the Hours: Troparia: **Resurrection; Glory...**, Feast; Now and ever Theotokion of the Hours. After “Our Father...,” Kontakia: Feast and Resurrection (to be said alternately). **At the Liturgy:** at the Beatitudes, 10 Troparia: Resurrection—6; Feast—4 from Ode 9. After the entrance: Troparia: Resurrection, Feast and St. Clement; Kontakia: Resurrection; Glory... Saint; Now and ever..., Feast. Prokeimena, Epistles, Alleluia and Gospels of the Tone of the Week and of the Feast. Communion verses: Praise the Lord from the heavens..., and that of the Feast.

### Matins

**At “God is the Lord...” the Troparion of the Feast:** *“Today is the preview of the good will of God...”* (twice); Glory..., **Saints:** *“O God of our fathers...;”* Now and ever..., **Feast** (once).

**After the 1<sup>st</sup> Kathisma, the Sessional Hymn, in Tone 1:** *To the melody, “The choir of angels...”*

The fruit of righteous Joachim and Anna /  
Is brought as an offering to God in the holy sanctuary, /  
She, who sustains our life, a young child in the flesh; /  
And she receives the blessing of Zachariah the priest. /  
Let all of us in faith call her blessed, ///  
For she is the Mother of the Lord.

**Glory..., now and ever..., Repeat:** *“The fruit of righteous Joachim and Anna...”* (see above).

**After the 2<sup>nd</sup> Kathisma, the Sessional Hymn, in Tone 4:**

**B**efore thy conception, O pure Virgin, /  
Thou wast consecrated to God; /  
And now after thy birth thou art offered as a gift to Him, /  
In fulfillment of thy parents’ promise. /  
To the divine temple thou art brought, thyself a Temple truly divine, /  
Innocent from the time thou wast a babe; /  
Thou hast appeared in the sanctuary accompanied by brightly burning lamps, /  
Who art the Receiver of the Divine Light that no man can approach. ///  
Magnificent in truth is thine entry, O only Bride of God and Ever-virgin.

**Glory..., now and ever..., Repeat:** *“Before thy conception, O pure Virgin...”* (see above).

### The Canon

The Canon of the Feast, with 6 Troparia, including the Irmos; and two Canons of the Saints, with 8 Troparia — incomplete as of 10/26/18

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**After the Third Ode, the Kontakion of the Hieromartyrs, in Tone 4: *To the melody, "Thou hast appeared today..."***

Unshakeable and godly towers of the Church, /  
Truly inspired and mighty pillars of the Faith, /  
O all-praised Clement and Peter, by your intercessions preserve us all!

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