

The 4th Day of February

Afterfeast of the Meeting of the Lord; Commemoration of our Venerable Father, Isidore of Pelusium.

Vespers

At “Lord, I call...,” 6 stichera:

Note: If this day falls outside of Lent, then the service is of the Afterfeast of the Meeting and of the Saint. However, if it be during Lent, then it is only that of the Saint. In that case the stichera for the Saint are sung twice, for a total of 6 stichera.

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

Fulfilling the written Law /

The Lover of mankind is now brought to the temple; /

Symeon receives Him in his agèd arms, crying aloud: /

Now let me depart to the blessedness of the world to come, /

For I have seen today wrapped in mortal flesh ///

Him who is Lord of life and Master of death.

Thou hast made Thyself manifest, O Lord, /

As the Light to enlighten the Gentiles, /

The Sun of Righteousness seated upon a swift cloud /

Fulfilling the shadow of the Law /

And revealing the beginning of the new grace. /

Therefore, beholding thee Symeon cried aloud saying: ///

Release me from corruption for mine eyes have seen Thee today.

Thou wast made flesh according to Thy good pleasure, /

Not being parted in Thy divinity from the bosom of Thy Father; /

And Thou wast held in the embrace of thine Ever-virgin Mother, /

And given by her into the arms of Symeon, the receiver of God, /

O Thou who holdest the whole world in Thy hand. /

Therefore, he cried aloud in joy: ///

“Now lettest Thou thy servant depart in peace, for I have seen Thee, O Lord.”

And 3 stichera of the Saint, in the same Tone: *To the melody, “As one valiant among the martyrs....”*

O ven’rable father Isidore, /

Wisely didst thou perfect thy life /

By rising to God through contemplation and works,
 And establishing thine actions as an ascent of vision. /
 Thus, thou didst come to love the Highest of all desires; /
 And keeping this longing in thy heart, thou found to be worthy of a blessèd end ///
 And of beholding the radiance of the Three-fold Sun.

By the flood of grace and the showers of thy words /
 Thou hast refreshed all those of godly mind, /
 And placing thy lips on the cup of wisdom from on-high /
 Thou didst drink abundantly from its Source, /
 And hast shed the light of thy teachings upon all /
 Through thy letters, corrections and instructions, ///
 O rightly wondrous father Isidore.

Through abstinence thou didst mortify the urgings of the flesh, /
 Clothing thyself in a life-bearing death. /
 And expanding the boundaries of thy soul, O ven'erable one, /
 Thou didst make thyself into the abode of the gifts of the Spirit /
 Becoming a vessel of teachings inspired by God, ///
 And a dwelling-place of wisdom past all understanding.

Note: If it be Lent, then we sing: (taken from the 12th Day of February):

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

As thine entreaties to the Lord are ceaseless and abiding, /
 O most-pure Lady, /
Still the assault of the waves upon my wretched soul /
 And calm the sorrows of my heart, /
 I beseech thee, O Maiden, /
 And impart grace to my mind ///
 That I may worthily glorify thee.

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

Seeing Thee the Lamb and Shepherd on the tree, /
 The ewe-lamb who gave birth to Thee lamented, /
 And as a mother cried out to Thee: /
 “O desired Son, how art Thou hung on the Tree of the Cross, /
 O Longsuffering One? /
 How art Thy hands and feet nailed by the transgressors, O Word? ///
 How dost Thou shed Thy Blood, O Master?

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

Glory..., now and ever..., in Tone 2: (by Germanus)

Today Symeon receives in his arms the Lord of Glory /
Whom Moses once beheld in the shadows on Mt. Sinai /
When he received from Him the tablets of the Law. /
This is He whom the prophets foretold; /
This is He who created the Law; /
This is He whom David announced, who is awesome to all, ///
Who hath great and rich mercy.

Or the Dogmatic Theotokion in the Tone of the Week if a Resurrection Service.

At the Aposticha, these stichera of the Feast, in Tone 2: To the melody, “O House of Ephratha....”

Receive, O Symeon, /
The Lord of Glory, /
Behold, He comes, as was foretold to thee ///
By the Holy Spirit!

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

Behold, the most-pure Mother of God, /
Bears the Master and Creator as an infant in her arms ///
As she enters into the temple!

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

O great and awesome mystery! /
O most-glorious sight! /
He who encompasses all things and creates all infants Himself ///
Is borne as an infant carried in the arms of His Mother.

Glory..., now and ever..., in the Tone 2: In the regular melody

The holy Virgin offered in the Holy Place Him who is Holy /
Giving Him to the minister of holy things. /
And Symeon with exceeding joy received Him in his outstretched arms, /
And he cried aloud: ///
“O Master, now lettest Thou The servant depart in according to Thy word, O Lord.”

The Troparion of the Saint, in Tone 8:

The image of God was truly preserved in thee, O Father, /
For thou didst take up thy cross and follow Christ /
By so doing thou didst teach us to disregard the flesh, for it passes away /
But to care instead for the soul, since it is immortal ///
Therefore thy spirit, O holy Isidore, rejoices with the angels.

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 accept in thine arms the Redeemer of our souls ///
Who grants us the resurrection.

Matins

After the 1st Kathisma, the Sessional Hymn of the Feast, in Tone 1: To the melody; “The angelic powers were at Thy tomb...”

He who is seated upon the holy throne with the Father, /
Has come down to earth born of the Virgin; /
He who is not bound by time, has become a babe; /
And Symeon, received Him in his arms and said: /
“Lord, now lettest Thou Thy servant depart, ///
O Compassionate One, having brought great joy to me.”

Glory..., now and ever..., Repeat: “He who is seated upon the holy throne...”

After the 2nd Kathisma, the Sessional Hymn of the Feast, in Tone 4: To the melody, “Quickly go before...”

Thou didst carry in thine aged arms Christ our God, /
Who wast born in the flesh from His Virgin Mother who knew not man, /
And thou didst receive the fulfillment of the promise made to thee, /
That thou wouldst now be able to depart in peace /
Partaking of a boundless stream of grace. ///
Therefore we rightly glorify thee

Glory..., now and ever..., Repeat: “Thou didst carry in thine aged arms...”

The Canon

The Canon of the Feast, with 8 Troparia, including its Irmos; and that of the venerable Saint, 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 Saint, in Tone 4

having the Acrostic: "*I praise thee, O father, thou glory of monastics.*"

Irmos: When Israel passed on foot over the deep as if it were dry land, and beheld their pursuer Pharaoh drowning in the sea, they cried aloud: Let us sing to God a song of victory!

Refrain: Venerable father Isidore, pray to God for us!

Harkening to the groanings of a contrite heart, heal Thou my contrite soul, as that Thou art almighty, O Master, through the prayers of Thy venerable saint, O Christ.

Thou wast greatly enriched when thou didst enter a pure life of actively pursuing the virtues and conversing with God, receiving beautiful revelations from Him, O God-bearing father Isidore.

Glory...

When thy mouth, drew a stream of spiritual gifts upon tasting of the cup of wisdom, O most wise father, thou didst sing to God a song of victory.

Now and ever...

Theotokion: **O** all-pure Lady, Christ the Almighty Creator came upon thee on a light cloud to cast down the idols of Egypt, in that He is all powerful.

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: *There is none as holy as Thou, O Lord my God, who hast exalted the power of Thy faithful, O Blessèd One, and hast established us upon the rock of thy confession.*

Having gathered, as a pure theologian, knowledge of the nature of That Which Is, O wise and most glorious father, thou hast attained to the primal Cause of all.

Setting forth instructions on how to live the mortal life, O thrice-blessèd God-bearing father, thou didst mortify the material passions and held fast to thy desire to attain dispassion.

Thou didst follow after Christ rejoicing, earnestly bearing thy cross in thine ascetic labors, O father, emulating Him in purity of life as far as thou wast able.

Theotokion: **G**iving birth to the Master in a manner transcending the laws of nature, thou didst abolish the ancient curse of disobedience, and poured forth a spring of blessings, O Virgin Theotokos.

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

The Kontakion of the Saint, in Tone 4: *To the melody, "Thou hast appeared to the universe..."*

O glorious father Isidore /

The Church hath acquired in thee another morning star; /

And being illumined by the lightning flashes of thy words, /
It cries out to thee: ///
Rejoice, most-blessèd and divinely-wise father Isidore.

Sessional Hymn of the Saint, in Tone 3: *To the melody: "Of divine faith..."*

Thou didst appear to the Most Holy Spirit /
As a book written with a wealth of understanding of the doctrines of the Faith, /
Revealing divine things to those in need, /
And laying up life for those who earnestly desire it. /
O venerable father Isidore, ///
Entreat Christ God, that He may grant us great mercy.

Glory..., now and ever..., the Sessional Hymn of the Feast, in Tone 8: *To the melody: "Having risen..."*

Thou wast born on earth, O co-unoriginate Son of the Father, /
And wast carried into the temple, /
O Unapproachable One. /
And the Elder took Thee in his arms rejoicing and cried aloud: /
"Now let me depart, whom Thou hast visited according to Thy word, O God, ///
Whose good pleasure it is to save the race of mankind!"

Note: If it be Lent, then we sing:

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

Thou, O all-pure Virgin Theotokos, /
Art the sacred tabernacle of the Word, /
Surpassing all the angels in purity; /
Come now and cleanse me with the divine waters of thy supplications, /
Who am dust and defiled by carnal transgressions, more than all others, ///
And grant me great mercy, O all pure Lady.

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 cherubīm, 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: Christ is my strength, my God and my Lord, the sacred Church sings in a manner befitting God, with a pure mind, keeping festival unto the Lord.

Submitting thyself wholly to Christ, O venerable one, thou didst distribute the wealth given thee as a faithful servant, wherefore the Master deemed thee worthy of attaining ineffable joy.

Traversing the wide sea of wisdom, like a good merchant thou didst obtain the precious Pearl and jealously cherished Him alone as thy treasure.

Illumined by the Holy Spirit, thou didst shed beams of wisdom upon all the faithful like the sun, O venerable father, desiring their salvation as was revealed by God.

Theotokion: **O** Ever-virgin Theotokos, the mysteries of thy birthgiving are truly ineffable to all, both those on earth and to those in heaven.

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: With Thy divine light, O Good One, illumine, I ask Thee, the souls of those who in love keep vigil, that they may know Thee, O Word of God, as the true God who recalls them from the darkness of sin.

Finding thyself outside the body through the mortification of the passions, O all-wise father, thou didst lovingly approach God, the most holy and radiant Light, who alone commands purity in His presence.

Illumining his mind with Thy holy radiance, O Good One, the venerable God-bearer became himself a luminous pillar of light, shedding rays of Thy light upon all mankind, dispelling all the darkness of ignorance.

The Lord who, in His goodness, desires that all should be saved, revealed thee as a guide for the lost, returning many back onto the path of salvation, O all-wise, thrice-blest, and spiritually rich father Isidore.

Theotokion: O gracious sovereign Queen of the world, I confess thee with my mouth and my soul to truly be the one who hath given birth to God in the flesh, and with faith, I have thee as the intercessor of my life.

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: Beholding the sea of life surging high with the storm of temptations, I have fled to Thy tranquil haven and cry out unto Thee: Raise up my life from corruption, O greatly Merciful One!

As a priest adorned with eloquent and godly gift of discourse, thou didst judge rationally, making that which is lower subject to that which is higher, O right wondrous bearer of God Isidore.

O father Isidore, thou glorious boast of monastics, thou didst smite the passions and the idols of Egypt with the mighty blows of thine ascetic labors, revealing to all their foolishness and making smooth the way for the faithful.

Theotokion: He who beareth all things by His divine power and compassionate hands, O most pure Lady, is carried, as a babe in the flesh, although He is of the same essence as the Father.

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: An angel made the furnace moist with dew for the godly children and the command of God, consuming the Chaldeans, made the tyrant cry out: Blessèd art Thou, O God of our fathers!

The Master hath set thee in the firmament of the Faith like a sun, O venerable father, to illumine with spiritual light the souls of those who earnestly cry aloud: Blessèd art Thou, O God of our fathers!

Thou didst wash away the filth from our flesh and spirit, O God-bearer Isidore, and as a light for those on earth, thou didst teach us all to cry aloud: Blessèd art Thou, O God of our fathers!

Theotokion: Standing upon the immovable foundation of the Faith, O pure Lady, we confess thee to be truly the Theotokos; for thou hast given birth to God the Word without seed for our sake, and we cry aloud: Blessèd is the Fruit of thy womb, O most pure Mother of God!

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: Out of the flames Thou didst drop dew on the godly ones, and with water didst kindle the sacrifice of the righteous one, for Thou doest all things as Thou willest, O Christ; we exalt thee throughout all ages!

Thou didst offer thy whole life as a reasonable and sweet-smelling sacrifice to Christ, who hung suspended upon the Cross for thy sake, O father, and Him do we exalt above all throughout all ages.

Even after thy repose thou dost share with us the wealth of thy life-affirming teachings, O Isidore, having left them as an inheritance of great worth to all the faithful who exalt Christ above all throughout all ages.

Thou didst adorn thyself with the beauty of thy teachings, O most blessed father; for thou wast shown to be the scribe of the Holy Spirit, piously expressing the mind of God in writing for those who exalt Christ above all throughout all ages.

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

Theotokion: I flee to thy protection, O all-immaculate Lady, for thou art the intercessor and mediatrix for my life, who, in a manner past all human understanding, gavest birth to God the Word, whom we exalt above all throughout all ages.

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: It is not possible for men to see God upon whom the ranks of angels dare not gaze. But through thee, O all-pure one, was the Word Incarnate revealed unto men, whom magnifying together with the heavenly hosts, we call thee blessed.

The grace of God shineth forth from thy soul with rays of light, O venerable father, filling the whole earth with their radiance. Partaking of it, O father, we marvel at the wealth of thy wisdom.

Following the doctrines of the fathers, thou didst wisely teach all lovers of God to worship the uncreated Trinity without beginning, the three Hypostases in the Unity of one essence, who abundantly pours forth enlightenment upon all the faithful.

Having found the reward of thy labors in heaven and received into life everlasting, O most wise and blessed father Isidore, thou standest now with the angels before the throne of God asking for the salvation of those who praise thy holy memory.

Theotokion: The incorrupt Word of God, taking upon Himself our corruptible human nature, hath clothed mankind in incorruption by making His abode in thee, O joyous Lady, in the good pleasure of the Father. Therefore, O most pure Lady, with all the powers of heaven, we truly magnify thee.

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

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!

Glory..., now and ever..., Repeat: “The Elder brought...”

At the Aposticha, these stichera of the Feast, in Tone 2: *To the melody, “O House of Ephrata”*

Christ, a stranger to corruption, /
Was born of the Virgin without corruption, /
For He was begotten of the Father before the morning-star ///

To deliver Adam from corruption.

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

Open wide, ye gates of heaven, /
For behold, Christ the Babe is brought into the temple as an offering ///
To God the Father by His Most-pure Mother!

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

Christ the sacred ember of fire /
Whom the holy Isaiah foresaw, /
Now rests in the arms of the Theotokos ///
As she brings Him to the Elder at the altar.

Glory..., now and ever..., in Tone 7:

Thou hast come from heaven to earth, O our Savior, /
As a light of revelation to the Gentiles, /
And, having come forth from the Virgin, /
Thou hast taken rest in the hands of Symeon the righteous; /
For it was fitting that Thou, O Giver of life to all, /
Should be recognized by the Elder,
To whom in Thy great mercy Thou didst promise ///
To let depart in according to Thy word.

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 Saint, in Tone 8:

The image of God was truly preserved in thee, O Father, /
For thou didst take up thy cross and follow Christ /
By so doing thou didst teach us to disregard the flesh, for it passes away /
But to care instead for the soul, since it is immortal ///
Therefore thy spirit, O holy Isidore, rejoices with the angels.

The Kontakion of the Saint, in Tone 4:

O glorious father Isidore /
The Church hath acquired in thee another morning star; /
And being illumined by the lightning flashes of thy words, /
It cries out to thee: ///
Rejoice, most-blessèd and divinely-wise father Isidore.

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!