

The 28th Day of September

✠ Commemoration of our Venerable Father Chariton (*Khariton*) the Confessor.

Vespers

We sing “Blessèd is the man...,” the first Antiphon.

At “Lord, I call...,” 6 stichera, in Tone 4: *To the melody, “Thou hast given a sign....”*

With abstinence and diligent prayer, O blessed one /
Thou didst cause the passions of the flesh to wither away /
And with streams of tears, thou didst drown the dragon of deceit, /
Thus pleasing God exceedingly. /
Therefore Jesus, the Lover of mankind /
And the Savior of our souls ///
Adorned thee with the gifts of heaven, O venerable Khariton. *(twice)*

Extinguishing the coals of the passions with the sweat of thy ascetic labors /
Thou didst submit to pain and torture by fire, /
O truly wonder-worthy one. /
And to the lawless tormentors thou didst confess /
The condescension of the Incarnate Word, /
Thus becoming a witness of His suffering by thine own wounds, /
Terrible burns and suffering, ///
O splendid and God-bearing Khariton. *(twice)*

On the mountain and in the wilderness /
Thou didst keep thy soul in purity and sanctity, /
Revealing thyself as a worthy abode of the Trinity, /
O blessed Khariton, /
And by the power of God, thou didst establish a habitation for Him, /
An enclosure for the salvific labor of monastics ///
Who honor thy holiness, O ever-memorable one. *(twice)*

Glory..., in Tone 4: by John the Monk

O God-bearing father Khariton, /
In death thou didst come to abide in Christ in heaven, /
For thou didst crucify thyself to the world for His sake, /
And being thyself beyond the visible things of this world /
Thou didst truly live transcending all material things: /
For thou didst not live for thyself, but Christ our God who lived in thee. ///
Beseech Him now that our souls may be saved.

Now and ever..., Dogmatic Theotokion, in the same Tone:

The prophet David was a father of the Lord /
 Through thee, O Virgin; /
 He foretold in songs the One Who worked wonders in thee: /
 “At Thy right hand stood the Queen, Thy Mother,” /
 The Mediatrix of Life, /
 Since God was freely born of her without a father, /
 He wanted to renew His fallen image, made corrupt in passion, /
 So He took the lost sheep upon His shoulder /
 And brought it to His Father, /
 Joining it to the heavenly powers /
 Christ Who hath great and rich mercy ///
 Hath saved the world, O Theotokos.

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

The Entrance and the Prokeimenon of the Day.

Three Readings:

The Reading from the Wisdom of Solomon: (5:15-6:3)

^{5:15} **T**he righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. ¹⁶Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord’s hand; for with His right hand shall He cover them, and with His arm shall He protect them. ¹⁷He shall take to him His zeal for complete armor and make the creation His weapon for revenge upon his enemies. ¹⁸He shall put on righteousness as a breastplate and indifferent judgment instead of a helmet. ¹⁹He shall take holiness for an invincible shield. ²⁰His severe wrath shall he sharpen for a sword, and the creation shall fight with him against the unwise. ²¹Then shall the right aiming thunderbolts go abroad; and from the

clouds, as from a well-drawn bow, shall they fly to the mark. ²²And hailstones full of wrath shall be cast out as a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. ²³Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. ^{6:1}Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. ²Give ear, ye that rule the people, and glory in the multitude of nations. ³For power is given to you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

The Reading from the Wisdom of Solomon: (3:1-9)

^{3:1}The souls of the righteous are in the hand of God, and there shall no torment touch them. ²In the sight of the unwise they seemed to die and their departure is taken for misery, ³and their going from us to be utter destruction: but they are in peace. ⁴For though they be punished in the sight of men yet is their hope full of immortality. ⁵And having been a little chastised, they shall be greatly rewarded: for God proved them and found them worthy for Himself. ⁶As gold in the furnace hath

He tried them and received them as a burnt offering. ⁷And in the time of their visitation they shall shine and run to and fro like sparks among the stubble. ⁸They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. ⁹They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

The Reading from the Wisdom of Solomon: (4:7-15)

^{4:7} The righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of wickedness

obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord; therefore, He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Aposticha, these stichera, in Tone 1: *To the melody, "O all-praised martyrs...."*

O all-praised father *Khariton* /

Thou didst a live a life attending the virtues, /

And in learning from thy teachings /

The Orthodox faithful praise Christ with hymns and spiritual songs. /

And standing now before Him ///

Entreat that they be strengthened in the peace of the Holy Spirit.

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

O divinely-inspired Khariton, /
 Thy life was revealed to those on earth /
 To be like unto that of the angels, /
 And thy confession, ascended to heaven /
 As an offering of sweet-smelling incense. ///
 Pray now that peace and great mercy may be granted to our souls.

Verse: Blessèd is the man who fears the Lord, who greatly delights in His commandments.

O most-splendid father Khariton /
 Who didst conquer the passions and defeat the robbers of souls, /
 Rejoicing now with thy fellow crown-bearing martyrs /
 Remember us all as we celebrate thy memory ///
 And beseech Christ to grant our souls peace and great mercy.

Glory..., in Tone 8:

We honor thee as the instructor of a multitude of monastics, /
 O our father Khariton; /
 For truly we have learned to walk aright by following in thy steps. /
 Blessèd art thou, for having labored for Christ, /
 Thou hast destroyed the power of the enemy, /
 O converser with the angels and companion of the righteous, ///
 Pray with them to the Lord that He grant our souls great mercy.

Now and ever..., Theotokion, in the Same Tone:

O Virgin unwedded, Mother of God on high, /
 Thou hast ineffably conceived God in the flesh. /
 Accept the entreaties of thy servants, O most immaculate one, /
 And grant unto us all the purification of our transgressions /
 And do thou, who hears our entreaties, ///
 Pray for us all to be saved.

The Troparion of the Saint, in Tone 8:

Thine abundant tears made the wilderness sprout and bloom /
 And thy suffering made thy labors fruitful a hundredfold /
 Thou hast become a shining torch over all the world ///
 O our holy father Khariton, pray to Christ God that He may save our souls.

Matins

At “God is the Lord...,” the Troparion of the Saint, “Thine abundant tears... ”
(twice), Glory..., now and ever... Theotokion in Tone 8:

O Thou, who for our sake wast born of the Virgin /
And didst suffer crucifixion, O Good One, /
And didst despoil death by death, and as God, didst reveal the Resurrection: /
O despise not those whom Thou hast fashioned with Thine own hand; /
Show forth Thy love for mankind, O Merciful One; /
Accept the Theotokos who gave birth to Thee, ///
And who intercedes for us; and save Thy despairing people, O our Savior.

After the 1st Kathisma, the Sessional Hymn, in in Tone 4: To the melody, “Having been lifted up.... ”

Having distained the corruptible pleasures of the earth, /
And despising all worldly beauty and passing delight, /
In their stead thou didst choose life in the desert /
And were accounted worthy of the heavenly kingdom. /
Now thou dost rejoice with the choirs of ascetics and ven’rable ones, /
And honoring thy memory, we cry aloud to thee: ///
With them pray that we thy servants may be saved. *(twice)*

Glory..., now and ever..., Theotokion, in Tone 4:

He who abides ever in the bosom of the Father /
And sits on the throne of the cherubim /
Dwelt in thy womb as upon His holy throne, O Lady. /
And we know Him as the truly incarnate God who reigns over all the nations. ///
Entreat thou Him that the souls of thy servants may be saved.

After the 2nd Kathisma, the Sessional Hymn, in Tone 8: To the melody, “Of Wisdom.... ”

Following the example of John the Baptist and the virtues of Elijah the Tishbite, /
Thou didst emulate the life of the bodiless angels, /
And with them thou didst glorify the unoriginate Trinity. /
Bravely vanquishing the assaults of the demons /
Thou didst prevail in thine ascetic struggles, /
And worshipped the divine incarnation of Christ and His divinity. /
Entreat Christ God, O blessed Khariton, /
That He may grant the remission of sins ///
To those who lovingly honor thy holy memory. *(twice)*

Glory..., now and ever..., Theotokion, in Tone 8:

All generations bless thee, O Virgin, /
As she who alone amongst women /
Gavest birth to God in the flesh without seed; /
For the fire of the Godhead came to dwell in thee /
And with thy milk thou didst feed thy Creator and Lord. /
So, together with the angels we worthily glorify thee, /
And we praise thine all-holy birthgiving, and cry to thee: /
Entreat Christ God that He grants the remission of sins ///
To those who faithfully honor His All-holy Nativity.

Polieley and Magnification:

We bless thee, // O venerable father *Khariton*, / and we honor thy holy memory, /
instructor of monastics / and converser with the angels!

Selected Psalm verses:

I waited patiently for the Lord; He inclined to me and heard my prayer.
He set my feet upon a rock and guided my footsteps.

After the Polieley, the Sessional Hymn, in Tone 4: *Special melody: "As Thou wast voluntarily crucified...."*

Having distained the corruptible pleasures of the earth, /
And despising all worldly beauty and passing delight, /
In their stead thou didst choose life in the desert /
And were accounted worthy of the heavenly kingdom. /
Now thou dost rejoice with the choirs of ascetics and yen'erable ones, /
And honoring thy memory, we cry aloud to thee: ///
With them pray that we thy servants may be saved.

Glory..., now and ever..., Theotokion, in Tone 4:

I have fled to thy divine protection, O Theotokos, /
For after God, I have no other help save thee /
And falling down before thee, I pray, have mercy on me! /
For my sins have gone over my head and I tremble in fear. ///
Entreat thy Son, O Lady, to deliver me the awaiting fire and torment.

1st Antiphon of the 4th Tone (The Song of Ascents), "From my youth..."

Prokeimenon, in Tone 4:

Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I
render unto the Lord for all His bounty to me?

Gospel: (10) Matthew 4:25-5:13

After Psalm 50 (51), the Post-Gospel sticheron, to the Saint, in Tone 6:

O ven' rable father *Khariton*, /
The proclamation of thy teachings hath gone out into all the world. /
Therefore, thou hast obtained the reward of thy labors in heaven; /
Thou hast destroyed legions of demons, /
And attained to the choirs of the angels /
Whose life thou didst blamelessly emulate. /
Having now boldness before Christ our God, ///
Pray for the peace of the world and the salvation of our souls.

The Canon

**One Canon of the Mother of God, with 6 Troparia, including the Irmos;
and one Canons of the Saint, with 4 Troparia:**

Ode 1

The Canon of the Mother of God, Tone 2

*having the acrostic: "I sing the praises of the Life-bearing Maiden,"
the composition of Monk John of Damascus.*

Irmos: *Let us sing to the Lord, who by His divine command dried up the billowing sea where none may walk, and through it led the people of Israel on foot, for He hath been greatly glorified!*

Refrain: Most Holy Theotokos, save us!

The ancient vision of the ladder and the dry land wondrously appearing in the midst of the sea foretold thy giving birth, O pure one. Her do we all glorify, for He hath been glorified!

The power of the Most High, the perfect One in Three persons, the Wisdom of God became incarnate of thee, O all-pure one, and conversed with man, for He hath been glorified.

The Sun of Righteousness hath passed through the impassable gate of thine unopened womb, O pure one, and hath shone forth upon the world, for He hath been glorified.

The Canon of the Saint, Tone 4:

also, the composition of Monk John of Damascus

Irmos: *In days of old, Israel crossed the depths of the Red Sea with dry-shod feet and vanquished the power of Amalek in the wilderness by Moses' arms upraised in the form of the Cross.*

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

Having traversed the sea of passions holding high the life-bearing sign of the Cross, O blessed one, thou didst drown the wicked noetic pharaoh in the deep by the power of God.

Drawn to the Lord from thy youth, thou didst grow in divine wisdom and didst proclaim Christ to thy persecutors; and like Moses, thou didst cast down the arrogance of those who contended with thee.

Having miraculously been freed from captivity in Pharan, thou didst become an inhabitant of the desert, O venerable *Khariton*, where thou didst converse with the Pure Lady and receive thy heavenly inheritance.

Theotokion: By the will of the Father and through the action of the divine Spirit, thou didst conceive the Son of God without human seed and gave birth to Him in the flesh. The Only-begotten Son of the Father, begotten of the Father without mother, came forth from thee for our sake without an earthly father.

Katavasia: "I shall open my mouth..."

Ode 3

The Canon of the Mother of God

Irmos: *Thou didst crush the bow of the mighty with Thy strength, O Christ, and the weak have girded themselves with power.*

The timeless Creator of time before all ages willed to come forth from thee in time as an infant, O Virgin.

Let us all praise thy womb, which is more spacious than the heavens, for through it Adam now abides as a citizen of heaven, rejoicing.

The Canon of the Saint

Irmos: *The Church rejoices in Thee, O Christ, and it cries aloud: Thou art my strength, O Lord, my refuge and confirmation!*

The reason-endowed flock of thy disciples rejoiceth in thee, O venerable one, spiritually partaking of thy splendor.

O venerable *Khariton*, the life-creating Spirit taught thee that carnal pleasure to be the cause of enmity towards God.

Like David thou didst defeat the power of the noetic Goliath, O venerable one, with the weapon of the Spirit.

Theotokion: Thou alone, O Mother of God, hast, in a manner beyond nature, become the mediatrix of blessings for us on earth, and we cry out to thee: Rejoice!

Katavasia.

Sessional Hymn of the Saint, in Tone 8: To the melody “Of Wisdom....”

Proven by the pains of thy suffering /
And strengthened by fasting and prayer, /
Thou didst shine greater than gold in thy piety. /
Thou didst become a pure vessel of the Spirit, /
And didst cast evil spirits into the dark. /
Thou didst assemble a great multitude of monastics /
Becoming a light-bearing shepherd to them. /
Entreat Christ God, O blessed father Khariton, /
That He may grant the remission of sins ///
To those who lovingly honor thy holy memory. *(twice)*

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

Being assailed by the devious attacks of mine enemies, /
Both visible and invisible, /
I am caught in the tempest of my many sins /
And I flee to the haven of thy goodness, O pure one, /
Seeking the protection of thy fervent intercessions. /
Therefore, earnestly beseech Him who took flesh from thee without seed, /
Entreating Him to grant the remission of sins, ///
To us, thy servants, who worthily sing thy praises.

Ode 4

The Canon of the Mother of God

***Irmos:** I have heard, O Lord, the news of Thy dispensation, and I have glorified
Thee who alone lovest mankind.*

Behold, the true Mother of God, the divine mountain of the house of the Lord, is
exalted far above all the powers of heaven!

O Virgin, thou alone are worthy of sacred adoration, for being alone beyond the laws
of nature, thou gavest birth to the Master of all creation!

The Canon of the Saint

***Irmos:** Out of love didst Thou ascend the Cross, O Compassionate One, and the nations submitted
themselves, and Thou art my strength and my praise, O Lover of mankind.*

Challenging the bodiless foe thou didst cry out: “God is my strength and my Lord,”
and victoriously didst thou rejoice in the Lord.

Thou didst receive the crown of a martyr in the kingdom of Christ, O *Khariton*, for
thou didst uproot the dark dens of deception, O blessed one.

Having mortified the passions of the flesh which tormented thee before thy repose, O *Khariton*, by thy feats of abstinence, thou didst receive the reward of a life-bearing death.

Theotokion: Thine ineffable birthgiving, O Theotokos, was pure and blessed, and falling down before thee, we cry aloud to thee: Rejoice!

Ode 5

The Canon of the Mother of God

Irmos: *The burning ember which Isaiah foresaw is the Sun which shone forth from the Virgin's womb granting the light of understanding to all who had gone astray in the darkness.*

Rain the sweetness of joy upon the earth, O ye clouds, for unto us a Child is given, our God before the ages, made incarnate of the Virgin.

When in these latter days the Most-High became incarnate without seed of the Virgin, the light shone upon my life and flesh, granting me release from the gloominess of sin.

The Canon of the Saint

Irmos: *Thou hast come, O Lord, as a light into the world: a holy light turning from the darkness of ignorance those who sing to Thee with faith.*

Thou, O venerable and all-blessèd *Khariton*, art truly a mirror of the light and brightness of the Most High.

Thou, O venerable one, dost shine with twofold grace being adorned with the wounds of thy sufferings and the struggles thine ascetic life.

Thou, O holy and all-blessèd one, hast been revealed to be a physician of souls, who had sought out divine wisdom from thy earliest years.

Theotokion: Thou art our invincible weapon against the enemy, O Bride of God, our power, and the hope of our salvation.

Ode 6

The Canon of the Mother of God

Irmos: *Hearken to the voice of my feeble soul, O Master, and deliver me from my grievous sins, for Thou alone art the Author of our salvation.*

Human nature, enslaved by sin, obtained release through thee, O pure Lady; for thy Son was led to the slaughter like a lamb for the sake of us all.

We all cry out to thee, O Theotokos, to deliver us, thy servants who properly deserve God's wrath, for thou alone hast boldness before thy Son.

The Canon of the Saint

Irmos: I will sacrifice to Thee with a voice of praise, O Lord! The Church cries out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Building thy foundation on Christ and not on sand, thou didst acquire virtues that are purer than gold, O father, thus becoming a dwelling-place of the Most Holy Trinity.

The serpent, an instrument of evil, sought to keep the wicked from seeking righteousness, but it was vanquished by thy goodness, O *Khariton*.

Nothing was able to separate thee from the love of Christ: neither a body covered with wounds, nor the threat of a sentence of death; for in thy monastic solitude didst thou delight, O blessed one.

Theotokion: O most glorious new wonder! Conceiving in her womb Him, who by His word, sustaineth all things, the chaste Virgin did not confine Him.

Katavasia.

The Kontakion of the Saint, in Tone 2: To the melody, “When Thou...”

Having delighted in abstinence, O divinely-wise one, /
And having bridled the desires of the flesh, /
Thou didst reveal thyself as having been reared with faith, /
And didst blossom as a living tree in the middle of paradise, ///
O most holy, and all-blessed father *Khariton*.

Ikos: Standing before God, O thrice-bless't and glorious martyr, open thou my mouth that I may, by thy prayers, praise thy divine life and worthily praise thy virtues which thou didst perfect on earth through thy fervent love. For being a mighty confessor, thou didst love preserving thy purity, keeping prayerful vigils, and practicing abstinence with faith, O all-blessèd and most holy father *Khariton*.

Ode 7

The Canon of the Mother of God

Irmos: The three youths of old revealed their love of Wisdom when they sang from their soul the song well-pleasing to God: Blessèd art Thou, O God of our fathers!

Jacob beheld God at night, as in a dream, made incarnate of thee, appearing in glory to those who sing: Blessèd and most-glorious art Thou, O God of our fathers!

Prefiguring in ancient times the ineffable union to take place in thee, O pure one, while wrestling with Jacob, He, who willingly united Himself to mankind is the

blessèd and most-glorious God of our fathers.

Wretched is the man, who fails to proclaim Thee with faith as the Son of the Virgin and One of the All-Holy Trinity, and who fails to cry: Blessèd and most-glorious art Thou, O God of our fathers!

The Canon of the Saint

***Irmos:** In the Persian furnace the youths, descendants of Abraham, burned with a love of piety rather than by the flames of fire, and they cried aloud saying: Blessèd art Thou in the temple of Thy glory, O Lord!*

Zealously emulating the piety of the children of Abraham who were cast into the furnace, O God-bearing father, thou didst trample underfoot the commands of the tyrant, crying aloud: Blessèd art Thou, O Lord my God!

When cast into the burning furnace of temptations, O venerable one, the cooling grace of God visited thee from heaven as thou didst cry aloud: Blessèd art Thou, O Lord my God!

Wounded with love for the Triune God, thou didst offer Him an equal number of monastic habitations, which in one accord chant in spirit: Blessèd art Thou in the temple of Thy glory, O Lord!

Theotokion: Rejoice, O sanctified and divine habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry aloud: Blessèd art thou among women, O Lady, most pure!

Ode 8

The Canon of the Mother of God

***Irmos:** Disdaining the image made of gold, the thrice-blessèd youths beheld the changeless and living God of God, and in the midst of the flames they sang: Bless the Lord, O ye works of the Lord, praise and exalt Him above all throughout all ages.*

Through thee, He who is incomparable in goodness and power came visibly to earth and dwelt among men, O Mother of God, and to Him do we, the faithful sing: Let the whole creation praise the Lord and exalt Him above all throughout all ages.

We praise thee as being truly the most-pure Mother of God, for thou hast brought forth One Person of the Trinity in the flesh, and we sing to Him together with the Father and the Spirit: Let the whole creation praise the Lord and exalt Him above all throughout all ages.

The Canon of the Saint

***Irmos:** Stretching forth his hands, Daniel the prophet closed the mouths of the lions in the pit; and the young lovers of piety, girded with strength, quenched the power of the fire, crying out: Bless ye the Lord, all ye works of the Lord!*

Thou didst extinguish the flames of deception that the Persians who, in their unrighteousness, kindled to their god, O venerable one, while remaining untouched through the activity of the Holy Spirit. Thou hast elevated all mankind to piously revere God that they may sing aloud: Bless the Lord, all ye works of the Lord!

Having cast off the old man, thou didst clothe thyself in Christ, denouncing the armies of the powers of this world with the wounds of thy suffering, and thou didst joyfully cry aloud: Bless the Lord, all ye works of the Lord!

As a true disciple of the Apostle Paul, O venerable *Khariton*, thou didst follow in his steps, becoming a preceptor of monks and a standard of virtue for all who cry: Bless the Lord, all ye works of the Lord!

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

Theotokion: All generations praise thee as being the Mother of God, O pure Virgin. Thou wast the abode of the Godhead, O all-immaculate Lady, who wast not consumed by the fire of the unapproachable Light. Therefore, we all call thee bless't, O Mary, thou Bride of God.

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

Katavasia.

Ode 9

The Canon of the Mother of God

Irmos: *Thou art the whole of my desire and all my sweetness, O Word of God, Son of the Virgin, the God of gods, and the Holy of all holies. Therefore, we magnify Thee and her that bore Thee.*

From within thy womb, O pure one, did the Word of God endow our mortal nature with a staff of power, and with it He hath raised all who had slipped and fallen into Hades. Therefore, we magnify thee, O Theotokos.

Mercifully receive, O Master, thy Mother whom Thou hast chosen to intercede with Thee for us, and let all things be filled with thy goodness, that we may all magnify thee as our Benefactor.

The Canon of the Saint

Irmos: *Christ, the chief Cornerstone not cut by human hands, who united two different natures, was cut from thee, the unquarried mountain, O Virgin. Therefore, we joyfully magnify thee, O Theotokos!*

Not even the grave, the pathway to oblivion, was able to obscure thy virtues, O venerable *Khariton*; for thy everlasting memory, which we worthily magnify, hath shone forth brighter than the sun.

Come, O ye brethren, and let us spiritually celebrate the annual commemoration of our God-bearing father, and emulating his virtues, let us zealously cry out with him: We magnify thee, O Thrice-holy Lord!

As thou hast boldness before Christ, O confessor father *Khariton*, by thy prayers deliver those who are whirled about by the passions and are drowning in the tempest of their sins, so that they may ever piously magnify thee.

Theotokion: Rejoice and be glad, O Bride of the great King, as thou dost contemplate the beauty of thy Bridegroom, which is brighter than gold and doth outshine the sun!

Katavasia.

Exapostilarion of the Saint:

Having first been tested by thy sufferings and then by thy rule of fasting, thou didst ascend to the heavens, O venerable father Chariton, and now thou standest before Christ, praying for us who fervently praise thee. *(twice)*

Glory..., now and ever.... Theotokion:

O thou who hast given birth to ineffable Joy, make us, who truly honor thee, partakers of the joy of heaven, O most pure Lady, as we cry out to thee from the depths of our souls: Forget not thy servants, O blessed Virgin Mary!

At the Praises, 4 stichera, in Tone 4: *To the melody, "Thou hast given a sign...."*

The grace of the Holy Spirit, /
Hath shone upon thee, O father Khariton, /
And hath illumined thee with divine splendor. /
By this thou didst annul the night of the passions /
And attain to the bright light of dispassion, /
Uniting thyself to the pure Light of God. /
Abiding now in the heavenly mansions, O divinely eloquent one, ///
Forget not those who with faith keep thy holy memory. *(twice)*

Bearing the heavenly grace of the Spirit /
Which thou didst earnestly desire, O Khariton, /
Thou didst spurⁿ the temporal things of this earth /
And didst live a life on earth like a bodiless angel, /
Desiring to quench the thirst of thy sufferings with piet^y, /
As if from a fountain of great sweetness; /
And with thy tears thou didst dry up the putrid stream of the passions, ///
Thus watering our souls with blessings, O holy and ven'erable one

Worthily didst thou receive the divine grace of healing, /
O ven'erable father Khariton, /
For all the deceptions of evil spirits failed to sway thee, /
And passing through them thou didst escape corruption, /
And didst pour forth streams of grace like water, ///
And drinking of them we praise thy holy memory.

Glory..., in Tone 5:

O ven'erable father Khariton, /
On hearing the voice of the Gospel of the Lord, /
Thou didst forsake the world, and all its wealth and glory. /
And thou didst cry out to all: /
“Love God, and ye will receive everlasting grace; /
Prefer nothing above His love for you /
That when He cometh again in all His glory, /
Ye may find eternal rest with all the saints!” ///
Through his prayers, O Christ God, save our souls.

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

We the faithful ever bless thee, O Virgin Theotokos, /
And worthily we glorify thee, /
Our impregnable fortress and bastion unshakable; ///
Our firm intercessor and the refuge of our souls.

The Great Doxology; Troparion to the Saint; the usual litanies and the dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the Third Ode and 4 from the Sixth Ode of the Canon of the Saint.

1-2. The reason-endowed flock of thy disciples rejoiceth in thee, O venerable one, spiritually partaking of thy splendor. *(twice)*

3. O venerable *Khariton*, the life-creating Spirit taught thee that carnal pleasure to be the cause of enmity towards God.

4. Like David thou didst defeat the power of the noetic Goliath, O venerable one, with the weapon of the Spirit.

5. Building thy foundation on Christ and not on sand, thou didst acquire virtues that are purer than gold, O father, thus becoming a dwelling-place of the Most Holy Trinity.

6. The serpent, an instrument of evil, sought to keep the wicked from seeking righteousness, but it was vanquished by thy goodness, O *Khariton*.

7. Nothing was able to separate thee from the love of Christ: neither a body covered with wounds, nor the threat of a sentence of death; for in thy monastic solitude didst thou delight, O blessed one.

8. *Theotokion*: O most glorious new wonder! Conceiving in her womb Him, who by His word, sustaineth all things, the chaste Virgin did not confine Him.

The Troparion of St. Chariton, in Tone 8:

Thine abundant tears made the wilderness sprout and bloom /
And thy suffering made thy labors fruitful a hundredfold /
Thou hast become a shining torch over all the world ///
O our holy father *Khariton*, pray to Christ God that He may save our souls.

The Kontakion of St. Chariton, in Tone 2:

Having delighted in abstinence, O divinely-wise one, /
And having bridled the desires of the flesh, /
Thou didst reveal thyself as having been reared with faith, /
And didst blossom as a living tree in the middle of paradise, ///
O most holy, and all-blessed father *Khariton*.

The Prokeimenon, in Tone 7: Let the saints be exalted in glory; / let them sing for joy on their couches.

The Epistle: (176) 2 Corinthians 4:6-15

The Alleluia, in Tone 6: Blessèd is the man who fears the Lord, who greatly delights in His commandments. *Verse:* His seed shall be mighty in the land.

The Gospel: (24) Luke 6:17-23

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia...