

The 30th Day of November

✦ **The Commemoration of the Holy and All-praised Apostle Andrew, the First-called.**

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera, in Tone 4: *To the melody, “Called from on high....”*

When Christ the Lord appeared /
As the personal radiance of His Father’s glory, /
Desiring to save the race of men, /
Then, O glorious Andrew, /
Illumined by the light of the Forerunner /
Wast thou the first to draw near to the Lord /
Enlightened in spirit by the perfect splendor of His divinity /
Thou didst become a preacher and apostle of Christ our God ///
Beseech Him now to save and enlighten our souls. (*thrice*)

When Jesus the Most Holy Word of God /
Was incarnate in human flesh /
Granting life to us and proclaiming salvation to those on earth /
Then, O most-wise Andrew /
Having been called by the voice of the Baptist /
Thou didst follow the Lord and didst become the first to consecrate thyself to Him /
In a perfect and holy way, /
For thou didst recognize Him and didst proclaim Him as our God /
To thy brother Peter ///
Beseech Him now to save and enlighten our souls. (*thrice*)

When Christ shone forth from the fruitful womb of the Virgin /
And didst appear on earth as the Teacher of Righteousness /
Showing the purity of chastity /
Then didst thou, O blessèd Andrew, /
Having been a disciple of John who sprang forth from a barren womb /
Become a most fervent zealot of virtues, /
Ascending in thine heart from earth to the ineffable glory of God. ///
Beseech Him now to save and enlighten our souls. (*twice*)

Glory..., in Tone 4: (*by Anatolius*)

Leaving thy fishermen’s nets behind, O Apostle /
Thou didst go forth to catch men with the rod of thy preaching, /

Leading the Gentiles forth from the depths of delusion and corruption, /
 O Andrew, brother of the foremost apostle Peter; /
 And with him, a great-voiced preacher to the whole universe. /
 Do not cease praying for us O all-praised one ///
 Who with faith and love praise thine honored memory.

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

Rejoice, O Isaiah, /
 For having received the word from God, /
 Thou didst prophesy the Virgin Mary /
 Who, like the burning bush was not consumed by the fire of our God! /
 Adorn thyself, O Bethlēhem, open wide thy gates O Eden! /
 Let the Magi come and behold Salvation wrapped in swaddling clothes lying in
 the manger, /
 Whose star shines brightly from above: ///
 The Lord, the Giver of life, and the Salvation of mankind!

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 First General Epistle of Peter (1 Peter 1:1-2:6):

^{1:1} **P**eter, an apostle of Jesus Christ, to the pilgrims scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect ²according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ: grace unto you and peace be multiplied. ³Blessèd be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again to a living hope through the Resurrection of Jesus Christ from the dead, ⁴to an inheritance incorruptible and undefiled that cannot fade, reserved in heaven for you, ⁵who are kept by the power of God through faith unto salvation, ready to be

revealed in the last time. ⁶In this ye greatly rejoice, though now for a little while, if need be, ye have been grieved by various trials, ⁷that the trial of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found unto praise and honor and glory at the revelation of Jesus Christ, ⁸whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, ⁹receiving the end of your faith, even the salvation of your souls. ¹⁰Of this salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, ¹¹searching what, or what manner of

time, the Spirit of Christ, which was in them did signify, when It testified before-hand the sufferings of Christ, and the glory that should follow. ¹²Unto them it was revealed that, not unto themselves, but unto us they did minister the things which now have been reported unto you through those who have preached the Gospel unto you by the Holy Spirit sent down from heaven; things into which the angels desire to look. ¹³Therefore, gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought unto you at the revelation of Jesus Christ; ¹⁴as obedient children, not conforming yourselves to the former lusts, as in your ignorance; ¹⁵but as He who called you is Holy, so be ye also holy in all your conduct, ¹⁶because it is written, “You shall be holy, for I am Holy.” ¹⁷And if ye call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning here in fear; ¹⁸knowing that ye were not redeemed with corruptible things, like silver or gold, from your vain conduct received by tradition from your fathers, ¹⁹but with the precious Blood of Christ, as of a lamb without blemish and without spot. ²⁰Who truly was foreordained before the foundation of the world, but was manifest in these last times for you,

²¹who through Him do believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope might be in God. ²²Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, see that ye love one another fervently with a pure heart, ²³being born again, not of corruptible seed but of incorruptible, by the Word of God which lives and abides forever, ²⁴for “all flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, ²⁵but the Word of the Lord endureth forever.” And this is the Word which by the Gospel is preached unto you. ^{2:1}Therefore, laying aside all malice, and all guile, and hypocrisy, and envy, and all detractions, ²as newborn babes, desire the rational milk of the word, that you may grow thereby, ³if indeed you have tasted that the Lord is good. ⁴Coming unto Him as unto a living stone, rejected indeed by men, but chosen by God and precious, ⁵ye also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. ⁶Therefore it is also said in the Scripture, “Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth in Him shall not be put to shame.

The Reading from the First General Epistle of Peter (1 Peter 2:21-3:9):

^{2:21}**M**y beloved, Christ also suffered for us, leaving us an example, that ye should follow His steps: ²² “who did not sin, neither was guile found in His mouth;” ²³who, when He was reviled, did not

revile in return; when He suffered, did not threaten, but committed Himself to Him that judges righteously; ²⁴who Himself bore our sins in His own Body on the tree, that we, having died to sins,

might live unto righteousness, by whose stripes you were healed. ²⁵For you were like sheep going astray, but are now returned unto the Shepherd and Guardian of your souls. ^{3:1}Wives, likewise, be subject to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, ²when they observe your chaste conduct accompanied by fear. ³Do not let your beauty be merely the outward adorning of arranging the hair, and of wearing gold, or of putting on fine apparel; ⁴but rather let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God. ⁵For in this manner, in former times, the holy

women who trusted in God also adorned themselves, being submissive to their own husbands, ⁶even as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror. ⁷Husbands, likewise, dwell with them with understanding, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered. ⁸Finally, all of you be of one mind, having compassion for one another; love as brothers, be kind-hearted, be courteous; ⁹not rendering evil for evil, or reviling for reviling, but on the contrary blessing, knowing that you were called unto this, that you may inherit a blessing.

The Reading from the First General Epistle of Peter (1 Peter 4:1-11):

^{4:1}**M**y beloved, forasmuch as Christ suffered for us in the flesh, arm yourselves also with the same mind, for he that hath suffered in the flesh hath ceased from sin, ²that he no longer should live the rest of his time in the flesh to the desires of men, but to the will of God. ³For we have spent enough of our past life in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, banquetings, and abominable idolatries. ⁴In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you. ⁵They will give an account to Him who is ready to judge the living and the dead. ⁶For this reason the Gospel was preached also to them that

are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. ⁷But the end of all things is at hand; be ye therefore sober and watchful in your prayers. ⁸And above all things have fervent love for one another, for “love shall cover a multitude of sins.” ⁹Be hospitable to one another without grumbling. ¹⁰As each one hath received a gift, minister it to one another, as good stewards of the manifold grace of God. ¹¹If anyone speaks, let him speak as the words of God. If anyone ministers, let him do it as with the ability which God supplies, so that God may in all things be glorified through Jesus Christ, to whom belong glory and dominion for ever and ever. Amen.

At the Litya, the stichera of the temple, and these of the Apostle, in Tone 1: (by

THE HOLY APOSTLE ANDREW, THE FIRST-CALLED

Andrew of Jerusalem)

The apostle Andrew, O Lord, /
Was the first-called of the disciples, /
An emulator of Thy sufferings, /
He patterned himself on Thee, /
And led to Thee those who were once deceived in the depths of ignorance; /
And so being saved, we the faithful cry to Thee: /
Through his prayers, O all-good One, ///
Grant peace to our lives and save our souls.

Let us praise Andrew, O ye faithful, /
The brother of Peter, the disciple of Christ, /
Who once with nets, caught the fishes of the sea, /
Now brings in the whole universe with the rod of the Cross /
Converting the Gentiles out of their deceptions by Baptism /
And standing now before Christ, he beseeches Him for the peace of the world ///
And great mercy for our souls.

The apostle and disciple of Christ /
Who received within his heart the noetic fire which illumines thoughts and consumes sin /
Blazes forth with the mystical rays of His teachings; /
Into the unenlightened hearts of the pagans; /
Burning up their fables and contrived teachings as though they were kindling /
For the fire of the Spirit hath such power. /
O strange and awesome wonder! /
The tongue, the body, and the nature of clay are aglow with the noetic and immaterial
fire. /
Yet, do thou, O initiate of the secret and heavenly mysteries ///
Pray that our souls be enlightened!

In Tone 8: (also by Andrew of Jerusalem)

Behold the long-awaited God walking in the flesh upon the earth, /
O first-called eyewitness of God, /
Thou didst cry out to thy brother, rejoicing: /
“We have found the desired one, O Simon!” /
And to the Savior thou didst cry out with the words of David: /
“As the hart earnestly desires the fountains of water, /
So my soul longs after Thee, O Christ God.” /
Then, adding desire to desire, /
Taking up thy cross, thou didst follow Him /

As a true disciple and wise emulator of His sufferings on the Cross. /
Therefore, being a partaker of His glory, ///
Earnestly beseech Him on behalf of our souls.

Glory..., in the same Tone: *(by either Andrew of Jerusalem, or by Anatolius)*

Let us praise the preacher of the Faith and the servant of the Word, Andrew, /
For he has drawn forth men from the abyss /
Wielding in his hands the Cross instead of a rod /
And lowering down to us a line of power /
He lifts souls up from the deception of the enemy /
And ever offers them to God as an acceptable gift. /
Let us praise him, then, O ye faithful /
Among the choir of the disciples of Christ /
That he may pray along with them ///
That Christ be merciful to us on the Day of Judgment.

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

Accept, O Sovereign Lady, /
The prayers of thy servants ///
And deliver us from every need and affliction.

At the Aposticha, these stichera, in Tone 5: *To the melody, "Rejoice...."*

Rejoice, O herald of the Word /
Who ascended the heights of heaven /
Proclaiming the glory of God. /
As the first-called, thou didst fervently obey Christ /
Remaining with Him and not falling away, /
Being illumined by Him thou didst perceive a second light; /
And imitating His goodness, /
Thou didst illumine those in darkness with the lightning flashes of thy brilliance. /
Therefore, we celebrate thine all-holy festival /
And joyfully venerate the shrine of thy relics /
From which flow streams of salvation and great mercy ///
Unto those who pray before it.

Verse: Their proclamation is gone out into all the earth, and their words to the ends of the universe.

As the first to attain the virtues /
From Him, who for our sakes wrapped Himself in our nature, /

THE HOLY APOSTLE ANDREW, THE FIRST-CALLED

O divinely-wise Andrew, thou didst join thyself to Him with ardent love, /
Crying out to thy brother: /
“We have found Him, whom the prophets embraced in spirit /
Approach His splendor, so that in soul and mind we may draw near to Him /
And that led by the brightness of His radiance /
We may drive away the night of deception and the darkness of un-belief, ///
Glorifying Christ who has granted the world great mercy.”

Verse: The heavens are telling the glory of God, and the firmament proclaims His handiwork!

Thou didst trouble the salty waves of the sea /
And didst reveal thyself, O all-praised one, /
As a courageous steed of Him who rules the seas; /
Thou didst catch the nations ignorant of God from the depths of unbelief with the net of thy words. /
And didst drive out the decay of godlessness /
With the precious salt of thy wisdom; /
And those who shamelessly claimed wisdom devoid of any wisdom were amazed, O glorious apostle ///
For they knew not Christ who has granted the world great mercy.

Glory..., in Tone 3: (by Germanos)

Let us honor with hymns the Apostle Andrew, /
The brother of Peter, /
The disciple of Christ, /
The fisherman and the fisher of men; /
Who taught the dogmas he learned by the teachings of Christ /
And as bait used them to lure, as fish, transgressing men and catch them. /
Through his supplications, O Christ, ///
Grant Thy people peace and great mercy

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

Tell us, O Joseph, /
How dost thou bring from the Holy of Holies the Virgin great with Child? /
And how dost thou lead her to Bethlehem? /
“I have searched the prophets” — he says, /
“And I have received a reply from an angel. /
I am convinced that Mary will give birth ineffably to God, /
And that Magi from the East will come to worship Him, /

Serving Him with precious gifts ///

O Lord, who wast incarnate for our sakes, glo - ry to Thee!

After the blessing of the loaves, the Troparion of the Apostle Andrew, in Tone 4:

O Andrew the First-called of the apostles /
And brother of the foremost disciple, /
Entreat the Master of all /
To grant peace to the world ///

And great mercy to our souls. *(twice)*

And the Theotokion: “Rejoice, O Virgin Theotokos...” *(once)*

Matins

At “God is the Lord...” the Troparion of the Apostle, twice; Glory..., now and ever..., Theotokion, in Tone 4:

The mystery of all eternity /
Unknown even by angels /
Through thee is revealed on earth, O Mother of God, /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross, /
By it He resurrected the first-created Adam ///

And saved our souls from death.

After the 1st Kathisma, the Sessional Hymn, in Tone 1: *To the melody, “Thy tomb....”*

We praise thee with love, O Apostle Andrew, /
As a divine disciple, the first-called of the disciples of Christ, /
And with faith we cry out to thee: /
Deliver thy flock which was entrusted to thee by God ///

From every sorrow and need, temptation and every affliction. *(twice)*

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

Stretching forth thy hands in pity, O honored one /
Bestow upon us the mercy of the Holy One, /
And grant that we, who glorify thine All-holy Birthgiving /
And ascribe to thee hope and praise, O Mistress and Maiden, ///

May complete this life free from misfortune.

After the 2nd Kathisma, the Sessional Hymn, in Tone 3: *To the melody, “The faith divine....”*

THE HOLY APOSTLE ANDREW, THE FIRST-CALLED

Christ found thee to be His first-called disciple, /
And a special initiate of His Mysteries, /
Who firmly proclaimed Christ's will throughout the world, /
Who, as if on wings, flew to enlighten the nations. /
Beseech Him as God, O blessed Andrew; ///
That He may grant us great mercy. *(twice)*

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

Thou alone hast become the divine vessel of the Word, /
O most pure Mother and Virgin, who surpasses the angels in purity; /
Cleanse me, I pray, whose flesh is become defiled through iniquity, /
With the divine waters of thine intercessions, ///
O pure one, who grants us great mercy.

Polyeley and Magnification:

We magnify thee, // O Andrew, the First-called apostle of Christ, / and we honor thy
labors and sufferings, / which thou didst endure in proclaiming Christ.

Selected Psalm verses:

The heavens are telling the glory of God, and the firmament proclaims His handiwork.
The heavens shall confess Thy wonders, O Lord, and Thy truth in the assembly of the
Saints!

After the Polyeley, the Sessional Hymn, in Tone 5: To the melody: The co- unoriginate Word...

Let us all praise the apostle as an eye-witness of the Word, /
A divine teacher /
And a spiritual fisher of men among the nations. /
For thou, O divinely-wise Andrew, /
Hast brought us to the knowledge of Christ /
And art truly our great intercessor. ///
Who always prays that our souls may be saved. *(twice)*

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

In thee do we place our hope, O most pure Virgin, /
Having the firm assurance of thy protection: /
Deliver us from every danger and misfortune, /
And from the evil attacks of the enemy, /
And save us, as we entreat thy Son and God, ///

And together with the apostles sing thy praises.

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

Prokeimenon, in Tone 4: Their proclamation is gone out into all the earth, / and their words to the ends of the universe! *Verse:* The heavens are telling the glory of God, and the firmament proclaims His handiwork.

Let every breath praise the Lord!...

Gospel: (9) Matthew 4:18-23.

After Psalm 50 (51), the post-Gospel sticheron of St. Andrew, in Tone 8: (as at Litya)

Let us praise the preacher of the Faith and the servant of the Word, Andrew, /
For he has drawn forth men from the abyss /
Wielding in his hands the Cross instead of a rod /
And lowering down to us a line of power /
He lifts souls up from the deception of the enemy /
And ever offers them to God as an acceptable gift. /
Let us praise him, then, O ye faithful /
Among the choir of the disciples of Christ /
That he may pray along with them ///
That Christ be merciful to us on the Day of Judgment.

The Canon

Three Canons: one Canon of the Mother of God, with 6 Troparia, including the Irmos; and two Canons of the Apostle, with 4 Troparia each, all in Tone 1:

Ode 1

Canon of the Mother of God, Tone 1

Irmos: *Let us all sing a song of victory to God, who by His mighty arm has done marvelous wonders and saved Israel, for He has been glorified.*

Refrain: Most Holy Theotokos, save us!

As thou, O Most Holy and all-pure one, art She who gave birth in time to the timeless Son incarnate, heal thou the temporal passions of my passion-filled soul.

Set aright the wounds of my soul and the hardness of my heart, the darkness of my thoughts and the distractions of my mind, O most pure Lady, through thy compassion and thy prayers.

THE HOLY APOSTLE ANDREW, THE FIRST-CALLED

Deliver me from the darkness and from everlasting torment, O most pure Lady, for thou art She who gave birth to the Light, who is my Redeemer; that being saved, I may ever praise thy majesty and power.

Dispel by thy radiance the darkness of my mind, O all-hymned Lady, for thou art She who gave birth in a manner past all understanding to Him who is the Light; and grant unto me, that I may behold that Light which has shone upon us through thee.

First Canon of the Apostle, Tone 1:

By the Monk, John of Damascus

Irmos: As befitted Thy divine majesty, Thy triumphant right hand has been glorified in Thy strength. In its almighty power it dashed the enemy to pieces, O Immortal Lord, and made a new path through the deep for the people of Israel.

Refrain: Holy apostle of Christ, Andrew, pray to God for us!

Cleanse thou, my soul troubled by wicked words and thoughts, with the divine grace that hath established itself in thee, O preacher of Christ, Andrew, so that I may worthily praise thee in songs and hymns.

The Forerunner of Christ, who sprang forth from a barren womb, led Andrew, the foremost of his disciples, rejoicing to Christ who was born of the Virgin.

Zealously and faithfully striving to attain the degrees of virtues, thou didst learn, O Andrew, to ascend from weakness to the most lofty of strength.

Refrain: Most Holy Theotokos, save us!

Theotokion: **R**ejoice, O wellspring of Grace! Rejoice, O ladder and portal of heaven! Rejoice, O candlestick, and golden vessel, thou unhewn mountain that gavest birth to Christ, the Giver of Life to the world.

Second Canon of the Apostle, also in Tone 1

Irmos: Guiding Israel with the cloud and the pillar of fire, as God, He divided the sea and overwhelmed the chariots of Pharaoh in the deep. To Him, let us sing a song of victory, for alone hath He been glorified.

Thou didst cast the rod of the Gospel, O all-praised Andrew, and didst bring forth men from the depths of deceit, as Christ had foretold, when instead of fish, He taught thee to be a fisher of men.

Let us hasten to assemble, O ye faithful, for the divinely inspired Andrew, the pillar of the Faith and the repository of the true dogmas of Christ, calls out today and summons the whole world to celebrate his yearly festival.

Having practiced his skills with nets against the fish of the sea, the fisher of men now skillfully catches entire nations and tribes of men with the net of the Spirit; manifestly revealing to us the lofty depths of the Spirit.

O citizen of the mystical realm of Heaven, eyewitness and expounder of the ineffable knowledge of Christ, thou didst receive from on high the Holy Spirit, and with the gift of the tongue of fire thou didst speak to the nations: pray to the Sovereign of all that we may be saved.

Glory....,

Triadicon: With faith I worship the all-unoriginate Trinity, the Triune Godhead, One in Unity, and Above all existing things; One in Essence, Pure and Undivided — and I acknowledge One Essence in Three Persons.

Now and ever....,

Theotokion: **G**od is born an infant through the Virgin, and He reneweth that which, through Adam, had become corrupt; and breaking down the middle-wall of partition and the chamber of enmity with His flesh, He came forth from His most pure Mother, abolishing the curse of our first mother, Eve.

Katavasia: Christ is born, glorify Him....

Ode 3

Canon of the Mother of God

***Irmos:** Let my heart be established according to Thy will, O Christ our God, who hast established the second heaven above the waters, and hast founded the earth upon the floods, O Thou All-powerful.*

Dispel my barren and fruitless thoughts that my soul may be revealed bountiful in virtues, O All-holy Theotokos, helper of the faithful.

O all-pure Lady, deliver me darkness and from every condemnation, from the many temptations of the serpent, and from the eternal fire, for thou gavest birth to the Never-waning Light.

I deserve, O pure Lady, the fire and the terrible condemnation that awaits me on dread Day of Judgment; but do thou, hasten to help me before the end, O Good One.

Blessèd is the Fruit of thy womb, O all-praised Virgin, for thou didst enable us, who had become corrupt by the fruit of the tree, to become partakers of incorruption through divine grace for the sake of His Cross.

First Canon of the Apostle

THE HOLY APOSTLE ANDREW, THE FIRST-CALLED

Irmos: Thou, who alone knowest our human frailty, hast taken upon Thyself from pity the likeness of mortal man: Gird me with strength from on high, that I may ever praise Thee, O Holy One, as a living temple of Thine ineffable glory, O lover of mankind.

Thou didst come not driven by physical thirst, but freely, like the hart, to drink from the Wellspring of Life, O Andrew, and having found Him, thou didst preach Him to all; and having drunk, thou didst quench the thirst of the arid ends of the earth with the waters of incorruption.

Having learned the laws of nature, O most wonderful Andrew, thou didst impart thy spiritual wisdom to thy brother crying out: “We have found born in the flesh the desired One, who hast created for us the Way.”

Thou didst catch rational men from the depths of deception, O Apostle, bringing them to the banquet table of the Lord as pure offerings, having been enlightened by the grace of Him who didst appear in the flesh.

Theotokion: In conceiving God in thy womb by the All-holy Spirit, thou didst remain untouched by fire, O Virgin, as Moses, the giver of the law, had manifestly foreseen thee, the flaming bush not consumed by the unbearable fire.

Second Canon of the Apostle

Irmos: Let my heart be established according to Thy will, O Christ our God, who hast established the second heaven above the waters, and hast founded the earth upon the floods, O Thou All-powerful.

Heeding Thy call: “Come, follow Me,” Andrew, and with him Cephas, hastened after thee, O Christ, leaving behind their father, their boats and their nets, for they received the revelation of faith.

Having turned pagan temples into temples of the Lord, O most honored Andrew, thou didst sanctify within them the children of baptism, renewing them with grace through water and the Spirit.

Thou didst mystically offer the Pearl of great price, cherished within thy heart, to the world, O Apostle, and accepting it, the gentiles treasured it exceedingly.

Taking up the Gospel in thy hands as a great treasure, O greatly honored one, thou didst enrich the whole world with thy divinely-inspired preaching. Therefore, the world doth honor both thy memory and thy sufferings.

Triadicon: Let us, the Orthodox, rightly worship the Trinity: One Power, unoriginate, uncreated, consubstantial, equally co-enthroned; the tri-hypostatic God, One in Essence, let us glorify in song!

Theotokion: No mother that ever bore a child can ever be a virgin; but thou, O Virgin Mother, having given birth to Christ didst so remain, nourishing our Life with milk and remaining pure.

Katavasia.

Sessional Hymn, in Tone 8: *To the melody "Of Wisdom...."*

We honor thee worthily, O Apostle Andrew, /
 As the first-called of all the disciples, /
 An eye-witness and servant of the Word; /
 For thou didst faithfully follow the Lamb that takest away the sins of the world, /
 Thereby becoming also a partaker in the sufferings, /
 Of Him, who for our sake, didst voluntarily endure death in the flesh, /
 Therefore, we cry out unto thee: /
 Pray that Christ God will grant the remission of sins ///
 To those who lovingly celebrate thy holy memory.

Glory..., in the same Tone: *and melody*

As a champ'ion of the Passions suffered by the Savior, O blessèd Andrew, /
 Thou didst triumph over the barbarity of the pagans, /
 And by pouring down streams of wonders upon all from the heavens /
 Thou didst reveal thyself to be an apostle, /
 And a teacher of the gentiles, O most blessed one. /
 Therefore, we worthily honor thy memory /
 And faithfully praise and magnify thee, O Apostle of the Lord: /
 Pray thou to Christ God ///
 That He may grant remission of sins unto those who lovingly celebrate thy
 holy memory.

Now and ever.... Theotokion:

Rejoice, O fiery throne of God! /
 Rejoice, O Maiden, and most splendid resting place of the King! /
 Rejoice, Lavish chamber adorned in porphry, and scarlet and gold! /
 Rejoice, O beautiful Temple, chariot of lightning, and most radiant candlestand! /
 Rejoice, O twelve-walled city; Rejoice, O golden gate! /
 Rejoice, Radiant bridal chamber and brilliant banquet hall! /
 Rejoice, O Tabernacle, divinely bejeweled! /
 Rejoice, Glorious Bride, as radiant as the Sun! ///
 Rejoice, thou who alone art the splendor of my soul!

Ode 4

Canon of the Mother of God

Irmos: *Beholding beforehand in the Spirit the Incarnation of the Word, Habákkuk crying aloud proclaimed: "Thou shalt be acknowledged when the years draw nigh; Thou shalt be manifested when the time is come." Glory to Thy power, O Lord!*

O Most Holy Virgin and undefiled tabernacle, cleanse me from the defilement of my transgressions with the sprinkling of thy compassion and extend to me thy helping hand, that I may cry: Glory to thee, O pure and divinely-glorious one!

Thou hast appeared as the consecrated temple of God, who in a manner beyond understanding, made His abode in thee. Entreat thou Him, that He might cleanse us from the defilement of our transgressions that we may become known as temples and habitations of the Spirit.

Have mercy on me, O Theotokos, for thou alone gavest birth to the Source of all mercies, and through the bounty of thy prayers, cleanse thou the raging torments of my soul and the confusion of my heart, granting unto me a stream of tears and divine compunction before the end of my days.

The prophet, through the Divine Spirit, knew thee to be the mountain overshadowed by God, O pure one; cleanse thou me, who hast been consumed by the flames of my transgressions, through thine intercessions, O Virgin, who alone settest mankind aright.

First Canon of the Apostle

Irmos: *O Mountain, Habákkuk beheld thee with prophetic eyes overshadowed by the Grace of God, and foretold that from thee should come the Holy One of Israel for our salvation and regeneration.*

The divine and all-consuming power of the Most High and the all-creating and most radiant Spirit hath made Its abode in thee, O Andrew, in the form of a tongue of fire, and didst reveal thee as a preacher of inexpressible things.

O most honored Andrew, thou didst not take up physical weapons to seek retribution nor to tear down the strong citadels of the enemy, but being protected by Christ, thou didst capture the gentiles bringing them forth unto obedience.

The Preternatural God, who didst assume our very nature, showed thee forth as a mountain pouring forth streams of ineffable gladness, O Andrew, destroying the cruel and mountainous heights of demonic arrogance through the power of the Spirit.

Through thy prayers, O Andrew, never cease to fill with the bountiful gifts of Christ thy Teacher, those who lovingly celebrate thy memory in song.

Theotokion: **O** all-hymned One, we sing of thy great and awesome mystery, for the Pre-eternal One, hiding Himself from the earthly powers, descended upon thee like the dew upon the fleece for our salvation and restoration.

Second Canon of the Apostle

Irmos: Beholding beforehand in the Spirit the Incarnation of the Word, Habakkuk crying aloud proclaimed: "Thou shalt be acknowledged when the years draw nigh; Thou shalt be manifested when the time is come." Glory to Thy power, O Lord!

Having cast aside thy nets and taken up thy Cross, thou didst follow after Christ who called thee, and, stretching out the net of the Spirit, thou didst catch men instead of fish. Glory to Him who gaveth thee the Spirit.

Having received the fiery tongue of the Spirit thou didst become a man well-pleasing unto God, O Apostle. Now, enjoying the bliss of paradise, and coming to experience its ineffable bounties, thou dost reveal them to us.

Thou didst water the thirsting desert with thy godly words, O wise one, making it fertile, bearing bountiful fruit—the children of the Church carrying forth seed in their words and preaching.

Having perceived Thine ineffable goodness, O Jesus, Andrew joyfully cried out to his brother: "Peter, we have found the Messiah who was proclaimed in the Law by the Prophets! Come, let us truly join ourselves unto Life!"

Triadicon: **L**et us praise the Trinity, One in unity, O ye faithful, the One Godhead, Father, Son and Divine Spirit, One in Essence and Nature Undivided: for He is One God in three Persons.

Theotokion: **H**aving ineffably conceived One of the Trinity in thy womb, thou didst give birth without corruption to Him as a Son, yet the Trinity remained One in Three; and thou didst remain wholly pure as thou wast before giving birth, O Theotokos.

Katavasia.

Ode 5

Canon of the Mother of God

Irmos: Grant us Thy peace, O Son of God, for we know no other God than Thee and we call on Thy Name as the God of both the living and the dead.

Open thou the eyes of my heart, O pure one, to clearly behold the divine radiance and thine ineffable glory, that I may receive compassion and eternal glory.

O Lady without blemish, thou gavest birth unto One of the All-holy Trinity, who is One in three Persons, and is both God and man. Earnestly beseech Him, that we may be saved.

THE HOLY APOSTLE ANDREW, THE FIRST-CALLED

O most pure Lady, as thou didst give birth to our Savior and God, entreat thou Him, that thine unprofitable servant be kept safe from all sorrow, sickness and affliction.

Entreat Him whom thou didst bear in a manner beyond all understanding, O Virgin, that He might save those who with love cry out to thee: Rejoice, O Virgin without blemish! Rejoice, O blessed one, the Intercessor for the world!

First Canon of the Apostle

Irmos: O Christ, who hast enlightened the ends of the earth by Thy coming, and hast made them shine by Thy Cross, enlighten with the knowledge of God the hearts of those who in the right faith sing Thy praises.

Thou didst receive Him whom thou didst long for, O Apostle Andrew, and having faithfully harvested the sheaves of thy labors, hast made thine abode with Him in the incorruptible mansions. Therefore, we glorify thee with songs of praise.

Thou didst love the Master and quickly didst thou run after Him being guided towards Life by His footsteps, O most honorable Andrew, and thou didst earnestly emulate His Sufferings, even unto death.

Having drawn thee as a mighty arrow, O blessed one, the Lord loosed thee upon the world, wounding the demons and healing all men wounded by wickedness.

Theotokion: **T**he powers of heaven rejoice at beholding thee, O Virgin, and the assemblies of men rejoice together with them; for through thy Birthgiving they are united as one, O Virgin Theotokos, and they worthily glorify thee.

Second Canon of the Apostle

Irmos: Illumine our mind, O God, with the Light of Thy commandments and with the splendor of Thy Grace, granting us Thy mercy, O Good One, for of Thy will come light and peace.

Yearning for the Cross, O disciple of Christ, thou didst attain, through thine own cross, the incorruptible kingdom and didst draw to it all who sought the divine mysteries, granting them their inheritance through the wisdom of the Cross.

Earnestly thou didst search for Christ the Life and having sought Him, thou wast the first to find Him, and having found Him, thou didst mystically receive Him, and having thus received the Giver of Life within thyself, thou didst become a treasury of the incorruptible life.

The thunder of thy divine words roared unto the very ends of the earth, O Andrew, encircling it as though it were a wheel, and the lightning, as in the words of the Prophet David, illumined the whole universe.

Remember us who celebrate thy memory and venerate thy holy relics, O disciple of Christ! Earnestly pray on behalf of thy flock, for thou hast ever been our defender and

protector.

Triadicon: Let us the faithful, with one voice glorify the Father, the Son, and the Spirit—God, the undivided Trinity, ever rightly praising the mystical theology of the Triune Kingdom.

Theotokion: Thou gavest Birth to the Light not comprehending the mystery, O lamp of the light of the Sun, and didst thyself become the new vessel of the divine Light, pouring forth upon the world rays of the knowledge of God.

Ode 6

Canon of the Mother of God

Irmos: *I cry aloud, as did the Prophet Jonah: Do Thou, who art good, set my life free from corruption, and save me, Thou Savior of the world, as I cry aloud: Glory to Thee!*

Though I am defiled by a multitude of sins, I earnestly beseech thee, cleanse me from every impurity through thy prayers, O only pure and undefiled tabernacle of the Lord.

Be thou my pilot and my helmsman, O pure Lady, for I am continually tossed amidst the evil waves by the temptations of this life, and save me by guiding me to the safe haven of salvation.

The threefold waves of evil thoughts, the assault of passions and the abyss of sin do assault my beleaguered soul. Help me, O holy Lady!

Christ hath wrought thy greatness forever, O Lady! Pray thou Him, that He may ever fashion His great mercies in me, O Lady full of grace!

First Canon of the Apostle

Irmos: *The uttermost depths have encompassed us, and there is none to deliver us; we are counted as sheep for the slaughter. Do Thou, our God, save Thy people, for Thou art the strength and restoration of those whose strength fails them.*

Sailing the sea of life in a vessel of the flesh, thou didst find Christ, who guideth all things, to be thy helmsman, O blessed one, and thou didst join thyself to Him rejoicing, O most honorable Andrew.

Evil spirits are cast out by thy word; infirmities take to flight, and the multitude of spiritual passions are driven away from those afflicted through the grace given to thee by God, O Andrew.

As a calm wave moved by thy meek spirit, O blessed one, thou didst drain the sea of wicked paganism with divine streams, and didst pour forth streams of the knowledge of God unto all.

THE HOLY APOSTLE ANDREW, THE FIRST-CALLED

Theotokion: The parents of our race rejoice in thee, O most glorious Virgin, for through thee have they regained Eden that was lost to them through their transgression, O thou who art pure before and after giving birth.

Second Canon of the Apostle

Irmos: I cry aloud, as did the Prophet Jonah: Do Thou, who art good, set my life free from corruption, and save me, Thou Savior of the world, as I cry aloud: Glory to Thee!

Today doth he, who was led away from Bethsaida, summon us all to celebrate his festival, having set before us the glorious tapestry of all his struggles.

With the skill of a fisherman and the faith of a disciple, thou didst fathom the depths of the hearts of the faithful by lowering to us the hook of the Word and catching us.

Carrying forth within thine heart the flame of the love of Christ, O disciple, thou didst cry out to the pagans: “Christ hath truly appeared and hath extinguished your flame...”

“Season then, your minds with the salt of Christ, and your food shall be sugared with heavenly doctrines and the sweetness of incorruption.”

Triadicon: Let us worship, O ye faithful, the Father, the Son and the Right Spirit, the Tri-hypostatic Essence Undivided, crying out: Glory to God in Trinity!

Theotokion: At the good will of the Father, the Son was made flesh within thy womb through the Spirit of God, O pure One, and didst save that which was once made in His Image, O Mother of God.

Katavasia.

The Kontakion of the Apostle Andrew, in Tone 2: *To the melody, “The Theotokos, who is ever vigilant....”*

Let us praise for his courage Andrew, the eloquent herald of God /
First disciple of the Divine Head of the Church and the brother of Peter. /
As he drew his brother to Christ, so he cries out to us: ///
“Come, for we have found the One the whole world desires.”

Ikos: Of old didst David encourage a sinner like me to rightfully declare the precepts of God. And again, he teaches us the Faith, and with many tears he doth proclaim: “Today, if ye shall hear His voice, harden not your hearts as once did Israel in its bitterness, but instead cry out as in the Psalm: ‘Sing to the Lord, all the earth,’ Come, for we have found the desired One!”

Ode 7

Canon of the Mother of God

Irmos: *The fire neither touched nor burned Thy children who were in the furnace, O Savior. So with one voice, the three youths sang and blessed Thee saying: Blessèd art Thou O God of our fathers.*

Cleanse thou my passion defiled soul, O pure One, and speedily unshackle my mind from the evil that imprisons it; relieve the hardness of my heart, and assuage the assaults of the enemy on me, thy faithful servant.

Enliven my mind slain by the passions of the flesh, O all-undefiled one, and strengthen me that I may ever praise and glorify thy lovingkindness.

Purify thou my lowly and passion defile soul, O Virgin, and deliver me and save me from the snares of the invisible enemies who seek to slay me.

Before thee, O Most Holy, most pure, and all-undefiled Lady, do we thy servants, ever fall down, both day and night, beseeching thee with contrite hearts, that we may obtain the remission of our sins through thy supplications.

First Canon of the Apostle

Irmos: *O Theotokos, thou art a living furnace on which we faithful gaze; for as the Most High saved the three children, so He renewed wholly in thy womb: the God of our fathers who is worthy to be praised and glorified above all forever.*

Truly and perceptibly hast Thy promise been fulfilled, O Christ, for with a single word, Thy most blessèd disciple calmed the raging tempest of the sea. Praised and most glorious art Thou, O God of our fathers.

Having been commanded to ascend the noetic mountain of Sion, O Apostle, thou didst partake of the Cup of salvation. Now, having passed over from death unto life divine, thou dost offer it to all, rejoicing in the most glorious God of our fathers!

The Divine Water of Life revealed thee, O blessèd one, as a river of the Word that dried up the flood of deception with the streams of instruction that quench the thirst of those who cry: Praised and most glorious art Thou, O God of our fathers.

Though earth-born, O Apostle, thou didst work wonders beyond nature, for being filled with love for Christ who loved thee, thou didst follow after Him crying out: Praised and most glorious art Thou, O God of our fathers!

Theotokion: **J**acob prophetically understood thee to be the ladder leading to heaven, O Theotokos, for through thee according to His will, the Most High appeared on earth and dwelt amongst men: the praised and most glorious God of our fathers.

Second Canon of the Apostle

Irmos: *The fire neither touched nor burned Thy children who were in the furnace, O Savior. So with*

THE HOLY APOSTLE ANDREW, THE FIRST-CALLED

one voice, the three youths sang and blessed Thee saying: Blessèd art Thou O God of our fathers

The fire of the Holy Spirit descended from on high, O Apostle of Christ, commanding thee to proclaim His Majesty in new and foreign tongues to the ends of the earth.

Every mind is overawed by the proclamation that ye didst trumpet forth into all the earth, O beholders of the Mysteries of Christ, for as the Twelve, ye have enlightened the darkness of the world.

Wondrously was Thy Grace revealed in Thy divinely-wise disciples, O Master Christ, for being simple and humble men they traversed, from end to end, the entire course of the earth.

Who instructed teach thee to speak these words, O Apostle? Who enlightened thy mind to behold the coming radiant dawn of the unapproachable Glory shining forth the Light of Truth within our hearts?

Triadicon: Let us, the faithful, praise the Threefold Splendor of the Unoriginate Father, Son and Ruling Spirit—One in Single Essence—and let us sing the Thrice-holy hymn: Holy, Holy, Holy art Thou unto ages of ages! Amen.

Theotokion: We glorify Thee, O Christ, as One in the Holy Trinity, for being incarnate without change of the Virgin, Thou didst assume our human nature without departing from the Essence of the Father, O Jesus, for Thou didst unite Thyself with us.

Ode 8

Canon of the Mother of God

Irmos: *Him, whom the angels and all the hosts of heaven fear as Creator and Lord, you priests praise, you children glorify and you people bless and exalt above all forever.*

The incorporeal One is incarnate of thee in divine splendor, O all-pure one! Therefore, entreat thou Him, to slay the passions of my soul, and to enliven it again, for of old was it slain by my most evil sins.

In giving birth to our Savior and our God, thou didst remedy the affliction of Adam who was made from the dust of the earth. Beseech thou Him whom thou didst bear, to heal the gravely afflicted wounds of my soul.

Raise me up who lies in the depths of evil, and vanquish now the enemies that assail me. Despise not my soul wounded by unspeakable passions, but take pity on me and save me, O most pure Lady.

Heal thou, O most pure one who gavest birth to the Physician of all, the passions of my heart, and beseech Christ to show me forth as a communicant with righteousness,

O Virgin.

First Canon of the Apostle

Irmos: In the furnace as in a crucible the children of Israel shone more purely than gold with the beauty of godliness, as they sang: All ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!

Thy divine memory, O Apostle of Christ, Andrew, shineth forth with the light-bearing and gladdening rays of healing upon us who cry: O all ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!

Though possessing the nature of man thou didst transcend its laws, O Apostle Andrew, and passing on into the habitations of the angels, thou doth cry: O all ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!

The Inspiration of the Holy Spirit that once illumined thee with the fire from on high, O divinely eloquent apostle, hath revealed thee as a zealous orator crying out to thy Christ: O all ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!

Thou didst shine forth as a flash of lightning and a radiant light unto the Gentiles, dispelling the darkness of their ignorance and illuminating the faithful who cry: O all ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!

Theotokion: **R**ejoice, O Throne of the Glory of God! Rejoice, O Rampart of the faithful, from which Christ the Light appeared unto those who were in darkness and now bless thee crying out: O all ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!

Second Canon of the Saint

Irmos: It was God who preserved the burning bush unconsumed upon Mount Sinai, and who delivered the three youths from the fire of the furnace: Let us praise, bless and exalt Him above all throughout all ages!

With the skill of a fisherman didst thou catch the fish of the sea, and now, O most wise one, thou dost use the power of Faith to draw all men unto Christ and away from the deception of the enemy; for this deception was the abyss that once drowned the nations in the torrent of ignorance.

Through faith in Christ, thou didst safely navigate the abyss of ignorance, O Apostle, propelled by the sail of the Spirit, thereby attaining the calm haven of Life, rejoicing unto all ages.

When Christ, the noetic Sun set of His own will upon the Tree, then did the illustrious Andrew, the lamp of the Church and beacon of the Sun, seek to emulate that Setting Sun and himself was hung cross-wise upon a tree.

O disciple and beloved friend of Christ, and one of His apostles! On that Day when the Judge shall sit upon His throne with you, His Twelve, to render Judgment as His promise doth foretell, be thou our compassionate and stalwart defense, O Andrew!

Glory...,

Triadicon: **L**et us glorify the Thrice-radiant Unity, the Co-enthroned Trinity! Let us all praise the Indivisible Unity that unites Itself in One Essence, Consubstantially and Truly One, United without confusion in Three Persons!

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

Theotokion: **H**aving conceived, thou gavest birth to One of the Holy Trinity, who, being incarnate of thee renewest the laws of nature by thy Birthgiving, O pure one. Cease not ever to entreat Him, as God, on our behalf, O Theotokos.

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

Katavasia.

We sing the Magnificat, as usual, then:

Ode 9

Canon of the Mother of God

***Irmos:** The radiant cloud upon whom the unoriginate Master of all descended from the heavens like dew upon the fleece, and of whom He took flesh and became man for our sake, we all magnify as the pure Mother of our God.*

Though I remain enraptured by sin through my indifference, yet I tremble at the coming just Day of Judgment, O pure one. On that day, preserve me uncondemned through thy prayers, O Bride of God, that I may ever bless thee as my intercessor.

I fear the coming Judgment and the all-knowing eye of thy Son, O Virgin, for all the shameful things I have done upon this earth. Therefore, I cry out to thee: O most compassionate Lady, help me in the hour of my need, and save me, O pure one.

How terrible is the Day of Judgment, O Maiden, and how dreadful will my sentence be! O how horrible my shame! Who can ever hope to withstand, O most pure Lady? But have pity on my suffering soul, and grant me remission before the end, O pure one.

O all-blameless one, who gave birth to the divine Light, illumine thou me who am darkened by the assaults of all manner of evil and wicked things thus angering God against me; and lead thou me to do good deeds, for thou art the source of all good things.

First Canon of the Apostle

Irmos: The bush burning but unconsumed prefigured thy pure conceiving, O Theotokos; so do we now entreat thee: quench the raging furnace of temptations that beset us, that we may never cease to magnify thee.

As the most steadfast disciple, following thy Master who was voluntarily crucified upon the Cross even unto death, thou didst ascend the heights of thine own cross, rejoicing, on thy way to heaven, O blessed Apostle.

The gates of Eden were opened unto thee, and the ladder leading to heaven was set before thee; the mansions of heaven received thee, and thou doth stand before Christ the Giver of Life, rejoicing, O Apostle and fervent intercessor for the world.

Thou wast glorified by suffering equally with thy Master, O blessed and most wise Andrew, for through thy cross thou didst accept death and didst commune with the divine. Therefore, be beseech thee: cease not to pray on our behalf.

Rejoice, most excellent pair of brothers, for you have received as an inheritance your citizenship in Heaven. You transcended the desire to attain earthly glory having conquered the power thereof, and now you illumine us with the radiance of divine gifts.

Theotokion: **T**hou didst spring forth from the root of the prophet and forefather David, O Virgin, thereby truly glorifying him, for thou gavest birth to the Lord of Glory, whom David didst foretell. Praising Him, we worthily magnify thee.

Second Canon of the Apostle

Irmos: The radiant cloud upon whom the unoriginate Master of all descended from the heavens as like dew upon the fleece, and of whom He took flesh and became man for our sake, we all magnify as the pure Mother of our God.

Casting out the lure of the mystical knowledge of God thou didst catch with it those who understood the beauties of heavenly wisdom as though they were fish. Entreat, O holy one, the Holy Trinity, that this cleansing mercy may be granted also unto us.

We the nations who have been enlightened by thee, offer thee our grateful thanks, for through thee were we brought from earth to heaven, and rejecting the bondage of the enemy have become the companions of the holy angels, and partakers of the glory of the Lord.

O eyewitnesses of the ineffable and servants of the Word, O ministers of His sacred mysteries and beholders of His inscrutable works! O ye Apostles, pray that we may inherit the kingdom of Heaven and become partakers in His Divinity.

Having received from Christ the power to loosen and to bind, loosen us all from the bonds of our many transgressions on the Day when Christ shall come, and ye twelve shall be seated upon your thrones to judge all the tribes of Israel.

Triadicon: **L**et us glorify the tri-hypostatic Essence and the indivisible Glory of the Divine Godhead, the undivided Trinity praised ceaselessly, both in heaven and on earth, devoutly worshipping the Father, Son and Holy Spirit.

Theotokion: **B**eneath thy compassion we the faithful take refuge, devoutly worshipping thy Son, O Virgin Theotokos. Entreat thou Him, as God and Lord of all the world, that He may deliver us from corruption, peril, and every misfortune.

Katavasia.

The Exapostilarion of the Apostle:

Having found thee, O ever-memorable Andrew, the pre-eternal Word showed thee forth as the first-called of the apostles, O blessed one. And following in His footsteps, thou didst shine forth as a guide to those who had gone astray, leading them up to the divine and heavenly path.

Glory...,

Let us gloriously praise the Apostle Andrew, the brother of Peter, the first of the disciples, and eyewitness and a servant of the Word. For he illumined the nations, and was crucified himself, meeting his end as a disciple of the Master.

Now and ever.... Theotokion:

Beseech God, whom thou didst bear, O all-chaste Virgin, together with the first-called Andrew for us all who piously honor thee, that we may behold the divine radiance of thy Son together with the elect and with the saints; for thou art able to accomplish all that thou dost wish.

At the Praises, 4 stichera, in Tone 1: *To the melody, "Joy of the ranks of heaven...."*

O Bethsaida, make glad today, /
For the sweet-smelling lilies, Peter and Andrew /
Sprouted from thee as from their mother /
Perfuming the whole world with the fragrance of the Faith /
Through the grace of Christ God; ///
And partaking, themselves, in His suffering.

Rejoice, O Andrew /

For thou didst clearly receive the radiance of the words of the Sun of Glory — /
Christ the Giver of Life. /

Being truly devoted, thou didst preach Him with faith, ///
Beseech Him now for us who, with faith sing thy praises.

O teacher of the mysteries of the divine dispensation of Christ, /
Chosen as the first disciple of the Word, /

O Andrew, thou eye-witness of God, /
When thou didst see thy brother Peter thou didst cry out to him: /
“We have found the Messiah, ///
Whom the scriptures and the prophets foretold.

The city of Patras received thee as its pastor, /
A divine protector and deliverer from all misfortunes, /
And its protector, O wise Andrew, /
Therefore it piously honors thee. ///
Ceaselessly pray that it be kept safe from every danger and harm.

Glory..., in Tone 8: (as at Litya)

Let us praise the preacher of the Faith and the servant of the Word, Andrew, /
For he has drawn forth men from the abyss /
Wielding in his hands the Cross instead of a rod /
And lowering down to us a line of power /
He lifts souls up from the deception of the enemy /
And ever offers them to God as an acceptable gift. /
Let us praise him, then, O ye faithful /
Among the choir of the disciples of Christ /
That he may pray along with them ///
That Christ be merciful to us on the Day of Judgment.

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

Receive, O Bethlehem, the Mother of God, /
For the never-setting Light comes to be born in thee; /
And in heaven, be astonished, O ye angels! /
Give glory, O ye men on earth! /
O ye Magi from the East bring your most precious gifts! /
And ye shepherds, sing with joy the Thrice-holy Hymn! ///
Let every breath praise the Maker of all!

The Great Doxology, and the Dismissal.

Liturgy

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

1-2. Thou didst come not driven by physical thirst, but freely, like the hart, to drink from the Wellspring of Life, O Andrew, and having found Him, thou didst preach Him to all; and having drunk, thou didst quench the thirst of the arid ends of the earth with the waters of incorruption.

3. Having learned the laws of nature, O most wonderful Andrew, thou didst impart thy spiritual wisdom to thy brother crying out: “We have found born in the flesh the desired One, who hast created for us the Way.”

4. Thou didst catch rational men from the depths of deception, O Apostle, bringing them to the banquet table of the Lord as pure offerings, having been enlightened by the grace of Him who didst appear in the flesh.

5. Today doth he, who was led away from Bethsaida, summon us all to celebrate his festival, having set before us the glorious tapestry of all his struggles.

6. With the skill of a fisherman and the faith of a disciple, thou didst fathom the depths of the hearts of the faithful by lowering to us the hook of the Word and catching us.

7. Carrying forth within thine heart the flame of the love of Christ, O disciple, thou didst cry out to the pagans: “Christ hath truly appeared and hath extinguished your flame...”

8. “Season then, your minds with the salt of Christ, and your food shall be sugared with heavenly doctrines and the sweetness of incorruption.”

The Troparion of the Apostle Andrew, in Tone 4:

O Andrew the First-called of the apostles /
And brother of the foremost disciple, /
Entreat the Master of all /
To grant peace to the world ///
And great mercy to our souls.

The Kontakion of the Apostle Andrew, in Tone 2:

Let us praise for his courage Andrew, the eloquent herald of God /
First disciple of the Divine Head of the Church and the brother of Peter. /

As he drew his brother to Christ, so he cries out to us: ///

“Come, for we have found the One the whole world desires.”

The Prokeimenon, in Tone 8: Their proclamation is gone out into all the earth, / and their words to the ends of the universe! *Verse:* The heavens are telling the glory of God, and the firmament proclaims His handiwork!

The Epistle: (131) Corinthians 4:9-16

The Alleluia, in Tone 1: The heavens shall confess Thy wonders, O Lord, and Thy truth in the assembly of the Saints! *Verse:* God is glorified in the council of the Saints.

The Gospel: (4) John 1:35-51

Communion Hymn: Their proclamation is gone out into all the earth, and their words to the ends of the universe. Alleluia....

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