

THE 30th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY AND ALL-PRAISED APOSTLE ANDREW, THE
FIRST-CALLED
AT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...," the first Antiphon.

At "Lord, I have cried ...," eight Stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

When the hypostatic Effulgence of the Father's glory appeared, prefigured by the light of the Forerunner, wishing, in His loving-kindness, to save the human race, then wast thou the first to have recourse unto Him, O glorious one, being enlightened in mind by the most perfect ray of His divinity, from whence thou didst become a preacher and apostle of Christ our God. Him do thou beseech, that He save and enlighten our souls. (*Thrice*)

When the all-holy Word became incarnate, granting us life, heralded by the voice of the Forerunner, announcing the glad tidings of salvation unto those on earth, then didst thou most wisely follow Him, surrendering thyself as an all-holy offering, and proclaiming Him to be our God to thy kinsman. Him do thou beseech, that He save and enlighten our souls. (*Thrice*)

Having been the disciple of Him that sprang forth from a barren woman, the teacher of piety and chastity, who showed the way to purity, when the Offspring of the Virgin shone forth, then wast thou a most fervent lover of virtue, O blessed Andrew, and, making ascent within thy heart, thou wast caught up from glory to the ineffable glory of Christ our God. Him do thou beseech, that He save and enlighten our souls. (*Twice*)

Glory ..., in Tone IV, the composition of Anatolius:

Leaving behind the netting of fish, O apostle, thou dost catch men with the rod of thy preaching, lowering the lure of piety as a hook and drawing forth all the nations from the depths of falsehood, O apostle Andrew, who art the blood relation of the pre-eminent one. O trumpet-voiced herald of the whole world, fail not in thy prayers on behalf of us who with love and faith ever praise thine honored memory.

Now & ever ..., of the Forefeast, in Tone IV:

Dance thou, O Isaiah! Receive the Word of God! Prophecy unto the Maiden Mary: The bush shall burn with fire, yet shall not be consumed by the radiance of the Godhead! Adorn thyself, O Bethlehem! Open wide thy gates, O Eden! Come, ye magi! behold Salvation wrapped and lain in the manger, Whose star hath shone above the cave, the Lord and Bestower of life, Who saveth our race.

Entrance. Prokeimenon of the Day. Three Lessons:

THE FIRST EPISTLE GENERAL OF PETER [1 :1-2:6]

Peter, an apostle of Jesus Christ, To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according 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. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the

flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

THE FIRST EPISTLE GENERAL OF ST. PETER [2:21-3:9]

Beloved, hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep gone astray; but are now returned unto the Shepherd and Bishop of your souls. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

THE FIRST EPISTLE GENERAL OF PETER [4:1-11]

Beloved, inasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine,

revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel 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. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: For charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

**At the Litiya, the Sticheron of the temple, and these Stichera to the apostle, in Tone I;
The composition of Andrew of Jerusalem, archbishop of Gortyna in Crete**

The apostle Andrew, O Lord, the first-called disciple and emulator of Thy suffering, patterning himself on Thee, led to Thee those who once were deceived in the depths of ignorance, drawing them forth with the hook of Thy Cross. Wherefore, saved, we, the faithful, cry out to Thee: Through his prayers, O Supremely good One, calm Thou our lives and save our souls.

O ye faithful, let us hymn Andrew, the kinsman of Peter, the disciple of Christ; for, once, fishing the sea with nets, he caught fish; but now with the rod of the Cross he ensnares the whole world, converting the Gentiles from delusion to baptism. And, standing before Christ, he entreateth peace for the world and great mercy for our souls.

The apostle and disciple of Christ, receiving within his heart the noetic Fire which illumines thoughts and consumes sins, shining forth in the mystic rays of his teachings into the hearts of unenlightened pagans, burnt up their intricate contrivances as though they were kindling, for the fire of the Spirit hath such power. O strange and fearsome wonder! A tongue of clay, a nature of clay, a body of dust receives noetic and immaterial knowledge! Yet, O initiate of ineffable mysteries and beholder of heavenly things, pray thou that our souls be enlightened!

In Tone VIII: Seeing the longed-for God walking upon the earth in the flesh, O first-called beholder of God, rejoicing, thou didst cry out to thy blood kinsman: We have found the Desired One, O Simon! And to the Savior didst thou cry out with the words of David: As the hart panteth after the fountains of water, so panteth my soul after Thee, O Christ God! Thence, adding desire to desire, by thy cross thou hast passed over to Him Whom thou didst desire, as a true disciple and wise emulator of His sufferings on the Cross. Wherefore, being a partaker of His glory, do thou pray earnestly on behalf of our souls.

Glory ..., in Tone VIII, the composition of Andrew of Jerusalem, or of Anatolius:

Let us praise Andrew, the preacher of the Faith and servant of the Word, for he hath drawn forth souls from the abyss, wielding the Cross instead of a rod; and lowering a line of power, he leadeth them up from the delusion of the enemy, ever offering them unto God as an acceptable gift. Let us praise him, ye faithful, among the choir of the disciples of Christ, that he pray with them, that Christ may be merciful unto us on the day of judgment.

Now & ever ..., Theotokion in Tone VIII:

O Sovereign Lady, accept the supplication of thy servants, and deliver us from all want and grief.

At the Aposticha, these Stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, thou noetic heaven which ever declareth the glory of God, thou who fervently obeyed Christ Who called thee first, remaining with Him without falling away. Enlightened by Him thou didst behold the secondary Light, and, emulating His goodness, thou dost illumine those who are in darkness with thy lightning. Wherefore, we celebrate thine all-holy festival and joyously venerate the shrine of thy relics, whence thou dost pour forth salvation and great mercy upon those who ask.

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

The first discoverer of the virtues of Him that, in His tender compassion, was clad in our nature, O divinely wise Andrew, thou didst join thyself to Him with ardent love, crying out to thy blood kinsman: We have found Him Whom the prophets proclaimed in the Spirit! Come thou to His comeliness, that we may be rescued in soul and in thought, and that, led by the light of His radiance, we may drive away the night of delusion and the darkness of unbelief, blessing Christ, Who bestoweth great mercy upon the world.

Verse: The heavens declare the glory of God, * and the firmament proclaimeth the work of His hands.

Thou didst draw forth from the depths of ignorance the Gentiles who knew not God, with the net of thy words; and manifestly troubling the salty waves of the sea, thou wast revealed to be a most courageous steed of the Master of the seas, O ever-hymned one, drying up the mortification of impiety, and adding the precious salt of thy wisdom, O glorious apostle; and those who shamelessly imbibed wisdom which hath lost its savor and know not Christ, Who is the bestower of great mercy upon the world, were thereby amazed.

Glory ..., in Tone II, the composition of Germanus, Patriarch of Constantinople

In hymns let us honor the apostle Andrew, the kinsman of Peter and disciple of Christ, the fisherman and fisher of men; for, having learned all the dogmas from the teachings of Jesus, he presented them as a lure to the iniquitous fish of the flesh, and ensnared them. By his supplications, O Christ, grant Thou Thy people peace and great mercy.

Now & ever ..., of the Forefeast, in the same tone:

Tell us, O Joseph, how is it that thou leadest to Bethlehem the Virgin, great with child, whom thou didst receive from the Holy of Holies? Having searched the prophets and received the reply of an angel, I am persuaded that Mary doth ineffably bear God, and that magi shall come from the East to worship Him, ministering unto Him with precious gifts. O Lord, Who wast incarnate for our sake, glory be to Thee!

Troparion, in Tone IV:

As thou art the first-called of the apostles * and the brother of the pre-eminent one, * entreat thou the Master of all, O Andrew, * that He grant peace to the world ** and great mercy to our souls.

Glory ..., Now & ever ..., Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and thus saved our souls from death.

AT MATINS

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb ...":

As a divine disciple and first-called of all the disciples of Christ, we praise thee with love O apostle Andrew, and we cry out to thee with faith: Deliver thy flock, which hath been given thee by God, from every sorrow and need, from temptations and every affliction. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone I:

O honored one, stretching forth thy hands now in pity, bestow upon us aid from the Holy One, and grant that those who glorify thy most holy birthgiving and ascribe to thee hope and praise, O Lady and Maiden, may complete this life without misfortune.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Of the divine faith ...":

Christ found thee to be his first-called disciple, a chosen initiate of His mysteries, O blessed Andrew, who diligently exalted His precepts before the whole world. And, as though on wings, thou didst enlighten the states of the Gentiles. Him do thou entreat as God, that He grant us great mercy. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone III:

Thou wast the divine tabernacle of the Word, * O only most pure Virgin Mother, * who hast surpassed the angels in purity. * With the divine waters of thy supplications cleanse me, * who more than all others am dust and defiled * by carnal transgressions, O pure one, ** and grant me great mercy.

The Polyeleos, and this Magnification: We magnify thee, O Andrew, first-called apostle of Christ, and we honor the pangs and labors wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verse:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone V:

Spec. Mel.: "The Word co-beginningless ...":

Let us all praise the apostle as one who himself beheld the Word, a divine preacher and a truly spiritual fisher of nations, for we have been brought to knowledge of Christ by the divinely eloquent Andrew, our truly great intercessor, and he doth now unceasingly pray that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone V:

Those who have a steadfast hope in thee, O pure Virgin, * find protection and deliverance from a multitude of temptations, * dangers, and wicked circumstances. * Do thou intercede together with the apostles, * before thy Son, ** and save all those who sing thy praises.

The Song of Ascents, the first Antiphon of Tone IV.

Prokeimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. MATTHEW [4:18-23]

At that time; Jesus was walking by the sea of Galilee, and saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

After Psalm 50, this Sticheron, in Tone VIII:

Let us praise Andrew, the preacher of the Faith and servant of the Word, for he hath drawn forth souls from the abyss, wielding the Cross instead of a rod; and lowering a line of power, he leadeth them up from the delusion of the enemy, and offering them to God as an acceptable gift. Let us praise him, ye faithful, among the choirs of the disciples of Christ, that he may pray with them, that Christ be merciful unto us on the day of judgment.

Three canons, in Tone I: that to the Theotokos, with six Troparia, including the Irmos; and two to the apostle, with four Troparia each.

ODE I

Canon to the Theotokos

Irmos: Let us all chant a triumphant hymn unto God * Who wrought wondrous miracles * with His upraised arm, * and saved Israel, * for He hath been glorified.

As thou art she who alone hath given birth in time unto the timeless incarnate Son, O all-holy and most pure one, heal thou all the temporal passions of my most passionate soul.

The wounds of my soul and the hardness of my heart, the blindness of my thought and the distraction of my mind do thou amend by thy prayers, O most pure one, as thou art full of pity.

O most pure one, who hast given birth unto the Light, my Redeemer, deliver me from darkness and everlasting torment, that, saved, I may hymn thy mighty works.

O all-hymned one, by thy light dispel the darkness of my mind, O thou who hast given birth unto Him that is Light, in a manner surpassing understanding; and grant me, O good one, to behold the Light which hath shone forth upon us from thee.

Canon I to the Apostle, the composition of John the Monk

Irmos: Thy victorious right arm, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

My soul, which hath been troubled by wicked thoughts and words, do thou cleanse with the divine grace which dwelleth within thee, O Andrew, preacher of Christ, that I may pour forth a worthy hymn to thee in a pure manner.

The Forerunner of Christ, who sprang forth from a barren woman, led Andrew, rejoicing, the most eminent and honored of his disciples, to Christ the supremely glorified One Who was born from the Virgin.

With desire and unwavering love, beginning the steps of the virtues, ever learning to ascend, from weakness thou didst attain unto the most lofty strength, O Andrew.

Theotokion: Rejoice, O wellspring of grace! Rejoice, stairway and portal to heaven! Rejoice, golden candlestick and jar, and unquarried mountain, who for the world didst give birth unto Christ, the Bestower-of life.

Canon II to the Apostle

Irmos: Guiding Israel with a pillar of fire and cloud, * as God He divided the sea * and engulfed the chariots of Pharaoh in the deep. * Let us chant a hymn of victory, * for He alone hath been glorified!

With the rod of the Gospel didst thou fish, O all-praised Andrew, drawing forth souls from the deep of delusion, as Christ promised, Who taught thee to catch them as though fish.

The divinely inspired Andrew, the pillar of the Faith and seat of the true dogmas of Christ, doth today summon all the ends of the earth to celebrate his yearly festival. Let us therefore make haste, all ye faithful!

Having pursued the whale of the sea with nets, with the skill of a fisherman thou dost fish for nations, tribes and peoples with the net of the Spirit, most plainly disclosing unto us through the Spirit the lofty depths, O most wondrous one.

O thou who solemnly performed the mysteries of heaven, as an eyewitness and advocator of the ineffable knowledge of Christ, in that thou that had received the Holy Spirit from on high, thou didst discourse, and sit among the nations dispensing sacred gifts with fire: pray thou that we be saved.

Glory ..., Trinitarian: With faith I worship the supra-natural Unity of the beginningless Trinity, not dividing the Godhead. For it is of a single kind, simple and indivisible. And I unite it by essence faithfully distinguishing the Hypostases.

Theotokion: God 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.

Katavasia: Christ is born, render ye glory. * Christ cometh from heaven, meet ye Him. * Christ is on earth, be ye exalted. * O all the earth, sing unto the Lord, * and sing praises in gladness, O ye people, * for He hath been glorified.

ODE III

Canon to the Theotokos

Irmos: Let my heart be established in Thy will O Christ God, * Who hath established a second heaven over the waters, * and founded the earth upon the waters, * O all-powerful One.

Dispel all the barrenness of my fruitless thoughts and reveal my soul to be fertile in the virtues, O all-holy Theotokos, thou helper of the faithful.

O all-immaculate one, who for us hast given birth unto the unwaning Light, deliver me from all condemnation and from the manifold temptations of the serpent, from fire and from darkness.

I stand all-condemned at the dread tribunal, by the unquenchable fire and stern sentence, O pure one. Hasten thou to save me, thy servant, before the end, O good one.

Blessed is the fruit of thy womb, O all-hymned Virgin, for with divine grace thou didst, for the sake of His Cross, make those who became corrupt by the fruit of the tree partakers of incorruption.

Canon I to the Apostle

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

Not summoned, but of thine own will didst thou run like a thirsting hart to the Wellspring of life, and having found Him thou didst preach Him to all; and having drunk thereof thou didst drench the parched ends of the earth with the waters of incorruption.

Mindful of the laws of nature, O right wondrous Andrew, thou didst take thy kinsman into partnership, crying out: We have found the Desired One! And to him who prepared the way by his birth in the flesh thou didst reveal spiritual knowledge.

From the depths of delusion hast thou taken the rational fish in the net of the Word, O apostle, and brought as pure food to the table of Christ: those who have been enlightened by the grace of Him Who appeared in the likeness of the flesh.

Theotokion: **T**hough thou didst conceive God in thy womb, O Virgin, by the all-holy Spirit thou wast preserved unconsumed, for to Moses the law-giver the unburnt bush manifestly foretold thee, who aflame, received the unbearable Fire.

Canon II to the Apostle

Irmos: **L**et my heart be established in Thy will O Christ God, * Who hath established a second heaven over the waters, * and founded the earth upon the waters, * O all-powerful One.

Peter and Andrew straightway followed Christ, Who summoned them, saying, Come, follow me! leaving their father, their boat and nets, for they were visionaries of faith.

Transforming pagan temples into churches, O all-honored one, thou didst sanctify therein sons of baptism, whom grace hath renewed through the water and the Spirit.

Thou didst mystically set before the world the pearl of great price which was hid within the field of thy heart, O apostle, which the Gentiles, finding, treasured faithfully.

Taking up the Gospel in thy hands as a treasure, O much lauded one, thou didst enrich all the earth with thy divine preaching. Wherefore, it doth honor thy memory and thy sufferings.

Glory ..., Trinitarian: **L**et us all hymn chanting in an Orthodox manner the Trinity, the one power of the beginningless, uncreated, consubstantial, co-enthroned, tri-hypostatic, three-sunned God.

Now & ever ..., Theotokion: **E**very mother that beareth a child can no longer be a virgin; but thou, O Virgin Mother, having given birth unto Christ, remained so, nourishing our Life with milk and remaining pure.

Katavasia: **T**o the Son who was begotten of the Father * without change before all ages, * and in the last times, without seed, was made flesh of the Virgin, * to Christ our God let us cry aloud: * Thou hast raised up our horn, holy art Thou, O Lord.

Sedalion, in Tone VIII: Spec. Mel.: "Of Wisdom ...":

We honor thee as is meet, O apostle Andrew, as the first-called of all the disciples and an eyewitness and minister of the Word; for, fervently and with unwavering faith, thou didst follow the Lamb that taketh away the sins of the world. And thereafter showed thyself to be a sharer in the sufferings of Him Who willingly endured death for our sake. Wherefore, we cry to thee: Pray thou to Christ God, that He grant remission of sins unto those who, with love, celebrate thy holy memory.

Glory ..., another Sedalion, in Tone VIII and same melody:

Setting at naught the audacity of the idols and yearning for the sufferings of Christ, thou didst show thyself to be an apostle, O blessed Andrew, raining down wonders from heaven, teaching othe nations, O all-blessed one. Wherefore, honoring thy memory as is meet, in hymns we glorify and faithfully magnify thee, O apostle of the Lord. Pray thou to Christ God, that He grant remission of sins to those who with love celebrate thy holy memory.

Now and ever ..., Theotokion in Tone VIII:

Rejoice, O fiery throne of God! Rejoice, O Maiden, royal seat and lavishly furnished couch, chamber hung with gold-embroidered purple, cloak of scarlet, temple adorned, chariot of lightning, most radiant candlestick! Rejoice, twelve-walled city, gate cast of gold, radiant bridal chamber, magnificently appointed banquet hall and divinely embellished tabernacle! Rejoice, glorious Bride, radiant as the sun! Rejoice, thou who alone art the splendor of my soul!

ODE IV

Canon to the Theotokos

Irmos: Foreseeing in the Spirit O Prophet Habbakuk, * the incarnation of the Word, * thou didst proclaim, crying aloud: * When the years draw nigh, Thou shalt be known; * when the season cometh, Thou shalt be shown forth! * Glory to Thy power, O Lord!

O all-holy Virgin, undefiled tabernacle, with the most pure sprinklings of thy compassions do thou cleanse me now who have been defiled with iniquities, and extend unto me a helping hand, that I may cry aloud: Glory to thee, O pure and divinely glorious one!

Thou hast shown thyself to be the consecrated temple of God, Who, in a manner surpassing understanding, made His abode within thee. Him do thou entreat, that He cleanse us of the defilement of sin, that we may be known as temples and habitations of the Spirit.

Have mercy on me, O Theotokos, who alone hast given birth unto the Source of mercy, and by thy supplications put an end to the cruel pain of my soul and the perplexity of my heart, granting me a stream of tears and divine compunction before mine end.

The prophet wrote through the divine Spirit, knowing thee to be the overshadowed mountain, O pure one. By thy mediation cleanse those who have been consumed by the flame of transgressions, O Virgin, who alone dost set men aright.

Canon I to the Apostle

Irmos: Habakkuk gazing with foreseeing eyes * perceived thee as a mountain overshadowed by the grace of God, * from which, he foretold, * the Holy one of Israel would come, * for our salvation and restoration.

The divine and consuming power of the higher, all-accomplishing and radiant Spirit, Who, in a godly manner, made His abode within thee in the form of a tongue of fire, O Andrew, showed thee to be a preacher of ineffable things.

The all-honored Andrew did not take up weapons of the flesh for retribution, even to lay low the strong citadels of the enemy, but, protected by Christ, having captured the nations, he brought them to obedience.

Our super-essential God, Who assumed our nature, hath revealed thee, O Andrew, to be a mountain pouring forth noetic gladness, destroying the cruel mountains of demonic arrogance.

By thy supplications, O Andrew, never cease to fill with the bountiful gifts of Christ, thy Teacher, those who with love celebrate thy memory in hymns.

Theotokion: We hymn thy great and awesome mystery, for He Who is ever existing, hiding Himself from the supra-mundane legions, descended upon thee like the dew upon the fleece, unto our salvation and restoration, O all-hymned one.

Canon II to the Apostle

Irmos: Foreseeing in the Spirit O Prophet Habbakuk, * the incarnation of the Word, * thou didst proclaim, crying aloud: * When the years draw nigh, Thou shalt be known; * when the season cometh, Thou shalt be shown forth! * Glory to Thy power, O Lord!

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

Having received the flaming tongue of the Spirit, thou didst become a man well-pleasing unto God, O apostle, going about the beauties of heaven, recognizing the noetic comeliness therein, and revealing it to us.

Thou didst water the parched desert with thy divine words, O wise one, and didst show it forth as fertile, bearing fruit, the children of the Church, through the casting of the divine seed. Glory be to Him Who gaveth thee the Spirit!

Perceiving Thine ineffable goodness, O Jesus, Andrew summoned his kinsman, saying: O Peter, my blood kinsman, we have found the Messiah, Who was proclaimed in the Law and the Prophets! Come, let us truly join ourselves unto Life!

Glory ..., Trinitarian: O ye faithful, let us hymn the Trinity in Unity: the Father, the Son, and the divine Spirit, One in Godhead, Essence and Nature, indivisible, inseparable, undivided, for He is One God in three Hypostases.

Now & ever ..., Theotokion: Having ineffably conceived One of the Trinity in thy womb, thou didst incorruptly give birth unto Him as a Son; yet the Trinity was not at any time added to, and as thou wast pure before giving birth, thou wast kept whole, O Mother of God.

Katavasia: Rod of the root of Jesse, * and flower that blossomed from his stem, * O Christ, Thou hast sprung from the Virgin. * From the Mountain overshadowed by the forest * Thou hast come, made flesh from her that knew not wedlock, * O God who art not formed from matter. * Glory to Thy power, O Lord.

ODE V

Canon to the Theotokos

Irmos: Grant us Thy peace, O Son of God, * for we know no other God than Thee, * and we call upon Thy Name, * for Thou art the God of the living and the dead.

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

O all-immaculate one, thou didst give birth unto One of the honored Trinity, Who is one in Hypostasis, two in will. Him do thou earnestly beseech, that we all be saved.

O most pure one, as thou didst bear our Savior and God, keep thine unprofitable servant safe from all sorrow, sickness and affliction.

Entreat Him Whom thou didst bear in a manner surpassing understanding, O Virgin, that He save those who cry to thee with faith: Rejoice, O all-immaculate Virgin! Rejoice, O blessed one, intercessor for the world!

Canon I to the Apostle

Irmos: O Christ Who hast enlightened the ends of the world * by the radiance of Thy coming, * illumining them with Thy Cross, * do Thou enlighten with the light of divine understanding * the hearts of those who hymn Thee in an Orthodox manner.

Thou didst receive Him for Whom thou didst long, O apostle Andrew, making thine abode with Him in the incorruptible mansions, worthily having harvested the sheaves of thy labors. Wherefore, we glorify thee with hymns.

Thou didst love the Master, and quickly didst thou run after Him, guided in life by His footprints and sincerely emulating His sufferings even unto death, O most honorable Andrew.

Having drawn thee like a mighty arrow, O blessed one, the Lord loosed thee upon the world, wounding the demons and healing souls wounded by impiety.

Theotokion: The hosts of heaven are gladdened at the sight of thee, and with them rejoice assemblies of mankind; for by thy birthgiving, a Virgin Theotokos, they are united, glorifying thee as is meet.

Canon II to the Apostle

Irmos: Illumine our minds with the light * of Thy commandments * and with the radiant splendor of Thy grace, O God, * granting us Thy mercy O Good One, * for Thy precepts are light and peace.

Having yearned for the Cross, O disciple of Christ, through thy cross thou didst obtain the incorruptible kingdom, drawing all the initiates of God thereto by the Cross, granting an inheritance unto us, the theologians thereof.

Thou didst truly search for Christ our Life, and having searched, thou wast first to find Him; and having found Him, thou didst mystically embrace Him; and having received the Giver Himself, thou didst become a treasury of life incorruptible.

The utterances of thy divine thundering were poured forth throughout the world and traveled from one end of the earth to the other, for they have circled round like a wheel; and thy lightnings, as David saith, have appeared to the whole world.

Remember us who celebrate thy memory and venerate thy relics, O disciple of Christ. Pray thou ever earnestly on behalf of the flock whose preserver and salvation thou hast been from the beginning.

Glory ..., Trinitarian: O ye faithful, together let us glorify God: the Father, the Son, and the Holy Spirit, the indivisible Trinity, the tri-hypostatic Kingdom, faithfully glorifying It with unceasing theology.

Now & ever ..., Theotokion: Thou didst give birth to the Light knowing not how, O thou who hast borne the lamp of the Light of the Sun; the new tabernacle of divine light, emitting rays of divine knowledge upon the whole world.

Katavasia: As Thou art the God of peace and Father of compassions, * Thou hast sent unto us Thine Angel of great counsel, * granting us peace. * Wherefore guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Lover of mankind.

ODE VI

Canon to the Theotokos

Irmos: Emulating the Prophet Jonah, I cry aloud: * Free Thou my life from corruption, O Good One; * and save me O Savior of the world, * who crieth out: Glory be to Thee!

Defiled by many sins, I pray to thee who art good, the undefiled tabernacle: Cleanse me of all pollution by thy mediation!

O pure one, be thou a pilot for me who am ever tossed about upon the abyss of evils by the temptations of life, and guiding me to the haven of salvation, do thou save me.

Threefold waves of evil thoughts, assaults of the passions and the abyss of sin bestorm my wretched soul. Help me, O holy Lady!

Christ ever wrought great things for thee. Him do thou ever beseech, that He magnify in me His great mercy, O thou that art full of grace divine.

Canon I to the Apostle

Irmos: The deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * save Thy people O our God, * for thou art the strength and restoration of the weak.

Sailing the sea of life in the vessel of thy body, thou didst discover Christ, the Steersman Who guideth all things, O all-blessed one, and thou didst stand before Him rejoicing, O most honored Andrew.

Evil spirits are cast out at thy word, infirmities take flight, a multitude of spiritual passions are driven far away from the afflicted by the grace given thee by God, O Andrew.

Like a calm wave, moved by a meek spirit, O blessed one, with divine streams didst thou drain the sea of wicked polytheism and didst pour forth rivers of divine knowledge for all.

Theotokion: O most pure Virgin, the ancestors of our race are gladdened on thine account, having received through thee Eden, which they had lost through transgression, for thou art pure both before and after giving birth.

Canon II to the Apostle

Irmos: Emulating the Prophet Jonah, I cry aloud: * Free Thou my life from corruption, O Good One; * and save me O Savior of the world, * who crieth out: Glory be to Thee!

He that was led away from Bethsaida doth summon us to hold festival, having set before us the solemnity of the commemoration of his struggles.

By trade a fisherman, by faith a disciple, plumbing the depths of the heart of the faithful, he doth lower the hook of the word and doth catch us.

Spreading the fire of the love of Christ within thy heart, O disciple, thou didst cry out to the Gentiles: Your flame doth burn for Christ, Who hath truly appeared!

Having seasoned your minds with the salt of Christ, your wages have sweetened the heavenly dogmas of unwaning delight for us.

Glory ..., Trinitarian: The Father, the Son, and the right Spirit, the tri-hypostatic Essence, indivisible, let us worship, O ye faithful, crying out: Glory to God in Trinity!

Now & ever ..., Theotokion: At the good pleasure of the Father and through the Holy Spirit was the Son incarnate in thy womb, O pure one, and manifestly did He save that which was formerly in His image.

Katavasia: The sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.

Kontakion, in Tone II: Spec. Mel.: "In supplications ...":

The divinely eloquent namesake of manliness, * the eminent follower of the Church, * the kinsman of Peter, let us praise, * for as of old he was called, so now he calleth us: ** Come ye, we have found the Desired One!

Ikos: Of old David constrained a sinner like me to declare the precepts of God honorably. And again he teacheth and with many tears doth proclaim: Today, if ye will hear His voice, harden not your hearts as Israel once embittered themselves! And he leadeth the rest in psalmody: Come ye, hymn the Lord, all ye lands, for we have found the Desired One!

ODE VII

Canon to the Theotokos

Irmos: Thy children who were in the furnace O Savior, * were neither touched nor troubled by The fire. * Whereupon the three sang, as with a single mouth * Thy praises and blessed Thee, saying: * 'O God of our fathers, Blessed art Thou.'

Hallow thou my soul, defiled by the passions, for I am ever thy servant, O pure one, and quickly put an end to the grievous captivity of my mind, the hardness of my heart and the assaults of the demons.

O all-immaculate one, enliven my mind which hath been slain by the passions of the flesh, and strengthen me to do that which is pleasing unto God, that I may magnify thee and ever glorify thy loving-kindness.

Cleansing me of the grievous defilement of my lowly soul, O Virgin, from the pursuit of the invisible foe do thou deliver and save me who have been slain by carnal passions, O pure Sovereign Lady.

Before thee, O all-holy, undefiled and pure one, do we, thy servants, ever fall down, day and night, praying with contrition of heart, that by thy supplications we may obtain deliverance from sins by thee.

Canon I to the Apostle

Irmos: **We the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O God of our Fathers, who art praised and supremely glorified.**

Truly and manifestly hath Thy promise been fulfilled, O Christ, for Thy most divine disciple, rebuking the tempest with a word, transformed it in to a peaceful calm. Praised art Thou and supremely glorious, O God of our fathers!

Commanded to ascend the mountain of the noetic Zion, O apostle, and having passed over death to divine life, rejoicing, thou dost bestow the cup of salvation of the praised and supremely glorious God of our fathers, having received it within thyself.

The divine Water of life showed thee forth, O blessed one, as a noetic river drying up the rivers of delusion with the streams of teaching, and watering those who cry aloud: Praised and supremely glorious art Thou, O God of our fathers!

Though a mortal, O apostle, thou dost supra-naturally work wonders, for, undergoing suffering with love, thou didst follow after Christ Who loved thee, chanting: Praised and supremely glorious is our God!

Theotokion: **O** Theotokos, Jacob prophetically understood thee to be a ladder, for through thee the supremely exalted One appeared and dwelt among mankind on earth, as he was well-pleased so to do. Praised and supremely glorious is the God of our fathers!

Canon II to the Apostle

Irmos: **Thy children who were in the furnace O Savior, * were neither touched nor troubled by The fire. * Whereupon the three sang, as with a single mouth * Thy praises and blessed Thee, saying: * 'O God of our fathers, Blessed art Thou.'**

O apostle of Christ, the fire of the all-holy Spirit descended from on high, and commanded thee to proclaim His mighty works upon the ends of the earth in new languages which thou hadst never spoken before.

The proclamation which ye trumpeted forth throughout the earth astounded every mind, O initiates of the mysteries of Christ and beholders of lofty things, for as the twelve ye have enlightened the darkness covering the earth.

O Master Christ, wondrous was Thy grace in Thy divinely wise disciples who, as simple and humble men, traversed the whole earth from one end thereof even unto all its ends.

Who instructed thee to speak thus, O apostle? Who enlightened thy mind to behold clearly the radiance of the unapproachable glory which shineth forth the light of truth in our hearts?

Glory ..., **Trinitarian:** Let us hymn the Trinity, O ye faithful, glorifying the beginningless Father, and the Son, and the righteous Spirit, the single Essence; and let us chant threefold hymns, singing: Holy, holy, holy art Thou throughout the ages! Amen.

Now & ever ..., **Theotokion:** O Christ, we glorify Thee as One of the Trinity, for, having become incarnate from the Virgin without undergoing change, Thou didst bear all things as a man without departing from the Father's essence, O Jesus, even though Thou wast united unto us.

Katavasia: Scorning the impious decree of the godless one, * the Children brought up together in godliness * feared not the threat of fire, * but standing in the midst of the flames, they sang: * O God of our fathers, blessed art Thou.

ODE VIII

Canon to the Theotokos

Irmos: Him of whom the angels and all the hosts of heaven are in awe * as their Lord and Creator, * ye priests hymn, ye children praise, * ye peoples bless and supremely exalt * throughout all ages.

In a godly manner the Incorporeal One became incarnate from thee, O most pure one. Him do thou entreat that the passions of my soul be slain, and that it be enlivened, for of old it was slain by most wicked sins.

In giving birth unto our Savior and God, thou didst remedy the affliction of Adam, who was fashioned from dust. Him do thou beseech to heal the wounds of my soul, which is incurably afflicted.

Raise me up who lie in the depths of evil, and vanquish now the enemies that war against me. Disdain not my soul which hath been wounded with wicked passions, O pure one, but take pity and save me.

O pure one, who hast given birth unto the Physician of all, heal thou the suffering of my heart, and beseech Christ to show me forth as one that hath a share in the portion of the righteous, O Virgin.

Canon I to the Apostle

Irmos: In the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: Bless the Lord all ye his works, * hymn and supremely exalt Him throughout all ages.

O Andrew, apostle of Christ, thy divine memory doth emanate with radiant and gladdening rays of healing upon us who cry aloud: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Possessed of human nature, thou didst transcend the laws thereof and pass on to the habitations of the angels, O apostle Andrew; crying aloud: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

The inspiration of the Spirit of God, which before illumined thee with fire from on high, O divinely eloquent apostle, hath revealed thee to be a zealous orator who crieth out to thy Christ: Hymn the Lord, all ye works of the Lord, and exalt Him supremely throughout all ages!

Thou didst flash forth like lightning, like a radiant light unto the Gentiles, dispelling the darkness of ignorance and illumining the faithful, who cry aloud: Bless the Lord, all ye works of the Lord, hymn and supremely exalt Him throughout the ages!

Theotokion: **R**ejoice, thou throne of the glory of God! Rejoice, rampart of the faithful through which Christ hath shone forth, the Light of those who are in darkness, who bless thee and cry aloud: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Canon II to the Apostle

Irmos: **T**he bush which burnt on Sinai * was preserved unconsumed, * likewise the children in the midst of the burning flame * were delivered by God, * hymn ye, bless and supremely exalt Him * throughout the ages!

With the craft of fishing thou didst draw fish from the sea, O all-wise one, and now, with faith, thou dost draw forth souls for Christ, from the delusion of the enemy. For such deception was once an abyss which drowned the nations in the storm of impiety.

With faith in Christ thou didst navigate the noetic abyss of life without capsizing, O apostle, propelled by the sail of the Spirit. Wherefore, thou hast attained unto the harbor of life rejoicing throughout all ages.

When the noetic Sun willingly set upon the Tree, the great Andrew, the lamp of the Church, the beacon of the Sun, seeking to end his life with Christ and to set in Him, was hung upon the wood of a cross.

O disciple and beloved friend of Christ, and one of His apostles: when the Judge sitteth upon His throne with you, His twelve, to render judgment as He hath promised, be ye then a rampart of love for mankind and for us.

We bless the Father, the Son and the Holy Spirit, the Lord: Trinitarian: **L**et us glorify the thrice-radiant Unity, the equally-enthroned Trinity, not separating it, but uniting It consubstantially as truly One Essence, united without commingling in three Hypostases.

Now & ever ..., Theotokion: **H**aving conceived, thou didst give birth unto one of the Trinity, Who, incarnate from thee, renewed the laws of nature by thy birthgiving, O pure one. Cease not to ever beseech Him as God on our behalf, O Theotokos.

Katavasia: The furnace moist with dew showed forth an image * of a wonder past nature, * for it burned not the youths whom it had received; * neither did the fire of the Godhead consume the Virgin * when it descended into her womb. * Wherefore, chanting, we sing: * Let all creation bless the Lord and supremely exalt Him throughout all ages!

ODE IX

Canon to the Theotokos

Irmos: The light-bearing cloud upon whom * the beginningless Master of all descended from heaven, * like the dew upon the fleece, * and of whom He was incarnate, * becoming a man for our sake, * let us all magnify as the pure Mother of God.

Sin-loving, I remain indifferent, O pure one, yet I tremble at the impartial judgment, at which do thou preserve me uncondemned by thy holy prayers, that I may ever bless thee, mine intercessor, O Bride of God.

Having done shameful things on earth, I fear the judgment and the inexorable gaze of thy Son, O Virgin; wherefore, I cry to thee: O all-tenderly compassionate Lady, help me, and rescue me from want at that time, and save me, O pure one!

How fearful is the day of judgment, O Maiden! How dreadful is the sentence! How grievous my shame! Who can withstand the rest, O most pure Lady? Have mercy on my suffering soul, and grant me remission before the end, O pure one!

O all-immaculate one, who hast given birth unto the divine Light, illumine me who am darkened by the assaults of the wicked one and who have angered God with all manner of evils; and lead me to do good works, for thou art the cause of all good things.

Canon I to the Apostle

Irmos: The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

As a most excellent disciple, following even thy Master unto death, Who was crucified of His own will upon the Cross, thou didst ascend the heights of thy cross rejoicing, and passed on to the heavens, O blessed Andrew.

The gates of Eden were opened unto thee, and the ladder of heaven was set up for thee. The mansions of heaven received thee and thou didst stand, rejoicing, before Christ, the Bestower of life, O apostle, most eminent intercessor for the world.

Thou wast glorified by sufferings like unto those of thy Teacher, O blessed and all-wise Andrew; for thou didst receive thine end through a cross and wast deified through communion. Wherefore, we beseech thee: Ever pray thou on our behalf.

Rejoice, most excellent pair, having now inherited citizenship in the heavens! Ye have transcended the desire for crowds; having conquered the power thereof, and ye illumine us with the radiance of divine gifts.

Theotokion: **T**hou didst spring forth from the root of David, the Prophet and forefather of God, O Virgin; but thou hast glorified David, for thou hast given birth unto the Lord of glory, Whom he prophesied. Hymning Him, we magnify thee as is meet.

Canon II to the Apostle

Irmos: **T**he light-bearing cloud upon whom * the beginningless Master of all descended from heaven, * like the dew upon the fleece, * and of whom He was incarnate, * becoming a man for our sake, * let us all magnify as the pure Mother of God.

O holy one, who spread out the net of the mystic knowledge of God, and who ensnared fish therein with the beauties of heavenly thoughts: Entreat the Holy Trinity to pour forth cleansing upon us.

The nations enlightened by thee and led up from earth to the heavens by thee give thanks, for, wrested from the service of the enemy, they have become co-dwellers with the holy angels, and partakers of the glory of the Lord.

O ye apostles, witnesses of ineffable things and ministers of the Word, performers of the mysteries and beholders of inscrutable things: Pray ye that we become heirs to the Kingdom of Christ and partakers in His divinity.

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

Glory ..., Trinitarian: **U**nceasingly we glorify in heaven and on earth the incomprehensible Trinity, the tri-hypostatic Essence, the indivisible Glory which is hymned in one Godhead, piously worshipping the Father, the Son and the Holy Spirit.

Now & ever ..., Theotokion: **W**e flee with faith to thy tender compassion, piously worshipping thy Son, O Virgin Theotokos. Him do thou entreat as the God and Lord of all the world, that He deliver us from corruption, misfortune and every temptation.

Katavasia: **A** strange and most wondrous mystery do I see: * the cave is heaven; * the Virgin the throne of the cherubim; * the manger a room, in which Christ God, * whom nothing can contain, is laid. * Whom we praise and magnify.

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

Finding thee, the beginningless Word revealed thee to be the first-called of all the apostles, O all-blessed and ever-memorable Andrew; and having followed in His footsteps, thou didst show thyself to be a guide for those who are astray, leading them to the divine and heavenly path.

Glory ..., Spec. Mel.: "Hearken, ye women ...":

Most gloriously let us praise the apostle Andrew, the brother of Peter, the first of all the disciples, the beholder and servant of Him Who is the Word, for he hath enlightened the nations and, crucified, met his end as a disciple of the Master.

Now & ever ..., Theotokion: O all-immaculate Virgin, with Andrew the first-called entreat God, to Whom thou hast given birth, on behalf of all who piously honor thee, that we may receive the splendor of thy Son and a place to stand with the elect and all the saints; for what thou dost wish, thou canst do.

At the Praises, four Stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Be glad now, O Bethsaida, * for the most fragrant lilies, Peter and Andrew, * have blossomed forth in thee from the vale of their mother, * perfuming the whole world * with the preaching of the Faith by the grace of Christ; ** and they have shared also in His sufferings.

Rejoice and make glad, O Andrew, * for, clearly, in the radiance of the Word, * thou hast received Christ, the Sun of glory, the Bestower of life, * cleaving to Him with faith, thou didst preach Him. * Him do thou unceasingly entreat ** on behalf of us who hymn thee with faith.

Andrew, the beholder of God, * the teacher of the mysteries of the divine dispensation of Christ, * elect among the first to be disciples of the Word, * beholding Peter, his brother, crying aloud, said: * We have found the Messiah ** Whom the Scriptures and the prophets have foretold!

Thankfully honoring thee, * the city of Patras hath acquired thee as its pastor, * a divine protector, * a deliverer from all manner of misfortunes, * and its preserver. * Unceasingly pray thou for it, ** that it be kept unharmed.

Glory ..., in Tone VIII:

Let us praise Andrew, the preacher of the Faith and servant of the Word, for he hath drawn forth men from the abyss, wielding the Cross instead of a rod; and lowering a line of power, he leadeth up souls from the deception of the enemy, and doth ever offer them to God as an acceptable gift. Let us praise him, ye faithful, among the choirs of the Disciples of Christ, that he may pray with them, that Christ be merciful unto us on the day of Judgment.

Now & ever ..., in Tone VIII:

Receive thou, O Bethlehem, the Mother of God, for the unapproachable Light cometh to be born in thee. O ye angels, marvel in heaven. O mankind, give glory on earth. O ye Magi from Persia, bring ye your most glorious threefold gifts. Ye shepherds abiding in the fields, chant ye the thrice-holy hymn: Let every breath praise the Maker of all.

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, eight Troparia: four from Ode III of Canon I to the Apostle, and four from Ode VI of Canon II to the Apostle.

Not summoned, but of thine own will didst thou run like a thirsting hart to the Wellspring of life, and having found Him thou didst preach Him to all; and having drunk thereof thou didst drench the parched ends of the earth with the waters of incorruption. (Twice)

Mindful of the laws of nature, O right wondrous Andrew, thou didst take thy kinsman into partnership, crying out: We have found the Desired One! And to him who prepared the way by his birth in the flesh thou didst reveal spiritual knowledge.

From the depths of delusion hast thou taken the rational fish in the net of the Word, O apostle, and brought as pure food to the table of Christ: those who have been enlightened by the grace of Him Who appeared in the likeness of the flesh.

He that was led away from Bethsaida doth summon us to hold festival, having set before us the solemnity of the commemoration of his struggles.

By trade a fisherman, by faith a disciple, plumbing the depths of the heart of the faithful, he doth lower the hook of the word and doth catch us.

Glory ..., Trinitarian: The Father, the Son, and the right Spirit, the tri-hypostatic Essence, indivisible, let us worship, O ye faithful, crying out: Glory to God in Trinity!

Now & ever ..., Theotokion: At the good pleasure of the Father and through the Holy Spirit was the Son incarnate in thy womb, O pure one, and manifestly did He save that which was formerly in His image.

Troparion, in Tone IV:

As thou art the first-called of the apostles * and the brother of the pre-eminent one, * entreat thou the Master of all, O Andrew, * that He grant peace to the world ** and great mercy to our souls.

Kontakion, in Tone II:

The divinely eloquent namesake of manliness, * the eminent follower of the Church, * the kinsman of Peter, let us praise, * for as of old he was called, so now he calleth us: ** Come ye, we have found the Desired One!

Prokeimenon, in Tone VIII: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS [4:9-16]

Brethren: God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the off scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me, as I am of Christ.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Verse: God is glorified in the council of the saints.

READING FROM THE GOSPEL ACCORDING TO ST. JOHN [1:35-51]

At that time: John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him: We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him: We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him: Whence knowest thou me? Jesus answered and said unto him: Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him: Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him: Because I said unto thee, I

saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him: Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.