

Month of January

THE 3RD DAY

FOREFEAST OF HOLY THEOPHANY

Commemoration of Our Venerable Mother Geneviève, Protectress of Paris & Wonderworker of All France

At Vespers

On “Lord, I have cried...”, 6: 3 of the forefeast (see in the Menaion); and 3 of the venerable one, in Tone IV Spec. Mel.: “Thou hast given a sign...”—

Unto us, the faithful, hath the Lord given a wondrous sign: the venerable Geneviève, bride of the noetic Bridegroom, guide of virgins, counselor of kings and princes, mighty protectress of her city, who by her supplications doth repel the foe and dispel grievous pestilence.

Let us, O ye faithful, sing praises to the wondrous Geneviève; for as a maiden of tender years she willingly betrothed herself to Christ the Word, and, brought to the temple of God, was consecrated unto Him, ever striving to be well-pleasing unto Him, all the days of her life.

Come, all ye faithful, and let us hymn the venerable one; for, beholding divine visions and possessing the gift of prophecy, with boldness she encouraged the people, urging them to be of good courage while the heathen armies besieged the city, until, by her supplications, the danger passed.

Glory...: Idiomelon, in Tone VI—

Come, ye who love the saints of God, and let us praise Geneviève, the instrument of the Spirit, blessing her as a model of piety, a wondrous healer of our souls and bodies. And with wreaths of eloquence let us crown her, our intercessor, the radiant lamp of France, the clear-voiced clarion of divine discourse, the divinely wise seer of visions, the devoted daughter of the all-pure Mother of God; and let us cry out to her thus: Rejoice, O unblemished ewe-lamb! Rejoice, O thou who leadest us to the knowledge of God! Rejoice, boast of the great city of Paris! Rejoice, adornment of all Gaul and glory of Christendom!

Now & ever..., of the forefeast (see in the Menaion)

Aposticha stichera of the forefeast (see in the Menaion)

Glory...: Idiomelon of the venerable one, in Tone II—

The powers of darkness were rendered impotent! The wiles of Satan were set at naught! The hordes of ungodly Attila withdrew. The savage Franks were rendered meek; and the precious Cross triumphed when dread Clovis descended into the grace-filled font, won for Christ by the preaching of the holy Geneviève, whom we, her children in the Faith, ever praise with hymns as is meet.

Now & ever..., of the forefeast (see in the Menaion)

Troparion of the saint, in Tone I—

Shepherds who tended their flocks once beheld Christ our Savior; and thou, O godly maiden, as a shepherdess pure of heart, didst worship the Great Shepherd of the reason-endowed sheep. Fend off the wolves that come in sheep's clothing to devour us, and in thy love lead us to the pastures of heaven, O venerable mother Geneviève.

Glory..., Now & ever...: Troparion of the forefeast (see in the Menaion)

At Compline

We chant the triodion of the forefeast from the Menaion.

At Matins

At “God is the Lord...”, the troparion of the forefeast, twice; Glory..., that of the venerable one; Now & ever..., that of the forefeast, once.

Canon of the forefeast, with 8 troparia, the irmoi being chanted twice; and that of the venerable one, with 4 troparia,, the acrostic whereof is “Holy Geneviève still protecteth Paris”, in Tone II—

Ode I

Irmos: Let us sing unto the Lord a new song; for—awesome wonder!—the Virgin hath given birth to God incarnate, and remained a virgin even after giving birth.

Hymns and spiritual songs let us offer unto the Lord, for in His compassion He hath given Geneviève as a protectress unto Paris, and unto us a mighty aid.

O holy mother, great was thy zeal for fasting and abstinence, great thy dedication to virginity, great thine acquisition of the virtues, great thy love of God.

Let us praise Geneviève as a mighty warrior; for she confronted the conqueror Childeric with boldness, demanding the lives and freedom of Christians.

Theotokion: Ye faithful, let us sing a new song unto the Virgin who hath given birth unto our incarnate God, Who is coming to be baptized of John in the River Jordan.

Ode III

Irmos: My heart is established in the Lord. My horn hath been uplifted in my God. For Thou wast born on earth and hath saved me, who have gone astray.

Germanus the holy hierarch perceived in thy heart a pure love for God, and he blessed thee and counseled thee to preserve thy virginity unsullied.

Even as a child of seven years thy soul shone within thee with the light of grace divine, so that the saints beheld it and were uplifted in spirit.

Nanterre is blessed as the place of thy birth, and Paris as the place of thy dwelling, both in life and after; wherefore, they extol thee, O Geneviève.

Theotokion: Establish thou our hearts upon the rock of faith, O Mother of Christ our God, Whom John prepareth to immerse in the Jordan for our salvation.

Kontakion of the venerable one, in Tone II—

Out of love for the Lord thou didst suppress the desire to rest, O venerable Geneviève, making thy spirit radiant through abstinence. Wherefore, thou didst tame wild beasts by thy power, and by thy supplications thou didst put down the uprisings of the enemy.

Sessional hymn of the venerable one, in Tone III : Spec. Mel.: “Awed by the beauty of thy virginity...”—

Awed by the purity of thy virginity and greatness of thine ascetic feats, marveling, we cry out to thee, O Geneviève: By thine entreaties deliver us from the dangers that beset us in these perilous times, for vile heresies abound that threaten our souls, and we are hard pressed to evade them; but come thou do our aid, O venerable mother.

Glory..., Now & ever...: Sessional hymn of the forefeast (see in the Menaion).

Ode IV

Irmos: Without the aid of men's hands Thou wast cut as a stone from the mountain of the Virgin Mother, O Christ; wherefore, the prophet, foreseeing this, cried

aloud: Thou hast come for the salvation of Thy people! Glory to Thy power, O Lord!

Virgin didst thou remain thy whole life, O venerable one, for thou didst promise thy maidenhood to the heavenly Bridegroom; wherefore, He gave thee the gifts of foresight and prophecy, that all might cry: Glory to Thy power, O Lord!

In time of war, when barbarian hordes laid siege to Paris, the people grew faint of heart and would fain have fled their homes; but thou, O saint, didst give them courage by thy visions and words, and the godless ceased their assault and withdrew.

Even in times of peace thou didst relate the things of the future to thy compatriots, O holy one; but, displeased with thy words and thine ascetic feats, the people would have drowned thee in the Seine; but the holy Germanus protected thee from afar.

Theotokion: **V**irgin thou wast before giving birth to Christ, O Mother of God; virgin wast thou while giving birth; and ever-virgin art thou for eternity. Wherefore, the faithful worship Him Who was born of thee, crying: Glory to Thy power, O Lord!

Ode V

Irmos: **T**he Sun—the live Coal, which was revealed beforehand to Isaiah—shone forth from the Virgin's womb, granting the enlightenment of divine knowledge to those gone astray in darkness.

Entrusted by the bishop with the oversight of maidens who had promised their virginity to Christ, O Geneviève, by thy piety and faith thou didst set them a good example to follow.

Severus and Gerontia, thy parents, as devout Christians reared thee in the Holy Faith, O holy mother; and Germanus and Lupus, the venerable hierarchs, blessed thy goodly intent.

The Franks of Childeric surrounded thy city, O venerable one, and hunger walked its streets; but, right boldly, thou didst take boats to Troyes and bring back grain to feed the starving.

Theotokion: **I**n thy virginal womb, as in a golden censer, the Word of God burned like a live coal, yet did not consume thee; and He cometh now to the Jordan to enlighten us with knowledge divine.

Ode VI

Irmos: **O** Lord, disdain not the entreaty of Thy servants, which they offer from the depths of their hearts; but as Thou didst bring the Prophet Jonah forth from the belly of the sea monster, so save us from the noetic and soul-destroying beast.

Leave us not bereft of protection, O saint of God, but never cease to offer up entreaty for thy servants; for the ship of our souls hath foundered upon the sea of life, and if thou wilt not speedily aid us the noetic beast will devour us.

Let us offer praises to the venerable Geneviève, crying out from the depths of our hearts: O our mighty protectress, preserve us by thine earnest supplications, and beseech Christ thy Bridegroom to take pity on us and to save our souls

Prophecies didst thou utter to lead the people to repentance, and visions didst thou behold to guide them to the knowledge of God, O mother; wherefore, instructed by thee, they were able to elude the predations of the noetic beast.

Theotokion: **R**edeemer and Savior of the lost, Christ Jesus approacheth the river's streams, that entering therein He might tread the heads of the soul-destroying serpent underfoot, saving mankind from its venomous sting, through which death befell us of old.

Kontakion & ikos of the forefeast (see in the Menaion).

Ode VII

Irmos: That Thou mightest manifestly prefigure Thine all-glorious nativity from a virgin, O Christ, in the furnace Thou didst preserve unconsumed the youths who chanted to Thee in hymns: O God of our fathers, blessed art Thou!

O the magnitude of thy holiness, O saint! For from the heights of his pillar the great Symeon beheld thee resplendent with grace divine, and sent emissaries to thee, begging thee to pray for the salvation of his soul.

The report of thy sanctity spread the world over, and multitudes journeyed to see and converse with thee, seeking solace and pious counsel, O Geneviève; and, edified, they cried: O God of our fathers, blessed art Thou!

Excelling in fasting and ascetic endeavors for the love of God, O holy one, to these thou didst add almsgiving and works of mercy for the love of thy neighbor; and thus thou didst swiftly ascend the ladder of the virtues.

Theotokion: Christ Emmanuel, God with us, entered ineffably into the Virgin's all-pure womb, and, taking flesh thereof, He issued forth all-gloriously, to save all who lift up their voices unto Him, chanting: O God of our fathers, blessed art Thou!

Ode VIII

Irmos: Creation is seen to be fire, and those who before were in darkness to be children of the light. The prince of darkness alone groaneth. Let the inheritance of all the nations that before was accursed now fervently bless Him Who hath brought this things to pass!

Thou didst burn with heartfelt love for thy Creator, and thus, like a pillar of fire amid the darkness of this world, thou didst guide the people through the wilderness to the promised land of paradise, where they rejoice with thee and all the saints, O Geneviève most good.

Ever armed with the virtues, as the full armor of God, thou didst repel the burning darts of the prince of darkness, the father of lies, O venerable one; and thus unharmed by his malice, thou didst put him to headlong flight, and standest firm, undaunted by his malice.

The holy Martin, bishop of Tours, welcomed thy pure soul to the mansions of heaven, O mother; for thou didst lead the virgins entrusted to thy care on pilgrimage to his tomb, a radiant lamp of the grace of God, that they might partake thereof and bless his memory.

Theotokion: He Who separated light from darkness and fashioned man out of the dust of the earth, is born of the Virgin and now draweth nigh to the Jordan, that therein He might bring to pass the salvation of those before condemned to sit in darkness and the shadow of death.

Ode IX

Irmos: O ye faithful, in unceasing hymnody let us magnify her who supernaturally conceived in the flesh of her womb the Word Who shone forth from the Father before time began.

Peter and Paul, the great apostles, welcomed thee to paradise, O Geneviève; for, cherishing their holy memory, thou didst prevail upon the king to dedicate a fair temple in their honor.

All Christians hymn the glorious Geneviève unceasingly, honoring with her the holy Queen Clotilde: for together they converted the heathen Franks to the worship of

Christ the Word.

Right piously let us magnify the revered Geneviève, the devout handmaid of the Word of the Father, who by His power hath unceasingly wrought countless signs and wonders.

In repentance let us all fall down, imploring the holy one, our heavenly protectress, to beseech the all-holy Trinity to forgive our manifold offense and transgressions.

Theotokion: Sing ye now exalted hymns, O ye faithful, magnifying her who, past all understanding, gave birth to the Word of God, Whom the unoriginate Father doth eternally beget.

Exapostilarion of the venerable one: Spec. Mel.: "Hearken, ye women..."—

Geneviève rejoiceth in heaven, joining chorus with all the holy women there assembled; for in boldness she was like Deborah, Judith and Esther of old, and in piety she emulated the venerable women ascetics of the desert. Wherefore, haste ye and give her praise.

Glory..., Now & ever...: Exapostilarion of the forefeast (see in the Menaion)

Aposticha stichera of the forefeast (see in the Menaion)

Glory...: Idiomelon of the venerable one, in Tone V—

O Paris, thou city of light, rejoice and be glad; for today is celebrated the splendid memory of Geneviève thy protectress, the peer of the holy women of old, the preacher of the Gospel, the beholder of visions divine, the ward of holy hierarchs, thy bold champion and mediatrix, the seer who foretold the future, the mother of the poor and guardian of maidens! And honoring her, with us cry aloud: O Christ God, by the supplications of thy holy one establish Thy Church in peace!

Now & ever..., of the forefeast (see in the Menaion)

At Liturgy

Prokimenon, in Tone IV—

Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the wellsprings of Israel.

Epistle to the Galatians, §208

Brethren: Before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

Alleluia, in Tone I—

Stichos: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Stichos: And He brought me up out of the pit of misery, and from the mire of clay.

Gospel according to Matthew, §104

The Lord spake this parable: "The kingdom of heaven shall be likened unto ten

virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. Those who were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made: 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise: 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying: 'Not so; lest there be not enough for us and you: but go ye rather to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and those who were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying: 'Lord, Lord, open to us.' But he answered and said: 'Verily I say unto you, I know you not.' Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

Communion verse—

In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.