

# Month of June

## THE 9<sup>TH</sup> DAY

### Commemoration of Our Venerable Father Columba, Abbot of Iona, Enlightener of the Scots & Picts

#### At Vespers

*On "Lord, I have cried..." , 6 stichera: 3 from the Pentecostarion; and 3 of the venerable one. But if this day falleth after the period of the Pentecostarion, 3 stichera from the Octoechos and 3 of the venerable one.*

*The stichera of the venerable one, in Tone VI: Spec. Mel.: "Having set all aside..."—*

Before thy birth, O great Columba, the All-holy Spirit proclaimed thee in dreams and visions, declaring thee to be the friend of God and companion of His angels, a teacher of thy people, who wouldst likewise lead many other nations unto Christ, a worker of signs and wonders, a swift healer of afflictions of soul and body, who by thy mighty supplications wouldst bring many to salvation.

A prophet wast thou, O godly Columba, and the mouth of the Holy Spirit; for, full of grace divine, in spirit thou didst behold things afar off as though they were nigh at hand, and events in the future as though they were of the present. Wherefore, having received as a gift the ability to read the hearts and thoughts of men, accept this heartfelt praise from us who ever honor thy holy memory.

All who desired to perceive the will of God for themselves had recourse to thee, O venerable one—kings and princes, hierarchs and priests, monastics and simple folk, men and women, old and young alike—and by thy divinely wise counsel, which flowed forth like a wellspring of purest water, their spiritual thirst was wondrously assuaged, and the paths of repentance were revealed to them most clearly.

*Glory...: Idiomelon of the venerable one, in the same tone—*

The memory of thy holiness is ever fresh among the faithful of Ireland, and thy humility and the meekness of thy godly ways never cease to fill all Christians with awe, O venerable Columba, thou namesake of the innocent doves, faithful servant of Christ; and though thou hast passed over to the habitations of the saints, O holy one, yet in spirit dost thou ever remain in our midst, unceasingly beseeching the Almighty to have mercy on us, joining in praise and supplication with the angels, with whom thou standest before the throne of glory on high.

*Now & ever..., from the Pentecostarion. But if the feast falleth after the period of the Pentecostarion, Now & ever...: Theotokion, or this stavrotheotokion: Spec. Mel.: "Having set all aside..."—*

Beholding Christ crucified Who loveth mankind, His side pierced by a spear, the all-pure one cried out, weeping: "What is this that I see, O my Son? How have the ungrateful people rewarded Thee for the good things Thou hast done for them? Dost Thou hasten to leave me childless, O most Beloved One? I marvel at Thy voluntary crucifixion, O Compassionate One!"

*Aposticha stichera from the Pentecostarion, or, if the period of the Pentecostarion hath passed, from the Octoechos; and Glory...: Idiomelon of the venerable one, in Tone VIII*

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Glorifying thee who didst glorify Him, O Columba, God bestowed the gift of prophecy on thee, as unto Isaiah and Jonah; and as unto Elijah and Elisha, He Who hath

dominion over life and death gave thee the power to restore the dead to life. O the favor He showeth those who love Him in purity of heart! O the wonders He hath wrought through them! O Christ, Thou resurrection and life of all, glory to Thee!

*Now & ever..., from the Pentecostarion. But if the feast falleth after the period of the Pentecostarion, Now & ever...: Theotokion, or this stavrotheotokion: Spec. Mel.: "O most glorious wonder..."—*

Beholding thee, O Jesus, nailed to the Cross and accepting suffering of Thine own will, O Master, the Virgin Thy Mother cried aloud: Woe is me, O my sweet Child! How is it that Thou dost endure wounds unjustly inflicted, O Thou that healest human infirmities and dost deliver all from corruption in Thy loving-kindness?

*Troparion of the venerable one, in Tone VIII—*

Innocent in soul, thou didst mortify the passions of the body, soaring on high to the mansions of heaven as on the wings of the dove, whose namesake thou wast, O God-bearing father Columba. And having by grace restored within thee the true image of God, thou didst teach multitudes of the faithful the ways of repentance; wherefore, we glorify thee as our father in the Holy Faith, O venerable one.

*Glory..., Now & ever...: Troparion from the Pentecostarion; or, if the period of the Pentecostarion hath passed, Theotokion.*

### **At Matins**

*At "God is the Lord...", the troparion from the Pentecostarion, twice; Glory, that of the venerable one; Now & ever..., from the Pentecostarion. But if the period of the Pentecostarion hath passed: the troparion of the saint, twice; Glory..., Now & ever...: Theotokion.*

*Canon from the Pentecostarion, with 8 troparia, including the irmos; and that of the venerable one, with 4 troparia. But if the period of the Pentecostarion hath passed: both canons from the Octoechos, and that of the venerable one, with 4 troparia, the acrostic whereof is "Iona, the Holy Isle, is blessed in Columba", in Tone VIII—*

#### **Ode I**

*Irmos:* Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Iona, the Isle of Saints, crieth aloud: O ye people of the New Israel, exalt Columba greatly, for he taught you to sing: Let us chant unto our Deliverer and God!

O venerable father Columba, Ireland where thou wast born and Scotland where thou didst labor sing together with joy: Let us chant unto our Deliverer and God!

Neither sleep to thine eyes, nor slumber to thine eyelids didst thou give, O saint, until thou hadst taught all to sing: Let us chant unto our Deliverer and God!

*Theotokion:* Across the waters of temptations and passions doth the Mother of our Redeemer mercifully lead those who cry aloud: Let us chant unto our Deliverer and God!

#### **Ode III**

*Irmos:* Number me among the mighty of Thy people, O Lord, girding me about with power; break Thou the bows of the adversary, and uplift the horn of my poverty.

The holy Columba hath been reckoned among the mighty saints of Christ, and hath been girded about with the power of grace by the Spirit, to uplift us sinners.

How mighty are thy supplications, O wondrous Columba! For thereby, as by the

horns of the priests of Israel, are the ramparts of the adversary brought down in ruin.

Even when thou didst live on earth thine intercessions were mighty, O venerable one; and now, as thou dwellest in heaven, they abundantly enrich our spiritual poverty.

*Theotokion:* Her in whom Thy mighty works are wrought hast Thou exalted supremely above Thy powers and dominions, O Lord, and through her is the horn of our poverty uplifted.

*If the feast falleth within the period of the Pentecostarion, the kontakion of the venerable one, in Tone VIII—*

As one in whom grace burned with flames of zeal, like Elijah thou didst ascend to the heavens, upborne upon thy virtues as upon a fiery chariot, O Columba; for thou wast filled with the love of Him Who loveth mankind, and by thy miracles didst convert many to faith and amendment of life. Wherefore, joining chorus with the angelic hosts, thou prayest with fervor to Christ, the King of all, Whom do thou ever entreat, O venerable father, that He save our souls.

*Ikos:* Chosen by Christ to tend the sheep and lambs of His monastic flock, O Columba, thou didst shine forth with miracles upon thy newly enlightened people; and by thy godly teaching thine Irish homeland became a country of great renown, a blessed land; for, illumining benighted souls, thou didst draw them forth from the abyss of ungodliness. And with thy gracious discourse thou didst likewise illumine the heathen Picts, who before languished in ignorance, showing the sorceries of their priests to be utterly powerless, and instructing all to glorify the one true God, Who is worshiped in Trinity: Whom do thou ever entreat, O venerable father, that He save our souls.

*Sessional hymn of the venerable one, in Tone : Spec. Mel.: "Thy tomb, O Savior..."—*

As a faithful disciple of the Lord and Master of all, thou didst teach the nations, enlightening them with sacred teachings and instructing them in the understanding thereof, O God-bearer. Wherefore, we all call thee a herald of the Truth, a spiritual athlete and favorite of Christ.

*Glory..., Now & ever...: Sessional hymn from the Pentecostarion. But if the period of the Pentecostarion is passed: Glory..., Now & ever...: Theotokion—*

O all-holy Virgin, thou hope of Christians: with the hosts on high do thou unceasingly entreat God, to Whom thou gavest birth in manner past understanding and recounting, that He grant remission of all sins and amendment of life unto those who ever glorify thee with faith and love.

*Stavrotheotokion—*

The unblemished ewe-lamb, beholding the Lamb and Shepherd hanging dead upon the Tree, said, weeping and bitterly exclaiming: "How can I bear Thine ineffable condescension, O my Son, and Thy voluntary suffering, O all-good God?"

#### Ode IV

*Irmos:* Thou didst mount Thy steeds, Thine apostles, O Lord, and didst take their bridles in Thy hands; and Thy chariot hath become salvation for those who chant with faith: Glory to Thy power, O Lord!

Over the waves of the sea didst thou and thy disciples sail thy frail craft, O Columba, and thy coming became salvation for many in a new land, who learned to chant: Glory to Thy power, O Lord!

Like steeds didst thou bridle the passions of thy followers with the reins of obedience, labor and prayer, O holy one, guiding them to the fold of salvation, singing:

Glory to Thy power, O Lord!

"Ye who seek salvation, take up the cross which Christ giveth you;" said Columba, "for His yoke is easy, and His burden is light for all who with faith chant unto Him: Glory to Thy power, O Lord!"

*Theotokion:* Intent upon bidding farewell to thy body, O Lady, the apostles of the Lord mounted clouds, as they were steeds, and were borne unto Sion, to chant at thy bier: Glory to Thy power, O Lord!

#### Ode V

*Irmos:* My spirit riseth early unto Thee, O God, Who wast ineffably begotten of the Father and hast lifted up for us the horn of salvation.

Salvation cometh to those who rise early unto God, Who hath raised up Columba as a horn of strength for the people of the New Israel.

Let our hymns sound forth like clarions as we exalt the venerable Columba, who brought light into the midst of heathen darkness.

Every mouth praiseth the wondrous saint who taught the Picts and Scots to worship the only-begotten Son of the Father.

*Theotokion:* Ineffably and past all human comprehension didst thou beget the only-begotten Son of the Father, in Whom is our salvation, O Maiden.

#### Ode VI

*Irmos:* I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Souls full of evil and wickedness didst thou, by thy teachings and struggles, redeem for thy Master, O holy one, delivering them from everlasting torment and leading their lives up from corruption.

Be thou a refuge for us amid sorrows and tribulation, a firm bulwark against the waves of grief that assail us, O saint; and pour forth thy prayer, beseeching the Lord to deliver us from corruption.

Let Iona, the Holy Isle, like a beacon shine forth the divine grace which dwelt in thee, O great Columba, that guided and illumined thereby, we may not founder on the rocks of evil and corruption.

*Theotokion:* Evils befall me every day of my life, and I am beset on every side by demonic temptations, O pure Mistress; but deliver me by thy supplications, for I cry to thee: Lead me up from corruption!

*Kontakion & ikos from the Pentecostarion. But if the period of the Pentecostarion hath passed, the kontakion & ikos of the saint are not chanted after Ode III, but rather here.*

#### Ode VII

*Irmos:* O Lord, make us imitators of Thy three children, opposing sin and trampling the fire of the passions underfoot, and chanting: Blessed art Thou, O God of our fathers!

Soaring above the deep of the passions like the dove for which thou wast named, O Columba, thou didst chant unceasingly: Blessed art Thou, O God of our fathers!

Scion of a royal clan and kinsman of kings, Columba chose humility over vanity, trampling down all the passions, chanting: Blessed art Thou, O God of our fathers!

Everlasting Gehenna didst thou escape, having quenched the furnace of sins with thy fervent tears, O venerable one, chanting: Blessed art Thou, O God of our fathers!

*Theotokion:* Deem me a worthy imitator of the children in the furnace, O Lady, subduing the fire of the passions for me, a sinner, as I chant: Blessed art Thou, O God of our fathers!

#### Ode VIII

*Irmos:* Cast into the furnace, Thy venerable children chanted: Bless the Lord, O ye works of the Lord!

Inspired, the saint of God uttered prophecies, crying: Bless the Lord, O ye works of the Lord!

No king nor pauper left Columba without aid, crying: Bless the Lord, O ye works of the Lord!

Covered by grace, as by a cloud, the holy one cried: Bless the Lord, O ye works of the Lord!

*Triadicon:* O Holy Trinity, transcendent Godhead, we cry: Bless the Lord, O ye works of the Lord!

*Theotokion:* Look with pity on me, O immaculate one, for I chant: Bless the Lord, O ye works of the Lord!

#### Ode IX

*Irmos:* We magnify thee, the most immaculate Mother of Christ our God, whom the Holy Spirit overshadowed.

Unto the ends of the earth hath word of thy holiness spread, O venerable one, and all Christians magnify thee.

Mediate for us with Christ our God, O Columba, joining His all-holy Mother in her prayers for us sinners.

Be thou ever unceasing in thine intercessions in our behalf, O saint of God, that we may escape perdition.

*Theotokion:* All true Christians magnify thee, O all-blessed and ever-virgin Mary, whom the Holy Spirit overshadowed.

*Exapostilarion of the venerable one: Spec. Mel.: "Thou hast visited us..."—*

Today is thy memory celebrated with splendor, O Columba! Wherefore, standing now before God in glory, O venerable one, remember us who ever sing thy sacred praises.

*Glory..., Now & ever: Exapostilarion from the Pentecostarion. But if the period of the Pentecostarion hath passed, we chant the Exapostilarion from the Octoechos; Glory..., that of the venerable one; Now & ever...: Theotokion—*

God hath given thee to us, O pure one, as a refuge, strength and aid amid our tribulations and evil circumstances. Wherefore, deliver us all from our misfortunes.

*Aposticha stichera from the Pentecostarion, or if the period of the Petnecostarion hath passed, from the Octoechos; and Glory...: Idiomelon of the venerable one, in Tone II—*

Wholly true is the word of the Lord, which was so wondrously fulfilled in thee, O glorious father Columba; for He said unto His disciples: "He who believeth on Me, the works that I do shall he do also." Wherefore, O venerable one, by thee were manifold signs and wonders most strangely wrought: by the grace of God thou didst transform water into wine, didst miraculously heal men and cattle, didst clearly read the thoughts and hearts of all, didst draw forth water from a rock by thy prayer, didst restore the dead to life, and didst manifestly hold wind and wave in thrall to thy will. Yea, whatsoever thou didst ask in the name of Christ in thine entreaties, He lovingly granted thee, unto the

confirmation of the Holy Faith.

*Now & ever..., from the Pentecostarion, or if the period of the Pentecostarion hath passed, Theotokion, or this stavrotheotokion: Spec. Mel.: "When from the Tree..."—*

The all-pure one, beholding the Creator of all Who endured much affliction and was lifted up upon the Cross, groaned, saying: "O all-hymned Lord, my Son and God, how is it that Thou endurest dishonor in the flesh, desiring to honor Thy creation? Glory to Thy great loving-kindness and condescension, O Thou Who lovest mankind!"

### **At Liturgy**

*On the Beatitudes, 6 troparia from the appointed ode in the Pentecostarion. Or if the period of the Pentecostarion hath passed, the daily antiphons are chanted instead of the Typical Psalms and the Beatitudes.*

*Prokimenon from the Pentecostarion, or the daily prokimenon; and that of the venerable one, in Tone I—*

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

*Stichos:* What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE HEBREWS, § 335

Brethren: Obey those who have the rule over you, and submit yourselves: for they watch for your souls, as those who must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

*Alleluia from the Pentecostarion, or the daily Alleluia; and that of the venerable one, in Tone VI—*

*Stichos:* Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

*Stichos:* His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

*Communion verse from the Pentecostarion, or the daily communion verse; and that of the venerable one—*

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

tidings.