

# Month of August

## THE 16<sup>TH</sup> DAY

### Commemoration of Our Venerable Father Armagilus, Commonly Known as Armel, Wonderworker of Brittany & the Frankish Lands

*N.B.:* Except in churches dedicated to St. Armagilus (Armel), this commemoration is transferred to August 17<sup>th</sup>, that it might not coincide with the feast of the Image of Christ Not-Made-by-the-Hands of-Men. If the superior or rector so desire, this service may be combined with that of the Martyr Myron, in which case the hymns of vespers and matins will be configured differently than indicated below.

#### At Vespers

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

Immersed in the love of God, wherein thou didst remain unmoved by the assailing passions, O divinely wise Armagilus, thou wast shown to be a tower of spiritual strength and a bulwark of Christian virtue; wherefore, we glorify thee, the favored one of Jesus, the Savior of our souls.

Tried in the crucible of temptations, unmoved by the vexations of the assaults of the demons, thou didst continually utter hymns of thanksgiving unto thy Creator and God, O glorious Armagilus; wherefore, standing forth in the Church Triumphant on high, thou prayest for our souls.

The besieging fire of the demons didst thou quench with the torrents of thy supplications, O saint, putting to shame those who sought to lure thee from thy worship of God; and in drowning the noetic foe, thou didst vanquish the enemies of Christ, and prayest on high in behalf of our souls.

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

Come, ye choirs of the faithful, and, joining chorus with the ranks of monastics, let us hymn today the glorious Armagilus, the scion of Wales and boast of Brittany, the beacon of piety for all the lands of France! And honoring his memory, let us beseech him to entreat Christ the Lord, that He grant to us remission of transgressions, to our land victory over all enemies, to the world peace profound, to the Holy Churches of God unity, and unto all great mercy.

*Now & ever...: Doxasticon of the Dormition (see in the Menaion).*

*Aposticha stichera of the Dormition (see in the Menaion); and Glory...: Idiomelon of the venerable one, in Tone II—*

In thy life thou wast a dwelling-place of the all-holy Spirit, for with the toils of ascetic labor thou didst cleanse it of all the detritus of sin; and His grace shone forth from thee like the rays of the sun, shining brightly amid the gloom of sin and despair, guiding the lost to the shelter of the love of God, where all find refuge who with zeal honor thy holy memory.

*Now & ever...: Doxasticon of the Dormition (see in the Menaion).*

*Troparion of the saint, in Tone VIII—*

Resplendent with the love of Christ and all the godly virtues, and having spurned all the beauties and delights of this world, thou didst illumine all Brittany with thy

spiritual struggles, mortifying thy flesh and carnal-mindedness by fasting, vigils and prayer. Wherefore, O venerable father Armagilus, entreat Christ God, that He make the saving Faith steadfast in thy native land, that all may cry out to Him: Glory to Thee Who retest in Thy saints forever!

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

### At Matins

*At "God is the Lord...", the troparion of the Dormition (see in the Menaion), twice; Glory..., that of the venerable one; Now & ever...: that of the Dormition, once.*

*After the kathismata, the sessional hymns of the Dormition (see in the Menaion).*

*Canon II of the Dormition (see in the Menaion), with 8 troparia, including the irmos, and that of the venerable one, with 4 troparia, the acrostic whereof is "Armel, the servant of God, prayeth for us", in Tone IV—*

#### Ode I

*Irmos:* Parting the abyss of the Red Sea, God drowned Pharaoh therein, but led Moses across to the wilderness dryshod, and rained down manna as food for the people of Israel, in that He is mighty.

Across the sea of delusion hath Armagilus led countless Christians, drowning Satan as of old Moses drowned Pharaoh; and the holy one feedeth the new Israel with the manna of grace.

Returning from Wales, that cradle of holiness, to the Armorican homeland of his forebears, Armagilus made of the savage wilderness a true haven for those drowning in the abyss of sin.

Manna rained down from heaven upon the ungrateful Hebrew race, but Armagilus caused divine grace to rain down upon the Christian people for their spiritual sustenance.

*Theotokion:* Escaping Egypt, Israel passed dryshod through the sea, and on Sinai were given the Law; but the Law-giver passed immutably through the Virgin's womb, bringing grace to His people.

#### Ode III

*Irmos:* Like a barren woman hath the Church of the nations given birth, and she could scarce bear the great assembly of children come forth from her. Let us cry out to our wondrous God: Holy art Thou, O Lord!

Like a barren woman did the land of the Bretons bear multitudes of Christians, and Armagilus stood as midwife for her, ushering her children into new life in Christ, chanting to Him: Holy art Thou, O Lord!

The Celtic peoples rejoice together in the memory of the venerable Armagilus; for, filled from on high with the Spirit of God, he taught them to say: Let us cry out to our wondrous God: Holy art Thou, O Lord!

How great was the assembly of those who found refuge in thy monastic havens, O venerable one! How great was thy wisdom, given thee by Him to Whom thou didst unceasingly cry: Holy art Thou, O Lord!

*Theotokion:* Ever-virgin was the womb of the offspring of a barren woman, and through it didst Thou, Christ our wondrous God, the Expectation of the nations, become incarnate without change. Holy art Thou, O Lord!

*Kontakion of the venerable one, in Tone II: Spec. Mel.: "Seeking the highest..."—*

Striving for things sublime, thou didst soar aloft on the wings of prayer, upborne as upon the fiery chariot of Elijah. Wherefore, thou dost converse with the angelic beings, O Armagilus, with them entreating Christ God in behalf of us all.

*Ikos:* My tongue of clay doth not suffice to praise the venerable Armagilus as is meet, and even the angelic beings marvel at his spiritual attainments; for he struggled valiantly in his life, battling victoriously against the passions and lusts, utterly defeating the enemy of our race, drowning the serpent of evil in the river of his piety, and freeing multitudes from his vile illusions; and he entreateth Christ God in behalf of us all.

*Sessional hymn of the venerable one, in Tone V: Spec. Mel.: "O Thou Who with the Father and the Spirit art equally without beginning..."*

In mortifying carnal-mindedness, O blessed one, thou didst adorn thy soul with all the virtues, and with the saints and angels thou dost stand amid the heavenly choirs, lifting up thy voice in praise to our triune God, and interceding for us who hymn thee, that our souls find mercy.

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

#### Ode IV

*Irmos:* By Thy condescension Thou didst bow the heavens down in understanding, and didst reveal Thyself incarnate on earth. Wherefore we all cry aloud: Glory to Thy power, O Thou Who lovest mankind!

Savage as a bear defending its young, Armagilus assailed the dragon the author of evil, and destroyed him by the power of the Word Who was incarnate on earth, crying aloud: Glory to Thy power!

Everlasting life is the reward given thee by the Savior Who loveth mankind, O venerable one, and thou dwellest now in joy amid the bliss of paradise, crying aloud to God: Glory to Thy power!

Redeemed by the precious blood of Him Who deigned to come down from heaven and was slain for our sake, O most blessed one, thou didst continually cry aloud to Him: Glory to Thy power!

*Theotokion:* Virgin immaculate, Maiden all-pure, on earth thou gavest flesh to Christ, the preëternal Word, without knowing man; wherefore, we all magnify thee: Blessed art thou who gavest birth to our Salvation!

#### Ode V

*Irmos:* Send down upon us Thine enlightenment, O Lord, and free us from the gloom of transgressions, O Good One, granting us Thy peace.

Armagilus was enlightened in spirit by the grace of God, and now shineth forth rays of noetic light to dispel the gloom of despondency.

Never cease to make entreaty in behalf of us sinners, O glorious one, that the Lord grant us remission of our manifold transgressions.

Traversing the lands of the Franks, O blessed Armagilus, thou didst work miracles of healing in abundance, imitating Christ the Master.

*Theotokion:* O Mistress Theotokos, look down from heaven upon us, the wretched ones, and by thine intercession before thy Son grant us His peace.

#### Ode VI

*Irmos:* Beset by the tempest of transgressions, I cannot think to be counted worthy of Thy love for mankind. Save me, O Savior, as Thou didst Jonah the prophet!

Following the command of King Childebert, O holy one, thou didst betake thyself

to Paris, where thou didst admonish the unrepentant, as Jonah did the Ninevites.

Giving sight to the blind and enabling the halt and the lame to walk by thine intercessions, O blessed Armagilus, thou didst likewise bring them to repentance.

O thy steadfastness of spirit, O saint of God! For in the midst of the storm of evils that was the Frankish court thou wast unmoved by the winds of temptations.

*Theotokion:* Deem us worthy to hymn thee, O Mother of God, for, lacking every virtue, we dare not open our polluted mouths, lest we incur condemnation for our audacity.

*Kontakion & ikos of the Dormition (see in the Menaion).*

#### Ode VII

*Irmos:* O God of our fathers, let us not be put to shame, but grant that we may cry out to Thee with boldness: Blessed art Thou, O God of our fathers!

Plouarmel became a great haven for monastics, O wondrous father, wherein thou didst teach them to cry: Blessed art Thou, O God of our fathers!

Raging waves smote Finistère, but thou and thy monastic children were undaunted thereby, crying: Blessed art Thou, O God of our fathers!

Arrayed by thee as in noetic armor, O saint, thy monks were unwounded by the darts of the evil one, crying: Blessed art Thou, O God of our fathers!

*Theotokion:* Youths and maidens, the elderly and infants, rich and poor, and those of every rank and estate, cry out: Blessed art thou, O all-pure Theotokos!

#### Ode VIII

*Irmos:* All ye works of God and all creation, bless the Lord! Ye venerable and lowly of heart, hymn and exalt Him supremely for all ages!

Every Orthodox Christian holdeth sacred the memory of the venerable Armagilus, for his sake praising Christ supremely for all ages.

Thou didst dutifully serve the Creator all thy life long, O venerable one; and, pure of heart, thou dost now gaze upon Him for all ages.

Having the fathers of old ever before his spiritual eyes, the holy one withdrew into the solitude of the forest, hallowing it by his prayer.

*Theotokion:* Finishing her earthly course, the Mother of God surrendered her pure soul into the hands of her Son, Who is exalted supremely for all ages.

#### Ode IX

*Irmos:* O pure Theotokos, with hymns we magnify thee, who didst contain the infinite Word within thy womb, and art more spacious than the heavens and more glorious than the cherubim.

O blessed one, we all truly magnify thy memory with solemn praises, for, taken up into the mansions of heaven, with the choirs of saints and angels thou makest entreaty in our behalf.

Rescue us from the snares of the evil one, the primeval enemy of our race, O wondrous father, for we entreat thee most earnestly as a mighty intercessor before the throne of God.

Unto thee do we offer hymns of praise, O servant of God, for by thy supplications thou healest our infirmities of soul and body and dost deliver us from all manner of temptations.

*Theotokion:* Singing hymns to thee with fervor, O pure Theotokos, we call thee blessed, as the archangel foretold; for thou art more spacious than the heavens and more

glorious than all of creation.

*Exapostilarion: Spec. Mel.: "The heaven with stars..."—*

Joining together on this day to celebrate the sacred memorial of the venerable Armagilus, let us praise the holy one, whose pure soul Christ God hath taken up into the heavens.

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

*Aposticha stichera of the Dormition (see in the Menaion); and Glory...: Idiomelon of the venerable one, in Tone VI—*

Departing to the depths of the wilderness, O holy one, thou didst seek solitude therein, that in peace thou mightest hear the still, small voice of the Savior. And having received enlightenment from Him, like a spiritual blossom thou didst give forth the sweet savor of grace and piety. Wherefore, fill our souls therewith, O divinely wise father, that we may breathe in the sanctifying fragrance of paradise.

*Now & ever...: Doxasticon of the Dormition (see in the Menaion).*

### **At Liturgy**

*On the Beatitudes, 6 troparia, from Ode IV of both canons of the Dormition, including the irmos of the first.*

*Prokimenon of the Dormition (see in the Menaion), and that of the venerable one, in Tone VII—*

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

Epistle to the Galatians, § 213

Brethren: The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

*Alleluia of the Dormition (see in the Menaion), and of the venerable one, in Tone VI—*

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

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 who hunger now: for ye shall be filled. Blessed are ye who 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 of the Dormition (see in the Menaion), and that of the venerable one—*

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

tidings.