

# Month of October

## THE 12<sup>TH</sup> DAY

### Commemoration of the Holy Hierarch Wilfrid, Bishop of York & Hexham, Wonderworker of Ripon

#### At Vespers

*On "Lord, I have cried..."*, these stichera, in Tone V: Spec. Mel.: "O venerable father..."—

As a boy of tender years, thou didst enter the great Monastery of Lindisfarne, O Wilfrid, where, trained in fasting and monastic discipline, thou wast trained in all the Christian virtues, and didst study the sacred Scriptures and the writings of the fathers: and thus thou didst early lay the foundation for the house of thy soul, not upon the shifting sands of worldly wisdom, but upon the firm rock of Christ, O saint.

O most blessed Wilfrid, thou didst advance in holiness through the mediation of many hierarchs: for at Canterbury Honorius was thine instructor, Benedict thy companion in pilgrimage, Annemund the martyr thy guardian in the land of the Franks, Cuthbert shared thy monastic struggles, Agatho the Pope justified thee at Rome, and John of Beverley succeeded thee at York. Amid the ranks of such great saints thou now abidest in glory.

Despised and rejected of men, driven from thy see, like Christ the Lord thou didst betimes have no place to rest thy head, O holy hierarch Wilfrid, oft journeying to afar to seek justice; yet like Job of old wast thou in nowise despondent, but wast ever gentle of speech unto all, and cheerful in the doing of godly works. Wherefore, O saint of God, through tribulations thou didst gain humility, the queen of virtues.

*Glory...: Idiomelon, in Tone I—*

Like the golden-mouthed John of old, Wilfrid showed no respect of persons for the mighty of this world; wherefore, like him he was driven from his see, willingly suffering trials and afflictions for the sake of righteousness. Let us therefore praise him as an example of humility of mind, a model of Christian virtue, and a great intercessor for our souls.

*Now & ever...: Theotokion, or this stavrotheotokion, in the same tone: Spec. Mel.: "O all-praised martyrs..."—*

The Mistress, the unblemished ewe-lamb, as she beheld her Lamb upon the Cross, bereft of form and comeliness, said, lamenting: "Woe is me! Whither hath Thy comeliness gone, O Thou Who art most sweet? Where is Thy splendor, where the radiant grace of Thine image, O my Son most beloved?"

*Aposticha stichera from the Octoechos; and, Glory...: Idiomelon, in Tone VI—*

Like Paul, the great apostle to the nations, Wilfrid spread the glad tidings of salvation wheresoever he sojourned: instructing the people of Northumbria, converting the heathen of the Frisian Isles, bringing Sussex to the Christian Faith, tending the souls of men in Mercia and Kent. Tireless were his travels and ceaseless his labors for the Master of all! Wherefore, let us exalt him as a faithful servant of the Lord of all.

*Now & ever...: Theotokion, or this stavrotheotokion, in the same tone: Spec. Mel.: "On the third day..."—*

The pure Virgin, Thy Mother, beholding most iniquitous men nailing Thee unjustly to the Tree, O Savior, was wounded in her womb, as Symeon foretold.

*Troparion, in Tone VIII—*

Thou wast a champion of the Orthodox Faith, upholding the Church with the dogmas of Truth, O sacred Wilfrid; for, proclaiming that the Son possessed both divine and human wills, thou didst set at naught the heresy of Honorius the Pope and put all the other Monothelites to shame. O holy father, entreat the Savior, Who is both perfect God and perfect man, that at thine intercession He grant us great mercy.

### At Matins

*At "God is the Lord...", the troparion of the saint, twice; Glory..., Now & ever..., Theotokion, or stavrotheotokion.*

*Canon of the saint, with 4 troparia, the acrostic whereof is "Let us honor Wilfrid, the hierarch of God", in Tone VII—*

#### Ode I

*Irmos:* In Egypt, Moses led Israel forth with the help of God. To Him alone let us sing, for He hath been glorified!

Lead me forth from the mire of the passions, O merciful God, that I may worthily hymn Thy glorious hierarch.

Escaping the darkness of ignorance with the help of God, Wilfrid loved to sing to Him, for He hath been glorified.

Thou wast freed from bondage to the passions, O Wilfrid, learning the monastic virtues on the Holy Isle of Lindisfarne.

*Theotokion:* Unto the promised homeland are we guided aright by the radiant pillar of thy glory, O Queen of heaven.

#### Ode III

*Irmos:* Be Thou my confirmation, O Thou Who didst establish the heavens by Thy word and strengthen the earth upon the waters; and as Thou art God, deliver me from every evil circumstance.

Strengthened by the grace of God, the holy Wilfrid, thou didst study the words of God Who established the heavens and founded the earth upon the waters, learning His praises by heart.

Heaven protected thee when thou madest pilgrimage to the tombs of the preeminent apostles, O saint, and thou wast delivered from death and every evil circumstance.

On the waters of the sea thou wast carried away from thy homeland, O Wilfrid, across the sea to other lands; and over those same waters thou didst return to deliver thy people from ignorance.

*Theotokion:* Now hath Christ established us firmly upon the rock of thy pity and compassions, O Mistress, lest the billows of evil circumstances carry us away amid the surging waters of the sea of life

*Sessional hymn, in Tone VIII: Spec. Mel.: "That which was mystically commanded..."—*

Girding thy mind and heart about with patience and Christian love, thou didst labor with zeal in the vineyard of thy Lord, O God-bearing Wilfrid; and thou dost ever water the souls of those who with faith draw forth the clear and pure drink of thy teachings and honor thy most splendid memory, O adornment of hierarchs and boast of the venerable.

*Theotokion—*

O good one, by thy maternal supplications do thou, who gavest birth unto the immutable God, ever make steadfast my heart which is made inconstant by sin, hatefulness and the assaults of the deceiver, that with thanksgiving I may glorify thee. O all-immaculate Mary Theotokos, have mercy on the flock which thou hast acquired!

*Or this Stavrotheotokion—*

Beholding Him Who was incarnate of thy pure blood and was born of thee in manner past comprehension, hanging on the Tree between malefactors, O pure one, thy womb convulsed with pain, and weeping maternally, thou didst cry out: "Woe is me! What is this, Thy divine and ineffable dispensation, whereby Thou hast given life to Thy creation? I hymn Thy compassion!"

#### Ode IV

*Irmos:* In latter times, the prophet, perceiving Thine advent, O Christ, cried aloud: I have heard of Thy power, O Lord, for Thou hast come to save all Thine anointed ones!

On thee did the power of the apostles rest, O Wilfrid, for, like them a fisher of men, thou didst not disdain to teach the starving to catch the fish of the sea for food.

Rejected in the north lands, thou didst repair to the land of Sussex, where famine ceased forthwith and drought straightway departed when thou didst baptize the people.

When thou didst take possession of thy see at York, O holy hierarch, thou didst travel by foot throughout the land, visiting all thy parishes and the faithful therein.

*Theotokion:* In His love for our fallen race, Christ the Lord mercifully gave us in adoption unto thee, His immaculate Mother, O all-pure Virgin, for He had come to save all His elect.

#### Ode V

*Irmos:* Out of fear of Thee, O Lord, the spirit of salvation was conceived among the prophets and born on earth; and it maketh the hearts of the apostles pure, and is restored, upright, upon the faithful. For Thy precepts are light and peace.

Love for the reason-endowed sheep of Christ filled thy heart, O saint, and, wherever thou didst labor, thine apostolic feats won thee the love of the faithful, teaching them of the Savior's surpassing love in shedding His blood for our salvation.

Frisia's shores rejoice exceedingly, for in them thou, O Wilfrid, didst teach that the fear of God is the beginning of wisdom, bringing to them the precepts of Christ the Lord, which fill men's hearts with ineffable light and peace past understanding.

Requiring a place wherein to rest and offer praise and hymnody to God Most High, thou didst found a monastery at Selsey, whence thou didst go forth to convert the benighted of Sussex and the Isle of Wight unto Christ the Redeemer.

*Theotokion:* In thee do we, the faithful, place all our trust and hope of salvation, O most glorious Lady Theotokos, for as the Mother of the Lord Most High thou dost continually intercede in our behalf with thy Son, Whose precepts are light and peace.

#### Ode VI

*Irmos:* I cried out unto Thee, O Lord, when I was in sorrow; for I was sunk in the mire of the abyss of my many transgressions. And, appearing, Thou hast led me up out of corruption.

Delighting in unity, where brethren dwell together as one, Wilfrid sought to introduce acceptable customs wherever he taught, and to uproot those practices which were in error.

Thou wast like our Savior and Deliverer, O blessed one, for thou didst redeem hundreds of slaves, leading them up from bitter bondage and setting them free out of love for God.

Hexham is exalted, for therein Wilfrid presided as bishop at the end of his life; and Oundle likewise exulteth, for in it the holy one reposed in the Lord; but Ripon rejoiceth in his sacred relics.

*Theotokion:* Ever burdened with grief and sorrow, O Virgin, out of the abyss of our transgressions we call unto thy Son and God, crying: At the entreaties of Thy Mother lead us up from corruption!

*Kontakion, in Tone II—*

Planting the doctrines of piety, thou didst cut down the tares of heresy and error, nurturing the seeds of the Faith with thine tireless labors, watering them with the sweat of thy brow as with rain, and warming them with the zeal of the Spirit of God which abode in thee,; wherefore, we hymn thee reverently, O wondrous hierarch Wilfrid.

*Ikos:* Like the great Athanasius of old, Wilfrid was driven from his see for his zeal for the righteousness of God; but wheresoever he wandered, he sowed the seeds of true Faith and Orthodox teaching, planting men's souls firmly in the ground of piety, from whence a mighty harvest was brought forth for Christ the Master. Wherefore, we reverently hymn the wondrous hierarch Wilfrid.

#### Ode VII

*Irmos:* Blessed art Thou, O Lord God of our fathers, Creator of all, Who reimest in the cherubim, and didst save the children in the furnace!

Holy chants didst thou bring from the Roman lands, teaching all the faithful to sing: Blessed art Thou, O Lord God of our fathers!

In all the lands of the English men were instructed by thee joyfully to chant: Blessed art Thou, O Lord God of our fathers!

Embracing his fellow bishops, Wilfrid sealed their godly peace with a holy kiss, crying: Blessed art Thou, O Lord God of our fathers!

*Theotokion:* Remembering the compassions of thee who art far more exalted than the cherubim, we call thee blessed, O most holy Lady.

#### Ode VIII

*Irmos:* O all ye works, bless the Lord as the Author and Creator of all.

All England blesseth the apostolic labors of the holy Wilfrid.

Retiring to Ripon, Wilfrid blessed Christ God, the Creator of all.

Come, ye faithful, let us worship the Lord as Wilfrid hath taught us.

*Triadicon:* Holy, holy, holy art Thou, O Holy Trinity, Author of all creation.

*Theotokion:* Of all the works of the Creator, thou art the highest, O blessed one.

#### Ode IX

*Irmos:* With hymns let us magnify the true Theotokos, the holy tabernacle, the animate ark, which the Wisdom of God hath made.

Freed from this life, Wilfrid hath made his abode in the holy tabernacle on high, where Christ, the Wisdom of God, doth dwell.

Grace and glory illumine thy countenance, O saint of God, for thou dost gaze upon Him face to face in the mansions on high.

Our hymns, offered thee in homage, do thou accept, O holy hierarch, and bear thou our entreaties to the throne of the King of all.

*Theotokion:* Deign thou to accept the meager hymns wherewith we magnify thee, O Theotokos, and bear our supplications to the temple on high.

*Exapostilarion: Spec. Mel.: "Hearken, ye women..."—*

Come, ye Christian people, and with hymns of praise let us honor the godly hierarch Wilfrid, who in the radiance of his zeal for God shineth forth in the firmament of the Church, dispelling the gloom of indifference and spiritual sloth.

*Theotokion—*

Through thy birthgiving, O all-pure one, the light of grace shone forth upon the whole world, destroying the demonic hordes; wherefore, we call thee the boast of the angels and salvation of all men, and we magnify thee without ceasing.

*Aposticha stichera from the Octoechos; and Glory...: Idiomelon, in Tone I—*

Throughout thy lifetime thou wast repeatedly supplanted in thy diocese; O patient-hearted Wilfrid; but in the end love prevailed, and thou didst embrace all the others, and with them didst partake of the Holy Eucharist, crying out with David the Psalmist: Behold now, what is so good or so joyous as for brethren to dwell together in unity? It is like the oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down to the fringe of his raiment. For here the Lord hath commanded the blessing: life for evermore!

*Now & ever...: Theotokion, or this stavrotheotokion, in the same tone: Spec. Mel.: "Joy of the ranks of heaven..."—*

Standing before the Cross of thy Son and God, and beholding His long-suffering, O pure Mother, weeping, thou didst say: Woe is me, O my Child most sweet! What are these things which Thou dost suffer unjustly, O Word of God, that Thou mightest save mankind?

## At Liturgy

*Prokimenon, in Tone I—*

My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

*Stichos:* Hear this, all ye nations; give ear, all ye that inhabit the world.

Epistle to the Hebrews, §318 (Heb. 7: 26-8: 2)

Brethren: Such a High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests who have infirmity; but the word of the oath, which was since the law, maketh the Son, Who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

*Alleluia, in Tone II—*

*Stichos:* The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

*Stichos:* The law of God is in his heart, and his steps shall not be tripped.

Gospel according to John, § 36 (Jn. 10: 9-16)

The Lord said to the Jews who came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he who is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

*Communion verse—*

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